



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

# SPIRITUALISM.

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## SPIRITUALISM IN AMERICA.

Dear Mr. Burns,—Since I last wrote, nothing of importance has transpired; I write this on the 4th of July, the birthday of American Independence. It reminds one somewhat of our 5th of November, being celebrated by noisy demonstrations with crackers, pistols, torpedoes, and horn-blowing, in which young children and grown-up ones vie with each other in making both day and night hideous. The din commences the previous evening and is continued till midnight, and at seven the following morning the Government cannons are fired, and bells are rung in every steeple. The next thing is a concert by a splendid band of forty performers on the Common, and then, a general holiday being observed, everybody seeks his pleasure in the best way he can. Everything has a pleasant and cheerful aspect; but, unfortunately, here, as in England, the acme of enjoyment is thought by the male multitude to be attained in drinking and smoking; and as long as these practices are considered the supreme heights of human felicity, it is questionable whether public holidays are not productive of more harm than good.

In my last I alluded to the weekly meetings of Mr. Stephen Pearl Andrews, and promised some further particulars respecting them. I have been a tolerably regular attendant, and have been much interested in the learned gentleman's exposition of his new science of Universology, but at present fail to see the practical application of the principles enunciated to the redemption of society, which the author claims them to be capable of. It is claimed for Universology that it is a new science which embraces in its universal scope all the sciences—a science of philosophy whose formulae are as definite as the most exact of the sciences, and yet as wide and sweeping as the universe in their application. The underlying idea is that the two great departments into which the universe divides, matter and mind, are inherently and intrinsically one, and that the same scientific principles act and govern in each, and out of this unity of spirit and matter springs a perfect correspondence between them; that every department of universal being is a type of every other department, and it is only necessary to formulate any one department in accordance with, and in the order in which, the two great primal factors or principles of being succeed each other in their inherent nature, to evolve a third, which is the union and point of contact of the first two, to show the relation, connection, and correspondence, between this department and all the others. Mr. Andrews professes to have discovered certain basic principles, and has been enabled by them to make a practical application to the most diverse spheres of being, and by this means, not only demonstrated their truth scientifically, but also solved those great problems of universal interest in philosophy and theology which have agitated the mind in all ages. Mr. Andrews is a middle-aged, full-sized gentleman of handsome exterior, and looks the philosopher that he is. He is undoubtedly a great original thinker, not following in the wake of others. Whether the promulgation of his ideas will be attended with the success anticipated, time alone will show. He is not only enthusiastic, but sincere in his advocacy of them.

Mr. Andrews is also engaged in giving a series of lessons, now considerably advanced, to a very intelligent class of ladies and gentlemen, in his new universal language called Alvato (Ahl-wah-to). I had the pleasure of attending one morning at the exercises of this class, and was especially impressed with the enthusiasm exhibited by the pupils. They seem to believe that they have hold of that which will revolutionise the speech of the world. This new language is, I am told, only in a sense new.

The conjugations and declensions, together with the "hinge-words" (pronouns, prepositions, conjunctions, and other particles), are new, philosophically constructed, and very simple. Beyond this, the words of all the languages of the world are adopted, or permitted to enter the new language, being merely submitted to its laws of inflexion, and being phoneticised as to their spelling. In this manner the sluice-ways are opened for the final complete blending of all the languages of the world into one grand universal vernacular. I hope to be able in a few weeks to send you the grammar of the new language. It is becoming very much the subject of talk amongst us.

I have recently had an opportunity of witnessing the manifestations of a new materialising medium, who bids fair to equal, if not transcend, any of her predecessors. The lady is a German by birth, and though possessed of mediumistic power all her life, has not sat systematically for phenomena until within the last two or three months. At the seance I attended upwards of a dozen full-formed figures appeared, most of which came into the room among the company. Some presented flowers, others sang or danced, and in two instances a deceased friend was recognised. Personation by the medium is, under the circumstances, the only possible explanation apart from the spiritual hypothesis; but the forms differed in size, and there was so much difference in the individuality of the "spirits," that it is difficult to understand how it could be managed this way, and the dressing would all have to be done in the dark. The most convincing proof of genuineness I had was this: On taking the hand of one of the spirits in my own, it felt quite cold and clammy, and on feeling the hand of the medium a short time after, hers was, as might be expected from the temperature of the room, quite warm. Besides, the hand I grasped had the peculiar feel of a spirit-hand, the touch of which I am quite familiar with. I should say there was, at least, a difference of thirty or forty degrees between the temperature of the two hands. If the medium is genuine, which the balance of evidence favours, she bids fair to be a most remarkable one. If she is a fraud, she is certainly a very clever and accomplished one, for the singing is exquisite, and everything is done with the highest grace and excellence. Time will show. After the doings of mediums in the materialising line, considerable caution requires to be exercised before coming to a conclusion. In my last I alluded to Mrs. Boothby, and spoke of the doubts that prevailed respecting the genuineness of her manifestations. I have just been informed by a gentleman, a shrewd business man, that he, in conjunction with a friend, held a series of seances for the purpose of testing Mrs. Boothby, which resulted in satisfying them both of the reality of the manifestations. They fitted a canvas screen in front of the recess in which the medium sits, and under these conditions, full forms came into the room. The spirits in this case probably materialised in the space between the screen and the curtain. Thus truth triumphed, and a much-abused medium was vindicated.

I called upon Mr. C. H. Foster a short time ago, and suggested to him the advisability of paying a visit to England. He seemed to entertain the idea, and said he would probably do so in the fall; so I hope you will have the benefit of his services at that time. I hope he will not meet with the "Flower"-y reception that Dr. Slade did.

This is the season of camp meetings: the first begins July 12th, and there are three others in connection with Spiritualism. The hardness of the times militates somewhat against the success of these enterprises, but there is every prospect of a good attendance



at these meetings. A new feature this year is the acquisition of a new camping ground on the sea-shore. This has become the property of a company of Spiritualists, and bids fair to be a very successful enterprise and promotive of the interests of Spiritualism. The name of the place is Onset Bay Grove; it is situated about fifty miles from Boston. I visited it on the day of its dedication, and was much pleased with the romantic and picturesque character of the locale; its advantages for boating, bathing, and fishing, were also apparent. Several wooden cottages are in course of erection, and the probability is that it will not only be a gathering-place for Spiritualists as a camping ground, but will form a resort for them during the summer season. Such is what is contemplated by the projectors.

I have just been reading an article in the *London Times* on "Opening Museums on Sundays." The article, written in the interests of Church and state, brings forward a variety of arguments against opening museums on Sundays. It refers to the closing of the late Exhibition here on Sunday in these words: "The people of the United States are far more likely to resemble our own in their wishes and tastes, and after full discussion, it was decided by the responsible authorities not to open the recent Philadelphia Exhibition on Sundays." Now the truth is, there was a strong feeling in favour of opening the Exhibition on Sundays, and the principal opposition to it was the chairman of the committee, who acted as the mouthpiece of the religionists, and Mr. Corliss, the proprietor of the large engine, who threatened to remove it if the building was opened on the "Lord's Day." This influence was sufficient to overbear the general wish of the community, and the building was kept closed in consequence; but that influence no longer rules, and it has been decided to open the permanent Art Museum on Sundays. In Boston, too, the Art Gallery has recently been thrown open to the public on Sunday afternoons, and the public library has been open on Sunday for several years past. So you see the Americans are ahead of the English in getting rid of their Sabbatarianism.—Yours faithfully,

ROBERT COOPER.

#### NOTES FROM A WORKER'S DIARY.

SPECIALLY PREPARED FOR THE "MEDIUM AND DAYBREAK"  
BY J. J. MORSE.

Once again, Mr. Editor, I have the pleasure of presenting through the columns of the *MEDIUM*, another report of my peregrinations on behalf of our Gospel of Spiritual Progress. During the quarter that has elapsed since I last presented myself in your columns in this capacity, I have been the thoughtful observer of sundry matters in connection with our Movement that will, I trust, enable those who have experienced them to avoid their recurrence in the future. So long as Spiritualism takes its inspiration from the spirit-world, and so long as its public workers are guided by the higher spirit-influences, we shall find the Cause and its workers prospering. Reverentially receiving that amount of truth vouchsafed to me from the dear immortals, zealously striving to place it at its best before all with whom I come in contact, I esteem it a gracious privilege to be counted as a pilgrim and missionary in the glorious work. It is a work, as doubtless you well know, Mr. Editor, not devoid of its cares and troubles; yet with all the misunderstanding, misrepresentation, and suffering, that our noble army of workers is called upon to encounter, there are crowns of glory, and palms of peace, to be attained, like unto which no other philosophy presents. Truly "the harvest is ripe and the reapers are few," but let the reaper, when he bends to the work, labour with zealous single-heartedness in the fulfilment of his mission.

To continue on from the close of my former letter, my first point was Newcastle-on-Tyne where on Sunday and Monday, April 1st and 2nd, my guides renewed their services for another twelve months on behalf of the Newcastle Psychological Society. It was then that "Tien" commenced a course of twelve lectures entitled, "The Elements of Cosmic Philosophy," which are to be continued on the Sunday evenings of my regular monthly visit.

While in Newcastle I was invited to visit Sunderland, where two meetings had been arranged in the Hall School. The meetings were well attended, and the two papers published in the town reported them in *extenso*.

Quitting Sunderland I journeyed on to Keighley, making my first appearance in that town on Sunday, April 8th. I was the guest of Mr. Clapham, from whom I had the pleasure of listening to a full account of Dr. Monck's meetings in the above town, viewing the slates written upon by the spirits, and seeing "Samuel's" autograph written in pencil upon the ceiling of the room the circles were held in. Unquestionably there could be no doubt in regard to the genuineness of the manifestations there witnessed.

Two meetings were held in the Temperance Hall; large audiences assembling on each occasion. Mr. Bottomley, a well-known and liberal thinking townsman, presided on each occasion, and expressed his gratification at the addresses delivered by my beloved guides.

Quitting Keighley the following day, I reached London in due course for the purpose of attending the Anniversary of Spiritualism, held at Doughty Hall, on Tuesday, April 10th, the particulars of which meeting, having already appeared in your paper, call for no further remark here. On the Thursday of the same week I had the pleasure of holding a seance in the drawing-room of the Spiritual Institution, the attendance and results being alike gratifying. On the Saturday I left for Liverpool, travelling by the London and North Western Railway, and being entertained (?) by

the presence of some seafaring folk whose ideas of earthly felicity may be expressed in one word—whiskey. The train was full, hence it was impossible to escape their presence unless one could afford the extra money for a second-class fare. The matter, however, afforded material for an additional argument in favour of temperance; in that respect it was not without its use. Fairly good audiences assembled at Meyerbeer Hall on the Sunday morning and evening, and on the Monday evening a select chamber lecture was held at Bohn's Temperance Hotel, Stafford Street; a very pleasant and profitable evening being spent.

The following Thursday, April 10th, I attended a meeting at Belper, the object being the delivery of a temperance lecture by my guides—the orthodox temperance party declining to co-operate because the speaker was a Spiritualist. A highly delighted audience was in attendance. On the following evening a meeting was held in the Co-operative Hall, Derby, the said meeting being originated by Mr. J. Mayle, whose efforts in promoting the cause of Spiritualism in Derby have latterly produced good fruits. On the following Sunday I commenced a regular engagement in Birmingham, a meeting being held in the Templar Hall on Sunday evening, followed by a chamber lecture on the Monday evening. On the following Sunday, April 29th, it was my privilege to attend the service at Doughty Hall, my guides delivering an address with the usual acceptability.

On Tuesday evening, May 1st, I fulfilled an engagement with the Marylebone Association; Mr. R. Barber presiding. On Thursday the 3rd, I contributed my services to the East End Spiritual Institution, to help on the work of Mr. Wallis.

The following Sunday evening found me again in Newcastle-on-Tyne, where it was my pleasant fortune to be the guest of my friends Mr. and Mrs. Gruit, whose residence at Bulmen village, pleasantly and airily situated, afforded me a refreshing change, from which I derived much benefit.

From Newcastle I went on to Glasgow, where I was entertained by our warm-hearted friends the Bowmans. In all that concerned the promotion and success of my public labours I found Brother Bowman as active as ever; his mission in this direction being ably assisted by the zealous efforts of Mr. Simpson, the courteous secretary of the Glasgow Society; while my domestic comfort was most kindly ministered to by Mrs. Bowman; indeed the kindness and sympathy bestowed upon myself and expressed for my family by this lady entitle her to my warmest thanks. Mr. Bowman takes an active interest in the Good Templar movement, and it was my privilege to attend the "Philadelphia Lodge," of which he is a member. The Temperance movement numbers many Spiritualists within its ranks in Glasgow—a fact which ought to be found connected with Spiritualism in every town.

After spending a very pleasant week with our friends, and being privileged to be present at one of Mr. Duguid's seances, I bade them farewell and left for Liverpool; but as your readers would doubtless be pleased to share my experiences at Mr. Duguid's seance, I beg to append here a brief account thereof as follows: It was held on Tuesday evening, May 15, and there were present among others, Mr. Bowman, myself, and Mr. Nisbet. The medium was entranced first by "Steen," who interchanged some humorous pleasantries with the circle. He was succeeded by "Hafed" who entertained us with some wise and profound observations upon the question of Nature. A question was submitted for his consideration, however, that he could not satisfactorily reply to through his medium, when at this point my consciousness of surrounding objects was suspended. I was informed afterwards that my chief control presented himself, greeting "Hafed" as his "illustrious friend" and courteously offering to assist in the solution of the difficulty. Permission being graciously accorded, the solution was given, "Hafed" protesting his indebtedness and gratification, the two spirits interchanging courteous amenities for some time, to the delight of the members of the circle. Subsequently I was released from control and we sat for physical manifestations. The medium was securely bound, and a musical box, a tube, a fan, and several other articles were carried about the room. Voices spoke to us direct, and a very entertaining season was thus experienced. "Steen" again presented himself, this time asking for his colours and pencils. The case containing them was put upon the table, and the medium drew from his pocket a packet of cards, used for the purpose of mounting *carte de visites*. Selecting one of these he tore a corner off it, dropping it into my hand; he did the same with another card, dropping a corner piece into the hand of another gentleman. He then arranged his colours and brushes, the medium all the while being in a deep trance. After that, Mr. Bowman securely bound the medium's arms and hands behind him to the chair. The light was then extinguished, and for a space of time as near as possible seven minutes in duration, we were in the dark. At the end of that period a light was called for, and when obtained we found two pictures lying upon the table, one representing a Chinese pagoda standing upon an eminence with a background of mountains, trees surrounding it, and a limpid pool at its base. This was presented to me as a memento of my chief control's visit and assistance upon that occasion; it is in my possession at the present time, and I need not say it is highly prized.

