



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

SPIRITUALISM.

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THE EVIDENCES OF SPIRITUALISM.

An Inspirational Oration delivered at Stockton-on-Tees,
May 16, 1877, by MR. W. J. COLVILLE.

INVOCATION.

O God, our Father, Thou Divine and All-pervading Soul, Thou who fillest the vast Universe with Thyself, Thou who art the Creator and the Sustainer of all forms of life: all creatures speak Thy praise; all Nature sings of Thee, from the tiniest blade of grass to the loftiest seraph. All forms of life proclaim thy power and thy goodness. O God, we praise Thee for all the revelations Thou hast made at any and every time to Thy intelligent creatures. We thank Thee for the beauties of the flower, for the song of the bird, for the rain which fructifies the earth, and for the warm sunshine which causes all things needful for life to spring up; and while we praise Thee for all Thy bounties and all Thy gifts which minister to the material necessities of Thy creatures, we would thank Thee, we would praise Thee, for all those priceless blessings, those inestimable boons of spiritual truth which have come down to Thy creatures from Thy glorious habitation. O God, we thank Thee for every seer, for every sage, for every prophet, and every reformer. We praise Thee for everyone who has at any time delivered a message from Thee fraught with blessings to Thy creatures, and we praise Thee that to-day angel-visitants from spheres of light and beauty are in the midst of humanity. We praise Thee that there is no death, that there is no endless night of darkness awaiting any spirit. We thank Thee that there is progress for all, and that Thy truth is being revealed at this very hour, through the instrumentality of thy angel-messengers, and being brought home to the hearts and consciences of men. O, our Father, may every thought in this silent room be in harmony with thy spirit; may every soul be filled with Thine own truth, and pervaded with Thy spirit of Love. So shall all discord cease, so shall all sin be utterly banished hence; and may each soul be brought into the sweetest harmony with the bright and shining ones who have passed on from earth to the better land. May all become conscious of the gentle ministrations of the spirits, and may every soul from its very depths offer unto Thee both now and ever its heartfelt throb of praise and adoration. Amen.

ADDRESS.

Ladies and Gentlemen,—We are called upon this evening to speak upon the evidences of Spiritualism.

You have asked us to say what evidence Spiritualism gives of the immortality of the soul, and therefore we shall have to speak to you upon the evidences of what may be termed Modern Spiritualism.

The term Modern Spiritualism is perfectly correct, provided that when you use this term you have in your minds simply the present outpouring of spiritual power in your midst. There is undoubtedly to-day a great outpouring of the spirit, such as there was not previous to the commencement of the past thirty years. There surely is a great outpouring of spiritual power, a great tidal wave of spiritual influence sweeping over your planet, and whether men accept in the full sense of that term the teachings which Modern Spiritualism brings, or whether they reject them, they cannot fail in some way or other to be affected by the present outpouring of spiritual light upon the world. For when spiritual truth is poured out with great force at any stated time—whether that time be of long or short duration—the earth and all the inhabitants thereof—most especially the inhabitants of those lands

where the wave of spiritual truth has made the greatest progress—must be affected by this outpouring, because the mental and spiritual atmosphere becomes imbued with those truths being delivered in the minds and consciences of men. They become affected with the outpouring of the spirit, whether they rank themselves with Spiritualism or not.

You have asked us what proof Spiritualism affords of the immortality of the soul. If Spiritualism afforded no proof of the immortality of the soul, it would be useless. If Spiritualism did not demonstrate the existence of spirit, it could not be Spiritualism at all. You are, perhaps, aware of the fact that Spiritualism is not new to humanity. There never was an age which did not contain some specially gifted and who were capable of delivering a message to their fellows by direct or indirect supernatural inspiration. Of course we use this term supernatural in the sense used by those who say that everything they cannot explain is supernatural, though we state that there is nothing supernatural in the vast universe, but that everything is natural, even to Deity, and that there can be no event take place in your midst which is not due to the direct working of the same natural law which God has appointed, and which is unalterable in its course, for the benefit and the guidance of the universe and the welfare of his creatures. Therefore we contend there is nothing supernatural in the present, or indeed in any outpouring of the spirit in the annals of your race.

If you refer to the Old Testament, you will find that the very earliest chapters of that authority, which holds great sway over a vast majority of men and women in your midst, and which is nevertheless not an indisputable authority, as there are many scientists who say the Bible authority can be refuted in many points. But nevertheless as the Old Testament of your records holds sway over the vast majority of the inhabitants of your land, and of all other lands which have accepted Christianity, or so-called Christianity, in any one of its varied forms, and they recognise these records as being literally correct, whilst others think them figurative or symbolical, we will refer to them.

If you turn to the Old Testament of your records, you will find from Genesis to the last work contained in that book, that there is a continual vein of spiritual truth running throughout. There are accounts of appearances which men call supernatural, which exercise an influence on the minds of men and which are exterior to the men themselves; and if we may refer to your New Testament, you will find that out of evidences brought forward to support the claims of Jesus as a divine teacher and a blessing of God to humanity, some are based upon his miracles. And you will further find that in the Epistles the Apostle Paul enumerates spiritual gifts, and urges his hearers to covet earnestly the best gifts, and try the spirits whether they be of God.

It is undoubtedly a fact that spirits, of various orders and degrees, have communicated with men in the past and do to-day. But whether the spirits are of a very high or very low order, the fact is just the same—that the reality of spiritual existences is clearly demonstrated to the mind of man by these appearances.

While we have stated we believe, and indeed now know, that there is nothing supernatural throughout the wide universe, we have not for one moment stated or assumed the position that there is nothing supermaterial or supermundane, for unquestionably there is a great amount of phenomena which has occurred in all ages which cannot in any sense be termed merely material. The accounts of such are contained in the sacred books and other

records. They go to prove the reality of a future existence. They prove that man has been visited by beings from another state of existence.

If we are to speak to you on the evidences of Spiritualism, we shall in this discourse limit ourselves to the present outpouring of the spirit. We shall not take up your time by referring to the miraculous evidence handed down to posterity, but proceed to deal as exhaustively as we can—within the limits of a single discourse—with the evidences which Spiritualism affords to the mind of man of the existence of spirit and the immortality of the soul.

You are aware that Spiritualism had its origin in America, in the year 1848. Two young ladies of the name of Fox were the first mediums through whom the present manifestations were produced and given to the world. There had been many revelations of the spirit previously, and, to some extent, accepted before the manifestations occurred through the mediumship of these two young ladies. It was, however, in this instance brought to light by a spirit who wished to tell of a crime done on earth, and who was probably not aware that he was inaugurating a new truth.

The first manifestations which occurred there in connection with Modern Spiritualism were raps. They were examined, and these raps were distinctly said to be produced by a power independent of the mediums. These raps, it was said, were done by the toe-joints of the mediums, but it would be a very great phenomenon to accept and believe that any single person could produce raps by his toe-joints on the roof or walls of a building. Now although it is a fact that it is difficult to determine from whence sound proceeds, yet surely the mind is competent to judge as to whether the sound is produced inside of the medium's boot, or the ceiling, or walls of a room. If you yourselves at the further end of this hall were to hear raps on the backs of your seats, on the wall, or the roof, you certainly—if you used your reason—could not believe that the said raps could be produced by the medium standing upon the platform, and who is in full view of every one. Now men of science and authority have attested these things, and the manifest decision of those who investigated this matter was that the raps in question were produced without any volition on the part of the medium.

Now if these raps were produced without any volition on the part of the medium, they must be due to some external cause. Several theories were started to try and account for them. One theory was electricity. But when the phenomena were fairly investigated by this science, they found this subtle agent electricity could not be the origin. Then the manifestations did not confine themselves to raps, for soon various phenomena occurred. Material objects were floated in the air, and the law of gravitation seemed to be suspended. Yea, solid bodies were passed through solid bodies. Mediums were known to be carried through bricks and mortar.

These manifestations have been witnessed, not by a few persons, superstitious and credulous, but by talented men, men versed in science, men learned in theology; and they have all stated that these events have taken place when it was impossible that the medium present could have produced them.

Then you have to-day phenomena more startling, for there are many reliable cases on record, where the tests have been made conclusive by those interested in Spiritualism, where the medium has been confined, and yet a materialised form has been seen to issue from the cabinet and touch those who were there. And even the evidence in some cases has been so conclusive that the medium and the spirit-form have been seen at the same time, and forms have been seen to materialise and dematerialise outside the cabinet.

Now all these things have been witnessed by thoughtful and intelligent persons, and by those who were most sceptical as to the reality of spirit and the genuineness of the phenomena known as Modern Spiritualism. We do not desire you to accept these facts because we state them, but we ask you to read several of the works published in connection with these phenomena, and judge for yourselves as to the conclusiveness of the tests and the reliability of the persons who have been witnesses of the manifestations. Nay more, in order that the phenomena may come even through you, and that the reality of spiritual intercourse may come home to your own individual consciences, we say investigate for yourselves, and this you can do in your own homes and at your own firesides.

There are those who reject Spiritualism, and who believe it is the work of imposture, collusion, and humbug, simply because certain conditions have to be observed. But what science is there that does not adopt its own conditions? Does not the adept in science say that all the conditions should be observed, and if they are not, then all the experiments in science will fall away as useless? And if those who are connected with that science do not reject the truth of that science on this account, why should they reject what may be called super-science, simply because reasonable conditions must be observed in order that the phenomena may take place. You must remember that the operation of spirit on matter is a very subtle science indeed. It relates to communion with the spirit-world. For there is no substance analysed by chemists which is so subtle as the spirit. Even electricity is material compared with the finest parts of your spiritual nature.

You have asked whether Spiritualism proves the existence of spirit. Most unquestionably it proves there is some power outside of matter, and because we know of no better term we call it spirit. You must be aware that you have within you a principle which is not material. You do not act and think with your material part. You know full well the body soon passes to corruption; it becomes

a seething mass of what you hardly dare behold. Are you not conscious of a power within you which is not regulated by that which is material, and which could not possibly be material in its origin, nor yet gross in its substance? If the scientist is correct, if the geologist is correct in saying that the whole world has been evolved from an atom infinitely small, generated by selection, and which formed the germs of all organic life which exists upon your earth to-day, we assert it would have equally required a First Cause to bring this infinitely small atom into existence; it would have required soul or spirit to bring it into being, just as it would require soul or spirit to bring the earth from nothingness to the state in which it exists to-day. Matter is but the outward expression of the spirit. It could not exist without it. You must know full well there are characteristics exhibited by the brute creation, which prove there is a power within their bodies independent of the material. The dog shows fidelity to his master, is capable of love and hate. You know of no material object which can show these characteristics. Does it not require intelligence to manifest them; and mind exhibits qualities which could not be produced independent of some guiding power, independent of matter, and capable of governing and utilising it. The man of science says he can refer everything to natural laws, and undoubtedly he can; but it must be remembered that all natural laws have their origin in a spiritual source, and that matter is but the clothing of the indwelling spirit; therefore we do not quarrel with science, and we do not say that the present manifestations are in any way contradictory, or intended to supersede any revelations which modern science has given to humanity. We would say to the geologist—Delve into the mysteries of the earth. We would say to the astronomer—Soar as far as you can, and witness the celestial bodies as they gyrate in space. We would say to the chemist—Analyse all the substances you can, for we are ready to accept as true that which you can prove to us to be true by your faculties and material processes. We contend there is a world of spirit independent of matter. While it is true that without the material faculties you could not be an adept in astronomy or the sciences, so it is a fact that without spiritual faculties you could not have tidings brought from the spirit-world, for the material cannot grasp the spiritual, nor the spiritual the material. There is nothing in the revelations of modern science which denies the existence of spirit, for, while material science cannot prove the existence of spirit, it cannot possibly deny it; and so it is that your greatest philosophers, your profoundest scholars, are compelled to arrive at this conclusion, that there must be some great First Cause of the universe which they have not been able to ascertain, and that there are powers working in the world to-day which they cannot explain. That subtle agent, electricity, confounds the scientist, and we simply tell you there is another power more subtle than electricity which the scientist cannot discover by his material process, and the existence of which he cannot deny. Therefore we state that Spiritualism steps in and proclaims its message to the scientist, and it does not ask him to give up any truth he has discovered, but points to facts he cannot prove by his material processes. You ask—Does Spiritualism prove the immortality of the soul? We say there have been messages received from the spirit-world, when men and women have heard tidings from those who have passed on to another state of existence; and these tidings have been so satisfactory that those who have been the greatest sceptics could not but believe there was something in Spiritualism. Supposing that any of you have lost truly-loved friends; if one whom you loved full well has cast off the material form, and has entered the region called the Unknown, and comes and speaks to you through the mediumship of a stranger, and revelations are named to you of a private nature known only to yourself and friend, who is termed dead, you cannot ignore the fact that it is that mind, or some mind exterior to the medium and yourself, which is giving the intelligence. These facts have been tested again and again. We are stating facts which have transpired, and may transpire in your own houses, and in the presence of your best-loved friends. For if you will but investigate Modern Spiritualism, and give attention to those revelations shedding light upon the world, you will not be required to ask us whether Spiritualism gives proof of the immortality of the soul, for you will have the proof at your own fireside, and in your own family circle. You will have palpable evidence you cannot contradict. The scientific mind requires this evidence, and many have been converted from atheism to a belief in the future life through Modern Spiritualism; for there are a great number of minds who cannot accept the teachings of orthodox theology, or any at all, without objective evidence, and however clear the views of God or the future life may be which are presented to the mind, they cannot accept anything on trust, as the material in their natures preponderates over the spiritual. They must have material evidence of the immortality of the soul.

