



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
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THE ORDER OF SPIRITUAL TEACHERS: ITS NEED AND SCOPE.

An Inspirational Address delivered by Mr. J. J. Morse, at Doughty Hall, Bedford Row, London, on Sunday Evening, June 10.

INVOCATION.

O Thou mighty Soul of Light, whose glory shines down the path of being, and inspires alike the humblest and the greatest of Thy creatures, grant that the power of Thy truth may find a lodgment in the hearts of these our brethren here to-night, working in their innermost natures unto deeds of purity and goodness which may henceforth crown their outward lives, wooing them from darkness into light, drawing them up to heights of being, to grander altitudes than they have attained, and imbuing their innermost souls with those divine principles of love and wisdom which shape the keystones for human happiness in all future times. Grant, we pray thee, Mighty One, that speaketh to all the peoples of the earth in the flaming suns of summer-time, in the cold chill winds of winter; that bringeth the message of brighter promise to the world when children are born unto men, and that speaketh of solemn mysteries unto human kind when life closes and humanity passeth across the channel of death; grant, O Thou Mighty One that doth speak to humanity in all forms and under all circumstances, that Thy loving presence may be manifest in the world around us, that the world may be wooed from its harshness and darkness, and brought into the smooth glory-light of universal happiness, and brought up to the grand orbit of peace and joy. Grant that Thy ministering angels, directed by Thy purpose, and inspired by Thy holiness, may find a welcome here to-night, that each heart may be as a sacred altar, the fires thereon glowing and burning with a holy glory, whose flames shall be fed by the divine inspiration that those spirit-ministrants may bring, and each life may be warmed and illumined for evermore. We, then, we pray Thee, the two worlds in one; let the mystic threads of inspiration bind the twain in one divine unity, and let the hearts of humanity on either side of the veil unite in one grand song of praise to Thee, the everlasting Father, and feel that life is ever onwards, that progress reveals more of Thy grandeur as man attains to it, and that Thy will and purpose is that all humanity shall toil along the path of life, each helping the other, each extenuating the faults and follies of his neighbour, cultivating the virtues and blessings of a spiritual life, and so by one strong, united, generous effort lifting the world higher by its virtues and scorning its vices evermore. Then shall love and unity attend on the peoples of the world; and men shall in deed, in spirit, and in truth, worship Thee, our Father and our God.

ADDRESS.

In response to a request preferred to us, we have to address ourselves to the discussion of a topic this evening that has been stated to you in this form: "The Order of Spiritual Teachers; its Need and Scope." There may be perhaps a certain class of people in the world who will be inclined to argue that the institution of any order, or any organisation in connection with the esoteric teachings of Spiritualism, cannot be found otherwise than as a disadvantage to Spiritualism, and a dangerous precedent. They will probably very glibly quote instances from the religions of the world when, such esoteric organisations having been formed, they have rapidly become fossilised and conservative in their nature and teachings, and the administrators of these organisations have used the power placed in their hands for worldly purposes, have forgotten the divine and holy mission that was first entrusted to them, and gone astray

in the world-sea, so to speak, losing lighthouse and headland, and failing to keep their course on the wide waters of life.

Now while we are quite prepared to admit the utility of such an argument, and that it is possible for such an organisation to be framed in connection with the esoteric teachings of Spiritualism, all these disadvantages will have to be discounted, and you will have to be prepared to meet them whenever they present themselves, if this organisation is to be a success. We are not at all conscious of the fact that such an organisation would of itself be radically injurious, and we are perhaps more inclined to consider from certain lines that we shall place before you, that a species of spiritual organisation of the kind is to a very great extent a real necessity of the present development of Modern Spiritualism.

Now we are not prepared, as you will perceive, to commit ourselves to the unhesitating advocacy of an organisation of this kind, while at the same time we are not prepared to unhesitatingly condemn such an organisation, but our desire is to consider first of all if such a thing is necessary in a true sense, or, at least, in such a sense as may be satisfactory to the majority of our hearers present. If we trace the history of religious movements, we will find there are three broad lines drawn between them all. There are, for instance, the worshippers, the neophytes, who are inquiring into the objects of the religion they are endeavouring to associate themselves with, and who in the process of time become the heads and administrators of the particular system, and you will agree with us, if we admit the basis of the argument, that all religions are essentially spiritual in their nature, and dependent upon the function of what in modern times has been called mediumship, but what in ancient times was termed the gift of the Spirit. If we admit this final postulate, we will be prepared to fancy it is only certain people, at present at least, and only certain people under exceptional conditions of development and unfoldment, that are fit and proper agencies for the expression of the function of spirituality. Tracing the history of all the ancient religions, we find a man had to go through a long course of training before he could become an adept and be accounted worthy to enter into the administration of the sacred mysteries. Take the temples of Egypt, and we find abundant evidence of this. It is asserted by sceptics that all the spiritual marvels which have been associated with the worship of Osiris were produced by certain mechanical methods applied by the priesthood. But there is one curious question that has never fairly been discussed, and that is—supposing that all these spiritual marvels were produced by purely mechanical methods, some of them being most ordinary and vulgar ones, why was it that the priesthood took such marvellous pains to deceive those neophytes, to falsely impress their consciences with a whole series of pseudo marvels, when, in the natural order of things, that self-same priesthood would arise beyond them and give them up through sheer disgust? And yet we always find when they passed through their intermediate degrees and attained to the full service of the temple, they were as zealous to impress the grand truths of their religion as ever they were at any stage of their career. They held to their religion with all the tenacity of a long endearment, and felt that it was the life and the purpose of their soul to administer the functions of their office. If they had known the thing to be as hollow as modern sceptics think it was, we think one would expect they would rebel against the restrictions that had been imposed, and would have proclaimed to the world that the worship of the Egyptian temples was a gigantic illusion from beginning to end. We do not find such statements recorded, or have evidence handed down to us that such facts were incident to the progress

of Egyptian religion, and we merely take that as an illustration, although it is by no means the only illustration that could be adduced in this direction.

There is this conclusion, then: that a certain series of initiatory phases were passed through, and these were all for a certain purpose, to impress the mind of the neophyte with the spirituality of the whole question, and cause him to cultivate those recondite and occult powers within himself which he was supposed to possess and bring them into fruition for good and useful purposes hereafter. Therefore we think we are bound to admit that those early thinkers in the religious world were fully alive to the indications of what is called mediumship to-day, were fully conscious of the fact of the possession of spiritual gifts, and would only permit those to engage in the services of their temples who were specially and peculiarly endowed in those directions, the result of which was that the hierarchy of spirituality was preserved from any contamination from the outer world. This esoteric element was kept within the inner *sanctum sanctorum*, and the worship of the temple was preserved in all its mysticism and purity.

But side by side with this fact is the important consideration that in course of time this high avocation was forgotten; this glorious office of spiritual ministry was allowed to recede from vision, and other objects not by any means so worthy were placed in its position; and the priesthood, instead of becoming the exponents of man's spiritual gifts and the interpreters of the spiritual philosophy of the time, became a species of organised tyranny over the ignorant and uncultivated masses beneath them, and used their high and sacred office for the purpose of self-aggrandisement, and for enlarging the boundaries and areas of their own particular administrations. Thus the esoteric truth was lost, the purity was lost, and superficiality was introduced in its place, and in process of time the purpose of organisation was entirely forgotten. "Are we then," it will be asked, "to submit Spiritualism to the possibility of a recurrence of a priesthood and to a similar series of events?" We would answer, while humanity is what it is to-day; while the lust for power and the race for wealth are the topics that entail increasing consideration from the humblest to the highest in the world, organisation will be beset by those special dangers we have referred to. We cannot conceive of the possibility of an organic structure where narrow, petty jealousies, sectarian divisions and peculiar egotisms do not exist. Men assert their prominence and do an incalculable amount of mischief. The basis for organisation may be as wide and free as the heavens, the principles may be as universal as the principles of mathematics, yet the possibility of these little units entering in may disrupt the whole scheme, and reduce the purposes of its founders to chaos and ruin. With these dangers before us how can we take grace of heart to ask you to listen to us to night while we speak of the nature of the Order of Spiritual Teachers which might peradventure reproduce the whole series of catastrophes we have referred to?

Spiritualism, so far as we understand it,—and we may be wrong, and if so we submit our definition with all due deference—means the science of the human spirit—deals with the conditions that affect incarnated spirituality in this world: that is to say, men living in the mortal body; goes to the root of every question affecting man's life socially, politically, religiously, physiologically, and spiritually. Some one will say, "This is too broad a definition; if we make our Spiritualism so comprehensive it will fall to pieces by reason of its own magnitude." Well, life does not fall to pieces by reason of its own magnitude, and all these questions are contained within the area of what we call life, and are certainly most essential matters so far as harmony and progress are concerned.

If we take, then, this broad and liberal definition of Spiritualism, we shall probably be assailed by a certain class of experimental Spiritualists, whom we would prefer to call spiritists, as not grasping the phenomena they have investigated, who assert that we are usurping fields of philosophy, and putting ourselves in opposition to the area of the Church's power, and that we are calling down upon our heads the anathema of the politicians of the country, who say we are invading their peculiar precincts. No doubt such an argument was used against Jesus of Nazareth, and something of the same kind was urged against every reformer the world has ever seen or heard of, and it is not the least use questioning the fact that the same kind of opposition has been urged against every free and liberal interpretation of life and its blessings that the world has ever experienced, and therefore Spiritualism is no exception to the bitter treatment accorded to all advanced forms of philosophy.

But mark you, though we say the science of Spiritualism comprehends those broad and general postulates we have referred to, we by no means argue that it is to be purely and radically iconoclastic. If you go helter-skelter through the world, like a mad courser let loose from its bridle, kicking at this and tearing up that, and destroying something else, we will draw down upon our heads a whole flood of execration that will prevent us from doing any further good.

We must not forget the fact that the wisdom of the past, from its very first inception down to the present moment, has always been engaged in solving the very questions that are comprehended within the breadth and scope of the genius of Spiritualism. We must not avoid the fact that this same wisdom cannot be engaged in the discussion of those questions without having drawn forth some good, without planting some pure seeds in the way of life; and if we pull up the wheat and tares indiscriminately, we shall only have the same ground to go over again, and prove ourselves to be destructives pure and simple without any qualification what-

ever; therefore while Spiritualism is so broad and comprehensive, at the same time it is catholic enough to take from all sources whatever of good there may be found therein. If we find good in the teachings of the Brahmin, let us have that good, and place it to the credit of the common stock; if we find good in the teachings of Confucius, let us take that good and place it there also; if we find a Persian has good in his system handed down to him from Zoroaster, let us take that good, and credit it to the common stock; if we find good in the ranks of orthodox Christianity, let us take that good: for good is good, no matter where it happens to be placed for the time being.

Taking, then, the ground before us, Spiritualism will have to be constructive as well as destructive; and we ask you, as intelligent men and women, how Spiritualism can combine these two functions unless it becomes an educational movement—not an educational movement for the cultivation of people who are not Spiritualists, not that you are to create schools and colleges and endow them for the education of those people who do not (and pardon a vulgarity) care a rap for Spiritualists or Spiritualism. It would be a waste of labour: it would be an idle use of the ammunition you possess. Spiritualism must be an educational movement within itself, within the hearts and lives of those who call themselves Spiritualists. But how is this result to be brought about? It seems to us there are three several methods we may enumerate that may assist us in this direction.

There is, first and foremost, the spiritual world. If you are brought in contact with that spiritual world, and that world can teach you nothing, we can hardly see the value of its relationship to you. Then there is the result of your own personal experiences; and if you do not cast up the ledger of your individual lives now and then, and see how the debtor and creditor account stands, then you must be unconscious of the use and value of the life you possess. These should certainly teach you what to be, what to avoid, what to cultivate, and what to repress within the actions of your natures. And then there is the common experience of the entire human family which the advanced agencies and the intelligence of the present day have brought to the understanding of almost the commonest in the world.

Now, these three several methods, each having a certain value attaching to it, will help you to make this same Spiritualism an educational movement within itself. It is always our fashion to consider objections that may be urged against us. Some one will say, with regard to this matter of education so far as the individual is concerned, "Any other system is quite as good. If I am a Christian"—and we wish all the world were Christians in reality and truth—"I could be educated in the way the speaker seems to indicate just as effectually as if I were a Spiritualist. Or if I were a votary of science, or following art in all her wanderings and all her labours, I could fit myself for life's duties and become an honourable citizen and a useful member of the human family." If a man is a good citizen it is considered that he is the pink and pattern of what he should be. We imagine that a good man is even a trifle better than a good citizen. Necessarily, if he is the latter he will be the former. Take the objection: what is it really worth? It is worth nothing, because it does not comprehend the gist and purpose of the argument it is brought to bear against. You may be a good Christian, but, at the same time, we respectfully urge that you can know nothing, being a good Christian, positively in regard to what are the conditions of the immortal life, your relationships thereto, and the relationships of that life to this world wherein you live. Some one will say, "Christianity is based upon spirituality; it is a long record, handed down to the present generation of the spirituality of past ages, as exemplified, especially in the days of the Apostles and the early Church, and handed down for our contemplation in the sacred records of our religion." Now, we must avoid haste in such a matter as this. Such a liberal interpretation of Christianity would not be received in strictly orthodox, evangelical circles. A good Christian usually consists in an individual whose reason is comfortably stored away for future use, whose whole belief and whose whole life is centred in obedience to a certain series of creeds and dogmas, without any consideration to be bestowed upon the spiritual principles behind those dogmas, or the life that lies beyond the one they are living at present. A good, broad, liberal Christianity we have, indeed. It is a most precious thing, and one that can be cultivated with profit; and the sooner the world rises beyond its narrow, conservative evangelicalism, and takes the broad, universal principles of the life of Christ, the better will it be for humanity.