The mediumship of Mr. Duguid has been so often described, and by pens more competent than mine, that I feel I can add nothing to what has already been said, but it affords me much pleasure to place on record the above facts as a slight tribute to the medial powers of Brother Duguid, and as a recognition of the pleasure they afforded me on the occasion referred to.



My stay in Liverpool was during the Whitsun holidays, and embraced the usual two lectures on the Sunday, and a chamber lecture on the Tuesday. On the following Friday, May 25th, I was again in Derby, while on Sunday, May 27th, and Monday, May 28th, my guides continued their labours in Birmingham. The following week I made my usual appearance in Newcastle-on-Tyne, where the kindness of my welcome makes it a pleasure to be.

On Thursday and Friday, June 7th and 8th, two meetings were held in Belper. If all Spiritualists were as hearty and zealous as those of Belper the Cause would make rapid strides onward. Mr. W. P. Adshead is a host in himself, while the Smedley family form an ever-zealous and numerous contingent. From there on to London, where my guides delivered that most interesting address upon "The Order of Spiritual Teachers; its Need and Scope," which recently appeared in the columns of the *MEDIUM*. The following Sunday should have seen me again in Liverpool; at the last moment a letter was received informing me that the society was homeless, and that therefore my engagement must be postponed, the committee very kindly making me an allowance for the disappointment. On the following Saturday, June 23rd, I left London for Birmingham for the purpose of attending a picnic, but in consequence of the departure of our esteemed friend Mr. Underwood, and indifferent local arrangements, the picnic project fell through; but in company with Mr. and Mrs. Groom and family I enjoyed a very pleasant outing to Sutton-Coldfield; indeed, had it not been for that part of my visit to Birmingham would have been of non-effect. Our usual meetings we held on Sunday and Monday, June 24th and 25th, those concluding the first half of my engagement in Birmingham; my regular visits to that town will be resumed in October next.

I next went on to Wolverhampton, being again the guest of my friend Mr. T. M. Simkins; three meetings, two private, and one semi-public, were arranged; one of the private meetings, however, fell through. At the close of the semi-public meeting a gentleman, Mr. Hillier, who presided, offered a very handsome apology to myself for certain unkind things he had been incautious enough to utter at one of my meetings at Wolverhampton some eighteen months ago. He has, it seems, since been investigating Spiritualism for himself, has developed mediumship in his own person, and now finds that trance-mediumship is not the humbug he asserted it was. His candour and manliness are to be commended, and afford an instructive lesson to all those incautious people who are content to blast the characters of their fellows without due inquiry into the premises they assume. One evening during my stay I was the guest of a gentleman of fortune, where I was highly entertained in the inspection of my host's vineries and armoury, also in inspecting specimens of electro-metallurgy, in which my host has all the enthusiasm of an amateur combined with the skill of an artist. Our evening was concluded by some two hours experimental philosophy in electrical science, one experiment involving the use of a set of the largest vacuum-tubes owned by any private person.

Once again to Newcastle, and from hence (or it should have been) to Manchester, but in consequence of the presence of our esteemed Anglo-American visitor, sister Emma Hardinge-Britten, my engagement in Manchester for Sunday, July 8th, was deferred. The time thus at liberty enabled me to enjoy the hospitality of an old and worthy friend of mine staying at Southport; the pleasant breezes from the sea, and sympathetic and genial society affording me a pleasant relief from my labours. On Tuesday and Wednesday, July 10th and 11th, my two final meetings for the season were held in Derby, pleasant companies gathering on each evening. An engagement in Belper previously announced for the above evenings was deferred in consequence of an excursion by our Belper friends to the Lake Districts, on a visit to Mr. Harrison at Grasmere; Mr. W. P. Adshead, however, very generously accompanying his notice of deferment with a kind consideration of another character.

At the time of penning these lines I am again in London, and before they appear in print the ministrations of my tried and beloved spirit-friends will have been presented to the Spiritualists in the metropolis. The depression in trade and the disintegration in connection with Spiritualism presented in various places during the past four months, has had a by no means exhilarating effect; but if receipts are low, expenses by no means diminish. Though many may imagine that the profession of a spiritual speaker is a great pecuniary success, they have but to try the experiment to be very soon undeceived. Thank goodness there is another world where money is useless, and landlords and railway-tickets are not. The dawn of a better state and healthier life in Spiritualism is, I am impressed, not far distant. The white banners of the angel-hosts are already upon the mountain-tops, the remnants of the morning mists will soon be dissipated, then the sun of truth will reveal to our gaze the noble workers of the great Beyond. May we all join hearts and hands, helping each other, and striving by all we may to lift the clouds of ignorance from the world around us and help humanity to realise the nearness of that other world, which the poet thus describes:—

"It lies around us like a cloud,  
A world we do not see;  
Yet the sweet closing of an eye  
May bring us there to be.

"Its gentle breezes fan the cheek  
Amid our worldly cares,  
Its gentle voices whisper love  
And mingle with our prayers."

## REMARKABLE PHENOMENA THROUGH DR. MONCK'S MEDIUMSHIP.

(Reported by Dr. BROWN, Burnley.)

(Continued from the *MEDIUM AND DAYBREAK*, page 418.)

### FLOATING OF TABLE WITHOUT CONTACT.

On one occasion Dr. Monck raised his hands a foot or so above the table, and we all did the same, when the table rose evenly and remained suspended for several minutes fully one foot from the floor. We sat with a sceptical gentleman in his own room, and his table rose in the same way. He weighs some fourteen stone, and while he sat on the middle of the table, it rose with him some twelve inches in the air. This occurred also when his wife sat on it, and, to make the test complete, we all stood around the table and placed our hands over the head of the person on the table, who also held Dr. Monck's hands.

### THE ACTION OF SPIRITS ON A CLOCK.

I have one of those old-fashioned clocks in a mahogany case some six feet in height; the works cannot be got at from without, being amply secured with a strong mahogany case. Dr. Monck was controlled by "Samuel," and stood about six feet away from it; Mr. Briggs holding both the medium's hands in sight of us all. The clock now began to strike loudly and rapidly some twenty times. We asked questions, and got them answered by the clock promptly striking once for "no," and thrice for "yes." Then the bell was struck so as to beat a simple tune, and afterwards it kept time with a tune we all sang. "Samuel" said, "A pleasant-looking lady is striking the clock; she says she is Dr. Brown's mother, and the clock was hers." This was correct; it had belonged to my deceased mother, and from various tests given at the time, I am convinced it was she who made the clock strike. Finally, the bell was struck with great rapidity, just as if it were an alarm going down at full speed, although there is no alarm to the clock. I call especial attention to these facts: (1) No hand outside the clock could, by any means, touch the bell within, unless it was a case of matter passing through matter. (2) A good light was burning, and the medium's hands were held several feet from the clock, and over the table, in view of all. (3) Intelligent communications were given by the clock-bell. (4) The manifestation was spontaneous, as one of us asked if the clock could be made to strike. (5) Immediately after, we thoroughly examined the clock, before Dr. Monck went near it.

### DEVELOPMENT OF TWO MEDIUMS.

"Samuel" now said he would entrance and develop two young ladies in the room, of the respective ages of twelve and fourteen years. He held the medium's hands towards them from a distance, and shortly both were controlled by two spirits, and had a long conversation with us, the style and matter being entirely above their mental capacity.

### DIRECT WRITING IN CLOSED SLATES.

We put a morsel of pencil between two slates, then securely tied them together with strong cord, and sealed the knots. Dr. Monck placed one hand on one end of the slates, and two of us rested our hands on the top of the slates, which were in view of all. We heard and felt the pencil writing under our hands, and on opening the slates by cutting the cords we found a clearly-written communication, containing a splendid test from a relative in spirit-life, of one of the sitters who had never before seen Dr. Monck. A similar test-communication was written between two other secured slates, and a third between another pair of slates. Pray note that (1) the test-communications written, were of facts only known to the persons concerned, who were absolute strangers to the Doctor. (2) A strong gaslight was burning, and the slates, which were on the table partly under our hands, were in full view of all the whole time. (3) The sound of the writing was distinctly heard by all, and the corresponding vibration felt by those who held the slates. (4) The slates did not belong to Dr. Monck, but were procured from another house by one of us. (5) The writing was totally unlike the medium's, just as it was at the Huddersfield seance. (By the way, this important piece of evidence appears to have been carefully overlooked at the trial. Why?)

### SPIRIT-CONTROL AND QUOTATION FROM A CLOSED BOOK.

"Samuel" placed his medium's hands on Mr. Burrell's head, and the latter was quickly controlled by Dr. Monck's own mother. We then asked for a trance-address through Dr. Monck. Mr. Briggs suggested the subject. The entranced medium at once rose, and for more than half an hour poured forth a flood of eloquent language and thought, which was a masterly and exhaustive exposition of the subject. To test the spirits' ability to quote from a book, I held Dr. Watson's book, "The Clock struck Three," in my hand, and desired "Samuel" to favour us with an appropriate quotation therefrom, while I kept it closed in my hand. He accordingly introduced a quotation of a whole page from the book, and gave us the exact number of the page. The extract was a most appropriate illustration of the subject of the address, and, as we afterwards found, was given *verbatim* without the slightest error. (1) Now Dr. Monck did not know, prior to the seance, that an address would be requested, therefore, he could not have got the quotation by heart beforehand; and (2) this would have been further impossible, because no one knew the book I should select. I took it off-hand from the shelves of my library. (3) It could not have been thought-reading, for none of us had ever read the passage then quoted.



## LEVITATION OF MEDIUM AND OTHER OBJECTS.

Dr. Monck sat at the table in the daylight; members of the circle sat close up to him on either side. Suddenly, the heavy iron fender at the other side of the room rose fully two feet in the air without contact, scattering the fire-irons about, and then replaced itself in its original position. The Doctor's chair next glided from under him, and left him seated on the floor. The chair passed between the wall and the back of my wife's chair, where there was barely space for its passage, yet it did not touch her chair nor the wall. The chair glided about ten feet away to the window, where it quietly placed itself with its back against the wall. Some may say "sleight of hand;" but the Doctor's hands were on the table before our eyes. He had no sooner seated himself again at the table than we saw him rise in the air, the chair rising with him, till we could see there was no contact with the floor. The chair now bent forward towards us, and the medium, who seemed quite glued to the seat of it, did not slip off, but was bowed forward with the chair until his head came close to the middle of the table, and the legs of the chair were quietly deposited in the wide space of the fire-place above the iron grate, which is two feet high, and there it remained till we extricated it. The Doctor seated himself once more. We were all thoroughly on the alert, watching both him and the chair. In a moment he was silently floated on to the middle of the top of the table, where he remained in a kneeling posture, with his clasped hands raised above his head. Simultaneously with this movement, the chair darted away from behind him, and placed itself above the fire-grate in the same position as before described. Mr. Burrell, who sat at the other side of the table, away from the Doctor and utterly beyond his reach, was suddenly, yet gently, lifted several inches from the floor in his chair, in view of us all.

## THE PIANO PLAYED WITHOUT CONTACT.

"Samuel" said, "To show there is no second musical box under the table, I will put the medium on the table and make him sit on the large musical box while I make it play." But having already seen and heard "Samuel" play that same box on the table in the light, we said there would be no doubt about that phenomenon being spiritual, but that we would be pleased if he would play the piano under similar conditions. He assented, and we all went up stairs and seated Dr. Monck on the top of my piano, fully one foot and a half above the keys. "Samuel" requested us to open the lid and watch the keys. This was easy to do, for the piano was close up to the window and daylight streamed through it on to every part of the keyboard; the medium held his hands over his head in view of all. The notes now sounded one, two, three, and half-a-dozen at a time, and (at our request) the keys we seen to be pressed down as if by fingers as the notes sounded, and, to vary the test, the keys were then not moved at all while the notes were again sounded. As a further test we asked for particular notes to be sounded, now at one end, now at the other, then in the middle, and this was instantly done. We lifted the Doctor like another Simon Stylites from his elevated position and carefully examined the piano, but without any result. This unique and astounding phenomenon was repeated on another occasion, and "Samuel" played a simple tune, or if not the tune, yet so evident an attempt at it that all recognised the tune by name, for we are accustomed to sing it at our seances. Now observe:—(1) The piano was an ordinary one and my own. (2) The Doctor did not know we should ask for this manifestation. (3) His hands and every inch of his body were in full view. (4) Eight of us standing close up to the piano not only heard the notes sound, but saw the keys move down and up. (5) All was done in strong daylight.

In the light the form of a deceased child materialised outside the circle, and while the Doctor's hands were held by us on the table, the child came up to the table, touched its father's hand, spoke in a faint child-like voice, took a bell from his hand, rang it in view of us all, replaced it in his hand, and then gradually dematerialised. At one time the form rose fully to a height of five feet from the floor and floated about round the circle several feet in each direction.