And to another class Spiritualism has its message. This is to those who are pressed down by gloomy views of death, of God, and thoughts of endless torments in the future world. When a spirit manifests in their midst, and proclaims tidings of that world, then surely there is evidence afforded which relates to conditions in the spiritual life, and the inhabitants of the realm spiritual.

Does Spiritualism give proof of the immortality of the soul? Ask those who have been assured and strengthened in their hours of despondency by their angel-visitors; ask those who have been convinced of the reality of spirit by the most conclusive and satisfactory proofs, by appealing to their reason, and you will find the

testimony of all the intelligent men and women who have calmly investigated the subject is this, that Spiritualism *does* prove the future existence and life of man. Of course, immortality is a very wide word. Immortality doubtless means existence without end. Now, it would be impossible to give proof that a being is going to exist to all eternity. The reasoning here can only be by analogy. But since it has been proved that spirits still live who have lived thousands of years ago, it seems almost impossible that there should be a ceasing of existence, especially while all tell there is no decay or death in the spirit-world. We may well argue, if the spirit can exist for a lengthened period of time, and then be able to return to earth with everything more real, and death and decay seem to be banished further and further away as the ages roll. As we consider the existence of spirit, how indestructible it is in its nature, we have proof that it is highly probable, though not an absolute certainty that the soul of man shall exist throughout eternity. We ourselves accept the immortality of the soul in its strictest and fullest sense. We cannot question that the soul of man shall exist for ever and ever. We no more question the immortality of the soul in its fullest sense than we question the existence of human beings around us when we walk in your midst. We who have passed through the gates called death, we from our standpoint say there is every evidence to prove that the soul of man is immortal. Of course in the limits of a discourse we could not argue the subject out at full length. If you will kindly propound any questions we shall have pleasure in answering them to the best of our ability.

The following are the leading questions asked and answered:—

Q. Are we to understand that there is no such thing as matter, but that matter is simply the clothing which spirit assumes?

A. Our view of the subject is that there never will be a time when spirit will not animate matter. Spirit created matter for its own use. When spirit requires matter no longer, matter will become spiritualised and etherealised.

Q. You referred to animals possessing qualities of mind. Are we to understand that animals are possessed of spirits?

A. Most decidedly they are possessed of spirits. If animals were not possessed of spirits they would not exhibit qualities and feelings which belong to spirit. We say animals have spirits. We believe in the future existence of animals. We do not state that you will be in the same sphere with the animal; or that the human and the animal spirit commingle together. Animal spirit has existence. All spirit has existence. Animal spirit may pass into other forms, whilst human spirit retains individuality throughout eternity.

Q. Does human spirit retain individuality throughout eternity?

A. Decidedly. You are conscious individuals. You will progress, overcome all imperfections, become purified and perfected in knowledge, but you will remain conscious single individual beings. You can be nothing else. When the spirit has attained conscious individuality it never loses it.

Q. If we retain a conscious individuality shall we be progressive?

A. Do you not retain a conscious individuality throughout your life? Is not a child individual? A child's spirit never becomes the spirit of anyone else. The spirit of a learned man is the same spirit he had when born as a child. The spirit progresses both in and out of the material form. All the possibilities of your nature shall be unfolded in another sphere, and you will remain conscious individuals for all that.

Q. Are there different stages of existence?

A. Unquestionably. Not merely two, one of misery and one of happiness, as taught in orthodox churches; not merely three, as set forth by the Roman Catholic Church. But there are countless spheres of progression all above the earth, states and estates all adapted to the wants of the individual spirit. While on earth you form your own sphere; a portion of your sphere is surrounding you at the present moment. It is the outgrowth of your life upon earth. When you pass into the spirit-world you associate with those who are like yourselves, consequently as there are no two men or women alike on earth, there are no two spirits alike in the spirit-world and there never will be till they have arrived at perfection, from the highest state to the lowest. The mere change called death does not necessarily affect the indwelling spirit. It merely leads the spiritual form into another place, where it will have great opportunities of progress. There are necessary states adapted to the requirements of each spirit.

Q. Can you answer why we have the matter put by Christ that the rich man went into one place while Lazarus went into another? He seems to have spoken in that instance of only two states.

A. Jesus spake then of only two persons and he said each of these spirits went into separate states. If we speak of the position of two men we can only speak of two states. All virtue will be rewarded, all vice punished. It is a necessary consequence of the laws of the universe. You cannot escape from the necessary consequences of virtue and vice, and therefore if that rich man cared for nothing but himself, he must enter a state of unhappiness and misery, there to remain until purged from his sinfulness; whereas the despised outcast, though a beggar on earth, might have a soul clothed with the garb of righteousness. There is nothing in the parable out of harmony with our teaching.

THE EASTERN QUESTION, AND THE GOOD TIME COMING.

In early stages of the earth,
Before man learnt his heavenly birth
To appreciate fully, and to know
The glorious state where he will go
When death shall set his spirit free
And launch him in eternity;
In those dark days man did not prize
The life of brother man; his eyes
Were all for gain, and lust, and pride;
And if the passions gratified,
He cared not if his brother lay
All silent on the ground one day,
And thus the passions in his breast
Rose up with power, and calm sweet rest
And tender love were not there found,
And then did war and rage abound.

Now is the time, man knoweth more,
He knoweth of that other shore
Where every action here must tell
Upon his life. O then excel
As far as may be in the power
Of mighty love, which e'en this hour,
May hush all sin and grief to rest,
And calm, as on an angel's breast,
Man's life shall be in future days,
And every heart sing songs of praise,
When war and strife shall be no more,
But all shall live as on that shore
Where all is bright in peace, so kind,
War shall no more oppress mankind.

Yet once again the war-cry sounds,
And angry passions' rage abounds,
A coming struggle men do fear!
A mighty conflict now is near,
And will two nations hard as stone,
On Europe's plains fight out alone
So great an issue and take life,
Or, will full many wage the strife?
We know not all, but this we know,—
That man will one day war outgrow,
But yet a mighty battle's near,
Great strife shall come, and many a tear
By those in sorrow shall be shed
As they behold the countless dead.

O England! in this coming war
Be not too rash; oh, do not mar
Thy fame, well-earned for peace and grace,
By showing a vindictive face
As other nations; but now know,
True policy in peace doth lie;
O let the gentle passions glow
Within thy breast, O let strife die.
Behold the warrior on the lea
Lies bleeding, silent, dead, and cold,
And wilt thou, Land, so fair, and free,
Alone for sordid lust of gold,
Increase the number of the slain,
O let thy fame for peace remain.

Let others struggle as they may
On Eastern lands, but O, we pray,
Heed now the spirit's word to-night,
And keep thy conscience clear and bright,
Great strife is near, red war has come,
But let not thy fair Island home
Be the dire seat of vengeful rage,
O Britishers! do not engage,
In cruel warfare's angry strife,
But calm and tranquil be your life
And be exemplars wise and kind
To benefit e'en all mankind.

On hill, set beacon fully high
That other lands may cast their eye
With eager gaze to know how well
In this great strife thou shalt excel.
O show that peace is bright and fair
Dispense thy love yet everywhere,
Disturb not tranquil quiet rest
For peace alone can make you blest,
Then e'en if blood bedews the ground,
And cruel rage in might is found,
Be peaceful, thoughtful, firm, and earn
The name, a blest example; turn
To ancient pages, ancient lore,
And read of creeds in time of yore
Which filled man's soul with dread so dark;
But now be silent, calm, a spark
States to direct, light up their way
And the refulgent light of day,
Shall shed its beams on all around
And bless each acre of your ground.

O then this strife which now is here
Keep it far off for truly dear
Is human life, and God doth love
To see all live in states above
There is no strife, there is no war,
And discord, hate, shall never more
Mar the life peaceful and serene
Of those fair ones in glorious sheen.

Several subjects were chosen for a poem. Two subjects, "The Eastern Question," and "The Good Time Coming," finding an equal number in favour of each, the control said he would combine the two.

In heavenly light, in love's array
These spirits live through endless day.
And man shall live in peace on earth
Till pleasure, sweetest love, and mirth,
Shall reign, all anger, tumult cease
Earth a republic, full of peace.

Then England at this solemn hour
Exert your influence, use your power,
Let future ages rise and say
That thou a glorious part didst play,
To usher in that age of gold
By prophet-bard so long foretold.

A WONDERFUL SITTING WITH DR. MONCK AT BURNLEY, LANCASHIRE.

To the Editor.—Sir,—Having in the last issue of the MEDIUM read Dr. Brown's wonderful account of some sittings with our good apostle and martyr-medium Dr. Monck, I was so much impressed with the statements made that I persuaded my friend to make a *detour* to Burnley, on our way to Glasgow to see friend Duguid and hear good "Hafed;" so we left Newcastle-on-Tyne at 10.5 yesterday, and after a pleasant journey reached here at 4.30 p.m., where we found our good medium at the station waiting to receive us, having received a telegram from us asking him to do so. Never having seen Dr. Monck personally, though I have his photo at the Cape, I recognised a great change in his appearance, owing to his having to cut off his flowing beard, as seen in his portrait in the MEDIUM.

We arrived at our hotel, and whilst at dinner friend "Samuel" made us aware of his invisible presence by giving us some loud signals in confirmation of what we spoke of, and once or twice actually raised the table right up six or eight inches, with plates and all. After the inner man was refreshed we decided not to have the sitting at our hotel, but go down to Dr. Brown's own house, where we would find the room all ready and well impregnated with genial magnetic emanations. We found the Doctor and his wife staunch votaries for the greatest living truth, and kind and sympathetic friends to Dr. Monck, who at present requires a few such genial and affectionate natures to cheer him up and encourage him in his trials, present and future. As Dr. Brown expressed a desire to sit with us, we waited till nine p.m. to begin, and during the interval my friend and the rest of the company began philosophising on the cause of some of the physical phenomena, which resulted in our getting so interested and earnest about it that we had to discontinue the conversation for fear of interfering with the medium's equilibrium. Suddenly Dr. Monck was entranced, and "Samuel" told me not to bother about talking but wait for a short time and he would try and give us such tests as to satisfy all. Without entering into details, I will endeavour to give a summary of what I saw, felt, and heard.

Just before the sitting began I expressed a desire that I might obtain "direct writing," and went at once to a stationer six doors off and purchased four brand new slates, which I tied and sealed, not that I doubted, but to satisfy my friends in Cape Town and other sceptics that I had taken every precaution. I was told by the medium when in his normal state that whilst I was talking a little before he saw two spirit-forms behind me—one of them a little girl. I asked aloud for the spirit-form to signal with her head if she was one of my little ones who had passed away, when the medium said she bowed her head. I then asked that she might show some symbol of her name, when the Doctor said, "She holds a lily in her hand." This was my dear Lily, who passed away shortly before I left Cape Town. I wished her to send me a little message by direct writing, with the slate on the table in front of my eyes, with my hands resting on it, and in the full light. I had forgotten the date of her passing away, and asked that it might be given. On opening the slates I found written, "Lily's love; died February 4." "Samuel" told me that she sent me some poetry a day after her change (death) through a lady medium, and that the lady was the aunt. This was true to the letter, the medium being my own sister. My Cape Town friends can verify this. I repeated to "Samuel" the lines she sent for her "sweetest mother," four of which were

"My dearest, sweetest mother, oh, do not weep for me;
Your Lily watches o'er you, though her form you cannot see.
There is a cloud between us, but that shall lifted be
When your faith is firmer, mother, your child you then shall see."

We got two other manifestations of "direct writing,"—one for my friend from his son, and one for myself from an old spirit-friend, "John Markham," who wrote in direct writing, "We are marching.—J. M.," alluding to his favourite song. Before I got this "Samuel" told me there were several Cape friends for me and I asked him to get the name of one I expected. I got spelt out per alphabet, with direct raps, "John Markham," which settled matters. This same "J. M." had promised me in Cape Town, previous to my leaving, that he would if possible give me a test of his presence in England. After this my little "Lily" materialised (whilst my friend and I had hold of the medium's hands) and tried to show herself, but could only do so indistinctly, owing to our cross magnetism. I just saw the form of a little head and shoulders. This was in a semi-darkened room. She took a little bell out of my hand, rang it for me at request, and answered my questions by giving signals with it.

After this we had some displays of physical power by "Samuel" lifting the table up completely off the ground a few inches several times. Dr. Brown began telling us of how the medium the night previous was taken up-stairs to the parlour entranced and got right

on top of his piano, when "Samuel" positively played it with the cover down and then opened it and let the Doctor see the notes move and hear the sound at the same time. No sooner had he told us this wonderful story than "Samuel" controlled and said, "I will try and do it to-night if I can. I will see if it is light enough for you all to see." The medium immediately went to the window-blind, opened it, and found it quite light. He then, under control, requested us all to go upstairs, and on reaching the parlour began by taking off the medium's boots, and asked me to help him. The medium then positively got right on top of the piano and sat down with his hands and feet crossed, so that we saw them, the piano-lid being down. We then heard the notes sounded distinctly, and to make sure, my friend took hold of the medium's hands and I his feet, but still it went on. We then opened the lid and saw the keys move and heard the sound at the same time, and to make trebly sure took hold of the keys and felt them move under our very fingers. I asked "Samuel" if I should play a tune for him and did so, when "Samuel," in fun, began to sound the other notes and put me out of harmony. After going on for some time in this way, "Samuel" said the power was being much exhausted and the medium fatigued, and that we must be satisfied with what we had, as it was very successful, considering that it was our first sitting, and indeed first interview with his medium.