If you become the votary of science, if you follow her labours and revel in the results she brings before you, alas, we have to look upon science as a cold, moody abstraction, walking thorough the world, though not of it—a species of nineteenth century Fate, that calmly, slowly, and sternly walks through life, speaks of law and principle, and the exact relationships of being, takes no consideration of human heart or human feeling, or of immortality; reduces all things to mathematical formula, makes the universe a cold, dead, skeleton, so to speak, whose bones are animated by certain wires called forces; shutting out the broad horizon of love, affection, trust, and immortality, and dooming the world to a cold mechanical existence, unenlivened by the slightest glint of glory from the Summer-land beyond. Therefore while science may inform you of these things—and she succeeds most admirably—while science may uplift the human mind—and it does so most powerfully—while science may mean intellectual emancipation, and possible freedom of thought and opinion; though great and glorious have been her achievements, grand and powerful has been

the teaching she has placed before you,—yet in spite of this and the nobility of the lives of her votaries, she narrows down the confines and induces a cold, dull, mechanical universe, and shuts you off from those great relationships which roll and surge around you on every side.

Any species of education that does not commence with, or include within its plan, at least, the recognition of the spiritual relationships that man sustains while he is living in this world; any education that does not include that in its curriculum is necessarily incomplete, incapable of fulfilling its office of developing the human race. Some one will say, "This is not the purpose of education. Education is only to instruct mankind in certain branches, such as literature, science, art, philosophy, and so give him a general acquaintance with the ordinary rules and methods whereby man assists his individual life in this world. Education is not designed to make men better, to make men more civilised; it is not designed to supersede religion and philosophy; it is only designed to fill the mind with facts, and to keep it abreast of the common experiences of the present day." Yet in the very same breath, the advocates of education affirm that the more you educate the masses, the higher you lift them in the moral scale, the better men and women you make them in consequence. Which opinion are we to take? On the one hand education is not to supersede morals and religion; and on the other hand it will make better men and women, morally and religiously. So far as we are concerned we are prepared to endorse the latter opinion, and we are strongly impressed with the fact that if education, even poor and imperfect—letting alone the higher kind we are pleading for—education properly bestowed and properly directed in the early developments, will leave a legacy which other civilised countries in future ages will receive with gratitude and pride.

But what is the special purpose of the spiritualistic education we have hinted at? Why, truly speaking, it may be defined in the simple proposition to make men better, bodily, mentally, and spiritually. And who shall be the teachers? Let us look before we define that point, as to the particular species of education involved in this question we are dealing with. We will start with the lowest; and here, probably, we may be repeating to some of our friends what we have here asserted so often, that all education, to be successful, must start at the lowest point—must start, in fact, with the development of a sound and healthy body. Thus, a complete and perfect knowledge, combined with an absolute obedience to it, of the physiological laws and principles of human life is the essential matter to be considered. We must start from the base first. It is useless to improve the morals of a man whose brain is, so to speak, a perambulating cesspool of iniquity, because such a brain will contaminate every moral lesson that it receives, twist it into some lower purpose and nullify the effect of any morality which may strive to force its way outwardly. Do we speak the doctrine, then, of physical environment affecting the expression of mental and moral nature? Most certainly we do; and you see practical illustrations of it every day and week of your life. You see poor, wretched structures, broken down, diseased, and rickety, living in foul, loathsome, and reeking dens, and in a land of civilisation, too, who breathe a foul miasma in every pulsation of their lungs; poisoning the beautiful life-blood, and contaminating their minds, lowering their mental stamina, reducing them to a species of moral idiocy combined with physical degradation. Ask yourselves, whence come your criminals, whence come your degraded men and women that you have to rear prisons and asylums for? Why, from these lower, undeveloped, diseased orders and states of life; and they will continue so to come until you remove the conditions that call them forth.

And, mark you, a sad solemn lesson is here enforced. The criminal population—God help them—are criminal because there are greater criminals beyond them. The criminal population perpetuates itself. Here is the secret of the whole history. If you could prevent the perpetuation of the criminal classes, the cure would be radical and manifest at once. You cannot do it, and thus you have a legacy of crime handed down by every generation. Now this is true; there is no escaping the logical fact, and we can only place this truth on this ground. It is true, because every sanitary and every physiological principle that should regulate human life and action is violated and remorselessly trampled beneath their feet. If it were otherwise we should have bright and living fruit on the tree of life, instead of these dead and blasted apples; we should have fair, rich, flowers, instead of these deadly blossoms emitting their foul miasma and poisoning the atmosphere wherever they congregate. If physiological truth and principle were revered and sanctified and brought into the lives of these people, the race would improve, and their physiology would grow steady and strong, and life would get back its vitalising powers; men would become vigorous and healthy; the moral nature would expand; the area of their soul's operations increase; the environment of their being and the expression of their character would be thus largely exalted.

Now take the lesson home, you comparatively well-to-do folk that clothe yourselves decently and live in houses with everything that is necessary for your sanitary comfort and health, whose minds are good, and whose heart's pulse beats love to all mankind. One difference of degree perhaps, after all, may be the only difference involved. Mark you, we can hardly draw the line as to the consequences in the case of the poor, hungry, starving wretch who steals a loaf, and gorges himself to repletion with it; who goes home to his miserable lair, suffering from all the horrible

results of a dreadful fit of indigestion; we can hardly draw the line between that result and another result in the case of a person far higher in the social scale, who goes to a grand dinner, eats not to live, but, for the time being, most certainly lives to eat, and the next morning has to call in the assistance of his medical adviser, who doses him with a plenitude of nasty things to counteract the effects of the indulgence of the previous evening. Now the parallel is here. Had not the starving wretch over-eaten himself, he would not have had the fit of indigestion; and had our well-to-do person not done the same thing, he would not have been in the terrible condition on the following morning. Thus it matters not what your position in life or society be; if you violate the principle of physiological health, you reduce yourself to the level of everyone else who does precisely the same thing. And mark you, the sin, if we call it such, in this latter case, is more reprehensible than in the former one, for we at least would have thought that cultivation, education, and intelligence might prove sufficient safeguards to prevent so sad a result.

Having taught this lesson, let us proceed still further to its application. If the criminal race perpetuates itself, remember, at the same time the race of virtue also is to continue. Light from light does ever spring, whether it be low or high; and thus there is a continual counter-balance, so to speak, being imposed on the balance of the life of the world, which inclines it more or less successfully towards the side of virtue, purity, and goodness. The carrying forward of human life should be so ordered that principles of the highest, and noblest, and purest character shall always be sanctifying the circumstances that surround it.

Now, go a step up into another and more serious contemplation. If physical health is so important, mental health is certainly not one whit behind it in importance. There are some people who consider themselves to be the most cultivated and intelligent minds that the world possesses at the present time. Why, we know one person who thinks he can so safely adjudicate upon every question of fact and experience that he can clearly define abstract principles, and so sharply determine between the true and the fallacious that he can safely write down, "I am right in this matter, and you, sir, I am sorry to say, suffer from a dominant idea." Now if that is not a species of intellectual insanity, we hardly know what to term it. Surely my experience—to use a formula—surely my practical acquaintance with a given fact is of far more worth to me than the abstract theorising of a philosopher who has never faced the fact. To place it in a rough and homely guise, if a table fall on a man's foot and bruise his toe and necessitate the amputation of that toe, that man has a whole series of evidences in his favour, of the reality of that particular table falling over and bringing that sorrowful result to his foot. And, no matter what the abstract philosopher may say, it may be a dominant idea to believe the table fell down, but fall it did, dominant idea notwithstanding. Mental insanity is not confined to such professors. There are theological professors also, and spiritualistic professors, who suffer from the same complaint, and there are humble individuals in daily life who are affected with the same disease. Grant this fact of mental insanity—or aberration shall we call it?—the great difficulty of the present day is, How is the world to arrive at the correct standard by which it can settle all disputes? It is a great difficulty.

Some one was once asked what truth was. The question was never authoritatively answered, and the only answer to it we could give is, the truth is that which is. But the cultivation of mind does not mean so much the establishing of mind in that position where it can authoritatively decide upon any and every question, so much as it means the development of that mind, so that it can be prepared to accept truth from every quarter, and to reject errors when once they have been clearly developed as such. That is the highest kind of mental cultivation that we know. It is the purest, the noblest kind of intellectual activity we are acquainted with; and though it may be excessively inconvenient to some people to have to remodel their philosophies, they had far better remodel their philosophies fifty times in a life-time than have to confess in the end that they have been blindly stubborn to a truth, and have to do all at once what they could easily have done piece by piece.

From this higher status of mentality we rise upwards to the higher cultivation of man's spiritual gifts—where "me" is laid on the one side, and where the "I" is buried in measureless oblivion; where you, the human family, God's children, everywhere enter into our considerations, and where we are all striving and labouring to assist in benefiting the human race; where all God's children claim our care and consideration; where everyone of the divine principles of justice, and truth, and goodness are actively manifested in our thoughts and in our actions. This higher altitude of spirituality constitutes a centre of living life and glory, which flows through all the world in surging floods of happiness and progress for all mankind.

But, you will say, what has all this to do with an Order of Spiritual Teachers? We will show you. You have most heartily agreed with sundry rather radical propositions we have put before you, thereby attesting your desire and ability to receive and appropriate them when presented. You will therefore now agree with this statement we are going to make, that the necessity for this higher form of individual cultivation is painfully apparent in every direction in the world.

Man needs a better life, a nobler mind, and a purer spirituality. If not, why all these efforts to bring them about?

If the world did not want them, these efforts would not be made.

Taking that ground, then, we can certainly see that there is a strong necessity for some system that can educate the human race in these essential principles; and lift them higher, make them better men and women, bodily, mentally, and spiritually, and enable them to leave a legacy of greater goodness behind them than they received from those who have gone before. The need is self-apparent, we contest: the necessity is so manifest that it needs scarcely an argument to support it.

Now the scope of this purpose comprehends the three great divisions of individual life and character—body, mind, and soul. Thus, we might say, its need and scope embrace the necessities of the triune nature of mankind. But this is not all. If we educate men to live in this world purely, truly, and spiritually; if we assist the human race to a higher development intellectually, spiritually, and bodily, we are but fulfilling one half of the mission of our existence. The Spiritualist, above all people, stands in a most peculiar and favourable position. We are not at all unconscious that we are lording this same Spiritualism to the highest pinnacle. We do so intentionally, for this purpose above all others: We say that life is continuous; that death is not the end of being; that there is a world beyond, where we live an intelligent existence, where we shall know more of the wisdom of the Eternal Father, and from which world we can receive, while here, grander revelations of life, its purpose, and its mysteries, than we can attain by any other methods. Therefore the scope of spiritual education is mortal and immortal in its range. Its need impresses education upon the external and the internal plane also. It involves, as we have told you, the experiences of the world at large, your own personal experiences, and that assistance that you can draw down to your aid from the immortal shores of the ever green lands of light.

If, then, we take this exalted view of spiritual teaching, having confessed the need of this kind of teaching, and having shown you how Spiritualism can assist us in the accomplishment of the form we are in search of, let us now inquire who are to be the administrators of this teaching. The very natural answer some of you will give is, "Why, our mediums of course." We shall be inclined to deny the postulate entirely, and say that if you depend altogether on your mediums, you will probably, ere long, find yourselves depending upon reeds that are not so strong as you expect. Now, some ardent and enthusiastic Spiritualist will say, "Hark at the man; condemning the highest prerogative of Spiritualism right out." Now, enthusiasm is all very well in its proper place; but when we have to deal with questions affecting the destinies of mankind, judgment, should take the front rank. Why, then, do we say you should not depend entirely upon your mediums? It requires a cultured mediumship, and developed cerebral structure, and exceptionally favourable conditions in order that the spirit-world may bring down to you the highest, grandest, and fullest revelation of life's duties and destinies. Can you find these circumstances attached unquestionably to every and any medium that you choose to mention? We frankly confess that our experience runs in a contrary direction. We do not even find them associated in our own medium. Oftentimes conditions narrow down our own purposes, and circumscribe our own efforts and we can only give you a faint reflection of the great and glorious facts that are the common experiences of our consciousness. Therefore, it would be unwise, we suggest, to trust entirely to mediums. One calling himself a good Christian, turns his head with a half incredulous smile, whenever a pious Roman Catholic speaks of the spiritual father, the Pope of Rome, but would you exchange that superstition for the other superstition that bows down before a disembodied Pope of Rome manifested through a human medium?