## THE RING TEST WITH A CHAIR.

On an other occasion we grasped hands. A friend sat between Dr. Monck and Mrs. Burrell. Suddenly the chair glided from under this friend and passed on to Mrs. Burrell's arm, she not having ceased a moment to grasp tightly her neighbour's hand. A young lady was lifted off her chair and placed on the shoulders of one of us.

## PASSAGE OF THE MEDIUM THROUGH CLOSED DOORS.

We next sat with locked hands holding each, not a part, but the whole, of our neighbours' hands. Suddenly, those who held the Doctor's hands had to stand up, for he was rising and floating to the ceiling; the next moment he was forcibly pulled from their grasp, and was heard stamping loudly in the room overhead. How did he get there? Not through the door, for that was shut and secured, and between him and the side of the room leading to the door, the whole space close up to the wall was occupied by the sitters. How he got upstairs in the twinkling of an eye, after we ceased to hold him, is a mystery. I know how he did not go, and that is all I know, except that there was some white stuff found on his head afterwards.

## MIDNIGHT DISTURBANCES IN BEDROOMS.

I will now briefly allude to a moonlight seance which commenced at midnight, and concluded at two o'clock, a.m. Dr. Monck slept in the room next to mine, in a very large, heavy iron bedstead. A relative, who is not a Spiritualist, was on a visit at

my house, and he slept the night in question on a second, and equally ponderous, iron bedstead, which I had put up in the Doctor's room. We had just gone to bed when I and my wife heard strange noises in the Doctor's room, and still stranger noises, as if the whole furniture of the apartment was being tossed about roughly. I went to the door and saw the two heavy iron bedsteads containing two heavy men, being rolled and floated about the room as if they were feathers. The occupants of the two beds were sitting upright in the moonlight, looking terribly scared. It takes two strong men just to stir one of the bedsteads, but half-a-dozen could not have tossed them about in the way then witnessed. I kept my eye on the Doctor, whose whole form was between me and the window, and I thoroughly assured myself that he had, and could have had, no hand in these strange manifestations. All the articles of the room were in motion at once, and as a chair came deliberately thumping across the room towards me, and I could see a strange shadowy form thrusting it forward, I beat a retreat into my own room. As soon as we were in bed again the hubbub began as before; my relative cried out that two or three men were by his bed, rolling it rapidly about the room, tossing him up and down off the bed, rolling him up as tightly as a mummy in the bedclothes, and doing other extraordinary things. I looked in while this was going on, and again convinced myself that the Doctor was a perfectly passive agent. Returning again to my own room and bed, I soon heard the Doctor exclaim, "Look out! a spirit is just passing into your room through the closed door." Instantly, there was a terrific noise in my chamber, and the furniture seemed to jingle about as if endowed with life, our bed-clothes were taken from us, neatly rolled into large bundles, and placed in different parts of the room. The Doctor and my relative in the next room were talking loudly the whole time, so that it was certain that they were not responsible for what occurred. It was so light in my room that no human being could have escaped being seen, but unmistakable spirit-forms were seen, who produced the whole of the phenomena. The noise, as of heavy feet stamping about the rooms, continued till two o'clock in the morning, when all subsided into silence. In the morning my relative found his watch stopped at *exactly two o'clock*. It had never before been known to stop when wound up, and it was fully wound up. As soon as Dr. Monck breathed on it, it began to go as usual, and has kept exact time ever since.

## DR. MONCK'S MEDIUMSHIP AND HEALING POWER.

Dr. Monck's mediumship is the most varied and wonderful I ever saw or heard of, and its genuineness is capable of the fullest demonstration. We have again and again tested it in the most severe manner, but never succeeded in discovering a weak link in it, all was fair and above-board, and the Doctor courted the most inquisitorial tests. Manifestations were not confined to formal seances; we had them at all times; walking in the streets or fields, driving in my phaeton, and sitting in the parlour, raps surrounded us, so that we were nearly always holding intercourse with the invisibles. Frequently while dining, the table with all the dinner on it has risen over a foot from the floor without disarranging a single article. The Doctor's healing power is immense. I have seen him take away severe pain instantly with a single touch. There is no need to tell him your ailment; he tells you what you are suffering from the moment he touches your hand. He explains that on touching any person he can tell if he is in pain and the exact locality of the pain, because he immediately feels all the precise symptoms of the patient in his own body. The clearness with which he is thus enabled to diagnose disease is truly astounding. My son fell down and sprained his ankle very severely, so that it was swollen to an immense size, and so acutely painful was it that he could neither put it to the ground nor bear it to be even lightly touched with a finger; altogether it looked a very serious accident, and I fully expected my son to be lame a week or two. Dr. Monck, however, breathed upon it, made three passes, and in a loud voice commanded the pain and swelling to subside; both subsided instantly, and my son at once ran and jumped about the room in a most vigorous style. We were all astounded, for the moment before, his agony had been intense. I then placed my hands with the Doctor's on the ankle and the cure was as permanent as complete. "Samuel" explained that great as is the Doctor's healing power, it is far more potent when exercised in conjunction with mine. We are both powerful as healers when acting alone, but together we form a magnetic battery, in presence of which pain more rapidly disappears.

I hope to be in town soon, when no doubt the Doctor will, with your kind consent, agree to give the friends at Doughty Hall an opportunity of judging of the potency of our united magnetism. Then the spirits have given him several simple remedies, which, when magnetised by him, produce astounding and speedy cures of some of the most distressing diseases to which the human frame is liable, including fever, gout, neuralgia, liver and heart disease, asthma, and consumption. Wonderful as is his physical mediumship, I consider his healing magnetism far more marvellous, and calculated to abundantly prove the beneficent character of his mission. The Doctor has had severe trials, but his enthusiasm for our divine Cause has suffered no abatement thereby, and we who for years have known him and his mediumship so intimately, are proud to acknowledge him as our friend, knowing him to be a gentleman and an honest, honourable instrument of the spirit-world. We all, therefore unite in heartily wishing him God-speed in his new and important career.

W. BROWN.

40, Standish Street, Burnley, July 15, 1877.



## DIRECT WRITING IN SEALED SLATES.

To the Editor.—Sir,—Having engaged Dr. Monck to give me a sitting yesterday evening, I bought a couple of small slates and tied them face to face, with a small fragment or two of slate-pencil between them, before Dr. Monck arrived. The slates were tied tightly together with a double-fold of white tape, the two ends of the knot being sealed to the frame, to hinder the band from slipping. In addition to this I sealed the edges of the slates together, so that they could not be separated in the slightest degree from each other without the seal being broken. The slates were laid on the table, and in the course of the evening, in a fair light, Dr. Monck desired me to place them on my head, which I did, keeping hold of them with one hand. He asked me whether I would have the writing signed by my father or my grandfather. I told him as they were both named Josiah, he might take his choice. He put one hand on the slates, and after a moment we all heard the scratching sound of pencil writing upon them. As soon as this was done I took the slates down and laid them on one side till the end of the seance. I then examined them by the full light of the gas, and satisfied myself that the seal on the edges of the slates was uncracked, and called the attention of the other sitters to this essential point. Having cut the tape, on one of the slates I found the following message written lengthways of the slate, in a direction transverse to that of the tape-binding:

"God bless you  
for ever. JOSIAH."

I am sensible that this is no more than what was frequently done by Dr. Slade, and is indeed in itself a less striking example of Dr. Monck's mediumship than that recorded in the MEDIUM of October 27 last, where a long passage was written on the face of a slate, completely covered by a thin board nailed fast to the framing, but the fact in question is of so extraordinary a nature as to require the accumulated evidence of repeated witnesses.

31, Queen Anne Street, July 20.

H. WEDGWOOD.

## VEGETARIANISM—A SPIRIT-MESSAGE.

PART IV.—The Selfish Reasons for Preserving the Lives of Animals, and Living as the Lord intended.

I could give many more commercial reasons for being a vegetarian, good and beneficial to those who would adopt the system; but I consider I have given sufficient to make it a desirable mode of living to all parties. I will now proceed to give some personal or selfish reasons for being a vegetarian, which, with some persons, will overtop all others; for human nature is naturally selfish, and sometimes one's own benefit is more sought after and desired than the public weal.

Selfish or personal benefit from vegetarianism, is the worst reason of all for being one, but it is better in this case to have a bad motive, or an indifferent one, than not be a vegetarian at all. For flesh-eating is the root of death, and vegetarianism is the root of life—"and all that a man hath will he give for his life." So, surely if you are willing to give up your wealth and your comfort, to save and prolong your life, you would also give up a momentary gratification of the sense of taste and smell for the same object.

What pleasure has the flesh-eater, but one of a purely animal nature. He likes the smell of the roast, he likes to be hungry to enjoy his dinner; he often likes to fill himself to repletion, but what then? What comes after the momentary gratification, but languor, discontent, and uneasiness of body, and also of mind; an inability to apply himself to anything, and a general discomfort during the progress of digestion. The food of persons should be no trouble or uneasiness to them; they should feel refreshed and invigorated by their meal, instead of languid and incapable; they should feel that they can rejoice in their life and their vigour, and the good things of this world, instead of feeling inclined to declare, like Solomon, that all his vanity, and that there is no real pleasure or enjoyment to be had. And there is no real pleasure or enjoyment to the flesh-eater, for he possesses all the former feelings that I have described after a meal, and a vegetarian the latter. The flesh-eater lifts up his eyes in hell—to speak metaphorically—and the vegetarian in heaven.

There are other still more important reasons and strong arguments against the loathsome system now so universal. Look at the disease and corruption that it entails. You can scarcely name a disease that does not rise and flourish on this system: Blood-poisoning, fevers, worms, consumption, eruptive diseases of all sorts—all loathsome and terrible complaints that appal the beholder, and employ the medical faculty in contriving new names for their appearance—they all arise from the eating of flesh. General weakness, nervous debility, cholera, and the black plague—those powerful scourges of universal mankind—are not sent by the Creator of things to blast His beautiful world, but they are the result of the loathsome habit of eating flesh, which pollutes and taints the blood to so great an extent, that a little unwholesome air, a little damp, a little extra cold, act on the system of the flesh-eater like a match to a barrel of gunpowder, causing him to die of fearful and wonderful diseases, filling his friends and neighbours with consternation. The poor flesh-eaters fall like the leaves when the autumn comes. There is no arm to save, and few to pity, their deaths are as painful and as horrible as those of the beasts they slaughter, for they take into their own systems the

pain and agony of their victim; the fear, the torment, and the despair, and so their life is short, and their death often horrible. He that soweth to the flesh, shall of the flesh reap corruption; he that soweth to the spirit, shall of the spirit reap life everlasting: and the pure vegetable and fruit kingdom are full of life, electricity, and health—life which the Lord himself gives to be received by his creatures and to nourish them.

Choose ye which ye shall have; the CROWN OF LIFE, or the SPOIL OF DEATH.

I have still a few more reasons to urge for being a vegetarian; purely and simply selfish, and beneficial in all respect to the holder of the system.

Where is the man or woman that does not like to be beautiful? Where are they that do not like to shine in the eyes of their fellows, and to be praised and admired? For this reason, they deck their bodies in all sorts of fine dress; for this reason they visit the barber, and buy false hair when their own falls off; for this reason they visit the dentist, the perfumer, and the manufacturer of cosmetics, in order to make themselves attractive—to renew their youth, to hide defects, and to abolish all that may be obnoxious to their appearance. Who is it that does not shrink from pimples, freckles, wrinkles, and grey hair? Do not the ladies, and the gentlemen mourn over them, and do all in their power to eradicate them? What is the reason of all these obnoxious appearances? You do not know. You say it is old age—you say it is the sun, and the air—you say it is everything but the right thing, and I say that all these defects arise from your propensity for eating flesh; for, never being intended for a flesh-eating animal, the eating of flesh so wastes your system, your muscles, your tissues, and the vital juice of your body, for it takes all the vital power of the system to digest flesh, and there is nothing left for beauty or appearance, for health or happiness. Your hair becomes grey, and falls off from want of the vital and nourishing fluid which goes to support your digestion. Your teeth decay and fall out from the same cause, and from the hard work they have to perform, and your bones decay with your teeth, because they are both made of the same substance, and require the same amount of nourishment to support and strengthen them. Your sinews, and your muscles become weak, and you shake and tremble on your legs, because everything goes to keep your process of digestion, and that also fails you very soon, as all flesh-eaters can testify; and even the strongest live but a short time, and die of what the doctors call the breaking-up of their system, which every person looks upon as quite natural, but which is very melancholy, and which is a very repulsive form of death. You have freckles and pimples from the impure state of your blood, which is defiled and corrupted by the dead flesh which you eat, and you have wrinkles because your skin shrivels for lack of that vital and oily fluid which must go to keep you living. You rob nature through your lusts till she becomes bankrupt, and then you mourn over what you call old age and the decrees of Providence, while Providence and old age have nothing at all to do with your afflictions, but you merely reap the reward of your doings. For, if you become a vegetarian, you would renew your youth, you would get rid of your wrinkles and freckles, you would cease to have bloated bodies and shaking legs, you would retain your youthful form, colour, comeliness, even unto old age; you would not be liable to any of the painful and obnoxious diseases under which you at present suffer; you would get rid of your pains and aches, your wrinkles and debility, your headaches and flushing of the face, and all the evils attendant on beef-eating; you would live to a good old age, instead of dying in your prime, or what ought to be your prime. Your death would be easy and painless; you would die as the flowers and leaves do, neither exciting fear in yourself, nor horror to others, and the death-angel, who is so frequent a visitor in your dwellings, would come so seldom, that he would almost be forgotten by the living. The world would not then be full of graveyards, and you would have no need of hospitals, those lazar-houses of disease and corruption. Think of the horrors that walk in the beef-eater's train; think of the loathsome corruption to which he brings his body; and the Bible says that body is the temple of the Holy Ghost, and they that defile their temple shall be destroyed. And are ye not being destroyed daily by the filth and corruption ye imbibe into your systems? Ye destroy yourselves by your own mouths.