We can scarcely realise such wonderful and convincing tests of—what shall we call it? Psychic force?—Pshaw! Electricity?—Nonsense. Mesmerism?—Absurd. Thought-reading?—Worse still. What then?—Why, a demonstration of the presence of invisible beings, having all the functions and attributes of ourselves, but with knowledge and power as much transcending the poor embodied intelligences as a philosopher has when compared with an infant. Speaking of Spiritualism, the Hon. John Bright remarks: "*The most stupendous fact of the nineteenth century, if true.*" It is true, by the living God, but mixed up with such tomfoolery, and, it may be, imposture, and so difficult to investigate, unless the inquirer possesses psychological knowledge and a peculiar temperament of mind and body fitting him for such intricate phenomena, that I advisedly say there is not one man out of 10,000 capable of arriving at a definite conclusion, based on a solid foundation. Phenomenally speaking (apart from impostors and unworthy mediums), Spiritualism is true, by all that is just and holy. I could, if necessary, suffer death for my belief. I know it, and don't believe. Belief is nothing; stubborn facts are my foundation.

To summarise what I have seen I give your readers something to think of—direct writing in the light; holding the slate, just bought, tied and sealed by myself and friend, on the table in front of us all; splendid tests from a child ("Lily") in direct writing, telling me the correct day of her death, Feb. 4, which I had forgotten, and asked for it; tests through the vocal organs of the medium by the alphabet, with percussive sounds as signals; materialised hands touching me, when I and my friend had hold of the hands of the medium; the bell taken out of my hands and rung, and then returned to me; the table raised bodily off the ground three times for the signal "Yes," in answer to my questions; and, finally, hearing the notes of the piano sounded, with the lid closed; then opened, and seeing, hearing, and feeling the notes move and sound, whilst I and my friend put our hand on them. This, mind, took place in the light: the medium sitting on top of the piano, and my friend holding both his hands, and my hands resting on his feet, as a mode of test. With such power as I have already stated, let all our feelings of retaliation cease, and adopt the motto of Shakespeare: "In thy right hand carry gentle peace, to silence all slanderous tongues." Or let us say to the world—

"Who are the happy?—who are the free?
You tell me and I'll tell thee.
Those who have tongues who never lie;
To friend or to foe,
To all above and to all below—
These are the happy, these are the free;
So may it be with thee and me."

I fear, Mr. Editor, I have been very desultory in my manner of expression. I am no hand at writing, but am able to defend my opinion, based on facts, with any man living, be he a Lankester, Donkin, Huxley, or a Tyndall, in fair argument, based upon knowledge, experience, and reason. I don't want any man to tell me what he believes. In short, I allow no living man or spirit to enter the sanctuary of my civil or religious rights, and dictate to me how I must think, say, or act, as I feel I am quite as capable as any to form my own conclusions on matters—scientific, philosophical, or spiritual.

I never for one moment believed any of the scandals propagated about Dr. Monck; although, never having tested him before, I am proud to say my confidence in him since last night has been strengthened 100 per cent., as I now know him to be a genuine and very powerful medium. I can with pleasure fully endorse the remarks of Dr. Brown's letter of last week's MEDIUM, and so could anyone else, after seeing, hearing, and feeling what I and my friend have.—Yours in Truth,

BERKS T. HUTCHINSON,
of Cape Town, S. Africa.

40, Standish Street, Burnley, June 19.

KEIGHLEY SPIRITUAL BROTHERHOOD LYCEUM.—On Sunday, July 1st, two trance addresses will be delivered by Mr. J. Miller of Bradford, commencing at 2.30 and 5.30 p.m. All friends are respectfully invited to attend, and hear the eloquent guides of this medium. There will be a collection at the close of each service to defray expenses.—A. MORRELL, Secretary.

PROMISCUOUS SEANCES v. THE HOME CIRCLE.

To the Editor.—Dear Sir,—With your kind permission I should like to say a word in answer to your correspondent J. Hartley, who wrote on the above subject.

Of course all Spiritualists agree with him on the desirability of ensuring harmonious circles. But with his assertion that "money" is the cause of inharmony, I beg most emphatically and decidedly to differ. His premises are wrong, consequently his deductions lead to a false issue.

I have had some considerable experience in the management of Promiscuous and Home Circles, and on that I base my claim to write on this matter, and my experience has taught me that money has nothing to do with the inharmony we all deprecate in our seances. It is ignorance—not money—ignorance of the laws that govern spiritual intercourse,—ignorance that so prejudices the mind against the attested facts of the phenomena of Spiritualism,—ignorance that makes such blind bigots that dare not, and will not, accept its teachings; ignorance is the cause of inharmony in circles.

We have held promiscuous seances when no money was paid, good manifestations have occurred. But that would not satisfy some of the parties; they would ask for something more, or want something done their way; and as a matter of course that something would be in direct opposition to all the well-known laws that govern spiritual manifestations; and because they could not have their way, our seances have ended in angry words—certainly "money" had nothing to do with this. What was the cause? The answer is self-evident—ignorance. This is only one of many such instances; more could be added, to an enormous extent, all pointing to the same cause of inharmony.

Other instances I will mention of seances held when money has been paid, when little if any phenomena have occurred, but there was no grumbling or recrimination. Why? Because the parties at the seances were sufficiently educated in Spiritualism to accept such a result, knowing full well the poor medium was not to be blamed, and that the absence of phenomena must be attributed to causes over which he had no control.

See the striking contrast between the two instances; and so it will ever be until we have dispelled the cloud of ignorance that envelopes men's minds on the subject of spirit-intercourse. We may exercise more care in whom we allow at our seances, but it will be to no purpose. Human judgment will be sure to fail, and we shall be painfully reminded of this every now and then, when these *fiascos* occur, and the only efficient remedy for this evil is to be found in continued and persistent efforts to spread a knowledge of the teachings—the facts—the laws that govern, and the *modus operandi* of spiritual intercourse, as they from time to time may be made known to those who have the inclination and the love for the discovery of truth sufficiently at heart, that shall cause them patiently to investigate this matter. In this—and in this alone—lies the secret of success of our promiscuous seances.

And now a word on your correspondents "entertaining" scheme. With feelings of regret I read that part of his letter, for anything more unreasonable, more thoughtless, it has rarely been my lot to read; a moment's careful thought is sufficient to see the utter absurdity and impracticability of his scheme. That was a lively idea of his, that we should adopt the plan of 1800 years ago. I have yet to learn that it worked well then, or that it was conducive to comfort or convenience. What would it be after making all due allowances for the altered condition of country, and the more altered social condition of the people?

As a further tribute to his thoughtfulness, may I ask, Do not mediums, like other mortals, require something more than to be "entertained"? Who is to clothe them, and provide them with the necessary means to meet the many incidental expenses of ordinary every-day life? Who is to support them in sickness, and in old age?—I may add decrepit old age, for that seems to be the common lot of mediums. Who, and what, is to keep them when their mediumistic power is suspended or withdrawn—not a very unlooked-for event? All these contingencies mediums are more liable to than other mortals, and yet your correspondent suggests that they should be "entertained" in lieu of payment for their seances. What a generous soul he possesses, and who would not be a medium with such splendid prospects before them!

Speaking of Spiritualists as a body, the blush of shame may well rise to our cheeks, that more is not done for the Cause and for our mediums, and a Spiritualist ought to be the last to suggest that we do less. If we compare ourselves to theological bodies we shall certainly get the worst of the comparison. Let the lively, inventive imagination of your correspondent be turned to other subjects than mediums and their pay, for experience teaches me that in that matter he has completely failed.—

Faithfully yours,
24, High Street, Merthyr Tydfil.

J. T. DOCTOR.

PHENOMENA IN THE DOMESTIC CIRCLE.

Mr. Editor.—A few months ago, at the time of the prosecution of Drs. Monck and Slade, I was rather puzzled at the notion that men of education and intelligence, also of gentle birth, could so far forget their manhood as to lower themselves in the eyes of the world, and try to make a living by the degrading trade of personating the spirits of the departed. The idea appeared so horrible to me, that before condemning my fellow-man I determined to investigate the matter for myself, by doing so in the bosom of my family, having attended, from curiosity and otherwise, seances before. My inquisitive mind brought me to the conclusion that, if spirits could communicate with Dr. Slade and others, why not with me? I therefore resolved to sit one evening every week, but as a report of what took place at each sitting would be too large for a dozen letters, I enclose what took place at two, viz., Sunday, Feb. 11, 8 p.m. Sitters—myself, wife, son (eight years old), daughter (ten years old). Sitting in full light, after a few table movements a communication came from the controlling power, to the effect that said power was my father. I accordingly proceeded to test said power by asking mental questions, &c., in order to prove identity. My questions being answered satisfactorily, I asked if it could give any physical proof of its being an intelligent power acting outside the sitters. Ans. "Yes." Que. "Shall we sing?"—Ans. "No," but the little boy commenced singing "Hold the Fort" (at this time, and during the whole sitting, the palms of all our hands were placed flat on the table); when the boy came to the words, "Wave the answer back to Heaven," a handkerchief that was in

the little girl's bosom was raised gracefully to the ceiling, and kept waving, keeping time till the verse was concluded, then slowly descended to the floor. After a few moments more spent in questioning the "force," I observed, "It is time the children were in bed." Presently the little girl (whose boots were off her feet resting on the bottom rungs of the chair) said, "Oh, father, he is untying my garters—he is pulling off my stockings." I said, "Nonsense." She answered, "He is tying my feet together, I believe." I got the lamp, and there, sure enough, her right stocking was pulled down as far as her ankle, both her feet being tied together. We were rather alarmed, as her legs were cold and rigid. I told my wife to untie them. She answered, "No, if your father tied them let him untie them; it will be a good test if he does." I replaced the lamp on the table. We all then, little girl as well, placed our hands on the table, and in a few moments both stockings were thrown into the middle of the floor. Ten o'clock having struck, we bid our invisibles "Good night." They having responded, we closed our third sitting.

About three weeks after the above we visited a private circle, Mr. Lawrence being there. My wife and self not having much faith in Mr. Lawrence, at that time watched him narrowly. Some raps having come on the table, questions being put, the controlling power, who gave the rather pleasing name of "Sunshine," expressed a wish to communicate with my wife, but we, being rather sceptical, asked "Sunshine"—Would she visit us in our own home?—Ans. "Yes." On the following Friday, at 8 p.m., we commenced our seance. After sitting a quarter of an hour a piercing cold wind passed through the parlour, causing us to feel very cold. After a while a genial warmth commenced, and suddenly a shower of raps descended on the centre of the table, as if made with the knuckles of a fist, and then I believe we all thought for the first time of "Sunshine's" promise, as our thoughts and wishes were on the aforementioned handkerchief affair. I then asked the controlling power to spell out its name, I calling out the alphabet, and at every letter composing the name that I came to there was a distinct rap came on the middle of the table, as if from the knuckle of a closed fist, till the name "Sunshine" was spelled out. All this time the palms of our hands were resting on the table-top, and the lamp at full light. After a good deal more rapping and questioning, we bid "Sunshine" "Good night" at 10 p.m. This to me was the most pleasant, instructive, and profitable evening that I believe I ever spent, for the above, occurring at my own family circle, in full light, and as I am not aware as yet that my wife and two children are conjurers, it, I say, furnished food for reflection. During these sittings I have had some curious communications, which I have not time to pen, but the most curious of all is that within the last two months I have not had a single manifestation, no matter how I sit, or where I sit, that is physical; we have indications of something higher. Not personally caring a fig as to the truths or untruths of Spiritualism, if you think that the publication of the above may induce others to do as I have done, i.e. investigate the matter in the bosom of their own families in full light of day, and after six months investigation make a true report as I have done, do so. We want truth, which I am not ashamed of.—Yours respectfully,
142, Burdett Road, Bow, E., June 18.

JAS. CAIN.

TRANCE AND DIRECT PAINTING THROUGH Mr. D. DUGUID, THE "HAFED" MEDIUM.