We have always asserted, and we have always requested, so far as we are concerned, that the labours of the spirit-world shall stand or fall upon their own merits. It may be that the experiences of to-morrow will remove a present difficulty, but do not accept anything as an absolute truth, merely because a disembodied spirit says it is. It is but exchanging one form of spiritual vassalage for another. But on the other hand, do not think that we would undermine your faith in the spirit-world. Do not think that we would have you forget the all-important fact that the sainted dead whose love has cheered your life in this world, whose warm hands have clasped yours, and whose eyes have been most eloquent in counsel and in strength in your past life—we would not have you for a moment think that these are not to be trusted; we would not have you suppose that they have lost their character for truthfulness and goodness; we would have you think of them as you have always thought of them—as the dearly loved and noble ones who out of the heart's great deeps—out of the very essence of the soul—come back from the great Beyond, and clasping your hand in spirit and in truth, are still mindful of your well-being, still desirous of furthering your interests, still zealous to lift you up and make you more spiritual and good. Remember the great community of angelhood that you have loved so long, and that has been so powerful for good with you, you will in due time join yourself; you will stand ranked side by side with the hosts of immortality, and then you shall know even as they know. We would not have you in matters of opinion subjugate your reason to the inhabitants of the spirit-world, but upon matters of fact on which they speak positively until you prove them false, you are bound to admit their truth. Let us then proceed to find out who are to be these teachers.

In matters affecting those subtle and interior relationships, sustained by humanity to the spirit-world, it is through the channel of mediumship that you can expect to find your greatest revelations.

No matter the mistakes, or blunders, or contradictions, or blind follies that might be projected through those channels, still they are the only avenues between this world and the one beyond it, and you must discount all these anomalies, you must analyse all these contradictions, you must reduce chaos to order, you must extract the gold from the dross; and then you will find the startling proposition that the fault has been not so much on the part of the spirit-world or the medium, *per se*, but in regard to the subtle development of mediumship.

Now we claim it requires an instrument specially developed, harmoniously surrounded, and particularly endowed in certain directions, if you wish certain relations in this other life to come down to the outer world. You do not expect, for instance, a great rough, brutal, cart-horse kind of man to be a poet or a politician; you cannot expect him to give forth glowing inspirations of poetry, to bring down to your consideration problems of spiritual life and truth, to reveal to you the mysteries of the spiritual universe. A proper organisation must be at hand for the revelation to flow through.

The whole thing, then, centres on another fact. Shall you trust to the ordinary teachers of the world to assist you in these directions? Well, you know where they have landed you now; you know what has been the result of their teaching: crime and vice, and universal ignorance, in regard to the very principles we are discussing, are the common characteristics of the present day society; therefore we should say certainly you must not trust to these leaders, for they have verily been leaders of the blind, and blind themselves. To whom then are we to turn? Where shall we go? Before we give a final answer to the question; let us speak as to the necessity of establishing this particular Order and outline it. When we have done that, we shall show you who shall be the teachers. If one person in a family be sweet of temper, sound of health, pure of morals, generous of soul, there is a centre in that family through which can flow elements of peace and goodness for all the rest. In another member of the family there is another centre created, and if the whole household in turn became affected with the same goodness, then that particular household becomes at once consecrated, harmonious, happy. Therefore the Order should be established first of all within the family circle. Every family calling itself a Spiritualist family should strive to reduce the practice into life, and conduct the principles we have laboured to place before you to-night.

First, then, the family circle. Mankind—at large—delights to associate. Man is a gregarious animal, and delights to interchange his opinions and ideas with his fellows. Then let the aggregating families unite, and harmonious souls combine together in some general assembly. Either the whole of their members or a certain select few should have an inclination in that direction. Thus, then, they should form a School which would form a neutral platform, so to speak, wherein divers opinions might be canvassed, the opposite ideas discussed and debated, and the experience of other persons brought before those who had been similarly favoured. The school then would be constituted of the family, and he who was wisest and best fitted for the office would naturally gravitate to the position of director. Those found in the family school would not only become a possibility realised, but would become a perfectly practical possibility. You would do the rough work at home where you could each bear with your mutual failings, and where criticism on one another would not sound so harsh as when given in the company of strangers. You could thus prepare yourselves for the broader theatre of the School and store your minds with personal experiences, with the result of reading and investigation, and deep mental thought on your own parts, and you would form good and useful scholars when you meet together, we will say, for this form of worship.

Then, again, lifting it beyond this, there is the effect produced by this social and scholastic training, so to speak, on the community around you. You have tested the principles of these things within the world, though not of the world, forming a part of the worldly life of humanity, yet lifting yourselves ever beyond that worldly life, you would become a power in the state, of influence in your own spheres of society and friendship; you would be able to institute a higher moral atmosphere wherever you went; and, as weak goodness is always killed by powerful wickedness, so wickedness, be it ever so powerful, in due time always succumbs to positive goodness whenever that goodness is presented. You will then become a leaven that would eventually leaven the whole, and you could bear testimony before the world—which you should do—that your Spiritualism was something more than mere phenomenal sensationalism; that it had a purpose, and that that purpose was what you were prepared to testify to as an accomplished fact; that it would make mankind, as it made you, the wiser, the better, the happier, for its existence.

Now who are the Teachers of this movement? Why, they are yourselves. There is no need to train a race of men to do this progressive mangling for you. You should all be prepared to labour yourselves in these directions. Zealous of heart and sound of purpose, you should set about teaching yourselves to profit by your past errors and follies, and to rise superior to them in the future; to detect all the weak spots in your natures, to find out all the blots in your characters, to zealously guard against them, to repair them, to stir up strength to resist attacks from without, and to teach yourselves the gospel of a useful life, which, in the truest and fullest sense of the term, means a happy life. Being your own teachers, then, you could be your own helps, mentally helping one another; and, as some man's thoughts may flow quicker than those

of his fellows, or another's inspirations may be deeper than those of a second one, and as some one's soul may be quickened with the pulse of purity more than some other souls, so these naturally prominent ones—not artificially prominent—would be able to be as councillors and advisers to their fellows and associates, and would be able to assist in the general purpose of mutual and individual education, and thus by a species of rational selection, so to speak, they would attain to their proper office, become teachers and guides of those weaker than themselves or less developed, and, without any effort on your part, and without any external organisation, without any of the machinery of organisation by which those principles were radically effectuated, the Order of Spiritual Teachers would embrace every Spiritualist, and its Teachers would be found in every person bearing the name of Spiritualist.

Now some have considered that in offering to speak on this subject we should necessarily proceed to uphold a species of organisation, that we should build up a skeleton system all aglow with titles and distinctions, and to divide the scholars into grades and degrees, and thus fall into precisely the same mistake that all kinds of external organisations have infallibly committed. We appeal to you to answer the question, Have we done so? There can be but one answer—We have repudiated and ignored such distinctions all through our remarks. We have brought the question down to the stern necessity of every Spiritualist becoming his own teacher, his own saviour, and his own elevator. This, we take it, is the great aim and purpose of your existence.

The Order of Spiritual Teachers may be effectuated by such methods as you choose: but if you happen to use a method to effectuate that is inherently bad, failure will certainly result. You cannot sanctify a bad cause or a vicious action by a pure and noble purpose. The thing is so self-evidently absurd, that we almost ask pardon for presenting it.

The Order of Spiritual Teachers, to which we look forward for such successful results, is of the kind and character to which we have referred. We ourselves, for a long time past, have perceived the necessity for these particular remarks being presented, and by a certain series of events, which it is not necessary to detail to you, we have had this opportunity of presenting them to you in strict obedience to a certain purpose which animates us. The poet has told us, and told us truly,

"Life is real; life is earnest;
And the grave is not its goal."

We would have you bear in mind these words. Have you realised the earnestness of life, the necessity of bequeathing a legacy of helpfulness to future generations—a helpfulness that takes in its comprehensive grasp, body, mind, and soul? Remember you are daily and hourly constituting that legacy. This essential entering into it, the world in future will bless your efforts; you will indicate your efforts of life and purpose, and you will find growing around you a purer, and truer, and nobler spiritual sentiment, and you will find the tone of spirituality around you rising to a higher level than it is to-day; and one thing will stand clear before all. Millions of people, instead of being politically and physically dominated over by one mind, will refuse to be led like sheep to the slaughter; they will refuse to do the bidding of their masters, to reap physical death and pain in this world, be ticketed as heroes, and have glory inscribed over their lives; they will learn that war is not a spiritual method of progress, and that they who lead their fellows to war are doing, after all, wholesale murder.

Vices will disappear, creedism will die, egotism will pass away; the principles of pure religion, truth, and science will stand forth in all their native dignity; and resurrected humanity—shall we say a purified humanity—draped in the robes of immortal liberty, having the glorious principles of truth encircling its noble brow, shall then stand forth;—the dark sable curtains of ignorance shall roll away for ever.

The glory clouds of the life and truth shall then float in serenest skies; wisdom's sun shall shine over all; that glorious resplendent light entering into the heart of all mankind; and as you strive to constitute yourselves teachers in the school of life, so the Order of Spiritual Teachers, of which you will thus naturally form a part, will extend its area to the foundations of the earth, include all humanity in its scope and its need, vindicating itself in the good results to flow on every hand; and you will find that true essential progress hinges upon the development of man's triune nature in this world, laying the foundation of the knowledge of worlds that lie beyond it, preparing you in this world to gravitate from the mortal to the everlasting and ever-living Order of Spiritual Teachers in the world beyond, the need and scope of which will the more fully unfold before you as you march up the hills of being through the never-ceasing eternities of infinitudes beyond.

On account of the great length of Mr. Morse's oration, letters on "Slade's Inspiration" and other important subjects have been deferred till next week.

SOUTHAMPTON.—Mr. F. E. Fabrig, 7, Trinity Road, Southampton, says he is in the habit of sending his papers away when he has read them, and has had in reply quite a number of letters asking for information on the subject. Spiritualism has been discussed in the Secular Society of the town, and many had to admit that the facts supplied by Mr. Fabrig proved that "there is something in it." He will be glad to supply any information that may be applied for on the subject. The Spiritualists of the town do not make themselves known, and no steps are being taken to spread the Cause. Lecturers are wanted like Mr. Wallis or Mr. Colville. We would suggest that the Spiritualists meet in private among themselves and gain strength for public conflict.

VEGETARIANISM—A SPIRIT-MESSAGE.

PART III.—"The Commercial Reasons for Preserving the Lives of Animals, and Living as the Lord intended."

In looking at the prosperity of shop-keepers and commercial persons generally in this country, you will find that the butchers and the publicans are the most thriving, and that from small beginnings they rise most quickly to wealth. A butcher may commence his shop with one joint, and before many weeks are over, you will see his boards fully supplied with all sorts of carrion. So with the publican, he may commence with one small barrel of beer, and he very quickly comes to have a well-stocked cellar and bar. How is this? Are we to assume that the British public live principally on beef and whiskey? These two sorts of shops are most thickly thronged on Saturday nights, to the detriment of the others, and if we come to the above conclusion, we are not far astray. Now these two trades, instead of being the most prosperous, by right should do less than any other sort of commerce. There is such a delight in flesh-eating of all descriptions, from the bullock to the fish, that bakers, flour-merchants, fruiterers and greengrocers are forced very much into the shade, and some of them find it hard to eke out a living.

Flesh is expensive, beef rises year by year, and the thrifty house-keeper and tradesman who have to live on a settled amount of wages must economise in other matters if they persist in eating flesh. Under these circumstances the baker, the grocer, and the draper all suffer; their customers get their goods in small quantities, or run in debt for large, and these three trades, two of them especially, find it very hard to hold their heads up and stem the tide of opposition in the same trades and bad pay of customers. So as these trades that I have mentioned suffer so much from the flourishing of the butcher and the publican, I would advise them to put their heads together and strive to demolish this Hydra-headed monster who is eating them out of house and home. Persons who eat largely of flesh, remake their old clothes, and very seldom patronise the draper, except when they can't possibly help it. They do not care much for the baker either, as flesh is so sufficing and hard to digest, that a lesser quantity of bread does them, and they partake so largely of wine and spirits, table-beer and stout, that tea and sugar are only set on the table for an appearance, to let their friends see that they have such articles in the house. What suffering then arises to all trades from the practice of flesh-eating. If vegetarianism were universal, no one would be at a loss even with a small capital to make a living, to keep out of debt, and to avoid the terrible failures with which the newspapers daily teem.