## TO MARRIED PERSONS AND THOSE WHO BRING UP FAMILIES.

My closing remarks in defence of vegetarianism will be chiefly to married persons, and the world in general. You who have come to man's or woman's estate, or middle age, and shrink from forsaking the fleshpots of Egypt—who think you would have nothing further to live for if you did not get your fleshy dinners with their savoury odours—if you find that you cannot and will not give up this habit, which is an insult to your God and destruction to yourselves—I ask you to bring up your children from their earliest infancy on the vegetarian principle. This cannot be any self-denial to you—and it will be salvation to them—salvation both to body and soul. A simple diet is best in all respects for children; even the doctors who have common sense will tell you this.

Make your children vegetarians; train them up as such, and they will not touch flesh when they are men and women; and if you do this, you will in a measure redeem the evils that



you have caused in the world by eating flesh yourselves; and you will cause the future generation to be trees of health and beauty, amiability, intellect, and goodness—what you yourselves were not able to become. You will, by doing this, help to regenerate the world and to redeem your past evil time.

Redeem your time in this respect; because your days have been evil, let not your children's be the same.

Supposing I was wrong—which I am not—my system is right for them; their beauty and growth depend upon it, their intelligence also.

What woeful sights we see among children, owing to their bad feeding—their pale tallow-coloured faces, and lack-lustre eyes, with often blotched and scabby skin, so very repulsive in everybody, but more especially in childhood. Poor benighted mothers, who feed your children on pork and fish. Do you not know that the diseases to which pigs are liable are measles and worms; and these two diseases are rampant in your households—you give to your poor children the diseases of these vile beasts.

Do you not know that if you feed your children on fish, they will be subject to vermin both on their heads and bodies; for the eating of fish breeds vermin in the human blood—for the fish are the cleansers of the rivers and seas in which they abide; they are composed of all the impurities of the waters, and the waters are cleansed and kept sweet by their existence. They eat up all that is obnoxious in the element in which they live, and all that would taint the air surrounding it, to the injury of human creatures. And is not this a wise provision of our Good Lord? But He never intended us to eat these scavengers of the deep.

Let them live and die in their native waters, and be devoured by their kind, and the cleansing process still goes on; but do not fill your own and your children's blood with corruption. Do not impoverish it and drain it of its vital principle, by eating the scum of the waters, while the earth yields so plentifully from her teeming bosom.

Bring your children up as vegetarians, both for their good and your own comfort; you will then neither have whooping-cough, worms, nor measles in your families; you will save yourselves tears, pains, and anxieties, and watchful days and waking nights. You will not have so many small coffins to close down—for it is not the Lord that bereaves you of your little ones, but the evil system under which you have been educated.

By means of vegetarianism, hereditary diseases can be eradicated out of families; those fearful scourges, consumption, insanity, and scrofula—all branches from one evil root—can be wholly eradicated in the next generation, by bringing your children up as pure vegetarians, and not permitting them to eat of anything that has been either slaughtered or died of itself. A child may be born with impure blood: you tend it carefully, keep it warm, keep it free from animal food of all kinds, do not even give it nourishment from the breast of a flesh-eating nurse, and in seven years that child will have battled with and thrown off the disease it inherited from its ancestors, and in seven more its blood will be pure, and it will have ten chances against one, of living free from disease till it is a good old age.

What is it that is so repulsive to flesh-eaters in the vegetarian system? Do not the trees, vegetables, and fruits yield all that is necessary to satisfy their cravings and longings after the flesh?

You have the fruits for your wine, the grapes and the apples—you have a great variety of vegetables for your solid dishes, and you have the fruit of the olive, with all the spices of the east, if you choose to have them, to make your savoury sauces and condiments. And what could you use better than the olive oil, that has been so plentifully and abundantly given for man's use alone. If you possess a dry and hot system, and are troubled with indigestion and fever on eating your food, this oil will do away with all that; it will give to your liver its necessary nourishment, it will strengthen your whole body, it will smooth out the wrinkles of your face, and cause you to look youthful even when you are elderly. The olive-tree is the emblem of youth, because its fruit causes those who eat it to appear young always.

If I have not said enough in favour of vegetarianism, or enough to convince you that it is the right way—talking is useless.

I could have given you many more learned and intricate arguments in its favour, but I wish my remarks to be interesting to all, and to be plain enough to suit intellects that have neither time nor delight in reasoning or scientific research. I wish my remarks to be read by all people, both rich and poor, for they both have need of them.

If ye all knew what ye eat, and what ye are eating daily, you would shudder over and loathe at your food; but there are many mysteries that are not revealed except in the sad and dismal results which we see daily—the hearse, the coffin, the mourners, and the teeming graveyards. "St. JOHN."

Mrs. WELDON will read "The History of my Orphanage" on Monday evening, July 30, and portions of it on succeeding Mondays throughout the year, at her Sociable Evenings, Langham Hall, 43, Great Portland Street.

#### A SERMON BY A MANCHESTER PHILANTHROPIST.

To the Editor.—Dear Sir,—With this post I send you a sermon preached in the Free Trade Hall last Sunday evening by Mr. William Birch, of this city, as it contains so much that is in harmony with the pure teachings of Spiritualism, that a few quotations from it would not, I think, be out of place in your valuable paper. It is a singular coincidence that this discourse and the one delivered through Mrs. E. Hardinge-Britten at the same time, should both be upon a similar theme, the "Godhead." I rejoice to see Mr. Birch so clear and outspoken, in his Sunday evening discourses to such vast congregations as meet Sunday after Sunday, to hear "the truth as it is in William Birch, Junior." One practical "doer of the Word" is worth a thousand of such as preach for the sake of the pay, and like the Priest of old, when called upon to bestow pity and assistance on the destitute who may have fallen among thieves, have stripped him and left him to perish by the wayside. But we owe thanks to such noble hearts as Mr. Birch, whose hand is ever ready to help the fallen ones, who are, in most instances, more sinned against than the sining.

I conclude with verses from one of Lizzie Doten's beautiful poems:—

"The Church, by deep dissension riven,  
To man's progression shuts the door,  
And failing thus to enter heaven,  
The "poor in spirit" walk before.

"The blood of millions on her hands,  
She pampers pride and winks at sin—  
A whitened sepulchre she stands,  
Hiding but dead men's bones within.

"We do not ask for forms and creeds,  
Or useless dogmas, old or new,  
But we do ask for Christian deeds,  
With man's progression full in view.

"Let her be first to aid and bless,  
And not the first to cast a stone,  
The while her robes of righteousness  
Are over foul corruption thrown."

Yours truly, RICHARD FITTON.

#### EXTRACTS FROM MR. BIRCH'S DISCOURSE ON "DOCTRINES."

Religious doctrines are on their trial. In this land, if not in most countries of Europe, thinking men have arrived at such a position of enlightenment as to be able to judge what is best for the welfare of humanity; and it is now time that all religious doctrines which are opposed to the true elevation of the race should be considered as nothing more than the commandments of imperfect men.

Any teaching or ceremony which is contrary to the spirit which loves both God and man cannot be a divine institution. That sacred spirit which loves God sufficiently to obey his known will, and loves man enough to seek to do him good, is the rock on which Christianity is founded. I challenge all the infidels in the world to show a higher truth or a more noble standard for men than the sacred spirit of Christianity. If you would establish a kingdom of happy men, could you found it on a better rock than that on which Jesus built his church; namely, love to God and man? Against that rock, the waves and storms of evil shall never prevail.

Jesus Christ was the most advanced of religious thinkers. It is evident that the God who dwelt within his soul revealed to his mind the doctrines which would bless mankind.

Jesus taught his disciples to believe an institution was divine only when its fruits pertained to godliness. If a doctrine does not tend to glorify God, and if its results be to injure any of our fellow-men, it cannot be divine. Amongst all the emperors, kings, warriors, statesmen, philosophers, and ministers, who have lived before and since his time, can you find a better life, or one that you could more devoutly wish to be your own, than that of your elder brother Jesus, the beloved Son of God? If his life be the best ever lived, then seek to follow in his steps.

You may ask, "But what do you mean by walking in his steps?" I mean; that you should examine what he believed, and when you find it to be divine—as I think you soon will if you are a sincere man—then you should earnestly try to act out your life with the same disposition as that of Jesus. If you are a joiner, be such a joiner as you think Christ would have been if he had lived in Manchester to-day. If you are a blacksmith, be such a blacksmith as you think from reading the gospel, Jesus Christ would have been. Whatever your position, whether that of a master or servant, act in it as you think Christ would if he were the spirit which lived in you to-day.

The first doctrine to which I beg your attention is one which Jesus took for granted everybody believed, namely, the old truth, that *there is a God*. If all your days are spent in a big town like Manchester; if your leisure time is spent in the streets or even in reading books; if from the 1st of January to the last day of December you never stir out of the city, I should not much wonder, if sometimes you imagine that there is no God. If you really cannot spare a day or a week to go out of town, you might get into the country for an hour or two on a Saturday afternoon. Come with me, if you like. Climb some hill; walk along the footpath of a meadow; peep at the tiny flowers which grow by the brook-side; sit down and eat your bread and cheese near the rippling stream; listen to the joyous song of the lark over your head; watch the lambs on the hill-side; pin the buttercups and daisies, which your little child has been gathering for you, on your breast; forget everything you have read in books; forget everything about bricks and stones, and gold and silver, and banks and exchanges; look over the valley, look up at the hill, look down and see the blue sky mirrored in the still water near the old wooden bridge; then take off your hat, and reverently say, "After all, there is a God!"

You may not find God while you are in part of a city, or when you read a religious magazine or hear a theological sermon; but when you see God's work in the country, the book of your own heart will bear this record, *there is a God!* As somebody has aptly said, "Man made the town, but God made the country."

Jesus taught that God sees us, is interested in our lives, and can be worshipped. The fact of our life appears to me a sufficient proof that



God is kindly disposed to us. God is our Saviour, not our destroyer; and he earnestly invites every man to draw near unto him in order that he may receive salvation.

Jesus laid great stress on the doctrine that God should be worshipped in spirit. We read that God was displeased with the men who attended temple and sacrificial ceremonies, and yet did not at the same time draw near unto him with their hearts. God sees through mock worship. The bowing of the head and the bending of the knee when the name of Jesus is uttered from the communion-rails, is utterly worthless unless the spirit bends in a reverence that obeys God in the actions of life.

Our Saviour did not appear to value public worship as some of his disciples have done. His wish was to get the individual spirit in direct contact with God; to have the spirit alone worshipping God, rather than doing it with a multitude. Christ appears to have valued "private" more than "public" worship; and, no doubt, it is the most beneficial to the worshipper. Christ's mission was rather to individuals than to multitudes. If you get all the individuals of a nation to worship God, the nation will be God-like. Public worship is seen of men; but private worship is unselfish; it is known only to God; it shall be seen by men in the godliness of your life.

In former days, some people worshipped God only in public, as a matter of form. It was an outward ceremony; and as God wished the ceremony and also a goat, a lamb, or a dove, they freely gave him the bowing of the body and the gift of a choice lamb or two. Men learned to look on a temple as the dwelling-place of God; and it did this harm, that it hindered private worship. If a man wished to worship God, he did it through the medium of a priest in a temple, and brought a victim to pacify God. But they did not realise until Jesus came, that the truest worship is that of the spirit when alone with God. By this doctrine, Jesus placed temples and priests in their right positions, namely, outside that path which is between each man and his God. Any priest who presumes to stand between God and his fellow-man does not understand the doctrine of worship as laid down by Jesus, and such a man is a block in the path of mankind to godliness.

I would not have you think that I object to public ordinances. The fact that I am preaching here to-night is a proof that I think assemblies and churches are often God's ways of bringing men to a knowledge of the truth, and of building up his people in faith and virtue. But we must take care lest we exalt public ordinances above private worship. We may have imagined that God ordained public religious ceremonies, and commanded the use of vessels, ornaments, sacrifices, and incense as the mode in which he desired to receive worship from men. The Jews made great account of such public religious ceremonies, and imagined them to be an everlasting, divine institution; but from several portions of the Old Testament, and from Christ's doctrine, I infer that the Jewish temple ceremonial was human in its origin. From their history, I gather that their religious ceremonies were a hindrance to the Jews in their approach to God. The fifty-first Psalm shows that the only sacrifices acceptable to God are a broken and a contrite heart. God sought to train the Jews from dramatic ceremonial to spirit-communication with himself; but only a few could see his meaning. In a remarkable passage in Jeremiah vii. we read that when the Jews left Egypt, the Lord did not wish them to continue the ceremony of sacrifices; but they were stubborn, and went backward, and not forward.

Is not the remonstrance of Jeremiah applicable to some of us in the year 1877? Are we not exalting ceremony above worship? Are we not having too much of altars, and candles, and crucifixes, and vestments, and chantings, and processions? Are not some churches "going backward, and not forward?" When men know that God has placed himself in direct communion with them, and that he is already standing at the door of their heart, what need is there of a theatrical performance in divine worship? If God be already in communion with me, is there need of a priest to do the "confession" between God and my soul?

Jesus taught that every man may be a priest unto God; and he is the truest minister who points you to God, and then, leaves your soul and God to commune alone together. Let us come to our churches and chapels to be edified, to be built up, to be comforted.

Another doctrine of Jesus Christ is, that God is not a Being of whom we should be afraid. How painful to know that some children are afraid of their fathers!