To the Editor.—Sir,—Last night I had the honour of spending an hour and a-half with Dr. Wyld, of Edinburgh, Mr. Tod, of Peebles, Mr. Nisbet, and Mr. Bowman, of Glasgow, at a seance with Mr. David Duguid and his controls, and a more pleasant evening I never spent, or can conceive of spending. We placed a small table in the centre of a small room, after carefully examining it. Mr. Duguid sat on one side at a convenient distance from it, while the above-mentioned gentlemen and myself sat opposite. In a few minutes Mr. Duguid became entranced by "Steen." A card-board which we all of us carefully examined, was put on the table, along with all the necessary painting materials. Mr. Duguid, under control, with his eyes firmly shut began to mix the colours, and in twenty minutes had painted a beautiful landscape of an extremely delicate and perfect nature, about nine inches by six as near as I can judge (not having measured it). The gas was burning in full all the time, and it was a most interesting sight to see with what care the colours were selected and prepared, and the rapidity with which they were transferred to the card, and I doubt much, if any artist with his eyes open, and in full daylight, could have painted such a picture in an hour, but the best is to follow. Mr. Duguid, still under control, selected a few small *carte-de-visite* cards, tore off the corners of two, gave Dr. Wyld and Mr. Tod each a corner, then took off his coat, sat on a chair, and was fastened by Mr. Bowman to the chair in a manner I don't hesitate to say was perfect. We turned off the gas, in an instant the invisible artists were at work; we could hear them distinctly rattling their pencils on the palette, and shortly we had a signal to light up. I looked at my watch and found it exactly nine minutes after turning out the gas. We then found the card on the table, of which Mr. Tod held the corner, with a most delightful little landscape painted on it, another not torn, with a sweet little picture of a circular form, which the control said was a present for me; but what had become of the other card that was torn, and of which Dr. Wyld held the corner, was a puzzle to us all. After a fruitless search, the control said look behind the picture over the door. Standing on the door-frame there was a large painting fastened closely to the wall by a nail top and bottom, which, after some difficulty, was removed, and there we found the missing card, with one of the most beautiful little landscapes I have seen painted on it. This was found to be, without a doubt, the card from which the corner was torn. We all carefully examined Mr. Duguid's fastenings, and found them not in the least disturbed, and the greatest sceptic alive, had he been there, would never have been mad enough to say they had been in any way altered. It only remains for me to add, that I had hold of Mr. Tod's right hand, and Mr. Bowman's left, while Mr. Bowman with his right hand held both of Dr. Wyld's, and Mr. Tod with his left held both of Mr. Nisbet's. The seance was not quite closed, but in order to catch the last train to Greenock I had to leave. Thus ended one of the most delightful evenings I ever spent.—Yours truly,
16, Laird Street, Greenock, June 33.

WM. STEER.

DR. MONCK'S OFFER AND HIS MEDIUMSHIP.

To the Editor,—For the information of Spiritualists, and especially those who supported Dr. Monck as being a genuine medium, and for the satisfaction of our "Champion of Liberty and Martyrdom," I beg to state that a gentleman of means and very intimate friend of mine, after witnessing the phenomena of direct slate-writing, piano-playing, with cover down as well as up, hearing the music, seeing the movement, and feeling the power moving the keys—all this in full light,—slates our own, brand new, and sealed with my masonic seal (the Doctor being held, hand and feet, by us), made Dr. Monck an offer to give up his public career as a medium, and reside with him for experiments at his own house, to extend over a period of three or five years.

This offer was made in my presence. The Doctor thanked him for his kind offer, but had to refuse it, on the ground of more pressing business engagements, all connected with promoting the most stupendous fact of the nineteenth century. I hope, Mr. Editor, you will make a point of getting this into the next issue of the MEDIUM, as I hear Dr. Monck will publicly appear in London next Sunday, and this may, I sincerely trust, dissipate any prejudices in those whose minds were influenced through the Huddersfield persecution.

I would sooner believe Dr. Monck than his accusers, for I have found him a gentleman.—Yours, in haste, for truth sake,
Beda Lodge, by Lintz Green, BERKS T. HUTCHINSON,
Newcastle-on-Tyne, of Cape Town, S. Africa.
June 6th.

"SLADE'S INSPIRATION."

Dear MEDIUM,—On reading your last number I found in it a letter by W. G., about "Slade's Inspiration." Allow me a few lines in reply.

Every well-informed Spiritualist is acquainted with the fact of the mediumistic reproduction of poems, ideas, stories, &c., originally written by authors in the flesh.

A small illustration out of the experience of a first-class family here is the following:—They had a wonderful physical medium, a very unlearned Indian boy only about twelve years old. Through his mediumship they got, amongst other marvellous phenomena, very often direct writing in several languages—for example in Greek. Sometimes this writing came when nobody in the circle knew the Greek language. (The boy was a servant, so you can think he had not graduated). The Greek consisted of quotations from Plato, Pindarus, John and others. Very often verses from a Dissenters' hymn book were obtained directly, &c.

Slade sometimes obtains here interesting communications in Dutch from relations of the sitters, but also Dutch verses which previously existed in print.

Through the mediumship of the Indian boy just named, copies of drawings were even obtained, the originals existing elsewhere.

These are points to be treated by your celebrated "M.A. (Oxon)." Certainly "W. G." is not a Spiritualist of many years study or he should have reflected before writing his letter, and chiefly have abstained from putting down his last lines. Let Spiritualists love each other and defend their mediums. Sceptics may behave as they like, but we ought to give good example in brotherly love.

I know that at the time Slade wrote his article he felt impressed that he had read or heard it before, he thought at a meeting. But even if this were not, the fact that existing literary productions can be impressed on mediums, is well-known, and to an intelligent Spiritualist is no indication of fraud in any way.

To finish, I'll tell you I know Dr. Slade is going to try a materialisation seance in the open air one of these evenings in our beautiful wood at the Hague, with a few select friends. I think I shall be able to send you the result. This morning I sat with him at a table and the sun shining in full blaze in the room. A chair at my opposite side rose as high as the table. Dr. Slade's power is increasing, so his chief guide "Davis" assures us. Dear "Allie" manifests very often, and I think "Owossoo" will do his utmost at the wood seance.—I remain, yours,
The Hague, Holland, June 16. JUSTINUS.

DR. SLADE'S LETTER.

To the Editor.—Dear Sir,—In charging Dr. Slade with "plagiarism" your anonymous correspondent "W. G." is probably doing the absent medium a great injustice. Would it not have been more reasonable and charitable if "W. G." had first simply asked Dr. Slade for an explanation. It may be very true that Slade's letter is mostly extracted from K. Graves's book, but if K. Graves has left the body it is not unlikely that he wrote the extract through Slade's hand.

This appears to me more probable than that a public man, having a reputation to sustain, should be wilfully guilty of an act of practical falsehood and dishonesty such as plagiarism undoubtedly is. All we know of Slade forbids the belief that he could be such a fool. Besides, my theory is supported by the fact that the "three clauses" (admitted by "W. G." not to be "plagiarisms" from K. Graves's book) are written in precisely the same style as the rest of the letter, thus showing that the whole is the product of one mind, and that mind K. Graves's.

Supposing that the spirit of K. Graves attends Dr. Slade, nothing would be more natural than that he should control his medium to write an extract from his own book, in which he had in the most compact manner expressed his thoughts on the subject.

A similar charge was made regarding Dr. Monck's oration on "Happiness." One of your correspondents discovered that it contained a quotation from a book, which, I may add, the Doctor had never seen. He was staying with me, and one evening I was impressed to say to him, "Doctor, you are to deliver an address on 'Happiness.'" He instantly exclaimed, "A spirit who is a perfect stranger to me is in the room; he is trying to control me." In a moment Dr. Monck rose to his feet and delivered an oration on "Happiness," one of the most eloquent utterances it has ever been my privilege to hear. It was taken down in writing at the time, re-delivered the following Sunday at Doughty Hall, and reported in the MEDIUM. The Doctor's guides afterwards informed him that the "strange spirit" who had delivered the oration

through him was none other than the spirit of the person who had in the earth-life written the extract which it contained, which appears exceedingly probable, when it is considered that the remaining five-sixths of the oration was moulded in precisely the same style as the extracts. Dr. Monck was about to publish these interesting particulars when he was prevented by his sudden apprehension.

I could give you many similar instances in which, by request, the spirits of departed well-known authors have spoken through the medium, and their utterances have been so strongly marked with the excellences and defects of their styles as seen in their books, that no doubt could be entertained as to the identity of the controlling intelligences. And in these instances, for all I know to the contrary, these spirits may have given unacknowledged extracts from their published books; and I am not aware that a man disembodied is to be blamed any more than an other in the flesh for quoting his own printed words. I am, therefore, not of the opinion of W. G., that Dr. Slade should be charged with "plagiarism," or exposed to a further insult by having it said of him that he may "possibly offer us some ingenious explanation, throwing the responsibility entirely on his guides," which speculation your correspondent (is he clairvoyant that he can forecast a man's course of action?) begs Spiritualists to endorse, so as not "to be blinded by such sophistry." All phases of mediumship have their peculiarities, which short-sighted people may deem their weak points; but a large experience teaches us that these frequently prove to be their strong points, problems which, if worked out in a rational and just spirit may lead to the discovery of important truths, and the further solution of apparent difficulties and contradictions in connection with spirit-mediumship. We should do well to investigate carefully before judging finally, for by crude and hasty verdicts we may damage the usefulness of valuable mediums, bring the cause of Truth into disrepute, and so play into the hands of the adversaries of the Cause. A grain of prudence is better than a ton of dogmatism. WM. BROWS.

40, Sandish Street, Burnley.

[We think Mr. K. Graves is still in the form. Can any of our American readers tell us? What says Dr. Slade's guides as to the source from which they derived the matter in question.—Ed. M.]

A SEANCE WITH DR. SLADE IN A WOOD.

To the Editor.—My Dear Sir,—My intention in writing this letter is not to convince anybody of the truths of Spiritualism. To my friends I say, Don't believe me, but come and see for yourselves, while Dr. Slade is still amongst us; also, read Proverbs xviii. 13.

I desire to make this account known, through your valuable paper, to all the brethren and sisters in faith who are distributed on our tiny globe, and last, and not least, for the glory of God our Heavenly Father, as Christ Jesus taught us. Amen.

Let me now give you the simple recital of what took place. Some days ago Dr. Slade let me know, by Mr. Simmons, that he felt impressed to try a seance in the wood at the Hague. Now you must know this wood is a public park, some two miles long, and say a quarter of a mile wide, filled with beautiful trees, and is a most cherished resort for the Hague public in summer.

Well, last night at ten o'clock Dr. Slade, two friends of mine, and myself, went to the said wood, with a slate, and on our arrival we obtained from one of the adjacent refreshment tents a common table and four chairs. Armed with these most peaceful weapons, we passed into the wood for a distance of about 300 paces. The night was splendid, the moon shining, and through the trees we could distinctly observe the lanterns on the town side, and hear the rattling of the passing carriages along the road. To give you now a detailed report of what happened, would fill your whole paper, but I hope to give you another account, as soon as we shall have had the second seance of this kind.

Well, after walking some 300 paces, we put the table under two large elms, and gathered around it on our chairs. At Dr. Slade's request, we all put our hands one on the other. Very soon, raps were heard. Slade took the slate with one hand, and begged one of us to hold it too with him. We could see each other very distinctly. Very soon "Owossoo" manifested himself by taking away the slate, and on putting our hands all on the table, the slate was projected through the aperture in the piece of black cloth which had been hung between the two trees, under which we sat.

We were touched by hands very often, and each sitter was kissed by "Owossoo" on our hands when we asked, and held them under the table. We could distinctly see the wet of the mouth when the hand which held the slate was withdrawn from under the table. Slade's hands were all the time firmly grasped by ours, so that no mistake was possible.

Besides I give Mr. Lankester the trial to make under such conditions in respect to his shoes, or otherwise, a real mouth with lips, and a real hand to be feet. May it please God to open the soul and intelligence of such folks to the plain truth. May it be given to all believers to get convinced before they leave the earth, of the reality of spirit-communion, and after death, and of their responsibility for their actions, upon which depends their Hell or Heaven hereafter.—Yours in faith.

The Hague, June 24th.

ALPHA.

RECEIVED a copy of the *Gardiner Home Journal*, published at Gardiner, Maine, U.S. A letter is published from Cyrus Wilson, who is thus introduced by the editor:—To those who do not know him, we will say that he is the peer, at least, of any man in this city for probity, intelligence, wealth, social position, and in fact all which we use in estimating the character of a man. He seeks no publicity in this matter, and may not like our bringing him before the public; but he and his noble wife are both thorough believers in Spiritualism; and their testimony will be so convincing to many of our readers, that we run the risk of using it. The letter thus published states that Mr. Wilson and his wife had direct writing on a double slate, supplied by themselves, through the mediumship of a lady in California, and he thus comments on the fact:—"Now if these communications did not come from those purporting to communicate, from whence did they come? I, for one, accept it as glorious evidence of another life; and an assurance of a happy meeting with friends gone before." We thank Mr. Wilson for his cordial testimony.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION

TO THE END OF THE YEAR 1876.