If all eat of vegetarian diet—such as fruit, milk, eggs, butter, and all sorts of vegetables—what a trade there would be for those who chose to deal in these articles; there would be no failures, for the demand would be constant, and the money that was not expended in beef and whisky paid in promptly. The draper, toy and furniture merchant would then grow fat and comfortable; for persons finding their diet costing so little, and that it kept them in such excellent health, they would desire to spend their extra money in decking their houses for the entertainment of their friends, and ornamenting their persons for excursions abroad.

If my system were universally adopted, large estates would not be given over as coverts for game and other wild animals; only giving employment for a few keepers at the most, and doing thousands of persons out of their daily bread. These lands would be laid out for the cultivation of the fruits and the grains of the earth, and the ploughman and the husbandmen would flourish and have plenty for their labour; there would be no lack of toil for idle hands, there would be no need to stow away able-bodied paupers in the houses of detention, kept up by the hard earnings of poor citizens. The lands and labour would be all needed to supply with food a vegetarian community, and even the smallest labourer or producer of these things might live comfortably, and free from want in his small way. The poorest persons, if they could do nothing else could keep a few poultry, and sell the eggs to their richer neighbours, and this system would entirely do away with destitution and pauperism, and consequently with oppression and crime.

Flesh-eaters will advance many arguments to refute my system; they will say that there would be no feathers for their beds and pillows, if fowl were not killed; they will say they would have no hair for their chairs and mattresses, if they had not that of cows and horses; but the very want of these things in plenty would make a small trade in itself for poor persons.

Fowl, and all sorts of birds, cast their feathers every year; and in the moulting season, poor persons might be employed to collect all these industriously on farm-yards and estates—and what a trade that in itself would make—better than either scaring crows or picking stones—for thousands who are now in the poor-house or starving.

Horses and cows will yield sufficient hair every year, by combing and clipping, which with a little help would supply the demand for this article, and would also go to assist trade. Many other animals could be utilised in the same way, that are now overlooked and disregarded. This system would not hurt the animals; it would improve their appearance and keep them in health, and both benefit them and their masters.

A favourite argument which the eaters of flesh advance for the slaying of animals is—that the animals would so increase and multiply, that the world would be overrun by them, and that there would be neither food nor room for man. But this is not so, the wise provisions of the Great Creator have ordered it otherwise.

Animals do not greatly increase and multiply, the larger animals are slow in the production of their kind, and if left entirely to themselves, untrammelled by the arrangements that man makes for their increase, there would be no more animals than would be absolutely necessary to replenish the earth; and those who wished to utilise them for their own use, even as vegetarians would require to be careful in their arrangements to have enough. They must not judge the increase of animals by visiting the prairies of South America and the wilds of Australia, or places where man has not had dominion to hurt and slay. For it has taken many years to produce the herds and droves of wild cattle and horses, that have been so much spoken and written about; and if the countries where these droves were found had been widely peopled, there would not have been enough of animals to supply all the inhabitants comfortably.

Instead of eating the flesh of bulls, why not rear up young bullocks, and break them in for working in harness and at the plough. They could as easily be tamed and broken in as horses, with proper attention from their calfhood. This would save a world of horse-flesh, of which there is great scarcity, for horses are not able for the hard work they have to endure, and they die off in dozens like their miserable beef-eating masters, who eat the animal that should take from them their burdens, and leave the horses for the use of the saddle and the carriage—the only uses for which they are fit. Horses being naturally swift and active, drawing heavy loads and working at the plough utterly destroys and breaks the constitution of the best horse in a few years; whereas this real drudgery would suit the bull; it would tame his fierce nature and his wild temper, and bring him into subjection to man, which he has never been yet: for man with all his boasting, has as yet only been able to tame the bull by knocking him on the head. His strength is great, and even under this heavy labour he would last for years.

Those who were not able to buy a horse, could own a bullock, and plough their lands, and draw their loads without the expense, weariness, and loss they have at present. They were largely used in the olden time, and why not now? The Jews used them in land and service, for they had no horses; and if they had possessed these fine and splendid animals, they would not have put them to the drudgery only suitable for oxen or bulls. If this plan were adopted, there would be no losses among the owners of horses—for they will live a long time if well cared for—but when they are given over to the care of drunken or weary men, who attend to their loading all day, and neglect them at night, they could not live or thrive. So the master of the horse pays dearly for his flesh-eating propensities. He eats his bull and kills his horse, and burns his candle at both ends, until he sometimes comes down to be obliged to use his own legs to bear his own burdens; whereas, if he restrained his appetite, and lived as his Maker intended him, he would have the four stout legs of a sturdy bull to bear his burden for him, even if he could not afford the nobler animal. The earth yields food for all these animals, even for those that appear the most useless and worthless. I do not include the swine among my catalogue, for they belong to the order of wild beasts, and should never have been domesticated. The hens, ducks, and geese of the barn-yard, clear the land of all superfluous matter, and of noxious insects; and if allowed to range freely when the crops are gathered, will improve it for the next setting. The birds of the air do the same; and the beasts, such as horses, cows, goats, and asses will devour many things that we call weeds, which should be in reality called plants—for they have their uses—but which are a great nuisance to the farmer and the husbandman.

Animals are not naturally long-lived, and they rarely live past their use, if let alone, so that that argument need not be brought in in favour of slaying them—and 'tis a barbarous custom to kill the old horses that have served their masters honourably. It is barbarous for these masters to sell them to the knacker for ten shillings, in order to utilise them for manure.

Animal manure is not good for the land, as it is used at the present time; and a great deal of the decaying crops, diseased potatoes, and other failures in the vegetable kingdom, may be attributed to artificial and unclean manure, with which the lands are covered.

Let your old servants die a natural death; you could have their horns and their hide, if you wanted them, when it caused them no pain to give them, and you would have plenty for all purposes.

Use vegetable manure for your lands, if you want rich crops—vegetables do not thrive when overfed on animal food any more than man himself, and disease to both, death and decay are the result of this obnoxious system.

ST. JOHN.

[In reference to remarks that were made respecting a former paper on this subject under the above signature, we may state that the term "St. John" is a *nom de plume* merely, and not intended to convey an idea of Spirit identity.—ED. M.]

WE have received from Mr. R. Bailey Walker a kind letter of sympathy with our work and a present of books—"Where Are We?"—and the *Dietetic Reformer*. The former work is three essays of a most instructive character. The price is 6d., and the matter is of interest to all-thinking people. The *Dietetic Reformer* we will notice elsewhere.

VEGETARIANISM.—To the Editor.—Will any of your correspondents who have adopted a vegetable diet, briefly relate their experience in this important matter. As there is a considerable amount of interest manifested in Vegetarianism at the present time I consider the discussion would be very favourably received by many of your readers.—Yours fraternally, C. G. OXSTON, *Hunwick, Willington, Durham*.

DR. MONCK SEVERELY TESTED.—TRIUMPHANT RESULT.

(Continued from p. 374.)

ANOTHER NOVEL AND CONCLUSIVE MANIFESTATION

was now witnessed. The Doctor resumed his seat at the table, and the gas remained as before. Dr. Monck rested his arms on the table, with his hands on the middle of it. He clapped his hands to assure us by the sense of hearing that our eyes did not deceive us. He then placed them on the middle of the table, immediately under the light of the gas, where all could see them, and there they remained motionless (except for occasional clapping) during the manifestation that ensued. A hand, to which was attached part of an arm, rose above the edge of the table, and we all saw it wave to and fro, and the fingers close and open one after another, and then altogether. This was repeated several times, as if to prove to us that it possessed moveable, supple joints. It proceeded to slap the top of the table, and a gentleman having placed his hands on the centre of the table, we all saw and heard the materialised hand repeatedly and loudly slap his hand, the sound being perfectly natural, as if two human hands were clapped together. The hand now grasped a tambourine (which lay on the centre of the table) by its edge or rim, and held it up quite a foot above the surface, so that we could all clearly see that the fingers were bent round the rim on the inside, and the thumb was bent round it on the outer side, exactly as any human hand would grasp it, and as no "wax" hand could, without a miracle! Pray observe, that Dr. Monck did not touch the tambourine, so that he could not have "placed it on the hand." The tambourine was now lifted higher, shaken violently, dashed loudly on the table, and then a tune was drummed on the vellum by the fingers of the hand. All this occurred to the right of Dr. Monck, and at a distance from him. A gentleman sitting at the corner of the table opposite to Dr. Monck, and about four feet to his left, requested the hand to go to him. It did so immediately, and patted and stroked his hand repeatedly, finally grasping it firmly. He observed that the hand felt fleshy, rather warm, and he distinctly felt its "nails" pressed on his flesh. I sat opposite Dr. Monck, and, firmly grasping the tambourine in my right hand, I held it under the table, requesting the materialised hand to "grasp the tambourine and pull it away from me." The hand then touched mine, when I also felt it to be slightly warm, and quite fleshy and human. The fingers folded themselves naturally around mine, and squeezed them. I felt the hand leave mine and grasp the tambourine, and silently resolving to test its strength to the utmost, I held the instrument with all my power, but three times in succession did this weird hand overmaster me and pull the instrument with immense force from my grip.

Now I pride myself on the muscular strength of my arm and hand, and I have yet to meet the man who could compel me by main force to let go my hold of any article. But my utmost strength was as weakness itself when this mysterious hand pulled at the tambourine, and tore it from me in an instant. Had Dr. Monck's hands been under the table pulling at the tambourine, we must all have seen evidence of the violent muscular struggle to gain possession of the tambourine, for, I repeat, a good light was burning; but there was not the slightest movement of his body, and even had there been, there was no getting over the fact that his hands were all the time laying quietly before our eyes on the middle of the table.

The hand now disappeared, and Dr. Monck was, without delay, carefully searched in the presence of all, but nothing whatever was found upon him. A careful search of the room was equally satisfactory, and there was no "box" in the apartment.

During the seance Dr. Monck's guides controlled him, and gave some beautiful addresses, in which they stated that his recent incarceration was fore-known to them and permitted, in order that the great facts of Spiritualism should be thrust upon the attention of the public, and produce a wide-spread desire for private investigation—a result which I can bear witness has been abundantly attained in the north of England at least, where a reaction has taken place, and people are thirsting for more information concerning spirit-intercourse.

The feeling gains ground that if Dr. Monck had been an "impostor" he would not have faced incarceration, but when on bail would have put the ocean between him and a prison. People feel that it is strangely inconsistent with the theory of "imposition," that this much-enduring man should have challenged (though vainly) the chief magistrate of Huddersfield to attend one of his seances and examine the subject for himself, and that he should immediately after his release hold a seance in Wakefield itself, and now hold another in the North with people many of whom he has never before met. I am confident that his zeal, candour, and bold exercise of his gifts in future will do much to push the truth to the front, and compel not only admiration of his honest and sturdy loyalty to his principles, but force the multitude to examine the subject for themselves.

If any Spiritualists, misled by garbled, one-sided statements, have doubted his genuineness, I am sure, could they but see one half of what I saw at this one seance of the wonders occurring in his presence, they would never cease to rebuke themselves for having wronged even in thought one whom as medium and man they have but to know in order to respect and trust.

Dr. Monck's guides also said that so far from his mediumship being rendered impotent through recent occurrences, it had acquired greater strength (which is obviously correct from what I have al-

ready related), and that they are now developing in him a high and most beneficent form of mediumship, which involves the necessity of temporary loss of physical and nervous vigor, so that for a short time he ought to hold himself back from public work to facilitate the perfection of his remarkable development under the most favourable conditions. I was struck by the gentle, benevolent utterances of his guides, who urged that neither the medium nor his friends should indulge anything but feelings of compassionate forgiveness towards those who by their recent doings had unwittingly done the very best thing that could have been done for the growth and dissemination of spiritual truth throughout the world; and I am sure that Dr. Monck shares these feelings and harbours no bitterness towards those who have been but instruments in the hands of a higher power for the enlargement of his own sphere of usefulness.

I may note that my own beloved guides controlled me during the seance, and I am told they delivered addresses of considerable interest, especially manifesting their loving sympathy for the persecuted medium, and predicting for him a future full of promise and blessing for himself and humanity at large.

On Sunday last I sat at a second wonderful seance with Dr. Monck when my own guides produced remarkable physical phenomena and delivered most appropriate addresses, a description of which should come from another pen than mine. Dr. Monck's guides also produced some wonderful phenomena, particulars of which I will forward you at an early date. Meantime I am happy to send you my testimony with regard to the powerful mediumship of the Doctor, whose many friends will be glad to learn that here in the North, in the very vicinity of the place where he has suffered for our Cause, his guides have so signally triumphed through him in reproducing the very phenomena which were branded as "tricks" in an adjacent town; reproducing them, too, under such severe test conditions as to demonstrate beyond the shadow of a doubt that whatever may have been the origin of these phenomena, the medium was simply a passive and unaccountable agent in their evolvment.

The seance which I have so briefly and imperfectly recorded is surely the best and strongest, as well as the fittest and most triumphant reply that he can offer to those who would take it upon them to charge him with "imposition."

40, Standish Street, Burnley. (Signed) WM. BROWN.