Now, dear brothers, God is your Father, and when you are afraid of him, it grieves his heart. Jesus teaches, that none of us should be afraid of God. He is tenderly disposed and kindly affectioned to us. As a father pitieth his child, so the Lord pitieth us. As a father is touched in his heart with the sorrows of his child, so God's heart is touched with our sorrows.

Jesus taught, that God is always ready to receive us. If we have been invited to the house of a friend, when we have stood on the step, we have felt it to be a mark of special attention and kindness to have the door opened before we had even knocked at it. This is what God does to us. He says, "Before you call upon me, I will answer you."

Another of Christ's doctrines is, that God cares for us. A child knows very little of her father or mother. The child is ill, or stubborn, or awkward, and the father and mother bear with her, and nurse her, and stop up all night caring for her. The child learns to know the beaming, loving eyes of her mother, and the good manly face of her father; and having confidence in them, she trusts them. In her sickness, there may be painful things to do, which the child does not understand, but the little one does it and submits to it, because her father says, "Do it, my child;" or because her mother whispers, "My darling, it is for your good!"

Like that child, I do not understand many things about God's dealings; my brain aches many a time when I try to understand God's management of the human race; but believing that he is the Heavenly Father of every man, I feel that I can trust him. There are many things which are not pleasant to you and me; but God sees it best to let them be, and we bow to his will.

When your child comes to you with a splinter in her finger, you may say, "It will be painful to take it out." The little one lifts up her hand trustingly, saying, "Never mind, father, I'll try to bear it; I know you will not hurt me more than you can help." And would you hurt the child more than is needful? When you are taking out the splinter it is painful to the child; you see her cringe, you hear her groan; but you

say, "My darling, I will not hurt you more than is needful to take out the splinter!"

So God deals with men. We have judgments, sorrows, persecutions, sicknesses; but God afflicts us no more than is needful. He has a kind, loving heart. This is the doctrine of Jesus; and as it is reasonable, and will glorify God and bless your soul, I ask you to believe it, and trust him and love him. Read the words of Jesus, and believe as he believed in the love and goodness of our Heavenly Father. Amen.

#### MR. TENNYSON'S LETTER.

To the Editor.—Sir,—For one I should like to express my great pleasure at Mr. Tennyson's letter in yesterday's issue. Notwithstanding his being somewhat astray, as I hold, in some of his theology—theology merely, there is so much truth and genuine unpretending earnestness in his letter, that (especially from such a quarter) it cannot fail of making a stir among the mass of dry bones, and helping to quicken our own mere phenomenalists into brighter and higher life. We want more of such Spiritualism and Spiritualists.

I would suggest to Mr. Tennyson (if he is not already acquainted with the work) that he will find some interesting matter concerning the Great Pyramid, as well as broader views (of a certain kind) of Spiritualism in "Art-Magic."

Brighton, July 21.

To the Editor.—Sir,—Your able reply to Mr. F. Tennyson will emancipate any Swedenborgian who has some faith in reason and intuition, and is not hopelessly fettered by a sect.

The Swedenborgians and other orthodox people believe that the text "And the Godhead dwelt in him bodily" establishes the Deity of Jesus of Nazareth.

In this matter should the method of Swedenborg be followed or the method of the Swedenborgians, who only use their external senses and organs of form, size, &c., and interpret the phrase literally?

The lower forms of faith in the world are divorced from philosophy and even common sense, and we must endeavour to act by our reason and higher faculties of causality, comparison, &c.

Did not Swedenborg teach that man is a microcosm—the physical world in miniature? And is man not also a spiritual microcosm?

If I were to hold that the universe was bodily and completely in a man, I would properly be deemed insane.

As a spiritual being, "man is composed of original spirit-substances, not only of the higher intelligences of the heavens, but of the infinite himself." Man has, in his spirit essences, the attributes of God in miniature.

It is therefore true that in Jesus (and also of every human being) the "Godhead dwelt bodily."

"He that hath seen the Father hath seen me." There the prophet identifies himself with the one supreme, but does so in the sense of representation—by correspondence. Jesus never said "I am God." He could not possibly be the infinite causation.

"The affections want a person to cling to; my soul reveals to me God without the limitations of human personality." SAMUEL.

#### TESTS THROUGH DR. MONCK AND MISS BESSIE WILLIAMS.

To the Editor.—Dear Sir,—With the simple desire of speaking the plain truth, and at the same time vindicate the honour of two of our popular mediums, I am induced to send you an account of a most remarkable double test of a spirit message. The facts are these: Last night (Sunday), at Doughty Hall, our much-esteemed medium, Dr. Monck, after the discourse, gave some wonderful tests of the presence of spirits. Speaking and pointing to me, Dr. Monck said he could see the spirit of an old lady, also a young girl, standing beside me, who were my mother and sister, who wished to say something about an old man who, on account of his surroundings, was most unhappy, and from whom I had had a letter only recently. All this was simply the truth; but now comes the strange part of the matter. Miss Bessie Williams, the well-known medium, was at my home, spending the evening with my wife. At the close of the meeting I went straight home, and found her with her things on ready to go to her residence. Without saying a word to her as to what I had received at the hall, I said I wished "Dewdrop" (her guide) would come, as I had a wish to speak with her. She sat down, and presently was controlled, and without any more from me said, "Your mother and sister have been with you to-night, and have given you a message respecting your father through Dr. Monck." I may as well add, that Miss Williams had been controlled during the evening, when I was at Doughty Hall, and her control had written a brief note, signing my mother's two names known only to myself—still another proof of the truth of spirit-communication. I may also add that personally Dr. Monck knew nothing at all of me or my friends, he being almost an entire stranger; also, bear in mind, the message was given publicly, so that all could hear.

Now, then, scoffers at the truth, what say you to this? Jump up, howl, cry collusion, and all sorts of things, but you cannot alter the fact which before God is just as I have plainly stated, and thank God for it, for it has filled my soul full of joy unspeakable. Earnestly believing these strange marvels are but the forerunners of still greater things, even as taught by Jesus,—I beg to remain, sincerely yours in the Cause of Truth,

ORVILLE PITCHER,

12, Myddelton St., Clerkenwell, E.C., July 23. Comedian, &c.

"M. A. B." who wrote the acrostic in last week's MEDIUM, is not the lady who is so well and favourably known as the author of works on sanitary, social, and other subjects, including poetry. At the foot of the acrostic appears the word "Uttuxeter," which is the residence of the lady who composed the lines in question. This information is furnished in response to inquiries made by "J. R."

A. ATHERSTONE.—We have never seen nor heard of anything in Dr. Slade's conduct as a medium to warrant the suspicion that the quotation from K. Grave's book was due to dishonesty. In Dr. Brown's report on Dr. Monck's sittings it will be seen that the spirit could give a correct quotation at request. We regard the matter as a psychological question, not as a criminal one. Possibly the occurrence may lead to useful ends if it can arouse a spirit of investigation. Gratuitous censure we do not think can be at all productive of beneficial results.



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#### TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 27, 1877.

### THE PROGRESSIVE COLLEGE, GRASMERE.

I desire to state that I have had a boy at Mr. Harrison's College, Grasmere, during the term just ended. In that short time he has made satisfactory progress in a great number of subjects. Every lesson had to be thoroughly mastered, and yet the tasks have been so well adapted to the boy's capacity, that he has experienced no difficulty, not having been turned in more than one or two lessons, if that. The daily programme of the school is such as to occupy the boys without monotony, give them opportunities for exercise without wasting their time, and mould their character in habits of order and perseverance. The open contact with Nature in her grandest forms is itself valuable as education and promotive of health. The boys were thoroughly examined in all the subjects before the vacation, and the exact degree of proficiency of each shown. I find that Mr. Harrison presents all the incentives to energy and perseverance which larger schools afford, and, at the same time, the boys receive more direct aid in their special difficulties.

In the home Madame Gillies is as a mother, and we found our boy well satisfied with the treatment he received, and remarkably robust, though bearing marks of having studied hard.

I have great pleasure in recommending the Progressive College to all parents who have boys to educate. The best way to realise the benefit of the training is to send a boy for several years, beginning when young and continuing the course till the lad is ready to leave school.

Mr. Harrison is about to make a tour as far south as London with the view of adding to the number of his pupils. He will be happy to call at any town on his way, and confer with parents. I trust Spiritualists will take this matter up, and call together their friends in each town, and invite Mr. Harrison to spend an hour with them, and see what can be done for the rising generation.

Spiritual Institution, London, July 24.

J. BURNS.

### DR. MONCK AT DOUGHTY HALL.

On Sunday next Dr. Monck will again speak at Doughty Hall, and at the close heal the sick by the laying on of hands.

On Sunday last he spoke to a full audience. The discourse was a valuable exhortation to Spiritualists in their work for the Cause. Dr. Monck got carried away with his subject, and became oblivious of time, so that the service extended to over two hours in length. At the close he gave some tests, some of which are described by Mr. Pitcher in another column.

Dr. Monck offered to heal, but it was too late to protract the meeting, and he deferred that part of the service till Sunday next. At the door a regular attendant was complaining very much of indigestion. He looked quite miserable. When Dr. Monck passed out the sufferer requested him to endeavour to give him relief. Dr. Monck at once placed his hands on the patient, and with good results, as appears from the following note which Dr. Monck received on Tuesday:—

Dear Sir,—I thank you very much for relieving me from an attack of indigestion on Sunday night.—Believe me to remain, your well-wisher,

32, Arlington Road, N.W.

F. PEARCE.

### MR. WILLIAMS'S SEANCES.

There was a highly respectable company and perfect harmony in Mr. Williams's rooms on Saturday evening. The dark seance was really extraordinary. The voices were quite surprising. While "Charlie" conversed in the middle of the table, "Peter" was heard at the further end of the back room shouting to the sitters to take care that they held hands and missed none of their number. "Peter" carried the fairy bells with him and sounded the instrument in a faint manner, as if at a great distance. Then he knocked it on the cabinet in the back room and walked forward with it to the circle. The touchings with hands and the placing of hats on

heads of sitters were quite plentiful, and all was done under such conditions that there could not be the slightest doubt as to the genuineness of the manifestations.

The cabinet seance was also a grand success. No one would tie Mr. Williams, so he sat down in the further corner at his ease. No sooner was the light out than the movement of objects on the table and spirit-voices commenced. "John King" soon appeared with his spirits' lamp, dispelling the darkness and showing his fine face, head-dress, and manly bust. I sat to the right of the bend of the circle, near to the folding-doors, and I was startled by a glare of light to my right, and on turning my head, there was the face of "John King" quite close to mine, asking me if I could see him well and making kind remarks about my work. God bless the spirits! they have much more of the better elements of humanity in them than most mortals have. "John" came and returned several times, once sinking down into the floor in the front room altogether behind the circle and many feet from the cabinet. When he was close to me once the medium made a noise in the cabinet. "John" called my attention to it, that I might be satisfied that the medium was in his proper place and not personating the spirit.

I introduced to the spirit Mr. Bowman, of America, now on a visit to this country. The spirit shook hands with him. Though a native of Scotland, he is no relation of Mr. Bowman of Glasgow, yet he brought a complimentary message from that gentleman to "John King." He asked "John" if he remembered what he had said to Mr. Bowman at a seance some years ago. "John" thought over the matter, as if to recollect, but failed to do so, but desired his kind regards to be communicated to Mr. Bowman, (Glasgow). Mr. Bowman from America then said, "You facetiously called my friend 'Bow-wow.'" The spirit replied, "I was more frivolous then; I quite forget it. I am higher now."

"John" is indeed much altered in his manner, and, I think, requires finer conditions to manifest in. On some evenings he cannot appear at all. He used to adapt himself to all, which no doubt had a deterrent effect on his own advancement.

The spirit paid his attentions to other sitters, and concluded by asking Mr. Wootton to look into the cabinet and see the medium and spirit at the same time. Mr. Wootton did so, and by the aid of the spirits' lamp was enabled to testify to the circle that "John King" and Mr. Williams were quite distinct persons. Thus, without any tests, we had complete satisfaction.

Spiritual Institution, London, July 25.

J. BURNS.

### DR. MONCK IN LONDON.

We are requested to intimate that Dr. Monck is located at 99, Southampton Row, near to Russell Square; where he may be seen in the morning; at other times by appointment. His healing and other gifts are in full power; all of which he desires to place at the disposal of his numerous friends.

### MR. COLVILLE'S RETURN TO LONDON.

Having made arrangements with Mr. Burns in reference to Doughty Hall, Mr. Colville will return to London on Friday, August 31st. On Sunday, September 2nd, he will occupy the platform in Doughty Hall, and on Monday, September 3rd he expects to deliver an address in Langham Hall for the benefit of Mrs. Weldon's Orphanage. On Tuesday, September 4th, he will visit Brighton, and return to London on Saturday 8th. On Sunday, September 9th, he will again speak in Doughty Hall; and on Monday, September 10th probably again at Langham Hall. After that date he will be pleased to accept engagements in London and the neighbourhood. If any societies, or ladies and gentlemen unconnected with societies desire his services in London during September next, they are requested to write to him without delay. His address is published each week at the foot of the list of his appointments in the MEDIUM.

### ANNIVERSARY AT OSSETT.

The Anniversary meetings of the local Spiritualists will take place in the Spiritual Institution, Ossett, as follows:—

Saturday, August 4th. Tea on tables at 5 p.m. Tickets, Juveniles 6d., Ladies and Gentlemen 1s. After tea an entertainment. Tickets for both tea and entertainment, Juveniles 8d., Ladies 1s., Gentlemen 1s. 3d.

Sunday, August 5th, Lyceum Service at 10 a.m. At 2.30 p.m., and in the evening at 6 o'clock, Mr. Burns will address public meetings on "The Lessons of Spiritualism."

There will be a collection in the afternoon and evening. Tea will be provided for friends at a distance, at 6d. each.