The following is a complete statement of the remaining subscriptions for 1876 unacknowledged. Many of them are for the use of books:—

	£	s.	d.
A Friend per H. Lord...	0	5	0
Mr. W. J. Bell...	0	10	6
Mr. H. Tyrrell...	0	5	3
Mr. R. Barber...	0	10	0
Members of Circle at Merthyr Tydfil, per Mr. W. Lloyd...	0	12	0
Dr. Witheford, of Chicago...	0	3	5
Mr. James Howard...	0	1	0
Mr. D. Richmond...	0	4	0
A Few Spiritualist Friends at Southport, per Mr. W. Gray...	0	9	0
Mr. John Chapman...	1	0	0
Major Menar's Annual Subscription...	1	1	0
Mr. John Barge...	0	1	9
J. B. W....	0	5	0
Mr. H. C. Davis...	0	2	6
Mr. Julius Kohn...	0	5	3
A Friend...	1	0	0
Mr. R. Dick...	0	2	6
Mr. David Powell...	0	5	0
Mr. J. Slater...	0	2	6
Mr. G. Metcalfe...	0	1	0
A Medium under Development...	0	2	0
Mrs. Dykes...	0	4	9
Mr. A. Lillie...	0	15	0
A Widow's Mite...	0	5	0
Mrs. Cottell...	1	0	0
Mr. Pearce...	0	2	0
Mr. Alfred Monk...	0	10	6
Mr. Smith...	0	5	3
Mr. T. Dewsbury...	0	2	0
Mr. J. Howard...	0	2	0
Madame Wolfe...	0	1	1
Mr. Aeneas Bruce...	0	10	0
Mr. W. Gautrey...	0	1	0
Mr. Chas. Manby...	0	2	6
Mr. Wm. Lloyd...	0	2	8
Major Bradish...	0	10	0
Mr. Cain...	0	5	3
Weekly Collection by Miss Garbett...	0	2	0
Marylebone Association Quarterly Subscription...	1	5	0
Miss F. S. Williams...	1	0	0
Mr. J. B. Bonnick...	0	5	0
Miss Taylor...	0	5	3
Mr. Ransome...	0	3	6
Mr. James Wroe...	0	2	6
B. T. ...	0	5	0
A. P. ...	0	11	6
Collected by Miss Garbett...	0	2	0
Mrs. G. ...	0	5	3
Sensitive...	11	11	2
Mr. Alfred W. Turner...	0	10	0
From Mr. J. Burns's Phrenological Practice...	6	0	0

Amount last acknowledged on Nov. 10, 1876 ... £34 15 10
Subscriptions to Institution Week for 1876 ... 334 8 6½
140 1 2

Total for 1876 ... £509 5 6½

CLOSE OF INSTITUTION WEEK, 1876.

Proceeds of Tea-Meeting, Christmas Day, at West Pelton,	
Chester-le-Street ...	2 0 0
Mr. Charles Hallgath ...	0 2 0
Collected by Mr. T. Jones, Junr., Chatham:—	
A Friend ...	0 1 6
A Friend ...	0 1 0
T. Jones, Junr., ...	0 1 0
	0 3 6

Amount previously acknowledged ... 137 15 8

£140 1 2

A GOOD BOOK RECOMMENDED.

Dear Mr. Burns,—Enclosed I send you a post-office order for 10s towards helping on the good work. I do not require return in books as I get them through the book-club. There is one book which I should very much like to recommend to our friends. It is Boyce Dod's work on "Electrical Psychology." It is one of the best books I have ever read. It is a grand and glorious work in support of God and soul-life in man. No Spiritualist ought to be without it.

A person may meet with arguments for the defence of the Cause in this work. All who have read it speak well of it. I think it ought to be placed in the hands of all who do not believe in God and an after-life for men. Dear friend, with best wishes for your well-being and the prosperity of the Cause,—I am, yours truly,
GEORGE DAWSON.

31, Back Quay Street, Water Street, Manchester, June 19.

[We thank Mr. Dawson for this kind letter. The book he recommends has been the means of introducing numberless atheists to spiritual truth. It is an excellent book for reading in Schools of Spiritual Teachers. To clubs and all such bodies we are prepared to supply 4 copies for the price of 3—that is, 4 copies for 10s. 6d. Before our edition came out the same matter obtained from America cost 8s.—Ed.M.]

"WORDS OF WARNING IN VERSE AND PROSE" addressed to "Societies for Organising Charitable Relief and Suppressing Mendicancy," by S. C. Hall, has appeared. It is illustrated with forty engravings, price 2s. It is fifty-seven years since the author issued his first publication—a long career of usefulness.

MR. WHITE'S CHALLENGE.

This is the term which, by general acclamation, has been attached to Mr. White's noble letter of last week. Our good friend not content with any mere perfunctory appeal, is using personal efforts to make it effectual; we are not sanguine as to the immediate results. Times are confessedly bad, and people have not got money to spare; and those with a little means are overwhelmed with calls of a more importunate character than those we would care to advance. Though we make every effort to gain support to our work, yet we do not abuse non-givers—even those who speak against us. We know there is no better way of consolidating Spiritualism than by exciting universal sympathy with our effort, and any occasion—even adversity—which brings that result is beneficial. We have received one response to the challenge, with a kind letter, which we publish:—

Mr. J. Burns.—Sir,—In response to Mr. White's appeal in your last issue of the MEDIUM, I promptly make one of the forty volunteers (would to God that I may be the forty-first), and enclose you £5. I am not a Spiritualist, but have been an on-looker for about two years, have admired and approved, in a great measure, of the part you have played in the Movement, and have much pleasure in sending my contribution in recognition of the earnestness, honesty, and disinterestedness with which you labour for the Cause you have espoused. Such services as yours ought to commend you to all Spiritualists.

Your case reminds me of the following:—The Chief Rabbi of the Dantzic Jews had taken a new house, and his flock determined to stock his wine-butt for him. An evening was set apart for the affair, and one after another the Jews went down into the cellar and emptied each his bottle into the big vat. When the Rabbi came the next day to draw off his dinner-wine, he found nothing but water. Each and every Jew had said to himself—"One bottle of water can never be noticed in so great a quantity of wine;" and all acting up to this, the Rabbi had not got a drop of wine in his butt. I hope Spiritualists will not imitate so selfish an example, but, prompted by their love of the Cause and a sense of duty towards one of their most labourious workers, will not be slow to give the help now solicited; and be careful in the future that you do not again fall into the like commercial strait.—Believe me, Sir, yours faithfully,
ALEX. THORN.

Yew Cottage, Wandsworth, S.W., June 23.

A few friends have forwarded small sums and given expression to friendly sentiments, we present some extracts:—

J. F. C. encloses £1, with his hearty wish that Mr. White's challenge may meet with ready response.

Mr. J. Fawcett, son of our old Bishop Auckland friends, sends us a letter of sympathy. Many work for us who cannot afford money. He says he knows Spiritualists who could well afford to accept Mr. White's challenge, but they treat the appeal for aid with indifference, or worse. Mr. Fawcett thinks if Mr. Burns could visit the provinces more frequently, people would learn to appreciate his character and co-operate with him heartily. We must say that we pity those poor people who do themselves the injustice of misconstruing an honest and well-trying worker, and for their sakes—if for nothing more—we could wish that Mr. Jasper's suggestion could be carried out.

A lady has offered to accept Mr. White's challenge if we can find for her a lady's maid with small self-esteem and secretiveness, large conscientiousness, and much sympathy. We make the conditions known, hoping some young lady may find a good situation, and the Spiritual Institution a £5 note.

DR. MACK'S TRIP TO AMERICA.

Just before going to press last week, Dr. Mack handed in his short valedictory, and we had not the opportunity to put in more than a single line, deferring our comments to this week's issue.

A friend has had a note from the Doctor, dropped from the ship at Queenstown, stating that he has found exercise for his healing gift on board. A fellow-passenger had a fall shortly after leaving port, doing serious damage to his shoulder and knee. The ship's surgeon treated the sufferer, but a sufferer he continued to be, till Dr. Mack took him in hand and gave him ease. The patient is a medical gentleman on his way to an appointment, and it is to be hoped that this little experience will open up to him a new field of medical usefulness.

Well, we need only say that we are sorry to lose Dr. Mack. The more we know of him the better we like him. Apart from his extraordinary powers as a healer, and the free use he makes of them, the Doctor is one of the best neighbours and firmest friends we ever met. He is a true servant of the spirits, carefully carrying out the purposes of his guides to the best of his ability.

He expects to return to London soon, when he will meet with a hearty welcome. We have been astonished at the number of inquiries for him since he left.

A TRACT ON MATERIALISATION.

The Cardiff Materialisation Seance, as reported in these columns two weeks ago, has created much interest. A Glasgow correspondent regards it as the best report that has yet appeared, and desires fifty copies of it issued as a tract. The Cardiff friends have just ordered a quantity, so that it will be printed at once, and sold at a halfpenny. We shall be glad to have immediate orders, that we may print just the quantity that is likely to be required.

No LIQUOR is sold in Vineland, New Jersey, a town with a population of 10,000. It has practically no debt, taxes are one per cent. on the valuation, and police expenses, summed up in the duties of the constable and overseer of the poor, amounted to £15 last year.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1877.

	s.	d.		£	s.	d.
One copy, post free, weekly	0	2	per annum	0	8	8
Two copies " " "	0	4	"	0	17	4
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Six " " "	0	10½	"	2	5	6
Thirteen " " "	1	6	"	3	18	0

Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.

TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 29, 1877.

TO THE NEGLECTED ONES.

When a ship is in hot engagement or struggling with the storm, that is no time for decorations or compliments. The vessel must be protected or the heaviest guns must be used. We have had a tremendous storm, or rather calm, to pass through, and the care of the ship has been a chief and necessary anxiety. Then there has been a new action entered into with the enemy, and that has consumed all the superfluous power we have had on board. This is the reason why so many kind communications have been apparently neglected: accounts of seances, poetry, criticism, correspondence, and philosophical articles. These are all in safe keeping, and shall have our best attention as soon as the "war of elements" will permit.

We wish some of our impatient friends had a week of our experience. It is morning, 7.30 o'clock. The chief officer is on deck. So many pounds must be obtained before midday. Hark! The postman's knock—nay, he rings. There are so many letters—great, fat letters—that he cannot get them into the box. Count them. Thirty-seven, and eight newspapers. Letters first, and the next hour and a half is spent in opening and sorting into distinct sections about a bushel of variously-written communications; some of them almost unintelligible. Now we have got through, what is the result? A 3s. 6d. money order and a few stamps—not 7s. 6d. in the whole pile. Everybody wants something done. One correspondent has a brilliant idea to place before the world, and he thinks he does us a great favour in troubling us with it. Another desires to help us with a little manuscript, and will send us a similar quantity weekly. (Pray don't.) Here are demands for the advertisement of picnics, seances, anniversaries, deaths, lectures, and all sorts of Spiritual Movement business, and the writers order us about as if they paid £1,000 a-year for the privilege. Another set demand packets of information—the best clairvoyant, where to see materialisations, or to recommend a healer. Others are more personal, and inform us that our work was foretold in Scripture, that we are a second John the Baptist, or that we are an emissary of the devil. We are told how to make Spiritualism pay by a better system of management, or why should we suffer from ill health on account of hard work, worry, and confinement when we live so near Dr. Mack.

This is all the reply to the hundred letters sent out last week for small accounts or aid from those who might be expected to afford it. No money, no recompense, but work for several persons all day and matter which it would cost £20 to print. Plenty of work and favours to be done, and what is worse, often stupidity and impudence instead of intelligent sympathy. £5, £10, or it may be £50, must be made up before midday, or the ship will sink. It must be got somehow. The heart is sick—food is distasteful—can't take any breakfast. Oh! why is it such trouble and pain to do good? And the more you do, the more is put upon you and the less there is to pay expenses! Bother it all! We'll "chuck it up." Can earn £500 a-year easily in several ways. Well, must do something at once. Can't sit here and grumble. Gets hat and is about to go out. An aristocratic voice is heard in the front office, and the aroma of a first-class cigar penetrates into the sanctum. A gentleman—a real gentleman—asks for Mr. Manager. He is shown in. He has just come from India or somewhere else, and when on the Red Sea he fell acquainted with a fellow-voyager about to visit Egypt, who at the last moment of their companionship spoke of Spiritualism and handed him an old copy of the MEDIUM. And says the gentleman, "I have come to get the last copy of the paper and learn what I can of Spiritualism during my three days' stay in London." We spend an hour with our polite

visitor, supply him with papers, and post him up fully. He leaves us his thanks, and some medium gets the benefit, if any of that sort of thing comes to the surface.

But how was the ship saved after all? That is none of your business. It is saved, thank God, and has many a breeze to brave and battle to fight ere it be lain up. All that you, dear readers have got to see to is that you do your duty to her, and by all that lies in your power endeavour to keep her afloat and enable her to accomplish her purpose.

That is how some of you, dear friends, get neglected, and pray do not be angry with us. We love you all, and the more trouble you give us, and the more we can do for you and your local efforts, the better we like it. But the God above us all knows that to stoop down to such a severe task is the hardest discipline that any soul could submit to. It is hard to be poor, and worried, and over-worked, and despised, and slandered, and be ill near to death, and be poorly clad, and give up everything for that which brings no return except an increase of these painful disabilities. Yes, it is hard when there are daily temptations held out to go here and there—to accept this and that with the view of making money and being "respectable." But there is an over-ruling power which directs all and crushes out the thought of self with such grinding thoroughness that though brain, and nerve, and muscle, and pride, and ambition, and self-interests of all kinds wince and quiver with agony, yet there is a tingle of pleasure in the spirit within which, with an effort, still inclines the balance on that side.

The reader will not require to be informed that we have very special reasons for believing in Spiritualism, but we fear too few envy us of our reward. We fancy we hear a chorus of voices thanking their stars that their lives have been cast amongst "the neglected ones."

Our opinion of these good, comfortable people is—and we give our diagnosis entirely free—that their Spiritualism is of very little use to them spiritually, till they learn to suffer for it somewhat in their external nature and surroundings.

May the Lord lay the rod of chastisement upon you all. He will somehow, unless you take the hint and do the all-round right thing yourselves.

MRS. HARDINGE-BRITTEN'S ARRIVAL IN ENGLAND.

It is expected that our beloved and distinguished visitor will have reached our shores by the time this notice appears in print.

Dr. Hitchman and friends intend meeting her on board the "Victoria," and giving her a suitable welcome. We hope to see Mrs. Britten before our next issue, and will then be able to give information in respect to the many demands which have been made for her platform services.

The meeting at the Spiritual Institution was adjourned till Tuesday evening, at eight o'clock. London friends are invited to attend on that evening.