DR. MONCK TO HIS FRIENDS AND CORRESPONDENTS.

Dear MEDIUM,—During the past month I have received many hearty and welcome expressions of sympathy and confidence from old and valued friends among your readers, as well as from numerous clear-sighted lovers of truth and justice whom I do not know.

These friendly epistles have come from Spiritualists and non-Spiritualists and from all classes of society, from peers to peasants. Similar letters have reached me from France, Italy, Spain, Portugal, Holland, Russia, and other European countries, as well as from America, and some English colonies. Friends on the Continent, and in the United States of America (that magnificent home of justice and freedom) have sent me cordial and pressing invitations to exercise my mediumship among them, and a large number of engagements have been offered me in this country.

I am deeply sensible of the honour thus put upon me, and desire to tender to one and all my most sincere and grateful acknowledgments, through your columns. I trust they will pardon me if I am unable for a little time to answer their letters privately. Hitherto I have been actually unable to do so in consequence of the precarious state of my health, which has rendered almost total rest and quiet absolutely necessary. When I wrote to you in the early part of May I felt comparatively strong and well. I attribute the subsequent change partly to reaction after the lengthened trials through which I have passed, and partly to the fact that I am developing for a higher and more beneficent form of mediumship, together inducing a state of severe prostration of the nervous system.

I am now recovering, and hope ere long to place my increased gifts at the service of our beloved Cause. I long to see once more the dear familiar faces of my esteemed friends at Doughty Hall, and unite with them and my fellow-mediums in lifting still higher the banner of invincible Truth.

In two or three weeks from now, if not earlier, I hope to be at my post and do my duty as "a hewer of wood and drawer of water" in the camp of Spiritualism. Meanwhile my late committee and my friends generally will please to accept my grateful acknowledgement of their expression of sympathy and abiding confidence, which has greatly cheered and strengthened me in the painful ordeal of affliction through which I have passed.

To you also, dear MEDIUM, I tender my warmest thanks for the many evidences of your fraternal regard, whether manifest in the vigorous defence or faithful criticism of my mediumship. All hail! I grasp your hand, true brother and dear friend.

Regarding the past, I will only now say that I indulge no feeling of resentment or uncharity towards those who have misunderstood or misrepresented me, and I venture to believe that recent and forthcoming reports of my seances afford abundant proof that the "higher powers" are both able and willing to vindicate my integrity in a way that at once renders further remark from me unnecessary, and past misstatements at least exceedingly incredible.

—Your fellow-worker for the Truth, FRANCIS W. MONCK.

June 13th.

Editorial Rambles.

MACCLESFIELD.

When we penned some remarks on our last tour we were led to ramble so far into that which was unspiritual that we had no opportunity at that time to do justice to the real object of our interests. Macclesfield contains a goodly number of very intelligent and devoted Spiritualists. They have not held many public meetings, and these have not in all cases been of the most harmonious character, for Macclesfield is not quite a progressive town, and those who would essay to take a step in advance must not expect to do so without hearing of it. There is, however, in the town a strong party imbued with reformatory principles, and many of these are Spiritualists. Of the avowed adherents to the new facts there are some who are in various ways mediumistic, but it is all carried on in the retirement of friendly families. We never were in a place where a better or more spiritual influence existed than in the house of some of these good people, and the combined influence at the Sunday evening meeting that we addressed was of a high character.

It will be remembered that the Bamford Boys, of whose mediumship so much has been said in these columns, live in Macclesfield. We heard many reports of the remarkable manifestations that have been witnessed in their presence. One of them has now lost the power. The Spiritualists have a meeting-room of their own. A considerable amount of literature is read amongst them, and the MEDIUM is a great favourite with many. For the past five years we have received from this quarter a full degree of kindly sympathy and encouraging co-operation. At our late visit a good lady handed us £1, the result of a penny weekly subscription towards the support of the Spiritual Institution.

Our remarks on Miss Wood's treatment were copied into the *Macclesfield Advertiser* for June 9, headed "A Row amongst Spiritualists in Macclesfield," which was not true. There had been no "row amongst Spiritualists;" they had only been assaulted by one who is not a Spiritualist. A note is appended to our article, and this note is just as empty of fact as the monstrous charge of the accuser. No one tried to "clear Miss Wood," for it was not admitted that she required it. "The four hours allotted her to clear out of the town under threats" from her accuser to place her in the hands of the police expired on the Monday at five o'clock, so that the "threat" was all bounce, as the expression of it was cowardly and illegal. The Editor of the MEDIUM did not "make tracks as quick as possible," but on going to the station to return to London with the evening train he was too late, and had to remain till Tuesday morning, continuing just twenty-four hours longer in Macclesfield than he intended when it occurred to him to pay a visit to the town a few days before. It is simply impossible for the accuser to be accurate on matters spiritual, as his inflated accounts of the seances written with his own hand show. His "note" intimates that he is about to leave the town, and that may possibly be some excuse for the slight regard he has to maintain a character for gentlemanly consistency in the town. Well, it is all his affair, not ours, and if he can bear with it we must not complain too loudly of a passing nuisance. If he is not wiser for his folly, certainly some of the on-lookers are.

DR. MACK'S VISIT TO AMERICA.

A CARD.

I beg to apprise my numerous friends and patients in England, that I have had at length to undertake my long-projected trip to America. I have some reluctance in severing for a time the many associations I have formed in England. I hope, however, to return to London in a few months, or as soon as I can settle those affairs which have recalled me for a time. I return my sincerest thanks to the multitude of kind friends from whom I have received so many tokens of cordial regard during my residence in London, and I look forward with pleasure to a renewal of deeply cherished friendship. Communications for me from patients or others, may be addressed, *Banner Office, 9, Montgomery Place, Boston, Mass., U.S.A.*

J. MACK.

[Dr. Mack left London on Thursday morning. We shall have something to say about him next week.—Ed. M.]

BIRMINGHAM.—The members and friends of Mr. Perks's circle, 312, Bridge Street, were agreeably surprised at receiving a first-class address from the guide of Mr. Gray's sister; which was followed by trance-addresses from three other mediums. A collection was made at the close which paid the greater part of the expense incurred in cleaning room, &c. B. Suckling, 6, John Street, Lozells, June 18.

VEGETARIAN DIFFICULTY.—The MEDIUM of May 25th contains Part II. of "Vegetarianism—a spirit-message," in which the following paragraph occurs:—"If vegetarianism, was the rule instead of flesh-eating, the land would be cultivated and parcelled out to produce its fruits and its herbs, and every one would have enough to eat and to spare. It would not be coin that would be then the cry, it would be grass, fruits, and live-stock, as in the time of the ancient Jews, when their wealth consisted in their flocks and their herds, and if they had not turned themselves into beef-eaters, and thence into murderers, they would have been a flourishing and prosperous nation to this day." Now, if vegetarianism were in practice, what "wealth" would there be in unsaleable flocks and herds? of what use would they be? We do not offer up sacrifices as the ancients did. Then again, if the people lived on fruits, grass, and herbs, would it not be madness to keep useless animals to devour these foods, for of what service is a flock of sheep or herd of cattle if you can neither sell nor eat them?—Yours faithfully, R. X., Westwick.

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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.

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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, JUNE 22, 1877.

TO MY FELLOW READERS OF THE MEDIUM.

AN APPEAL ON BEHALF OF THE SPIRITUAL INSTITUTION.

Within the last few days I have had an interview with Mr. Burns, whom I have known for many years, and have learned from him some of the difficulties that surround him at the present time in the performance of his work on behalf of Spiritualism. It is truly heartrending to know amidst what continuous difficulties he has struggled on for the last few months, passing through a dangerous illness, and entering upon a field of labour entirely new, and demanding the most exhaustive strain upon the brain. However a man, hampered to the last extremity for means, can have the courage and clear-headedness to proceed in such a course, must for ever remain a mystery to me; but this much I do know, that it is almost at the sacrifice of the life of Mr. and Mrs. Burns that their up-hill course is continued so vigorously in this year of commercial depression. With considerable responsibilities incurred in producing a valuable literature, and the falling off of the demand for the same incident upon the present state of trade, every business man must know that Mr. Burns's position is by no means an enviable one. But when we add to it the fact that his life in other respects is one of constant toil and brain-strain, the wonder is that the fragile frame, undermined by delicate health, the consequence of many years of this continuous privation, does not break down entirely.

I am, however, glad to know that the real position of the Spiritual Institution is even better than it was at the commencement of the year, but it is in thus bettering the position of the affair that the shoe pinches. The endeavour to overtake arrears in an up-hill path during such a year as this is somewhat appalling. By strict economy and unrelaxing industry, progress has been made, and all that is wanted is temporary relief from galling difficulties, which occupy time, and distract the mind, to the obstruction of useful and truly remunerative work.

A few paltry pounds would at once remedy this, and set the worker on his way rejoicing. If a man can consent, for the pure love of truth and progress, to endure what Mr. Burns has to go through daily, surely we as Spiritualists equally interested in the work, should put ourselves somewhat in the same position, and even at slight inconvenience to ourselves, do our share of sustaining that which is a work, not for Mr. Burns's benefit, but for the progress and elevation of humanity.

I hear it sometimes said that there are rich and influential people in Spiritualism, but I am disposed to ask, Where are they? And if they do exist anywhere, do they consider that their conduct in this matter is creditable to themselves or an honour to the Truth they profess to uphold? How different it is with the various religious bodies, where all classes vie with each other in contributing "to the Cause,"

—the nobleman doing his thousands, the middle-class people their hundreds if need be, and all what they can, and which has studded the land with places of worship and well-endowed their incumbents? I say, Shame upon us as Spiritualists, with but few noble exceptions,—shame upon us that we have not the discernment or the generosity to keep even one worker afloat, one whose work considerably outshines thousands who are being so well sustained in various sects. When I contemplate the grandeur of our truth and the power it is exercising over the age,—when I observe the undaunted courage of Mr. Burns, and the constant stream of original thought and ceaseless service he confers on our Movement—I must say I really am astonished at the callousness and tight-fisted apathy of my brother Spiritualists.

Now this must not, cannot longer endure. Though I have long been a supporter of Mr. Burns's work, yet I have not cared to give publicity to the same; but at this time I must lay my personal feelings aside, and say that I want FORTY VOLUNTEERS at once to follow my example in subscribing £5 each to this object. This ought to be to very many a sincere pleasure, as I can truly say it is to myself. Many persons can part with £5 without much inconvenience, but even if there was some sacrifice, only think of the overwhelming burden of one man having to do without forty five-pound notes, which to maintain his position he is well entitled to have.

With all his strain and weariness, Mr. Burns is full of hope, and would be better pleased to weather the storm without even publishing this letter. He has stood faithful and true to his colours in the darkest hours of our Movement, and his consistent conduct and well-sustained abilities for many years are indeed very certain evidences of the truth of Spiritualism, and that some glorious principle sustains mind and body other than the world's ideas can supply or the hope of wealth recompense. Would to God that I could see the same unmistakable evidences of Spiritual Truth in most of us!

I have handed Mr. Burns £5, and hope to see in next week's MEDIUM a full list of those who have taken up my challenge.

JOHN WHITE.

Hemlock House, Leeds, June 15, 1877.

ON MR. WHITE'S LETTER.

I have been the recipient on behalf of my work of a long series of kindnesses from Mr. White, but the eloquent letter which he has urged me to publish this week fills my heart too full for expression. During these many long years I have fought a battle almost sufficient to wear out more lives than one, as it has on more than one occasion nearly cost me mine. In all these years but few have raised their voice on my behalf, and the hardest duty I have had to perform has been to appeal for aid—not for myself, but for this great work. I have urged the claims of many, and with gratifying success, and I have often wished that I had the power to speak for this work without feeling that I am in any way associated therewith. Then I could have been heard with more freedom to my own feelings.

In spite of all impediments I have been pushing along so hopefully this year that I felt reluctant to allow Mr. White's kindly voice to be heard. I do not like to state publicly how perplexed I am and beleaguered with petty difficulties; but on looking at all sides of the question, I have just before going to press resolved on printing Mr. White's appeal, regarding it, as I do, as the effort of our invisible helpers to bring about that sympathetic co-operation which otherwise might be impossible.

In great and trying movements we must not be restrained by inferior considerations. The chief end to be attained ought to be the all in all. As such I have regarded it, which has strengthened me for a task I would have been otherwise unable to perform.

I trust I may soon receive the aid of the thirty-nine volunteers demanded by Mr. White. Even if they can allow the present use of the money, and have the value in goods during the season, it will suit me well. The kindly co-operation of those who cannot afford £5 will be welcome. If we had only a very moderate return of general co-operation it would be all right, but if all the soldiers come to a standstill how is the grand march forward to be accomplished, though ever so skilfully led?

J. BURNS.

15, Southampton Row, London, W.C.,
June 20, 1877.

DIET AS AN AID TO SPIRITUALITY AND MEDIUMSHIP.