THE OLDHAM SOCIETY OF SPIRITUALISTS desire to announce through the columns of the MEDIUM, that they propose having a public Sociable Evening in the lower room of the Temperance Hall, Horsedgate Street, Oldham, on Thursday next, August 2nd, to which they invite all friends of the Cause free of charge. The company will assemble at 7 o'clock, p.m., and refreshments will be provided during the evening, consisting of fruit, cake, &c. The programme for the evening will include vocal and instrumental music (sacred and secular), readings, recitations, poems from Mr. Colville's guides on subjects selected by the company, short addresses from Mr. Colville and other speakers, inspirational and normal, friendly social intercourse, &c. The evening is intended to be a thoroughly friendly sociable gathering. It is earnestly hoped that the Spiritualists of Oldham and the neighbourhood, will muster in large numbers on this occasion, as it is very rarely a meeting of this kind is held in the neighbourhood, and the present occasion is also the final appearance of Mr. Colville before any assembly, public or private, in Oldham. Thursday, August 2nd, at 7 p.m.; come and welcome. Admission free to all. A voluntary collection to defray necessary expenses. Any persons desiring to take part in the proceedings of the evening are requested to address or apply to Mr. Colville, at 80, Beaver Street, who will be very pleased to receive applications from all who may make them.



## MAJOR THOMAS GALES FORSTER IN LONDON.

Our visitors, Mr. and Mrs. Forster, arrived in London on Monday, and are pleasantly located at 37, Powis Square, Bayswater. They are in very delicate health, and have not yet got over the severe illness caused by the sea voyage. To favour the work of recuperation a quiet suburban residence has been selected. To meet these good friends afforded us sincere pleasure—more than we had even been led to anticipate, and we hope Mr. Forster's health will soon permit of his bestowing upon many others the favour of his acquaintance.

It is not necessary that Mr. Forster bring any credentials to this country, yet we were very pleased to receive the following cordial epistle from the hand of Darius Lyman, Esq., of the United States Treasury, Washington. His visit to this country a few years ago and subsequent contributions in *Human Nature*, will be remembered by many:—

My Dear Burns,—I take great pleasure in introducing to you my friend Major Thomas Gales Forster, who makes his first visit to our forefathers' land, and who intends to extend his excursion to the Continent. Major Forster is well known throughout the United States among the Spiritual Brotherhood as one of our very best speakers, experimentally acquainted with the spiritual phenomena and profoundly versed in their philosophy.

You will find him on these accounts, as well as for his personal qualities, one whom it is good to know. Pray you receive him in all kindness, and do what you can to make him known to your most intelligent and liberal Spiritualists. I beg also that you will take some pains to become acquainted with his most estimable lady. For all favours shown him I shall feel truly obliged as for kindness shown to myself. My kind regards to Mrs. Burns.—Sincerely yours,

Washington, D.C., U.S.A., June 12, 1877. D. LYMAN.

We regard the recommendations expressed above in a wider sense than that of a personal communication, and therefore hope our readers will accept the letter as addressed to themselves, and act in accordance with its request when circumstances may afford them the opportunity.

As a further expression of good feeling from our brethren across the Atlantic, we quote the following article from the *Religio-Philosophical Journal* of Chicago:—

## MAJOR THOMAS GALES FORSTER.

This name is known to millions of Spiritualists in America, and its owner is loved and respected by thousands who are so fortunate as to have his personal acquaintance. Major Forster is one of the oldest and most successful lecturers in the Spiritualistic ranks. The work he has done and the good he has accomplished have been of incalculable benefit to mankind. For a quarter of a century he has been actively engaged in spreading glad tidings of great joy throughout the length and breadth of America, and now in his old age he seems to have taken a new lease of life, and with renewed energy and vigour he starts on Saturday, July 7, for a tour of Europe, accompanied by his amiable and accomplished wife. We trust our friends in England will be so fortunate as to secure his services for a series of lectures, and we bespeak for him a hearty English welcome—a welcome that can be cordially extended to him not only for his long life of public service, but also for his genial qualities as a gentleman and his high standing as a representative Spiritualist.

We have also been privileged to peruse the following from the veteran Editor of the *Banner of Light*. It is alone sufficient to recommend any visitor to the confidence of English Spiritualists:—

"Banner of Light" Office.  
9, Montgomery Place, Boston, Mass., U.S.A.  
July 10.

To the Spiritualists of the Old World, Greeting:

The bearer of this note of introduction, Thomas Gales Forster, Esq., is one of the pioneer Spiritualists of America, and a very efficient trance speaker.

Any offices of kindness rendered him by our foreign co-workers, will be duly reciprocated by,

LUTHER COLBY,  
Editor *Banner of Light*.

## GUARANTEE FUND.

## LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

As secretary to this fund, I should be glad to receive the subscriptions due on the first Sunday in August, the 5th, or at the Conference meeting of the above Committee, in the Grosvenor Street Temperance Hall, Manchester, on that day.

My term of office will expire at that time, and I should be glad if all subscribers will meet this request on or before the Conference, to enable me to present a clear balance-sheet to the meeting. I shall also tender my formal resignation of the office.

Brooklands, Mottam Road, Hyde, JOHN HARTLEY.  
July 15th.

## CONFERENCE OF LANCASHIRE SPIRITUALISTS.

The Eighth Quarterly Conference of the Lancashire Spiritualists will be held on Sunday, August 5th, in the Grosvenor Street Temperance Hall, Manchester. The working committee will meet at 10.30 to transact the preliminary business. The general conference will commence at 2.30, when the report and balance-sheet of the quarter will be submitted, the appointment of the working committee made, and other business connected with the Movement transacted.

In the evening, at 6.30, Mr. John Lamont, of Liverpool, and other friends, will deliver addresses. The spiritual workers of the district are respectfully invited to attend and give their support and sympathy.—On behalf of the committee.

W. JOHNSON, O.S.T.

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

Instructions for the formation of the Children's Progressive Lyceum, price 2d., may be obtained at the Spiritual Institution.

To encourage the formation of Schools of Spiritual Teachers, and the spread of knowledge on Spiritualism, we offer to give one book in, as a present, when three copies of the same work are ordered. Thus, on payment of 15s., the price of three copies of the "Arcana of Spiritualism," four copies will be supplied, worth £1. All other works supplied to Schools on the same terms.

Motto for the Order: "Enter into the soul of things."—WORDSWORTH.

The editor of the *Twentieth Century*, who is a frequent visitor at the School of Spiritual Teachers, asked the Chief Monitor the other evening, "But, what do you teach?" The answer was, "We teach the spirit of those subjects which we introduce."

There are two kinds of knowledge; that which is derived from others and which pertains to the memory alone, the other kind pertains to the understanding, and consists of the individual's own light on the subject. Most of the world's knowledge is of that kind which is received on authority without any proof being afforded of its inherent genuineness.

How shall we ever get at "the soul of things" and overcome the evils of intellectual authoritarianism; the finite and cramping definitions of men? We answer, by cultivating the soul-powers—the intuitions. We can only get at "the soul of things" by discovering our own souls. The soulless materialist sees soul nowhere, and the bigoted theologian rests upon revealed or traditional definitions. Both are spirit-blind and really belong to the same class. A blind traditional theology depending entirely upon the letter of Scripture, is the fertile soil from which materialism springs vigorously and rampant. The remedy for all these ills, including vice and misdirections of various kinds, is the awakening of the soul-powers that truth may be seen in her own light, just as she is. To promote soul culture, to teach man himself, to cause "the light which lighteth every man" to shine forth, is the work of the Spiritual Teacher. This is education—leading out the soul-faculties, by which process he really teaches all things, and in the best possible manner.

## THE NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On Thursday week there was a full attendance. The First Monitor was Mr. Morris, who opened a conversation on "Diet." It was his intention to controvert the views of Vegetarians, but his mind became impressed with certain Scriptural matters bearing on the subject. Cain was a tiller of the ground; his sacrifice was rejected, whereas that of Abel, who offered of his flocks, was accepted. When the angels visited Abraham, a calf was prepared for them. These angels were materialised forms, and it would appear that animal food was considered fit for them. The speaker regarded animal food as one of the chief needs of man. To some it was more essential than to others. In observing the habits of others, he found that men of strong animal propensities required it more than men of a spiritual quality of mind. A brother of his, when in earth-life, was apt to fight, and he could eat meat whether raw or cooked. The pugilists, who could stand so much punishment in their encounters, took animal food largely, but those of a temperament less hard were more abstemious. In opposition to Lady Queensbury's idea, he thought animals were useful for food as well as for clothing and labour. He used to take animal food three times a day, but for the last month had taken it only once a day; his strength was quite as good, and his ideas were clearer.

Teacher Mrs. Pitman had observed no loss of strength from abstinence from animal food, but felt lighter, and was attended by a more spiritual influence.

Teacher Barber, now seventy-three years of age, had taken very little animal food for a long time; he thought the condition of his body did not require it. Employment might modify the demand, but it was his firm conviction that humanity would be better without it. He was a total abstainer from alcohol, which he thought to be quite unnecessary.

Teacher Miss Fox partook of animal food once a week. Study was more easy to her without it.

Teacher Ashman (Psychopathic Healer) had lived without animal food for four months, and had to work fifteen hours a day.



Being rather indisposed at another time he got into condition by abstemious diet; when ailing he gave up animal food, and soon got round. In his practice as a healer, he found that gouty patients soon got well by abstaining from animal food. The strongest man he ever knew was a vegetarian and teetotaler, but he drank sweet-oil. He recommended oatmeal and water as a drink to those who had been in the habit of taking much beer, and required a substitute, but some temperaments required very little drink, yet he had saved a lady by cold-water drinking.

Teacher Chant had lived in vegetarian communities. All who joined them rapidly improved, and did not at all suffer on the diet.

Teacher Eagle observed that the Bible was contradictory on the subject, and thought the requirements of individuals should be studied. Animal food might be done without, but vegetables could not; had found great flesh-eaters to be bad-tempered men. A young tiger at a gentleman's house was fed on vegetable food, and played with the children harmlessly, but having by accident got a taste of flesh, he became dangerous. If he had to catch and kill his flesh-meat, he would do without it.

Teacher Crowe had taken flesh once a day for many years, had enjoyed very good health, and thought it best to let well alone.

Teacher Brain said peoples in other countries who abstained from flesh were yet very cruel.

The Chief Monitor said though he had been a vegetarian for twenty-five years, yet he was not a bigot on the point. Man required food for the body, but the inherited appetites also demanded satisfaction, so that food was required for psychological as well as physical purposes. It was, however, well to look into the subject and endeavour to carry out that which reason and extended experience proved to be the best, and the appetites would then conform thereto. Food is the basis of our life, and it costs much money and effort to procure it, and its proper selection ought to be of prime consideration.

Monitor King introduced a spiritual subject by reading the twenty-second psalm. He thought the sixteenth and twenty-seventh verses referred to Jesus, and that it was altogether a prophecy of Christ and his kingdom.

Teacher Morris thought the Christ idea should be abandoned.

The Chief Monitor, on being appealed to—as few teachers took up the subject—said, that looking at the passage critically, it might be observed that possibly the psalm in its present form had been adapted by the copyists to the Christ theory, as “they pierced my hands and feet,” was quite foreign to the psalm itself. At the same time both parties, as represented by the Monitor and Teacher who had spoken, might be brought together by taking the psalm in its universal and truly spiritual sense, as describing the sufferings of the carnal man during the development of the higher phases of spirituality and mediumship. Taken thus, “Christ” being regarded as the spiritual or aspirational element in man, the psalm was truly a prophecy of Him, not as represented in Jesus alone, but in all humanity who approach the spiritual plane. Teacher Morse on a previous evening had truly said that his most fondly-cherished personal ambitions were often overruled by a spiritual power which, while it caused great suffering and disappointment, yet resulted in a higher good than he could have desired. Teacher Morse also instanced the experience of the Chief Monitor, who had, out of his frequent sufferings, risen to higher degrees of usefulness as a spiritual worker each time.

The Chief Monitor was proceeding with an exposition of verse 27, the spirits, through several mediums, rapping out assent with the hand, when a strong spiritual influence was felt in the circle, and the process of entrancement was going on. A conversation sprang up, which dissipated the influence, and no further progress was made in that direction.

It was a most excellent meeting—the best yet held—and gives promise of the good things in store for a well-conducted School. Visitors are welcome.

#### THE PASSING AWAY OF ROBERT DALE OWEN.

As we never met with Mr. Owen, it is not our place to write a memoir on the occasion of his passing away. We may say that thousands of Spiritualists, in all countries, are as well acquainted with him as we are ourselves. His books and wide reputation as a Spiritualist have endeared him to all. Our chief contact with him was a reply to his views on the relations of “Christianity to Spiritualism,” and though we could not subscribe to his opinions on that point, we do none the less revere his memory and appreciate his great devotion to the cause of Truth and Humanity. Mr. Owen's views of existence passed through the most radical changes during his life; but in whatever light he looked at the universe, his candour and earnestness were the same. We quote the following article from the *Boston Sunday Herald* of July 1st:—

ROBERT DALE OWEN.

The readers of this department last Sunday must have been prepared for the announcement that Robert Dale Owen had passed on; for it was there strongly intimated that he was nearing the end of his earthly pilgrimage. Even while many were reading the item on Sunday his spirit freed itself from the earth-body at his summer residence on the shores of Lake George.

This distinguished political and spiritualistic writer, son of the great socialist, Robert Owen, was born at New Lanark, Scotland, 1801. He was therefore about 76 years of age. Educated in his early years in the quiet and genial atmosphere of a domestic circle in the country; in the autumn of 1820 he was sent to the college at Hofwyl, then a popular school attended by students from every part of Europe. Here he became versed in all the college branches, leading all his fellows in

literary composition. His first book, a small octavo of a hundred pages, entitled “An Outline of the System of Education at New Lanark,” was issued in 1824 and met with a flattering reception from the public. Passing two or three years in his father's counting-house, he mastered all the operations of the factory and managed the extensive business in his father's absence.