Since the above was in type, we have received the following note:—

Dear Sir,—I am so pressed with engagements that I have found myself unable to attend evening meetings, and have therefore not been able to co-operate as I should wish in your preliminary arrangements for the reception of Mrs. Hardinge-Britten.

Kindly allow me to say that I earnestly hope that arrangements may be made, so that we, who are somewhat young in experience, may have the privilege of hearing Mrs. Britten's voice in London. We have heard of her eloquence: we should like now to hear it.

I shall cordially co-operate in any plan that may secure us that treat.

June 27th.

"M.A. (Oxon.)"

THE LYCEUM ANNIVERSARY, SOWERBY BRIDGE.

On Sunday, July 8, the Children's Lyceum at Sowerby Bridge will hold its Anniversary Meetings.

Mr. Burns will lecture, afternoon and evening, but we call more special attention to the Lyceum exercises which will be presented in the forenoon. We have often heard Spiritualists say that they would be delighted to see the Children's Lyceum in operation. Wise resolution! Come then to Sowerby Bridge next week, and the result will certainly not be disappointing. By addressing a note to Mr. Harwood Robinson, Spiritual Lyceum, Hollins Lane, Sowerby Bridge, he will be able to give suggestions as to accommodation for the night, as visitors from a distance should arrive on Saturday evening to be in time for the Lyceum exercises in the morning.

DR. MONCK IN LONDON.

We had the pleasure of receiving the Doctor on Wednesday. He is in good spirits and devoted to his mission as a spiritual worker.

Letters to him may be addressed 15, Southampton Row. He is ready to enter those fields of usefulness which may present themselves, as far as his time and health will permit.

MADAME ADELINA VON VAY is expected at the Hague next Month, after which she will visit London.

Mrs CHANDOS LEIGH HUNT has had most successful lectures on "Vaccination" at Keighley. The Spiritualists should invite her to lecture on "Healing Magnetism."

A LETTER FROM PROFESSOR BARRETT.

To the Editor of the MEDIUM.

Sir,—Nearly a twelvemonth ago I asked, in a letter addressed to the *Times* and other London newspapers, for any facts, within the knowledge of the readers of my letter, concerning the apparent transfusion of thought from one individual to another; that is to say, any well authenticated instances wherein a true mind-reading, and not information derived merely from the muscular indications of the face or body, can be adduced. I also requested instances, beyond cavil, of genuine clairvoyance—either spontaneous or temporarily induced,—and also of any other abnormal psychical phenomena occurring in private families that could be well-attested.

My letter having been largely copied by the provincial press, led me into an enormous correspondence. From that time to the present I have been diligently sifting and arranging the mass of materials so obtained, and I wish here to tender publicly, as I have done in every case privately, my best thanks to my numerous correspondents—many of whom were readers of your journal.

Some of the invaluable and indisputable facts so garnered I hope soon to make public (probably in the form of a contribution to one of the *London Reviews*), but before doing so I am anxious to leave no stone unturned. Will you therefore allow me to ask any of your readers who can furnish me with facts relating to the matters I have named (more particularly with reference to the first subject, viz., illustrations of mind-reading) to be so good as to send them to me direct, addressed Professor Barrett, Monkstown, Dublin. I need hardly add that mere hearsay or second-hand reports are of no use, unless they can be traced home.

It will save trouble if correspondents will kindly give me full details of names and places, which will not, however, be published except by the express permission of the narrator.

I am especially anxious to add to the list I already possess of good subjects in that curious thought-reading game called "will-ing." One or two cases of this kind, examined from every point of view, and capable of being tested at pleasure by a sceptical committee, would be invaluable. Already an informal examination of this kind has been conducted in one case lately brought under my notice, and the result was eminently satisfactory.

I observe that "M. A. (Oxon.);" has recently been dealing with the subject upon which I am at work, and I shall be interested to see the conclusion of his able essay on the "Transcorporeal Action of Spirit," part of which has already appeared in *Human Nature*. Judging from the syllabus to his essay, he includes Louie at the Westminster Aquarium as a case of thought-reading, and upon the same grounds I presume would include the so-called clairvoyante that accompanies the conjurer Heller. But lately I met accidentally, at Mr. Burns's, a person who professed to do all that Louie and others have done, and even go considerably beyond them, and yet the whole thing was acknowledged to be a trick. No doubt "M. A. (Oxon.);" has been careful of his facts, but I mention this to show the caution that is necessary, and also in the hope that we may hear more of the remarkable trickster that can outvie Louie.—Yours obediently,

W. F. BARRETT.

Dublin, June 25.

P.S.—As I have alluded to *Human Nature*, will you allow me to ask the Editor of that journal to scourge those of his contributors who habitually abuse scientific phraseology. The most frequent and glaring error relates to the misuse of those unfortunate terms, electricity and magnetism. Nothing fosters the derision of scientific men for subjects that deserve patient investigation more than the ridiculous way in which the words electricity and magnetism are bandied about. Mesmerism is one thing, magnetism is another; and it is to be much regretted that so excellent a man as Dr. Gregory should have adhered to the title of animal magnetism instead of the better term (because free from any theory) of mesmerism.

W. F. B.

DR. MONCK AT DOUGHTY HALL.

Dr. Monck has arrived in London, and will speak at Doughty Hall on Sunday evening. We need not occupy space with comments on his appearance and intentions, as our readers in London will be anxious to see and hear him, and no doubt Doughty Hall will be crowded.

We need not commend the Doctor to his many friends in London, as they have anxiously waited for the time when he would be able to come amongst them again.

Let us have a hearty overflowing meeting on Sunday, at Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

MR. VOLCKMAN'S PAPER ON MEN, ON DEVILS, AND ON GODS.

On Wednesday evening next, July 4, at Langham Hall, 43, Great Portland Street, the London Dialectical Society will be addressed by Mr. Volckman, "On Men, on Devils, and on Gods," after which a discussion on the subject will take place.

Visitors, known to members, may obtain admission by signing the visitors' book as they enter the hall, or otherwise by sending in their names to the secretary.

The chair will be taken at eight o'clock precisely.

Dr. NICHOLS has commenced to edit a new weekly paper, entitled *The Living Age*, price one penny. It is an agreeable "condensation of news and thought," and full of vital interest. Our readers may obtain it from their newsmen.

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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; also in the *MEDIUM*, No. 376, and in Mr. Morse's Discourse, *MEDIUM*, No. 377, price 2d. each, post free.

SUBSCRIPTIONS FOR THE ORDER.

We have received a post-office order from a kind friend and fellow-worker for the benefit of the Order. Though grateful for this expression of sympathy, we were unable to receive the sum for that purpose, and so passed it to the sender's credit that he may appropriate it as seems to him best.

MOTTO FOR THE ORDER:—"My kingdom is not of this world."—Jesus, as recorded in John, xviii. 36.

Jesus added, "If my kingdom were of this world, then would my servants fight;" which may be paraphrased thus: If my kingdom were of this world, then would my servants TAKE MONEY.

We Spiritual Teachers belong to both worlds: that of Time and that of Eternity, but as an Order we regard ourselves purely as candidates for Eternal Life. The only treasures which we can lay up in the Eternal Land are those of the spirit, and as a Spiritual Order we cannot possess world's property any more than we can at death carry our temporal riches with us into the Summerland. This is a principle—let us stick to it. As a Spiritual Order we must be governed by principles, for these are spiritual realities.

As human beings inhabiting the form, we belong to the mundane sphere, and mundane wealth—money, books, food, clothing, and houses—are needful to us, but we must possess these necessary things as individuals belonging to the earthly order and not as a Spiritual Order. Hence it is arranged in the Order of Spiritual Teachers that each individual subscribe to meet his own mundane wants, but at the same time freely give of his spiritual enlightenment to meet the wants of the other Teachers. We must keep our worldly property and our spiritual property entirely distinct and apart, or there will be confusion. The curse of the churches of today is that they have made a trade of the thing, and their pretension to spiritual teaching is simply a means of getting money out of the pockets of the people. Spiritual truth they do not teach at all: they go through so much meaningless talk and empty performances that they may live at their ease and enjoy their animal passions in an artistic and refined kind of a way.

The Order of Spiritual Teachers derive their physical requirements from their temporal occupations, and give their spiritual services in return for spiritual benefits.

Money is not a necessary condition for spiritual inspiration. This new Order, with the phalanx of thought which it has called round it, has been projected through a brain racked with care and overwhelming burdens. The man who works hard in the coal mine, in the field, in the factory, or counting-house, has a more luminous and fertile mind than the idle vagrant who smokes expensive cigars, eats fine dinners, and is too indolent to walk to the enjoyment of his sensual pleasures. Work is itself a species of inspiration, hence all men of genius are hard workers. It is said of Robert Burns that he was an adept at various kinds of agricultural handicraft. On one occasion he was binding and stooking a row of sheaves in the harvest-field while a companion was similarly employed on the next row. A hot competition ensued, and the result was a drawn match. His companion thus addressed the poet—"I'm thinkin' am no sae far ahin' this time Rab?" "That may be," replied Rab, "but I hae made a sang sin' we began at the tap o' the rig." Notwithstanding his severe toil, a "sang" had been composed which might not have come into existence if the poet had been in a state of listless indolence.

If the clergy of every degree had some employment to excite their ambition and nervous activity, they would preach much better than they do.

The Bishop of Carlisle has a living on his hands which he can get no idle, helpless parson to accept. It is near Ullswater, in the Lake district. The parish consists of 170 souls, and the income is worth £110 per annum. What a God-send this snug little crib would be to an honest, industrious "cheild" who knew something of the conquest of intelligence over nature—a man who had a practical knowledge of how to make a living in such a place? If the preachers' trade-union did not exist, and if the business was open to all fitted candidates, it would not be difficult to find a layman to occupy such a sphere, and to better advantage than under present arrangements.

Every Spiritual Teacher, then, should earn his own living by his personal exertions, and it should be part of our plan to introduce an industrial movement, whereby boys and girls would be taught, even while at school, to make themselves useful for the race of life. Instead of making them independent, modern education renders mankind dependent. All success and honour, then, to Mr. P. R. Harrison and his Progressive College, into which he is about to introduce a technical department, for the purpose of teaching boys the industrial arts. If children were taught to work from early years, their education would be more healthy and normal, and would not unbalance their nervous systems and ruin their constitutions, as is now the case. They would soon arrive at a self-supporting condition, and would then be able to maintain themselves at school till far advanced in study, and enter into life without having to pass through that mockery—an apprenticeship.

Individuals may hold property, but the Order of Spiritual Teachers cannot. There are various hard-working and burdened individuals, whom to help would be an act of supreme charity.

Mr. Burns will be glad to receive invitations from country friends who desire to make a beginning in the work of the Order. He desires to restrict his visits to the country entirely to this work. During the last twelve years he has travelled many thousands of miles and delivered hundreds of lectures; others have done the same, and yet but little permanent result appears. This is because spiritual work has been all on behalf of the public instead of towards the development of Spiritualists themselves. We, as a body, have given that which we did not possess, but that which we had to buy or borrow from itinerant talkers. It has been all talk—too much talk. We have talked ourselves empty; and after so many meetings have been held, so many lectures given, so much money spent, so much debt incurred,—what is left as a result? This is a serious question, and one which every reader can answer for himself. The work to which Mr. Burns now desires to devote himself is the consolidation and development of those calling themselves Spiritualists, by starting them on a course which will render them independent of outward help and place them in a better position to instruct the public.

THE NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On Thursday evening, June 21, a few friends met at the Spiritual Institution in accordance with Mr. Burns's invitation, to participate in the exercises of the School of Spiritual Teachers being formed there. As the rooms are being cleaned and redecorated, it was apparent that matters are at present in a kind of transition state, and Mr. Burns said he was impressed to defer the formal constitution of the School till another evening, when surroundings would be more in accordance with the work in hand.

After singing Mr. Morse's hymn, which appeared in No. 376 of the MEDIUM, Mr. Morse was controlled by his guide who delivered a most appropriate invocation, after which he offered a few remarks congratulating the friends on the work in which they were engaged. The utterances of "Tien Sien Tie," were most appropriate and instructive, and most fitly introduced this great work.

Mr. Morse having assumed the normal state, took upon himself the duties of Monitor by reading a chapter from "The Arabula" by A. J. Davis, the subject being the patent spiritual medicines so popular at the present day. After the reading Mr. Morse made a very suitable and elucidatory commentary on the matter read, after which others present made remarks which altogether constituted a most instructive exercise.

The Monitor for the Scriptural Lesson was Mr. King, who read the prophecy of Obadiah from the Old Testament. He said that Mr. Burns alluded to a friend whom he called "Old Obadiah" in his discourse suggesting the Order, and one day, when walking in the street, he thought he would look at what the prophet of that name had to say to the world.

The discussion on the prophecy was brief, after which

Mr. Burns, as Chief Monitor, was referred to for any comments he might have to offer. He said it appeared to him that the chapter read taught the universal truth, that every act or system of conduct produced its appropriate result. The pride of Edom brought destruction; in other words, selfishness and shallow expediences are not eternal, and never satisfy the soul. The tenor of the book might be made to typify the work of the New Order, which promised salvation by the development of the Spiritual Kingdom within, or, as it is called in the closing verse, "the Lord's." The heathen who drink continually and are not satisfied, are the formal worshippers of the churches, whose system of creed and ritual is about to be destroyed in "the day of the Lord," or epoch of spiritual supremacy over external formality.