On Sunday evening Mr. J. Burns will speak on the above subject; at Doughty Hall, 14, Bedford Row, Holborn, W.C. To commence at 7 o'clock.

SMITHY BRIDGE.—Mr. E. Wood will give addresses in the trance on Sunday at half-past two and six o'clock.

BARROW-IN-FURNESS.—Miss Wood has had a successful visit to this place. A local paper has given extensive reports. We will give particulars next week.

MRS. EMMA HARDINGE-BRITTEN'S VISIT.

The notice that has been made of this event has already excited a wide-spread interest throughout the ranks of Spiritualism. Friends have visited us, and letters have reached us speaking in the most affectionate terms of "our own Emma," as some familiarly and lovingly style her. Many English Spiritualists, indeed, regard Mrs. Britten as their "own"—their spiritual mother—through whose eloquent and lucid teachings they first obtained a knowledge of the new philosophy. It is now many years since, under Mr. B. Coleman's auspices, she first heralded the truths of Spiritualism in London—at first to select audiences and latterly to the multitude.

When she left our shores last, she had on hand a long list of unfulfilled engagements. Her hasty tour to the North, undertaken on the most urgent pressure of committees, was so successful that her engagements, instead of diminishing by fulfilment, actually increased, and not a few questioning hearts have oft repeated, When will our kindly friend and eloquent teacher return to fulfil the debt which our excited expectations have contracted on her behalf? Now the answer comes. A letter written by Mrs. Britten to a lady friend in London contains the information that she has taken passage in the "Victoria," a faster ship than the "China," and that she expects to be in Liverpool in eleven days after the date of sailing, viz., June 16th; so that she may arrive in this country on June 27th.

Arrangements for her reception are being made by the friends in Liverpool, and a movement has commenced at Newcastle, Oldham, and other places, to secure her services for the platform. We have been asked by her London friends to call a meeting for Monday evening, June 25, at the Spiritual Institution, to form a committee to invite her to London, and receive her in a suitable manner. To that meeting we cordially invite all friends who desire to take an active part.

But Mrs. Hardinge-Britten comes to England on a flying visit only, and not on the business of Spiritualism, and the question remains, Will she feel inclined or will her other engagements permit her to undertake platform duties?

That she will serve Spiritualism and respond to the solicitations of friends, if possible for her to do so, we all know. Our duty, however, is the same: to receive her most cordially as an old personal friend of thousands and a well-trying and much-respected apostle of the Truth we all so much revere.

Mrs. Britten comes at an opportune time, and her influence on the present state of the Movement is just what is wanted.

We hope she will find the opportunity to do a part at least of what will, without doubt, be importunately desired of her.

Letters for her may be addressed at present—15, Southampton Row, London, W.C.; but her head-quarters will be Manchester.

LAST NUMBER OF THE MEDIUM.

We have reason to believe that a considerable number of our last issue missed some of the wholesale parcels. Many of our country readers must therefore have been disappointed in receiving one of the most interesting papers which we have published for a long time. To those who were thus disappointed we make this offer—we will send on a copy of the MEDIUM on receiving stamps for 1½d., post free.

The Cardiff manifestation, in which the materialised form partook of food and walked a distance of fifty feet from the medium, has been transcribed into the local papers, and will probably be issued as a separate tract. It should be translated into the Welsh language.

TECHNICAL EDUCATION.

We have been applied to for some details as to what Mr. Harrison means in regard to the Technical Department, which he intends introducing into the Progressive College, Grasmere, as alluded to in his letter of last week. We shall be glad to give publicity to such statements as he may have to make in reply.

DR. MONCK IN LONDON.

It is more than probable that Dr. Monck will occupy the platform at Doughty Hall on Sunday week, July 1st. We will give a definite announcement next week. We hope our readers will make such arrangements as will enable them to offer him a hearty reception.

BIRMINGHAM.—Templar Hall, Ladywood Road.—On Sunday evening next, June 24th, 1877, Mr. J. J. Morse (the well-known spirit-medium,) will deliver a trance-oration on "Spiritualism." To commence at 7 o'clock. Admission free. A collection at the close to defray expenses.

Mr. Burns made phrenological examinations of five of Mrs. Weldon's orphans, at the entertainment at Langham Hall, on Monday evening. The examinations were striking and well received. The other portions of the entertainment were admirable, particularly Mrs. Weldon's recitative in the Scriptural Symphony. Spiritualists attracted by our notice formed a considerable portion of the audience.

Dear Mr. Burns,—I at last have sent you off "My Annual Mite," £1 is. I am sorry, first, that I have not been able to send it sooner, and next that I have not been able to send you a larger sum, which I am well-assured would be better laid out in the promotion of Spiritualism by you and your organisation than it could possibly be by my own individual effort. Please acknowledge receipt when you print your usual list in the MEDIUM. Don't trouble to write me an acknowledgment.

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The Order of Spiritual Teachers.

All needful information for the working of these Spiritual Schools is given in Mr. Burns's discourse on the subject in the MEDIUM, No. 373, price 2d., post free.

The Order is attracting universal attention. We would say—Do not be too particular about forms, but commence work. Take the outline of School Exercises given last week, and go over it in your own family or little party, and see how you like it. We shall be glad to hear the result from as many persons as may favour us with their experience.

On Sunday last Mr. Burns read over the questions to the Entrant in the course of his address at Doughty Hall, and publicly avowed his attachment to the principles therein expressed. He invited the audience to attend on any Thursday evening at 15, Southampton Row, to witness the working of the School. In our report last week we omitted to observe that Mrs. Treadwell was controlled at the meeting, and her guide expressed his pleasure at the step then being taken.

Mrs. Weldon has composed music for Mr. Morse's Hymn, and Mr. Butcher music for the verses by Mr. J. Lewis. We hope to publish these compositions soon.

"Hafed" is an excellent book to read from in Schools of the Order. Every Spiritualist should have a copy of this remarkable work in his own family. We are prepared to supply 4 copies for the price of 3—that is, 4 copies for 30s. When 4 copies of any one book are taken for the use of Spiritual Teachers, we supply them for the price of 3. A book-club of this kind should be the basis of all Schools.

Motto for the Order: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20.

In some respects Spiritualists copy too much of the popular examples in matters of religion. The prevailing superstitions would lead us to infer that God is more in one place than in another, and that people have to repair to a certain place to get into the Divine presence.

The last issue of the *Graphic* contains an engraving of a "New Chapel for early morning service in the crypt of St. Paul's Cathedral." This is regarded by the unctuous newspaper writer as one of the "numerous improvements" that have recently been effected in the National Cathedral, and we are thereby instructed as to the direction in which our religious ambition nationally points. The altar or communion-table is of oak, with a solid podium. The mosaic pavement (the work of female convicts) contains the sacred monogram and emblems of the evangelists. Various old effigies that have alone remained of the ancient Cathedral destroyed by the great fire of London are placed in prominent positions. The report concludes with the information that "the altar and chapel were used for the first time on Easter Sunday, that it must ultimately meet the support it so richly deserves." The proposition advanced in this quotation is to us unthinkable. Where the "rich" deserts lie, or what the "support" is to consist of, or why these good things should accrue because this refurbished cellar was opened on Easter Sunday is to us a matter of profound mystery. We gather the dim idea that, somehow or other, saints or sinners, by repairing to that underground cell and employing the services of a professional prayer-performer, may get into God's favour or reap some peculiar spiritual benefit. Verily it is no wonder that lost souls so abound if the saving of them is such a patent process. We are led to suppose that God our Father can only be approached through the intermediation of a hireling who is not even endowed with mediumistic powers; that the Divine Being takes up his particular abode in a dimly-lighted dungeon, the confined atmosphere of which is polluted with emanations from the decaying dust of defunct ecclesiastics. The ideas involved are so horribly unspiritual and childish that it would over-estimate their importance to designate them by harsher epithets. These are thy gods, O England, and such is the national religion as offered to the public at the wholesale shop.

How different is the voice of the spirit which says to the inner man, "Behold, I stand at the door and knock." The divine visitant will come in to the man that opens the door,—be his bosom friend—sup with him, and abide with him for an endless eternity.

The moral to be derived from this motto is that the Order of Spiritual Teachers must inaugurate a truly national religion—one

consisting of an expression of the spiritual life and convictions of the people.

Hitherto England has had no National Church. She has had a religion—that, in-bred native-born sense of morality and spiritual presence which has been almost obliterated by ecclesiasticism; but her so-called National Church is the most alien and un-English institution that could possibly be imagined. It is the left-off rags and tinsels of unknown people, so antique as to be forgotten, and so transmuted by caprice and fashion that their original wearers would not know them. If these habiliments of religion were even Jewish or Alexandrian or Buddhistic, they would be human, and therefore tolerable; but they are a strange mixture which is glad to escape from the full beams of day, as if ashamed of the light and progress of the nineteenth century.

It is the work of the Order to create and build up a truly National Religion, and to do so it must be evolved from the sound heart of the people, and blossom in their every-day life, and by their firesides. In short, the Divine Father must be brought home to the hearths of the people. He must be domesticated, not shut up like a hideous fetish in the dark dungeons under monumental buildings. The proper place for "Morning Prayer" is the family fireside, if social prayer be deemed an advantage; but the man who gets up to do an honest day's work, is always at prayer. God must not be any longer supposed to dwell in cathedrals and houses built with hands, but in the homes of the people, nay, even in their hearts. God is planted there by virtue of man's existence as a spiritual being, and it is the work of the Spiritual Teacher to nurture and water the plant that it may bring forth its eternal fruitage.

On Tuesday evening a most enjoyable meeting was passed at the East End Spiritual Institution, to put into operation a School of Spiritual Teachers. Mr. Wallis acted as Chief Monitor, Mr. Sleep as Monitor, and read an original essay, which was fruitful in eliciting a most instructive conversation. All seemed highly pleased. Mrs. Wallis, in the absence of her husband, will act as Chief Monitor. The subject on next Tuesday will be "Clairvoyance."

"THE SAME GOD WORKETH ALL IN ALL."

This was written of the spiritual gifts of ancient times, and it may be so said of Modern Spiritualism. The most striking "phenomena" of this highly-favoured age are not necessarily the objective manifestations, but rather those evidences of "that one and the self-same spirit dividing to every man severally as he will." We have repeatedly observed that while we have been it may be hundreds of miles distant from them. Mr. Morse, Mr. Colville, or Mr. Lamont have been giving utterance to the same sentiments in their own particular style as we were occupied in stating at the same moment. A few days ago Mr. Burns referred to these suggestive coincidences in a letter to Mr. Lamont, when he received a reply which we think is well worthy of publication and careful attention:—

To the observers of mental phenomena it is quite evident that a strong undercurrent of spiritual power is at work. An Order of Teachers is busy at work on the inner side of life, who select such instruments on this side as they can find to give expression to their thoughts. Hence the identity of ideas given to the world by different individuals at the same time.

If this is so, the Order of Spiritual Teachers will become a necessity, because the divine inspirations—as with the prophets of old—will compel those who are recipients of them to speak the word, at whatever cost. And what need for this influx of spirit-power? Is it not the fact that sacerdotalism with its darkening shadow is fast rising in our midst?—that priestcraft is again assuming a power which threatens our dearest liberty. And what is to oppose it? Surely it must be the weapons of an enlightened spiritual science, which will commend itself to the understanding of mankind. Yes; the Order of Spiritual Teachers is silently but surely being fitted for the work it has to do, and to that work there can be but one issue. Let us be faithful to our highest convictions of duty, ever being found in the van of progress.

Permit me to express the great pleasure I had in reading many of your utterances of late. With the guidance of spirit-friends you are taking a new departure.

We may point out the well-known fact that fifteen years ago Mr. Burns commenced his spiritual work on the very same plan that he is now so energetically recommending, as the idea of a Progressive Library most surely implies. Becoming the public servant of the Cause, his private views or personal inspirations suffered a species of occultation for several years.—He has therefore been the public agent of Spiritualism as a mundane movement more than the direct instrument of those exalted intelligences who at first commissioned him to enter this field. Now he must teach more exclusively, and the message has gone forth to many others to join in the higher work.

ULVERSTON.—Our exposure of Mr. Speed, who desired to engage Miss Wood, has caused that gentleman to give vent to his ardent feelings in "speed"-iest fashion in a letter to ourselves, which we returned to him for contemplation when he comes to his cool self-hood if he lives long enough. His paper has had a weakened dilution, we were about to write "delusion," of the same refined form of criticism. A gentleman writes to say that the Spiritualists of Ulverston did not engage Miss Wood at all, but it was a representative of their order who frustrated the attempt to inveigle her into an exposure-party, at which interference our polite contemporaneous paragraphist has been so upset in his proprieties. We are thankful for Miss Wood's escape, and trust Mr. Speed will survive the shock which his good manners have sustained at his disappointment.

DR. BROWN CARRIED FROM ONE ROOM TO ANOTHER WITH DOORS CLOSED.