To test the social theory in the United States, his father purchased a village and large tract of land in Indiana, and he accompanied him thither. The world knows how unsuccessful the scheme proved. Mr. Owen was one of the ten trustees holding Frances Wright's farm for the perpetual benefit of the negro, after the failure of her emancipation enterprise at Nashoba. In 1827 he accompanied her to Paris, where he became the guest of Lafayette. From France he crossed to Scotland, and an interesting account of some of his travels during this period are found in his last book, “Threading my Way” (1874). Returning to the United States he held many public positions. In 1843 he was elected to Congress by the Democratic party. In 1853 he was sent as *chargé d'affaires* to Naples. His reputation as an author has been established by many articles contributed to the current periodical and by the following publications: “New Views of Society,” (1825); “Hints on Public Architecture,” (1840); “Footfalls on the Boundaries of Another World,” (1850); “The Wrong of Slavery, the Right of Emancipation,” (1864); “Beyond the Breakers,” (1870); “The Debateable Land” and “Threading my Way,” (1874). The two last are greatly valued by Spiritualists, and he has become widely celebrated as an expositor of the philosophy of Spiritualism. [“Footfalls” and “Debateable Land” are the books on Spiritualism.] In June, 1876, he was married to Miss Lottie Walton Kellogg.

Mr. Owen left very little property, having lost the bulk of it a few years ago through the advice of a friend (?) who induced him to invest in a life insurance company which failed a few months later. He was prepared for his change from the natural to the spiritual, and expected it; but his desire to finish a work on which he has lately been engaged has not been gratified.

#### ROBERT DALE OWEN'S LAST SEANCE.

It was the writer's good fortune while on a visit to a prominent Spiritualist in Brooklyn, N.Y., three weeks ago, to meet for the first time Robert Dale Owen, and to dwell under the same roof with him for several days. One who was at all sensitive could not meet the old gentleman without becoming sensible of the pleasant influence which surrounded and emanated from him. He had come on a visit to have a good talk on the spiritual philosophy, and none who listened to the conversations and felt the force of his arguments could detect any trace of a failing mind. He was apparently so far restored to both bodily and mental vigour that a casual observer would suppose many years of earth-life to be before him. At the same residence was an excellent private medium, and once or twice a day circles would be held. Mr. Owen took a great interest, and his many spirit-friends crowded around him, anxious to send him greeting. So marked were the demonstrations that other members of the circle could not help becoming sensible that the gathering was one that awaited his coming into the other life. The writer fancies that even Mr. Owen so interpreted it, for at times the language was unmistakable. Among others who came was one who announced himself as “Commodore S., who knew Mr. Owen in Naples, and had many a good time with him.” Mr. Owen asked for the full name, and it was given—“Commodore Stringham.” “That is very good,” said Mr. Owen, “and I know to what he refers. Has he anything to say to me?” The reply came: “Yes, you can't row your boat much longer; it is time for you to go into the cabin.” Mr. Owen seemed disposed to take the communication literally, and alluded to a boat at his home on Lake George; but the control interrupted, saying: “No, that is not meant; you have sailed a good ship; you have kept a straight course; the voyage is nearly ended, and you will soon come to an anchor. Then I shall meet you on the shore in company with your other friends and relatives who wait your coming. Do you understand?” Mr. Owen replied that he did, and for a time a feeling of sadness fell on the little company, for they knew that Mr. Owen was soon to exchange the corruptible for the incorruptible, and the mortal would put on immortality.

At a later seance, when Mr. Owen was taking an afternoon rest on one of the warm summer days of early June, the intelligence was communicated that his mission was nearly ended, and before the autumn leaves fell he would be among those in the spirit whom he longed to greet. This was Mr. Owen's last seance, and a pleasant one it was. As a prominent author was also present, it will undoubtedly at some time be presented with all its details.

PETER CULLEN.—It would be hard to cut so many lines from any newspaper more choke-full of lies than the paragraph you enclose. We most thoroughly pity the gulled and gullible Briton who pins his faith to the statements of professional and paid story-tellers who get up London letters for the newspapers. The statement, for instance, about the books is not only untrue in respect to their subject-matter, but also in regard to their position in the literature, and the use they serve in Spiritualism. Robert Dale Owen was in some way imposed on by a woman of the lowest moral character, who, at the instance of some “Christian young men's” something or other, pretended to confess that she acted the part of the spirit “Katie King.” The whole affair was made a harvest for the Philadelphia penny-a-liners, and the one whom you quote has made his additional half-crown from the same job. This affair did not upset Mr. Owen's mind, but the strenuous effort which he made to write a work on “God” when he could not take much food or scarcely sit up, produced cerebral excitement, which his physician and himself asserted had nothing to do with the Katie King affair. Of course it is not likely that an old gentleman could recover from the exhaustion of vitality caused by nearly four score years of brain work, and so the newspaper man inadvertently gave expression to one truism. Our advice to all such good people as you appear to be is to regard all that you read in the newspapers about Spiritualism as lies till you prove it for yourself. Unfortunately too many take the opposite course, and regard Spiritualists as knaves and their facts as delusion, without calling in a single intelligent witness on the question. We can afford to be thus misunderstood. How does it affect you?



## EXTRAORDINARY MATERIALISATIONS AND DIRECT WRITING.

Dear Burns,—I intimated to the friends at our usual Sunday morning seance, that Miss Fairlamb intended to devote the proceeds of the Tuesday evening seance to the benefit of the Spiritual Institution.

"Cissy" controlling asked which Spiritual Institution I meant. Was it Mr. Burns's in London? I told her it was. She said "Then me will do all me can for Mr. Burns, he was so kind to my medium whenever she was in London; he was so kind, me will do whatever me can for him's benefit on Tuesday night," and she kept her promise, and succeeded very well, considering the circumstances: the weather was very wet and unfavourable, the circle was a mixed circle with a good deal of fresh element in it, and yet, notwithstanding the many drawbacks, she managed to come out of the cabinet, and after a little dancing, singing, and conversing with some of the friends in the direct voice, she took paper and pencil, placing the paper on the tambourine and holding it with her left arm, in the presence of upwards of thirty witnesses, she wrote the enclosed message, and handing it to me requested me to forward it to you. I have much pleasure in complying with her request.

"George" now directed the gas-light to be turned full on. On opening the curtains and looking out he found the white light too strong on that side, owing to a break in the glass, so he came to the other side of the cabinet, more in the shade, and I never saw his face more distinctly in earth-life than I saw it then; there could be no doubt about it; those that knew him before he passed over would have no difficulty in recognising him as he appeared to us; in fact, Brother Burns, I never saw your face nor you mine more plainly than we saw "George's" on Tuesday night, July 17, 1877.

Those were the only forms manifested. "Minnie" was present, but was not willing to take more power if we would be satisfied with what we had got. As all appeared to be quite satisfied and not willing that the medium should be over-done, the seance was brought to a close, "Cissy" wishing all a good night, gave her usual benediction, "God bless you all."

Miss Fairlamb has, and as I think wisely, suspended for the present, and until further notice the Friday evening seances; she will continue to sit on Tuesday evenings as usual for the members of the Newcastle Society only, and on the Sunday mornings for Spiritualists, thus giving friends from a distance the opportunity of witnessing the most wonderful phenomena in nature. Sunday morning seance at eleven prompt.

I have much pleasure in forwarding you the enclosed P.O.O. for the sum of £1 11s., the receipts of the seance, for which you will credit Miss Fairlamb, and oblige.—Yours, WM. ARMSTRONG.

3, Cross Houses, Upper Clarendon, July 21.

"Cissy's" letter is really a most extraordinary document, and is itself quite a manifestation. Miss Fairlamb writes in a most elegant and distinguished style, and it is evident none of her influence took effect in the production of "Cissy's" epistle. The letters are in that round, boulder form which any imitative child would produce when making a desperate effort to copy characters to which she was not used. The lines run into each other, and, to add to the confusion, "Cissy" has adopted the most advanced ideas in spelling reform and is rigidly phonetic in her principles. As she does not pronounce, either in the direct voice or through her medium, as English people commonly do, her words are somewhat peculiar. As an example, the concluding phrase is written, "an Dod bess ou." "Translated," the message runs: "Dear Burns,—'Minnie' and 'Geordy' join with me in sending you our very best love, and may God bless you.—'Cissy'."

Dear spirit-friends, I accept your kind words most gratefully, and assure you that they are reciprocated from my very heart. We are all the servants of the Most High in accomplishing his mighty purposes. We are feeble instruments, doing our best in our respective stations, and though "Cissy" could not do my work, I am sure I could not accomplish her tasks nor occupy the place of her medium. We are all useful to one another, and indeed indispensable members of the divine family, and our constant duty is to love and aid all, and cordially appreciate the best points in the character of one another.

I also thank Miss Fairlamb and the kind friends in Newcastle for so efficiently helping Miss Fairlamb's guides to promote this work.

J. BURNS.

## REMARKABLE TEST MEDIUMSHIP.

On Tuesday last a few friends and myself had a seance with Mr. Fletcher, with whom I have had already the privilege of sitting several times. Four persons forming the circle were utterly unknown by name to the medium. We had the usual introductory address from "Fidelity," who, afterwards answered several questions which were put to him, very clearly and concisely. "Wynona" next took control, giving a series of most remarkable tests. She not only gave the names of those present, which were unknown to the medium, but wrote out with a pencil the names of their departed friends. She gave me a detailed account of an illness from which I have been suffering, and pointed out a plan of treatment, which I have since followed with success. She told me of events in my life which were unknown to those present, and which had passed from my memory. Much that she said was of so private and personal a nature that I unfortunately cannot give it in detail, but her explanations of certain events which had puzzled me were most startling.

An address of a lost son to a mother bore such unmistakable proofs of identity that we were deeply affected. The little peculiarities of the departed, especially a broken finger, which seemed to give the medium pain, were given with exactitude, and it was impossible to doubt that this son had taken control of the medium for the time. After a pause "Wynona" returned, and for an hour at least continued to give names of even distant relatives who had passed away.

In short we could not doubt the genuineness of Mr. Fletcher's mediumship, which left the impression on all our minds, that we had indeed been in communion with the world of spirits. C. FITZGERALD.

ERRATUM.—At the conclusion of Mr. Fitton's report of Mrs. Britton's oration at Manchester, the word "further" should be read *rather*.

## MR. COLVILLE'S CONCLUDING PUBLIC ORATIONS IN OLDHAM.

On Sunday last, July 22, Mr. Colville, inspirational medium, occupied the public platform for the last time in Oldham. In the Temperance Hall in the afternoon at 2.45, there was a very fair attendance. The audience chose "The Spirit-world, its Locality, Condition of its Inhabitants" &c., as the theme for the discourse, and "King Saul, his Life and Character," as the subject for the poem, which was a very lengthy one, and some of the views propounded appeared to surprise and at the same time deeply interest the audience. In the evening at 6.30 o'clock there was a large attendance, when the subject chosen for the address was "Re-incarnation." After an invocation, delivered in verse, the guides of Mr. Colville spoke for an hour on the subject chosen, and then invited questions, when a great many were asked and fully answered. The guides of Mr. Colville unmistakably advocate the claims of the re-incarnation theory to a very considerable extent, expressing their opinion that if life in the body is necessary for some human spirits, it is probably necessary for all; and therefore, it is highly probable that the spirits of infants are re-incarnated. Referring to matured spirits, they stated their opinion that re-incarnation, if it took place, was voluntary, and at the spirits' express desire to live on earth again to accomplish a certain purpose. The audience paid the most rapt attention to the address throughout, and the answers to questions at the close appeared to give general satisfaction. A most cordial vote of thanks was accorded to the guides of Mr. Colville for their ministrations in Oldham, to which they replied in an appropriate poem.

Next Sunday, July 29, Mr. Colville will speak at Rochdale at 2.30 and 6.30 p.m.; on subjects chosen by the audience. Questions will be invited, if time permits, at both meetings.

Mr. Morse will occupy the platform on Sunday next in the Temperance Hall, Oldham, at 2.30 and 6 p.m., when no doubt there will be a very large attendance. Admission free. Collection.

## MR. E. W. WALLIS AT STOCKTON-ON-TEES.

On Tuesday and Wednesday evenings, 17th and 18th instant, Mr. E. Wallis, of London, delivered inspirational addresses at Stockton-on-Tees. The subjects were chosen by the audiences. The average attendance was fifty persons.

The subject selected the first evening was—"The Spirit-world: what is it? where is it? who are its inhabitants, and what are their occupations?" The address lasted about an hour, and was well received. The spirit-world was said to be a continuation of the present life, and the importance of living a good life was inculcated. Where was the spirit-world? Speaking in a wide sense, said the lecturer, it was everywhere; but, strictly speaking, it was outside the earth's atmosphere, encircling it as a belt or zone. There were six belts or zones around the earth into which spirits entered according to their fitness. These, reckoning the earth as one, made what were called the seven spheres. Who were its inhabitants? It was inhabited by those who had passed from the earth from all climes and in all ages. What were their occupations? They were occupied in various ways, according to their tastes and dispositions. The philanthropist who delighted in doing good found ample scope wherein to exercise his benevolence. The painter, sculptor, or poet, had every opportunity to follow the bent of his mind, and to work out his ideals of perfection in a way it was impossible for him to do on earth. All who desired to work had plenty of employment in the helping, uplifting, and strengthening of others less fortunate than themselves.