The proceedings were of a much more elaborate nature than this brief notice can suggest.

The formal exercises closed with the Doxology, after which there was a very interesting conversation. Mr. Morse said he would be glad to be of use in spreading the work in his travels. Mr. Burns said he was just about to suggest the same thing. He agreed with the principle laid down by Mr. Morse's guides in the oration at Doughty Hall, that the less formality there was the better it would be. The grand thing to accomplish is to set people at work, and induce them to try what a wealth of

instruction they may possess by putting all their gifts into one common fund of information.

Choice was made of Monitors to introduce subjects on the following week, and then the friends separated.

Our readers may easily introduce their system for themselves by going through the course indicated in these reports. We would be glad to hear that there are 1000 Schools at work by the end of next week.

REQUISITES FOR SPIRITUAL TEACHERS.

A difficulty was felt at the School on Thursday evening, in that those assembled were not provided with books. Every Teacher—and all are Teachers—should possess a hymn-book and a Bible, in addition to which they should supply themselves with standard works as speedily as possible. The best hymn-book is the "Spiritual Harp" and "Lyre" in one volume, cloth, 2s. 6d.; or morocco, a most handsome book, 5s. The book-club subscription was not begun on Thursday evening because the tickets were not ready, but in all cases the first money spent should be on a hymn-book. Most people have a Bible. We are making a selection which we can supply at the lowest possible price. Four hymn-books can be obtained for the price of three or twelve copies for a guinea.

THE STUDY OF SHORTHAND.

We are pleased to record that the study of shorthand is being taken up by Spiritualists. Every School should have one or more shorthand writers in it, and there could be no better opportunities for practice than at these Schools. The instruction-books are cheap and sufficient to guide the student. "Phonographic Teacher," 6d.; "Key to the 'Teacher,'" 6d.; "Manual," 1s. 6d.; Copybook, 6d. The whole post free for 3s. from J. Burns, 15, Southampton Row, London, W.C.

The Society of Friends, at their recent yearly meeting, discussed the question of the instruction of their members in the principles of the Society, but in doing so they feared the introduction of creeds and stated doctrines. Mr. W. Tallach suggested that after each meeting a kind of school or mutual-instruction class should be held, as is the custom in America. Mr. John Bright considered the discussion the most interesting he had ever listened to. He thoroughly approved of the principle recommended, but hoped that in carrying it out no attempt would be made to adopt or embody a creed.

Here we have in operation something similar to the Order of Spiritual Teachers at work amongst our brethren the Friends.

We are glad to see the principle of this work endorsed by such men as Mr. Bright.

Mr. G. Metcalfe, of Shildon, sends the following extract from his scrap-book on the Order:—

Knowledge, the best divinity; a good life, the best philosophy; conscience, Chief Monitor; honesty the best principle; "policy" is Mrs. Grundy's own property, and has nothing to do with the Order in any shape. Feel as you would aid suffering if you could, and you will have all the satisfaction that you would have had if you really had relieved distress. There are persons who may be called "the elect," viz., those who from the felicity of this natural constitution, desire only what is good, who act for love, and show pure morality in their actions. In those happy beings the superior feelings predominate over those common to men and animals. Such are, and ever were, and ever shall be the only real qualified Spiritual Teachers. To be a qualified Spiritual Teacher, "the Entrant" must, in addition to the above constitution, have an abundance of tact, nimble-footed, quick-fingered, see without looking, have always a good deal of small change on hand. Tact carries no heavy weapons, but can do wonders with a sling and stone; never runs his head against a wall, always spies a sycamore tree up which to climb when things are becoming unmanageable on the level ground. Tact has a cunning way of availing itself of a word, or a smile, or a gracious wave of the hand; tact carries a bunch of curious-fashioned keys, which turn all sorts of locks; tact plants its monosyllables wisely, for, being a monosyllable itself, it arranges its own order with the familiarity of friendship; tact—sly, versatile, diving, running, flying tact—governs the great world, yet touches the big baby under the impression that it has not been touched at all. Such should be the Order of the true Spiritual Teachers, the Order requires no outward form, must be a natural qualification.

It is quite wrong to charge a medium with plagiarism through the spiritual press without some attempt at proof. The object of W. G.'s communication is of a low spiritual standard—it is void of charity. Let the medium have the benefit of the doubt. Mediums are sensitive; treat them with consideration. W. G. is very cruel, and his communication means no good; it is worthy of reproof. GEO. METCALFE.

Shildon, June 17th.

VEGETARIANISM.—In reply to Mr. Oyston a correspondent states that he derived his teachings on the matter from Miss Chandos Leigh Hunt, whose address may be found in her advertisement. He says: "I commenced my new mode by eating grapes, apples, oranges, before every meal as often as I could get them; also for breakfast (fermented) brown bread, eggs, and coffee (without chicory). Second meal, principally sago puddings, made of milk, eggs, and sago, rice, pearl barley, or some grain; fruit instead of beer before eating, or after if I wanted. Third meal as first. Cocoa can be substituted for coffee, but the latter without chicory is recommended as an antidote for poisonous states of the stomach, and the desire for deleterious substances."

"R. X." advances a number of criticisms on "St. John's" vegetarian views. Possibly no two persons think alike on such matters, hence we allow the question to stand as it is for the present.

SEANCE WITH J. WILLIAM FLETCHER.

Dear Mr. Burns.—Last night Signor Rondi and Mr. Fletcher came to pay me a visit, and after having settled the business about which they had called, I said "Supposing, if you are not tired, we had a little seance?" They both agreed. Mr. Fletcher was soon controlled by a spirit who gives as his name "Fidelity." He spoke lengthily upon the prospects of my Orphanage and said I should have yet to fight through plenty of opposition.

He then interested me very much by saying that he saw a female form who was very much attracted to me, who had given me communications in Paris;—that she was attracted to me by musical chords through a person, a man, I had known very well, and who was very fond of me. The spirit said he saw the musical chords which went from her through him to me. All this applies very well to what has happened before; but that which appears to me singular, is the spirit saying he saw the musical chords or cords which surrounded us three in a common atmosphere, as it were.

I wished very much for a test of identity, and asked her to tell me her name, whereupon the medium took me by the hand, and with his right wrote in the palm of my hand "Gounod." I said, "That is his name; tell me your own," whereupon the medium again wrote the name of "Gounod" and said that "she" wished me to understand his name was her name. She promised to come again. Although two years ago this month she promised to come again to me, it was only last night that she kept her promise. I feel no doubt as to the tests she gave of her identity, and should you think the detail concerning the seeing of the musical chords interesting, I authorise you to make what use you like of this letter.—Yours faithfully GEORGINA WELDON.

Tavistock House, Tavistock Square, June 24th.

MR. WALLIS ON HIS TOUR.

Dear Mr. Burns.—You will be glad to hear from me, I have no doubt, as to how I am getting on, so I'll just tell you. I called at Leicester and had dinner with our friends Mr. and Mrs. Barber. Mr. B. has just got to work again after his accident. Mrs. Barber took me to see Mr. Bent and he showed me over the meeting-room. They were much disappointed that I could not stay the night with them, but hoped I would be able to visit them ere I return to London. Unfortunately we just missed the train at Leicester for Belper, and I could only get as far as Derby, where I had an hour and twenty minutes to wait and I got rather down-hearted, but when I got to Belper, Mr. Bodell, Jun., was waiting to meet me and I was soon at home. We had a meeting in the evening, and my guides spoke on the subject chosen for them and answered questions, which pleased the friends very much. On Friday another meeting was held and "Grandfather" chose his own subject "Man know thyself" and then answered questions to their satisfaction. On Saturday I spent the evening at Mr. S. Smedley's and five or six friends came in, so we had a private seance. "Lighthouse" was successful in his delineations and diagnosis of disease, and in some cases described spirits, giving the description and name (Henry) of Mr. Adshead's brother. Yesterday (Sunday) four of us went for a stroll in the morning into the cemetery—a very pretty "city of the dead,"—and there while we were sitting on a seat under the shadow of a tree, my guides spoke for about twenty minutes but it seemed to me as though I had not been controlled more than a minute, and I was quite astonished when they told me I had been speaking for a long time. In the evening another meeting was held, when the subject chosen was the passage Mr. Adshead had read, viz., the parable of the Labourers in the Vineyard, and the "Leader" spoke for about fifty minutes, but the friends were not satisfied and wanted more, so they sang again, and "Grandfather" controlled, and spoke of the spirit-world, describing the conditions of many of its inhabitants, which seems to have delighted them all. We went for a long walk after the service, up to the top of a hill, and the scene was beautiful beyond description—the country could be seen for miles around on every side, and Belper lay below us in the valley.

I expect to leave here on Wednesday for Derby for a day or two, and then shall most likely go to Nottingham for next Sunday, I am in good health and spirits. This is a fine place; the people all seem to be earnest truth-seekers; there is a splendid influence pervading them, and the atmosphere seems charged with magnetic virtue. I have never been controlled so deeply as I have while here. The friends seem to know how to throw out their sympathy and they are all hearty in their manner, so that it would be a wonder if they did not get good results. Mr. Adshead is a power in himself, and is very much respected and I think loved by those who know him best, and he deserves to be. Well, I must stop now; more next week. I hope you and Mrs. Burns are in good health, and that Mr. White's letter will be effectual. I only wish I could be a volunteer, I would be at once. I think it a disgrace that you should be allowed to remain in the condition that you have been. Let us hope better times are coming. Will you add Keighley to my list, and Nottingham for next Sunday.—I am, yours sincerely in the good Cause,

E. W. WALLIS.

At Mr. Bodell's, 4, Chapel Street, Belper, near Derby.
June 25.

A SOCIABLE EVENING IN OLDHAM.

To the Editor.—Dear Sir,—I am sure you will be glad to hear of our success in spiritual matters. Though that information may not come through a professional scribe, the truth is the same. I believe also that the Cause may be very much advanced by the publication of such meetings as the one I refer to.

Last Thursday evening, June 21st, about a dozen persons met at the house of Mr. Joseph Chadwick, 80, Beever Street, all personally invited by Mr. Colville, who previous to the meeting announced his intention of remaining outside the room, which seemed to cause some little disappointment to some of the parties who had come expressly to see and hear Mr. Colville.

We entered the room at 8.25. Mr. Joseph Taylor being appointed chairman, the meeting commenced by singing hymn No. 70 in the "Spiritual Lyra." After this the chairman made a few very appropriate remarks on "Spiritual Phenomena, and its uses to Mankind in proving an Existence beyond the Grave." After singing another hymn Miss Dixon was controlled, and offered a beautifully spiritual invocation in

rhyme. After this she was controlled by another spirit, who for a few minutes gave some excellent spiritual advice, which all Spiritualists would do well to follow. The outside world would then be able to see the benefits of Spiritualism if we lived in love and harmony, seeking each other's welfare.

Mr. Colville was then impressed to enter the room and immediately became entranced, when "Dr. Richardson" desired that the subject be chosen for a short address. The subject desired was "Passing Events—Temporal and Spiritual." He took up the great political movements of the world, and their tendency to free mankind from tyranny and oppression, and especially referred to the war going on between the Russian and Turkish armies as the result of the Greek and Mahomedan religions. He then for a short time spoke of the great religious movements of England—how everything was tending to greater freedom in spiritual worship, and that shortly spirits from the higher spheres would be our teachers and leaders in all points, if we would live in harmony and love one with another. He then requested that we should put questions on any subject, which was done for about twenty minutes and the answers received were so convincing that every one present was highly satisfied, and edified to an extent unexpected.

After a short poem had been given, one of the persons present desired to know from the controlling spirit what were the hindrances to his becoming fully entranced, when full explanations were given, and his surroundings described.

Four other persons were then described in the same way, and the descriptions given were believed to be quite correct, corresponding with the habits and customs of the persons, and with what others had given.

Then Mr. Colville was controlled by an Indian girl, who called herself the "Prairie Bird," and who gave descriptions of the surroundings of all the other persons in such a humorous style that time passed on unnoticed, and eleven o'clock arrived, when the Doxology was sung and the benediction pronounced. All separated highly delighted and very much benefited and instructed by the angelic messengers that had been in our midst. Truly we could say, as others did of old, "it is good for us to be here." Changes will take place as time rolls on, but Oldham Spiritualists will ever be thankful for the blessings now being received through the visit of Mr. Colville, it being the commencement of a higher, purer, nobler, and more charitable Movement than has previously existed.—From your fellow worker, JOSHUA WOOD.

MANY of our religious organisations are like unused reservoirs, into which the living water runs and then stagnates. The church in its internal structure is essentially the same that it was fifty years ago. In its internal organisation, in its power to give the public what it wants, the church is an anachronism. One might as well think that a hundred wells with the old-fashioned bucket and sweep could supply this city with water as that we can convert this city while the churches use only the same means of instruction and reform as were employed fifty years ago.—REV. W. H. H. MURRAY.

RE-INTERMENT—A QUERY.—To the Editor.—Dear Sir,—Can you or any of your readers account, on spiritual grounds, for a strong wish that I have, to bring home for interment among her other relatives who have passed away, the remains of a beloved sister who was taken from my sight while in a part of the continent little frequented by English persons? All around me dwell on the fact that her spirit is not there, and yet the feeling that I have in the matter hardly arises from my own opinion, but is of the nature of what I should term a spirit-impression. If you will kindly insert this in the next number of the MEDIUM, perhaps some light may come to me. I remain, yours very truly, ELVA.