To the Editor.—Dear Sir,—I have now for upwards of twelve months been privileged to attend the remarkable seances of Dr. Brown, whose astounding powers have steadily increased in strength and variety, so that he is now, I suppose, one of the most excellent and well-tested mediums of the age. He has developed many good mediums in his private circle, who are now doing good work as the centres of other circles, which in their turn are doing good work in the dissemination of Spiritual facts and literature. There is a marked similarity between his powers and those of Dr. Monck, and when the two sit together we always note a great increase of power in each, and enjoy a display of most novel and convincing phenomena.

The seance I am about to record was held when both were present at our usual meeting. First, Dr. Monck's guides produced a variety of test phenomena in a strong light. Naked hands, looking as natural as our own, appeared above the edge of the table. A musical box belonging to some of us and weighing 14-lbs was on the table with the lid closed. Dr. Monck held his hands above his head, or allowed us to hold them. A spirit-hand inside the box wound it up, stopped, and then wound it up still further. The box played fast and slow just as we desired it, and either stopped altogether, or played a single note at a time, or sounded one or three notes in answer to our queries. We could all clearly see every part of the box all the time. The table rose fully a foot clear of the floor, and by its motion kept time with the tunes played by the musical box, and at the same moment hands slapped and pulled most of the sitters.

On these manifestations ceasing, Dr. Brown was controlled by a dozen spirits in succession, who not only gave admirable tests of their identity in the shape of communicating particulars of gesture and tones of voice of a totally distinct character in each instance, but also delivered eloquent addresses full of sound wisdom. Impromptu poems were given of great length, sometimes consisting of as many as forty verses. You are right, Sir, in saying that the Order of Spiritual Teachers is the offspring of the spirits, and the spirits alone. Our circle has long been of such an Order.

It is impossible to listen to the Doctor's guides without feeling that we are in communication with benevolent beings of the higher sphere. Their discourses are of theology, morality, spirituality—in fact of true, noble, manly religion in all its phases, as well as of those high principles which, when imbibed and practised, make men holier and better in all the varied relationships of life. But while teaching us that such are the higher manifestations of their power, they also teach us that we are not to neglect the important uses and lessons connected with the physical phenomena. Hence we are favoured with both.

At the seance alluded to, Mr. Brown was directed to go behind a curtain suspended across a corner of the room. While here he was controlled by one of his guides, who promised us a powerful manifestation in proof of the possibility of matter passing through matter.

The table around which we sat was in the middle of the room, a sofa at one side, on which some of us sat, and a fire-place at the opposite side. The sofa being right back against the wall, it was impossible for anything to pass behind it, and the chairs of the sitters on the opposite side were placed close against the fire-place, so that no one could pass behind them. The table occupied all the space between these sitters and those on the sofa. All hands were on the table. The cabinet was in a corner on the third side of the room, and several of us were seated around it, so completely enclosing it that the medium could not possibly get out from his corner. Several friends stood on the fourth side of the room, close to the closed door, through which it was impossible for any person to pass without moving them aside. There were splendid test conditions, if the spirits were to carry the medium out of the room, for between him and that door was the table, and the sitters blocking up every inch of the way, besides others standing around the door itself.

Dr. Monck sat between two of us in front of the cabinet, and could not stir a finger without our knowledge. Now materialised hands touched us in all parts of the room, thundering raps were heard on all parts of the floor, ceiling, and walls. A clock for which there was no key, was loudly wound up. Pictures on all parts of the walls were struck and swung about, and lights floated in front of the cabinet and about the room. Some of the lights gradually increased in size until they assumed the appearance of beautiful human faces, and various voices addressed us.

Suddenly the controlled medium ceased to speak, and in the twinkling of an eye we heard him talking and stamping loudly on the floor of the room above us.

Each person declared he had not moved, so that the medium could not have passed through our midst; those at the door declared that they had zealously guarded it all the time; and we afterwards found that, had the door been opened only a very little, a flood of light would have poured into the room, at once showing us that the door had been opened. But no such light was seen. The door had certainly never been opened. The medium now came down the stairs, and with some difficulty we managed to open the door and admit him. He was enveloped in a beautiful light. The sight was startling and now inspiring. He then returned to the room overhead, and we heard him loudly talking and treading heavily on the floor above. In a moment this ceased, a momentary light was seen over the cabinet, which appeared to

surround a human body, and in another second the medium was in the cabinet talking to us.

While he was in the room above, the large lights continued to play about the cabinet, and a slight female materialised form walked out, and seated itself on the knees of one of the sitters.

Dr. Brown was suddenly heard talking near the ceiling, and several of us put up our hands, and felt his bare feet in mid-air. He was floating about the room, frequently tapping the ceiling with his hands as he floated over our heads; while he was floating, four of us sitting on the sofa were lifted clear off the floor with the sofa.

The medium was carried to the cabinet; and after an admirable address from one of his guides, the control left him, and thus ended one of the most astounding and convincing test seances I ever witnessed.—I remain, yours truly,

49, Russell Street, Burnley.

JOSEPH BRIGGS.

A SOCIABLE EVENING IN OLDHAM.

To the Editor.—Dear Sir,—Permit me, through the columns of your valuable paper, to very briefly describe a highly interesting, agreeable, instructive, and harmonious select meeting of Spiritualists, held at a private residence in Oldham on Wednesday evening, June 13.

By the kind permission of the gentleman at whose house the meeting was held, I was privileged to invite such persons as I felt impressed would form a harmonious circle to meet together for the purpose of having some social intercourse, with a view to deriving pleasure and benefit from the guides of some of the mediums who are at the present time residing in Oldham.

About 8 o'clock in the evening the company arrived, and after interchanging friendly greetings in the dining-room, proceeded to the drawing-room, which was appropriately arranged for their reception. The company formed a semi-circle at ease round the room. The mediums—Miss Dixon, Mr. Bancroft, and myself,—sat together facing the assembly. After having locked the door, to prevent interruption, we commenced at about 8.15 p.m. by singing the 51st hymn in the "Spiritual Lyre."

After the hymn, my guides gave an invocation.

We then sang the 66th hymn, at the conclusion of which Miss Dixon (under influence) gave a short but eloquent and impressive address.

We then sang the 99th hymn, which was followed by a sublime oration delivered through the mediumship of Mr. Bancroft. The address was delivered in choice but simple language, and in an earnest and persuasive manner, which must have made a deep impression on all who heard it. I have never listened with greater pleasure to any address in my life, and was never privileged to hear more elevating and ennobling truths enunciated than on this occasion. Mr. Bancroft is truly a grand medium for the highest phases of the phenomena.

At the conclusion of the oration we sang the 88th hymn, after which Miss Dixon gave (under control) two beautiful poems expressing felicitous sentiments couched in chaste poetical language. She then gave another short address, followed by one from Mr. Bancroft.

We then sang the 14th hymn, followed by a poem from "Flora"—one of my guides—on "Children," addressed to parents and guardians. "Flora" then gave Miss Dixon a special poem for herself, and after having done the same for Mr. Bancroft, she briefly addressed the master of the house, and then gave way for "Dr. Richardson" to assume control, who spoke for a short time on the best means for the development of mediums, and how to obtain the higher phases of the phenomena. After expressing his very decided opinion as to the formation of circles and the manner of conducting them, he urged the importance of friendly intercourse between mediums, and spoke in eulogistic terms of private re-unions for spiritual purposes, and declared that if conditions were faithfully observed, the time was not far distant when he, amongst many others, would deliver addresses and poems and answer questions in a materialised body, with the mediums in full view of the audience.

"Dr. Richardson" having bidden all "good-night," and "God bless you," Miss Dixon was controlled by a Scotch lassie, who was very entertaining.

After talking a little while in a very sociable manner, we sang the "Doxology," and broke up the meeting at a quarter to eleven. All persons present expressed themselves highly gratified with the proceedings of the evening, and expressed an ardent desire for a similar gathering before long, and sincerely hope their wishes may be realised.

I feel strongly impelled to make this meeting known through your columns, if you will kindly favour me by inserting this meagre report. My only regret is that we had no reporter present to take down in full Mr. Bancroft's beautiful address. It would have been a great acquisition to your valuable paper, being grand, yet simple, and admirably adapted to all classes of the community.

Miss Dixon is undoubtedly a medium of very high order, and the communications received through her are both valuable and interesting, but (disgraceful to relate) she has had many difficulties to contend with placed in her way by those who ought to be her truest friends and most ardent supporters.

My experience in travelling about the country is that many of the most gifted mediums are almost unknown to the general public, and many of those whose presence and utterances would grace any platform in the land and exert an incalculable amount of influence for good, are never heard except at rare intervals by a few of their personal friends, and this from no fault of their own. With kind remembrances to all friends who read the MEDIUM, believe me to remain, yours truly,

W. J. COLVILLE.

JERSEY.—The local press notices that Mrs. G. M. Parker has been lecturing on Spiritualism at the Royal Hall. Questions were answered at the close.

MANCHESTER.—On Sunday afternoon, at the Grosvenor Street meeting Mr. Johnson's spirit-guides announced as the subject for questions, "Men in the World of Appearances; Men in the World of Reality." Questions were promptly and freely asked, and fully and most intelligently answered. The information imparted through the medium was eminently calculated to stimulate the hearers to live a higher, purer, more charitable, and more real life.

HEARTLESS RECOMPENSE.

To the Editor.—Dear Sir,—One of our best trance-speaking mediums in this neighbourhood was recently urgently invited to a village about five or six miles from where he resides, for the express purpose of exercising his spiritual gifts for the inviters' edification. The medium, poor fellow, thought it would be a splendid opportunity for the sale of some cheap spiritual literature, hymn-books, tracts, &c. After he had rendered his services to the best of his ability, for which he makes no charge, he offered to his audience his tracts and the publications for sale, but found it difficult to excite an interest in his tracts. Not liking the idea of returning home with the whole of his stock, he sold part of them at half of what they cost him. When he got home he was possessed of a little more experience than when he left. This and such like "encouragement" on the part of would-be Spiritualists is the greatest bane, and a curse to the Movement. Excuse me for this communication, for I cannot let such conduct pass unnoticed, for I declare such Spiritualists cannot be more than pretenders, for they are worthy of censure to the highest degree. Unfriendly indeed are those who have no friend bold enough to point out their faults.—Yours ever,

1, Mechanic Street, New Shildon,

GEORGE METCALFE.

June 7, 1877.

[We have been similarly served many a time, but "censure" is not exactly the remedy. We must have the Order of Spiritual Teachers everywhere, and begin the work of education. Then there will be a demand for books. It is no use to present a big, juicy apple to a baby who has not cut his eye teeth. He can't bite it; he requires pap. So it is with baby Spiritualists. They must have the milk of knowledge dispensed to them through the self-devotion of spirits and their mediums. The unlettered rustic and street Arab do not know the value of books, but after a few months' schooling they relish literature as much as anyone. Let us take the hint; open schools everywhere, and books will be required, and the spiritual worker will meet with that sympathy and encouragement which can only reach him from cultured and enlightened minds.—Ed. M.]

ON DREAMS.

Dreams are jealous of being remembered; they dissipate instantly and angrily if you try to hold them. When newly awakened from lively dreams, we are so near them, still agitated by them, still in their sphere—give us one syllable, one feature, one hint, and we should repossess the whole, hours of this strange entertainment would come trooping back to us; but we cannot get our hand on the first link or fibre, and the whole is lost. There is a strange wilfulness in the speed with which it disperses and baffles our grasp. A dislocation seems to be the foremost trait of dreams. A painful imperfection almost always attends them. The fairest forms, the most noble and excellent persons, are deformed by some pitiful and insane circumstances. The very landscape and scenery in a dream seem not to fit us, but, like a coat or cloak of some other person, to overlap and encumber the wearer; so is the ground, the road, the house, in dreams, too long or too short, and if it served no other purpose, would show us how accurately nature fits man awake.

There is one memory of waking and another of sleep. In our dreams the same scenes and fancies are many times associated, and that, too, it would seem, for years. In sleep one shall travel certain roads in stage-coaches or gigs, which he recognises as familiar, and has dreamed that ride a dozen times; or shall walk alone in familiar fields and meadows, which road or which meadow in waking hours he never looked upon. This feature of dreams deserves the more attention from its singular resemblance to that obscure yet startling experience which almost every person confesses in daylight, that particular passages of conversation and action have occurred to him in the same order before, whether dreaming or waking—a suspicion that they have been with precisely these persons, in precisely this room, and heard precisely this dialogue at some former hour, they know not when.

Dreams have a poetic integrity and truth. This limbo and dust-hole of thought is presided over by a certain reason, too. Their extravagance from nature is yet within a higher nature. They seem to us to suggest a certain abundance and fluency of thought not familiar to the waking experience. They pique us by independence of us, yet we know ourselves in this mad crowd, and owe to dreams a certain divination and wisdom. Wise and sometimes terrible hints shall in them be thrown to the man out of a quite unknown intelligence. He shall be startled two or three times in his life by the justice as well as the significance of this phantasmagoria. Once or twice the conscious fetters shall seem to be unlocked and a freer utterance attained. A prophetic character in all ages has haunted them; our dreams show like the sequel of waking knowledge. The visions of the night bear some kindred to the visions of the day. They are the maturation often of opinions not consciously carried out to statements, but whereof we already possessed the elements.