AMERICAN ITEMS.—When we read our transatlantic contemporaries we are often at a loss to know the sources of their inspiration. The most trivial matters are elevated into positions of extreme importance, whereas really momentous facts are ignored or misrepresented. There is a class of Spiritualists who think they can best serve the Cause by making a noise in print. Common-place sayings, every-day doings, and the purposes of cliques, are paraded in type, while the work of Spiritualism goes on quietly, unheeded and unknown. Mighty events supposed to transpire in London, and the reports of which are intended to arouse the interest of transatlantic readers, are quite unknown in this country till the papers narrating them reach our shores. The chief workers in our Movement here—men who are universally beloved and valued—are held up in American prints as untruthful and dishonest, and the paltry purposes of ephemeral adventurers, of course, find eulogistic record. We advise our American friends to read with caution the complexion of things put forward by interested scribes. Our best Spiritualists are too busy in promoting Spiritualism, and minding their own business, to prate about themselves, and libel their brethren in American papers. As a sample of the kind of inaccuracy of which we speak, we quote the following short paragraph from the *Sunday Herald* (Boston):—"Sunday services in Spiritualism are not held in London. A few years ago one or two series were successful, but since that time several have failed. Another attempt is now to be made." If London, England is meant, then we have to state that "Sunday services in Spiritualism" were instituted as a permanent phase of the Movement by J. M. Peebles and J. Burns in January, 1870, and have been continued uninterruptedly till the present time. When Mr. Peebles left they were still continued, and local speakers were developed. Then Mrs. Hardinge-Britten visited London, and did good work in continuing the series. After that Mr. Morse spoke repeatedly, and Mr. Burns was frequently on the platform. Dr. Sexton, on his introduction to spiritual work, took part in these services, and was interrupted by the *début* of Mrs. Tappan. She drifted into the arrangements of a temporary committee, but the Sunday services went on nevertheless, and have had their *locale* at Doughty Hall for nearly three years. Speakers from all parts of this country, and, indeed, from various countries of the world, have spoken at them, and the speeches reported have had a world-wide influence, and conveyed into the working mind of the Movement some of the most practical ideas that have rendered the Cause an onward success. We question if there ever was a series of Sunday services in connection with Spiritualism so continuously sustained and so productive of good, both far and near, as the London series of Spiritual Sunday Services. These services are one of the organs of the noble band of spirits which have under their direction that movement known as Modern Spiritualism.

MARYLEBONE ASSOCIATION PIC-NIC.

Mr. Editor.—Your statement of last week, with reference to the picnic, was calculated to mislead, and it might appear that there was a split somewhere.

In the first place at the last quarterly meeting there was a great demand for a concert and also for a pic-nic, as specific means of wiping off the debt on the Association. Consequently the secretary arranged for a concert with a very good company indeed. With what success? Why, about thirty present, including singers. Where were those who had displayed so much enthusiasm when it was only a matter of voting? The effect the concert-support had, was to cause two of the sub-committeemen to immediately withdraw from taking any active part in the pic-nic; thereby letting the whole affair fall to the ground.

I think it only justice on my part, as a sub-committeeman, to call the attention of the members to the manner in which they endeavour to second the work of the Honorary Secretary.—Yours in progress,
16, Buckingham Street, Fitzroy Square. WM. AUSTIN.

[Our statement of last week was a summary of two conflicting communications we received, and as to its indicating a "split," our correspondent shows that it has not "mislead" in that respect at all. Why not agree to help each other? The concert was a good idea and so is the pic-nic, and by the friends of both movements helping each, they might be both successes. Let us have a pic-nic—a jolly day in the country, and also another concert.—Ed. M.]

QUERY ABOUT MATERIALISATION.

Dear Mr. Burns,—I have had submitted to my inspection a lock of hair, said to have been cut from the head of a materialised spirit-form. Can you, or any of your numerous correspondents, explain why this hair retains its form, colour, and distinctive properties, while the spirit-form with its hair from which it is cut is dematerialised?

Would it not be more likely to establish a belief in the genuineness of the phenomenon if hair, when severed, was subject to the same law, and dematerialise in the possession of the person holding it simultaneously with the dematerialisation of the spirit-form?

I read the MEDIUM and *Human Nature* regularly, but have never come across anything to enlighten me on the question.

My experience is very limited, as it is only very recently that the subject of Spiritualism was introduced to my notice.

Having made repeated inquiries of Spiritualists of much greater experience, without being able to elicit any satisfactory explanation, I have been induced to ask an explanation through the columns of the MEDIUM.

Temperance Hotel, Ferry Hill Station,
June 25th.

A. DOBSON.

MR. T. BROWN IN LANCASHIRE, YORKSHIRE, AND DERBYSHIRE.

We are desired to intimate that Mr. Brown contemplates the early acceptance of the invitation he has received to go South, and, to facilitate his arrangements and save expenses, he will be glad to hear from all friends who desire a visit.

Address—T. Brown, Howden-le-Wear, near Durham, R.S.O.

EAST END SPIRITUAL INSTITUTION.

On Sunday evening next, the platform at the above institution will be occupied by Mr. W. Wallace, the Pioneer Missionary Medium, when it is hoped there will be a good attendance to meet him.

On Sunday evening, July 8, Mrs. Young will again attend and sit for control.

The School of Spiritual Teachers will continue to meet every Tuesday.

On Sunday evening, June 24, Mr. Wallis being in the provinces, Mrs. Young kindly officiated in his place. After a beautiful invocation her control touched upon "What profiteth a man if he gain the whole world and lose his own soul." Afternoon, Mrs. Wallis was controlled by a spirit whose want for many hundred of years was sympathy and advice from those on her own plane of existence, asking all to be more charitable towards those disembodied ones less developed than themselves; and as we received from these higher ones, so we ought to give to those who are darker, we acting as mediums, and by sympathy and advice, assisting them to rise as she had done, partly by this kindly feeling by one present in that room. Many tests were given and acknowledged by sitters, some of them entire strangers. The room was well-filled, and a harmonious feeling pervaded one of the pleasantest meetings we ever attended.

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

E. W. WALLIS, Manager.

ROCHDALE.—Two addresses in the trance will be delivered on Sunday next, July 1st, at half-past two and six o'clock, by Mr. Wood, of Oldham, at 3, Lower Tweedale Street. All cordially invited. Usual collection to defray expenses.—DYSON ELLIOTT.

MR. W. LAWRENCE obtained his liberty on Wednesday morning and has written to us, thanking those kind friends who have stood by him and assisted his family during his captivity. He means to work for the dissemination of Spiritualism, and is in good health and spirits. Having received several invitations, he will be absent at the sea-side for a short time. His address is 7, Heath Street, Commercial Road, E.

MR. JOSEPH UNDERWOOD, Birmingham, passed to the inner life on Wednesday, June 20. He had been in delicate health for about a year. Mr. Underwood was possessed of a fine organisation and a highly-cultivated mind. He was devoted to reading and spiritual culture, and exercised interesting gifts of spiritual perception. He was one of those quiet workers who made little noise, but did good work. He leaves too few of his kind of Spiritualists in this sphere.

MALTON PSYCHOLOGICAL SOCIETY.—We understand that the members of this society have been having some very successful seances this week. Miss Wood, a young lady from Newcastle, has been the medium, and the phenomena obtained have included the materialisation of spirit-forms, and others of an equally extraordinary nature. Those present at the seances, we are told, were fully satisfied of the genuineness of the manifestations, and that Miss Wood was really controlled by the spirits, who thus made themselves heard and seen through her mediumship. We are also informed that some of the members of the society themselves have been very successfully "controlled" by spirits.—*Malton Messenger*, June 23.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, July 1. Freemasons' Hall, Newgate Street. Evening at 6.30; subject: "Elements of Cosmic Philosophy—the World; its Rise." Monday, July 2. Same place. Evening at 7.30; subject: "Is Spiritualism a Practical Philosophy?" Admission free. Regular monthly engagement.

MANCHESTER.—Sunday, July 8. Temperance Hall, Grosvenor Street. All Saints. Monday, July 9. Chamber Lecture.

BELPER.—July 10 and 11.

DERBY.—July 12 and 13.

LONDON.—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, 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.

Sunday, July 15. Temperance Hall, Oldham, at 2.30 and 6 p.m.

Mr. J. Wood says:—"Almost every night Mr. Colville has cottage meetings, and great benefits are derived from them."

Orations and poems delivered on all occasions on subjects chosen by the audience.

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

MR. BURNS'S APPOINTMENTS.

Tuesday, July 3.—Committee to arrange reception for Mrs. Britten, 15, Southampton Row.

Thursday, July 4.—Order of Spiritual Teachers, 15, Southampton Row.

Sunday, July 8.—Anniversary meetings of the Children's Lyceum at Sowerby Bridge.

Monday, July 9.—Oldham. Scottish entertainment—The Life, Genius, and Poems of Robert Burns, with illustrative readings. (Not yet fixed.)

MR. E. W. WALLIS'S APPOINTMENTS.

NOTTINGHAM.—July 1.

NEWCASTLE-ON-TYNE.—July 8th, 15th, and 16th.

Mr. Wallis expects to visit Oldham, Derby, Walsall, Ulverston, Barrow, Sunderland, Keighley, North and South Shields, and Chester-le-Street, 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.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Friday last, Mr. F. Wilson opened an interesting discussion on "The Rights of Man," throwing great light on the vexed question of labour, and the right to live, of every man, on the soil that produced him.

On Tuesday last, Mr. Grogan lectured on the "Darwinian Theory in its relation to the Mind of Man," productive of a good and general discussion, eliciting facts indisputable in favour of the theory.

On Friday, June 29, Mr. Drake will open the re-adjourned discussion on the Temperance Question.

On Tuesday, July 3, Mr. C. W. Pearce will lecture on "Swedenborg, a Scientist, Seer, and Theologian."

On Friday, July 6, Mr. G. W. Davids, "Some of the Uses of Spiritualism." CHARLES WHITE, Hon Sec.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

LECTURES FOR JULY.

Sunday, July 1, at 6.30 p.m.—"Elements of Cosmic Philosophy—The World: its Use." Mr. J. J. Morse.

Monday, July 2, at 7.30 p.m.—"Is Spiritualism a Practical Philosophy?" Mr. J. J. Morse.

Sunday, July 8, at 6.30 p.m.—Trance Address. Mr. E. W. Wallis.

Monday, July 9, at 7.30 p.m.—Trance Address. Mr. E. W. Wallis.

Sunday, July 15, at 6.30 p.m.—Trance Address. Mr. E. W. Wallis.

Monday, July 16, at 7.30 p.m.—Trance Address. Mr. E. W. Wallis.

Sunday, July 22, at 6.30 p.m.—(Not fixed.)

Sunday, July 29, at 6.30 p.m.—Inspirational Address. Mr. W. Westgarth.

Admission free. A collection to defray expenses.

OLDHAM.—A PIC-NIC.—On Sunday, July 8, a friendly gathering will take place at that lovely and romantic spot Bill's o' Jack's, in the parish of Saddleworth, and on the borders of Yorkshire. The nearest station from any part of Lancashire is Greenfield, on the London and North Western Railway. At 2.30 Mr. Colville will speak at Bill's o' Jack's in the open air, and in the evening at Upper Mills.

BIRMINGHAM.—At Mr. William Perks's Rooms, 312, Bridge Street West, Hockley, Birmingham. On Sunday evening at half-past six o'clock, Mr. B. Suckling will read an analysis from Holy Writ written by Mr. Perks in support of Spiritualism. Also the same evening a committee of management will be formed, and members' quarterly tickets issued. Friends would confer a favour by taking tickets, and in aiding and strengthening the noble cause of truth in Birmingham.

In answer to your correspondent C. G. Oyston's request, I may say this with regard to Vegetarianism; although I have only been a Vegetarian for about a month, I feel all the better for it; my appetite is much improved, my strength is not lessened in the least; I can work longer, and do my work better; my mind is clearer, and I have not known what it is to have a headache. Before I became a non-meat-eater, my appetite was bad, and I was subject to headaches. Thus much I can say in favour of Vegetarianism. Yours, &c., G. H. NEWTON, I.O.G.T., 64, Bridge Road, Stratford, E., June 26.

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

Small 8vo., cloth, pp. 186, price 3s.;

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

OTHER-WORLD ORDER; Suggestions and Conclusions thereon.

By WILLIAM WHITE.

PREFACE.—Who may read the book with advantage, and who may not.
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.

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THURSDAY, JULY 5.—School of Spiritual Teachers, at 8 o'clock.

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TUESDAY, JULY 3, Mrs. Olive's Seance. See advt.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing
WEDNESDAY, JULY 4, 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.
BRIGHTON, 18, Atlingworth Street, Marine Parade, at 7.
Hall of Science, 3, Church Street, doors closed 6.30 p.m.
BURX, No. 1 Room, Temperance Hall, Henry Street, at 6.30 p.m.
CARDIFF, Frederick Street. Development at 11.30; discourse at 6.30.
DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Sunday Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 38, High Duncombe Street, at 2.30 and 6.30.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, Temperance Hall, Horsedgate Street, at 6.
OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
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SHEFFIELD, Mr. Hardy, Lowfields, London Road, at 8. Developing Circle. Spiritualists only.
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