Every man goes through the world attended by innumerable facts prefiguring (yes, distinctly announcing) his fate, if only eyes of sufficient heed and illumination were fastened on the sign. The sign is always there, if only the eye were also; just as under every tree in the speckled sunshine and shade no man notices that every spot of light is a perfect image of the sun until in some hour the moon eclipses the luminary; and then first we notice that the spots of light have become crescents, or annular, and correspond to the changed figure of the sun. Things are significant enough, heaven knows; but the seer of the sign—where is he? We doubt not a man's fortune may be read in the lines of his hand by palmistry; in the lines of his face by physiognomy; in the outlines of the skull by craniology; the lines are all there, but the reader waits. The long waves indicate to the instructed mariner that there is no near land in the direction from which they come. Belzoni describes the three marks which led him to dig for a door to the pyramid of Ghizeh. What thousands had beheld the same spot for so many ages and seen no three marks!

WEST PELTON.—It was resolved at a meeting held at West Pelton on Sunday, June 3rd, that in future the society should be known as "The West Pelton Spiritualists' Association."—W. GAUTREY, Co. Durham, June 13th.

THOUGHTS ON WORK.

Work is the noblest part of life; noble in its aims, its lessons, and its rewards.

It aims to discipline man in the virtues of self-denial, courage, honesty, justice, patience, and perseverance.

Its lessons are taught chiefly and most powerfully in the midst of difficulties, discouragements, trials, and troubles. If rightly understood, they develop the best part of man's nature. They can only be mastered by patient perseverance in well-doing. The lessons taught man are his littleness of knowledge, imperfect strength, meekness, and lowliness of heart, self-reliance, and earnest devotion to duty.

Its rewards are noble because man is taught the manliness of his nature in the power to conquer difficulties by the determined exercise of his will; noble, because man is thereby allied to the great and good of all ages, for all of them attained their excellence by unremitting labour; noble, because it allies man to the greatest of all workers, the Infinite himself; He never ceases to work, for He "upholds all things by the word of His power" and our great Exemplar said, My Father worketh hitherto and I work.

Honest work should, therefore, never be despised, for we thereby cast scorn upon the noble workers who have preceded us in the march of time; but, above all, we despise the Master whom we profess to follow, who, himself, was not ashamed to work.

Instead thereof, let us follow the advice of the poet and

"Be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait."

SPIRITUALISM IN NEWCASTLE.

Mr. Brown (of Howden-le-Wear), accompanied by his daughter, gave trance addresses on Sunday evening last, June 17, at the rooms of the Newcastle Psychological Society. Mr. Wm. Armstrong officiated as chairman.

Miss Brown gave a suitable invocation, and then addressed the audience for about forty minutes on "The Teachings of the Spirits, or Spirit Teachings."

Mr. Brown was then controlled, and spoke for about one hour upon "Truth." He stated that we were not to take that which purports to come from the spirit-world as truth and nothing else to be truth; and it was for us to judge of the truth or untruth of the message; he also dealt very exhaustively with the question, "What is God? who is God? and how should we approach Him?"

At the conclusion Miss Brown was controlled and delivered a concluding prayer.

Miss Fairlamb has returned from her tour in Scotland (which I hear has been very successful), and commenced her sittings on Tuesday night at the rooms of the Newcastle Psychological Society. The sittings are open to members only. There was a small but appreciative attendance.

Miss Wood, who has lately been engaged by this Society, commenced her sittings last Thursday week to a large concourse of members. Phenomena good.

On Sunday next, an experience meeting is to be held, when all who are able to attend and give their experience on this subject will do so.

Last month a similar meeting was held on account of the non-attendance of Mr. Westgarth, who was advertised to give an address that evening; the impromptu meeting was received well with the audience, and hence it is thought wise to repeat the experiment.

OCCASIONAL CORRESPONDENT.

Another correspondent writes:—"We had Mr. Brown and his daughter last night. Mr. B.'s mediumship is very much improved since I heard him last. The scope and character of the address was very commendable, though it might be delivered in a more graceful way, but all kinds and varieties of styles tend to show the homogeneous nature of our system and become a strong argument in our hands for demonstrating the truthfulness of Spiritualism. I was also exceedingly pleased with his daughter's controls. There was a characteristic simplicity in her style which could not fail to please Spiritualists though sceptics might think we lacked the ability to appreciate higher literary efforts. We were delighted with Mr. Colville's guides."

OLDHAM—A PIC-NIC.

Mr. Colville will deliver orations and poems in the Temperance Hall, Oldham, on Sunday, June 24, at 2.30 and 6 p.m.

On Sunday, July 8, we intend to have a friendly gathering in a most lovely and romantic spot, best known in the neighbourhood as Bill's o' Jack's. It is just on the borders of Yorkshire, in the parish of Saddleworth. The nearest station for parties from any part of Lancashire is Greenfield, on the London and North-Western Railway, and we hope to have the pleasure of seeing many Spiritualists from all parts of Lancashire and Yorkshire, and for various reasons.

1. The scenery of the district and the purity of the atmosphere are just such as the Spiritualist especially can enjoy and appreciate.

2. There will be a treat in store for them intellectually, as Mr. Colville's guides intend to give an address in the open air at Bill's o' Jack's, at 2.30 p.m.

After we have had tea (for which there is excellent accommodation) we proceed over the hills to the village of Upper Mills, where Mr. Colville will deliver a trance-oration and poem—subjects chosen by the audience.

Trusting that all friends of the Cause who can do so will avail themselves of this opportunity of doing good, and come well provided with seed to sow by the way, and the fruits will be seen after many days, as I know that the people of that district are a reading people. Therefore let us provide them with something both to read and think of.—Hoping that these suggestions may be taken up, I remain, your fellow-worker,
6, Fielding Street, Oldham.

JOSHUA WOOD.

MR. MORSE'S APPOINTMENTS.

BIRMINGHAM.—Sunday, June 24. Templar Hall, Ladywood Road. Evening at 7. Monday, June 25. Chamber Lecture.
WOLVERHAMPTON.—June 26, 27, 28, and 29.
NEWCASTLE-ON-TYNE.—July 1 and 2.
MANCHESTER.—July 8 and 9.
BELPER.—July 10 and 11.
DERBY.—July 12 and 13.
LIVERPOOL.—July 15.
KEIGHLEY.—July 22.
OLDHAM.—July 29.

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

MR. W. J. COLVILLE'S APPOINTMENTS.

Sunday, June 24. Temperance Hall, Oldham, at 2.30 and 6 p.m.
Monday, June 25. Same place, at 8 p.m.
Sunday, July 1. Temperance Hall, Grosvenor Street, Manchester, at 2.30 and 6 p.m.
Sunday, July 8. Bill's o' Jack's, at 2.30 p.m. Temperance Hall, Upper Mill, near Oldham, at 6 p.m.
Orations and poems delivered on all occasions on subjects chosen by the audience.

Mr. Colville's address till further notice is 80, Beevor Street, Oldham.

MR. BURNS'S APPOINTMENTS.

Monday, June 25.—Committee to arrange reception for Mrs. Britten, 15, Southampton Row.
Thursday, June 28.—Order of Spiritual Teachers, 15, Southampton Row.
Sunday, July 8.—Anniversary meetings of the Children's Lyceum at Sowerby Bridge.

MR. E. W. WALLIS'S APPOINTMENTS.

BELPER.—June 23.
NEWCASTLE-ON-TYNE.—July 8th, 15th, and 16th.
Mr. Wallis expects to visit Oldham, Derby, Walsall, Ulverston, Barrow, Sunderland, and North and South Shields, but dates not yet fixed.
Mr. Wallis will be glad to receive invitations to visit other places.
Address—15, St. Peter's Road, Mile End, London, E.

EAST END SPIRITUAL INSTITUTION.

Dear Mr. Burns.—The Sunday evening meetings will be continued during my absence in the provinces, and next Sunday evening Miss Young, trance medium, will be in attendance.

The School of Spiritual Teachers will meet every Tuesday evening. Friends are invited to enter the Order and participate in the pleasant interchange of thought and feeling which these meetings bring about.

E. W. WALLIS, Manager.

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

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.
On Tuesday, June 19, Miss Chandos Leigh Hunt delivered an interesting lecture on Vaccination to a small but appreciative audience.
On Friday, June 22, Mr. F. Wilson will open a discussion on the "Rights of Man."
On Tuesday, June 26, Mr. Grogan will lecture on "Darwinianism in its relation to Man."
On Friday, June 29, Mr. W. O. Drake will open the discussion on the "Temperance Question."

CHARLES WHITE.

Mr. Maynard, librarian, begs us to acknowledge with thanks a kind gift of books presented by A. Vacher, Esq., to the Marylebone Association. The volumes are seventeen in number, and a very useful selection. Similar donations are respectfully solicited from other friends of the Cause. We have received somewhat conflicting information respecting the projected excursion of Spiritualists to Rosherville. Definite information will be afforded next week.

SPIRITUALISTS PROGRESSIVE LYCEUM, HOLLINS LANE, SOWERBY BRIDGE.

On Sunday, July 8, the Anniversary of the above Institution will take place, when Mr. J. Burns, of London, will give two addresses. In the afternoon, at half-past two—subject, "The Order of Spiritual Teachers and Lyceum System;" in the evening, at half-past six, on "The Progressive Study of Spiritualism." Tea will be provided for friends from a distance. A collection will be made at the close of each address. In the evening, for the accommodation of friends, the room being small, silver will be thankfully received at the door.

EASTBOURNE.—The gentleman who desired to establish liberal religious services is Mr. John Kennett, 33, Ceylon Place, Eastbourne. This we state in reply to queries that have reached us.

MANCHESTER.—Mr. Colville will give inspirational addresses at the Temperance Hall, Grosvenor Street, on Sunday, at half-past two and six o'clock. The subjects to be selected by the audience. Admission: front seats, 6d.; back seats, 3d.

ROCHDALE.—Miss Wood, the physical medium, of Newcastle, will hold a series of seances for advanced physical phenomena at my house commencing Monday, July 2nd. Spiritualists only admitted. Tickets numbered, and not transferable. For tickets and any other information apply to me, Thomas Salisbury, Joiner and Builder, Sudden; or to James Sutcliffe, 21, Elliott Street, Rochdale. Applicants are requested to make an early application, as the number is strictly limited. Friends not personally known to us, will kindly refer to some well-known Spiritualist at the time of application.

For 2s. 6d. *Human Nature* and "Other World Order" will be sent post free.

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To the purchasers of "*Human Nature*" for March, 2s.

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By WILLIAM WHITE.

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CHAP. I.—*Personal*.—Perplexities about Heaven and Hell.

II.—*The Mystery of Evil*.—Why God afflicts His creatures.

III.—*This Transitory World*.—Earth a place wherein to be born and make trial of our powers. "Here we have no continuing city: we seek one to come."

IV.—*The Mental Hierarchy*.—Human nature composed of faculties superior and inferior, combined in endless variety.

V.—*Swedenborg's Cardinal Principle*.—His secret, without which he cannot be understood.

VI.—*The Grand Man*.—Every community a man, and the combination of all communities the Grand Man.

VII.—*The Economy of Humanity*.—All people requisite for the perfection of Humanity. God wants souls of just as many patterns as there are men, women, and children, in the wide world.

VIII.—*How Devils are utilised*.—The great part which Self-Love plays in human affairs, and the energetic service got out of it.

IX.—*Love of Self not Iniquity*.—Love of Self under government has the form and benefits of righteousness.

X.—*Infernal Propriety*.—Hell characterised by rigid propriety, where any infraction of order is severely repressed, and where morals are developed in exquisite perfection.

XI.—*Other-Worldliness Vindicated*.—Many grades of salvation. God has sons and servants within the protection of His Kingdom.

XII.—*Concerning Salt and Light*.—How saints exist for sinners. Saints save sinners, and sinners provide occupation for saints.

XIII.—*Rest in the Grave*.—Fallacy of identification of rest with death.

XIV.—*What Swedenborg says*.—Testimony of Swedenborg as to the character and continuance of Hell.

XV.—*What the Bible says*.—Hebrews without fear of Hell. Appearance of the Devil and Hell in the New Testament.

XVI.—*How little the Bible says*.—Probable origin of the gospel of damnation.

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.

OPINIONS OF THE PRESS.

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THURSDAY, JUNE 18.—School of Spiritual Teachers, at 8 o'clock.
FRIDAY, JUNE 29, Mr. Wallis's Discourses and Answers to Questions, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, JUNE 26, Mrs. Olive's Seance. See advt.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing
WEDNESDAY, JUNE 27, Mr. W. Wallace, 329, Kentish Town Road, at 8.
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 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.
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 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.
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 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.
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