The subject on Wednesday evening was—"The Origin of Evil, and what will be its outcome?" The lecturer showed that the term evil could only be used in a relative sense, because it changed its meaning according as the ideas of men varied with the progress of time. What was once thought good would now, in man's advanced condition, be regarded as evil. From seeming evil God was ever educating good, and the outcome of evil was that men, by resisting and overcoming it would grow stronger in virtue and become wiser, better, and happier.

At the close of the addresses, questions were asked and answered.

On Friday evening, 20th instant, about a dozen friends had a private sitting with Mr. Wallis. His guides gave a long and interesting address on "The Influence of Spiritualism," after which delineations of character were given to the satisfaction of those present.

"Any friends," adds our correspondent, "who may wish to spend one or two pleasant and profitable evenings, would do well to make arrangements for Mr. Wallis to visit them."

## THE CAUSE IN NEW SOUTH WALES.

Mr. Burns.—Dear Sir,—Though too poor to subscribe for your excellent journal, yet through the kindness of a neighbour I have the reading of it, and I feel to name it the Message-bearer of Immortality. Deeply do I sympathise with you in your noble efforts to keep the spiritual ball rolling. Your weekly paper and *Harbinger of Light* here are our principal food.

Mr. Tyerman, who has spoken to us for nearly two years, is now quite ill, and in Melbourne for rest. Mr. Walker, the trance-medium, has given a course of lectures, creating a good deal of excitement and some antagonism. Dr. Peebles followed him, deeply interesting many intelligent listeners. His quiet, unassuming manner, culture, and great experience in American Spiritualism, had a most excellent effect on the public. He is on his way to India, South Africa, and England. He is truly doing a great missionary work in behalf of the spiritual philosophy.—Yours for a Truth, E. L. SMITH.

Sydney, New South Wales, Australia.

THOMAS S. GARRICHO, Glasgow, begs to acknowledge with thanks a second parcel of tracts from Mr. John Scott, Belfast.

KEIGHLEY.—Mr. Morse's visit has been a great success; large meetings and much enthusiasm. Mr. Morse's guides gave a temperance lecture, which was highly appreciated. The friends should keep Mr. Morse busy by arranging such lectures on week-nights, also by convening together more private meetings of select inquirers to obtain special information from Mr. Morse's guides.



## CHESTER-LE-STREET DISTRICT COMMITTEE.

Mr. Editor and Fellow-workers.—This district committee will meet at Ewe Hill on August 1, at seven p.m. for the election of officers for the ensuing year, when the balance-sheet for the year now at a close will be presented. Every circle is earnestly invited to send a deputation to this meeting, that all may have the opportunity to take part in the noble work of devising the best plans for future operations. By working in harmony with each other we have been able to do a grand work, both public and private. There are many thirsting for the truth, and it is hoped that the new committee will not only sow good seed but reap an hundredfold of that which has been committed to the soil by their predecessors.

The theologians are rather quiet now, and begin to think there is something in it. We must tolerate somewhat their ignorance of our subject, as they have been trained to another class of thought. There are many, both clergy and hearers, who are not altogether ignorant of the new truths, but they dare not allow it to be known that they seek for light in that direction. Every family ought to join the book-club, and in a few years a good stock of knowledge will be in the homes of the people. By paying into the club 6d. per fortnight they will have something permanent to show in return, whereas when they spend their spare pence on tobacco it all ends in smoke. Children should be taught to join the book-club, and thus develop their minds and open out in life an honourable path for them. Those who may not have been taught to read should alike become members. They may yet learn to read, get others to read for them, or bestow the books on their children or younger relations. If the committee could build a hall it would save the heavy rents which crush the efforts of those who take this Movement in hand, as they are in this district all poor people.—I am truly yours,

Jos. BATIE, JUN., Secretary.

## LECTURES ON SPIRITUALISM—NEWCASTLE-ON-TYNE.

On Sunday evening, July 15, Mr. Wallis gave a lecture at the rooms of the Newcastle Psychological Society. There were about 250 present. Mr. Robson in the chair. The subject chosen by the audience was "Jesus Christ, Who was He, and What did He come for?"

On Monday evening, 16th inst., Mr. Wallis gave his concluding address at the above rooms; good attendance. Mr. William Armstrong officiated as chairman. The subject chosen was "Will the Control give Indisputable Evidence of Spirit-communion?" The control gave a brief history of Spiritualism, and told them that if they wanted proof they must turn to the Bible and read its pages. [A most ridiculous answer.—Ed. M.] The address occupied about forty minutes, after which some fifty questions were asked in relation to Spiritualism generally. The meeting concluded by a few farewell words from the guides.

On Sunday evening, July 22, Mr. Nicholson gave a lecture on "Church of England Spiritualism." There was a good attendance. The president of the society (Mr. John Mould) in the chair. The Chairman said, a few years ago there was but one church in this country and that was the Roman Catholic, which claimed to be the only Apostolical Church of Christianity. This church in a few years was superseded by the present Church of England; in a few years dissatisfaction rose amongst them, and another church was formed, viz., the Nonconformists; from this body there has sprung up another church (if we may call it one) viz., Modern Spiritualism. All churches agree that they believe in the primitive things of eighteen hundred years ago, and yet they will not rely upon the claims put forward by us, but the time will come when the gifts we put forward will be looked to in the same light as the teachings of Jesus eighteen hundred years ago.

Mr. Nicholson said the chairman's remarks served as a preface to his address. The whole of our religious history was wholly a matter of evolution. Correct knowledge is a stepping-stone to which humanity must aspire; which our great fathers designed us to follow after: it is the first stepping-stone to spirituality. Mr. Nicholson concluded his address by reading a selection from a book entitled "To-morrow and Evermore" a poem in blank verse by Mr. Pickerskill.

Mr. Kersey gave an account of a seance he had had with Mr. Duguid whilst passing through Glasgow lately, which was very satisfactory.

Mr. Brown has lately been giving some very satisfactory test seances in Newcastle.

Our Choppington friends, I hear, intend holding a meeting on Sunday next. Mr. Skipsey and others will be present.

OCCASIONAL CORRESPONDENT.

On Sunday next, July 29, the Spiritualists of Bolton intend holding a Pic-nic at Holcombe, near Ramsbottom (weather permitting), to which the Spiritualists of Bury, Rochdale, and surrounding towns, are earnestly invited. Friends who intend to be present will kindly arrive about three in the afternoon. Tea will be provided.—THOMAS PARKINSON, Secretary.

ROCHDALE.—On Sunday, July 29th, two meetings will be held at Dyson Elliott's, 3, Lower Tweeddale Street; speaker, Mr. W. J. Colville, of Brighton; subjects for oration and poem to be chosen by the audience. All are invited. Collection to defray expenses. Tea will be provided for strangers at 6d. each.

BATLEY CARR.—On Sunday last the Spiritualists of Batley Carr held their fourth anniversary, when a goodly company of friends from the various districts assembled. The proceedings were of a most interesting character, and spoke well for the healthy position of the Movement. The platform was occupied by Miss Loughbottom, Miss Reeves, of London, Mr. John Lamont, of Liverpool, and Mr. W. Johnson, of Hyde. The addresses were of a most interesting and practical character, and no doubt would leave lasting impression upon the hearers; indeed, Miss Loughbottom's advice to her hearers was such that even the most sceptical could but be impressed with its beauty and soundness. Mr. Lamont gave, in his usual pleasing style, a sound practical address, and Miss Reeves won the sympathy of the audience by the telling and appropriate remarks made. Mr. Johnson's guides gave a discourse on "The Plan of Salvation," and "John James," the Yorkshire Dustman, concluded the meeting with a few quaint remarks upon his experiences in earth and spirit-life. A most happy time was spent, and all seemed both pleased and edified.

## MR. MORSE'S APPOINTMENTS.

OLDHAM.—Sunday, July 29. Temperance Hall, Horsedale Street. After-noon, 2.30. Evening at 6.

NEWCASTLE-ON-TYNE.—August 5 and 6.

MANCHESTER.—August 19 and 20.

CARDIFF.—August 26, 27, 29, and 31.

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.

ROCHDALE.—Sunday, July 29. Lower Tweeddale Street Rooms, at 2.30 and 6 p.m.

MACCLESFIELD.—Sunday, August 5. Spiritualists' Meeting-room, Derby Street, at 2.30 and 6.30 p.m.

NEWCASTLE-ON-TYNE.—Sundays, August 12 and 19. The Hall, Weir's Court, Newgate Street, at 2.30 and 6.30 p.m. Mondays, August 13 and 20, same place, at 7.30 p.m.

STOCKTON-ON-TEES.—Tuesday and Wednesday, August 21 and 22.

LONDON.—Sundays, September 2 and 9. Doughty Hall, at 7 p.m.

BRIGHTON.—Wednesday and Thursday, September 5 and 6. Town Hall at 8 p.m.

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

Societies desiring Mr. Colville's services in the provinces should address to him without delay at 80, Beaver Street, Oldham.

## MR. E. W. WALLIS'S APPOINTMENTS.

CHESTER-LE-STREET.—Till Aug. to 2.

KEIGHLEY.—August 3 to 5.

ULVERSTON.—August 6.

BARROW.—August 7.

MILTON.—August 8.

ULVERSTON.—August 9.

OLDHAM.—August 10 till further notice.

WALSALL and LEICESTER to follow.

Mr. Wallis will be glad to receive invitations to visit other places.

Address—15, St. Peter's Road, Mile End, London, E.

## NEWCASTLE PSYCHOLOGICAL SOCIETY.

Sunday, July 29, at 6.30 p.m.—Inspirational Address. Mr. W. Westgarth. Admission free. A collection to defray expenses.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Tuesday last, Mr. T. L. Henly delivered a lecture on "American Homes for English People, and how to obtain them."

On Friday, July 27th, Mr. Hunt will open a discussion on Dr. Parker's sermon.

On Tuesday, July 31st, Mrs. Swagman will deliver a lecture on "The Position of Woman as affected by Large Families."

On Thursday, August 2nd, Mr. Lawrence will hold the last of a series of seances in this hall. Admission 1s. All tickets must be taken in advance. The friends sitting with Mr. Lawrence have expressed themselves well satisfied with the personal tests given; this will probably be the last seance he will hold in London for some time, indeed it is a great pity he should withdraw from the field with his remarkable test-powers.

CHARLES WHITE, Hon. Sec.

## EAST LONDON SPIRITUAL INSTITUTION.

On Sunday, the 15th inst., Mr. W. Wallace, the pioneer missionary medium, gave an interesting lecture, comprising several subjects chosen by the audience, and seemed to give general satisfaction. He will attend again on the 29th, when it is to be hoped the attendance will be good to welcome him.

On Sunday, July 22, Miss Chandos Leigh Hunt delivered her very effective lecture, "Why are we Vaccinated?" The proofs she advanced were self-evident and decisive that vaccination is neither more nor less than blood-poisoning by the introduction into the system of individuals by the act the very disease (and others of a worse character) that it is erroneously supposed to prevent, or at least modify.

A vote of thanks was given to Miss Leigh Hunt, which was gracefully acknowledged.

M. H. WALLIS.

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

## TO CARDIFF AND MERTHYR SPIRITUALISTS.

A combined social gathering, consisting of Spiritualists of the above localities will take place (weather permitting) at the Rocking Stones, Pontypridd (the dilapidated Druidical Temple), on Sunday, August 26, when Mr. J. J. Morse, the celebrated trance-medium of London, will be present, and will, under control, give an address at the Stones.

It is the intention of some to go by Breake, so that the local scenery may be enjoyed with greater facility.

Those who desire this mode of conveyance are requested to notify their wishes to the under-mentioned, in order that adequate carriage room may be provided.

Spiritualists desiring to be present are requested to give intimation on or before August 18, to either Mr. Docton or Mr. Scott for Merthyr, and to Mr. E. Sadler, 109, Bute Road, or myself, for Cardiff, who will accord every attention to applicants.

Intended excursionists are also requested to provide themselves with refreshments as it may be inconvenient to obtain any in the adjacent towns on that day.

RICHARD BROOKS, Sec.

8, Victoria Street, Cardiff.

Mr. J. WILLIAM FLETCHER, the American lecturer, will give his second lecture at Langham Hall, Great Portland Street, in conjunction with Mrs. Weldon's regular concert, on Monday evening, August 6th. Subject, "A Half-Hour from Alexandria to Jerusalem."



## SWEDENBORG AND A SPIRIT'S CRITICISMS.

To the Editor.—Dear Sir,—As you may suppose, our society has read with much interest the communication in your issue of the 13th inst., entitled, "The Truth concerning Swedenborg." It would, however, we think, be more satisfactory alike to your "Correspondent" and to receivers of Swedenborg's teachings, if the "one who has been in the spirit-land" would mention some of the contradictions which are said to abound in Swedenborg's works. The communication speaks very freely indeed of the writings and personal character of the Swedish theologian, but if some proofs of the statements were afforded, we should be better able to use our own reason, which we understand spirit-communications should never supersede, in testing them. As it is, at present our own (by no means superficial) knowledge of Swedenborg's works, coupled with the testimony of many able men, goes to show that Swedenborg is wonderfully consistent throughout the whole of his theological writings. We should, however, be glad to hear what reasons the "spirit-friends" of your "Correspondent" can adduce for a contrary opinion.

If you are unable to insert this letter, perhaps you would kindly send it on to your "Correspondent." Believing, as we do, in the possibility of spiritual intercourse, although following Swedenborg in his belief in the great danger which attends it, we yet should listen with respect to any definite confirmation of the alleged "contradictions," "wildness," and "terribleness," with which Swedenborg is charged.—We are, dear Sir, your obedient servants,

THE AUXILIARY NEW CHURCH MISSIONARY AND TRACT SOCIETY.  
July 18th, 1877.

[We publish this letter with pleasure; we are neither committed to the infallibility of Swedenborg, nor to the opinions of spirits respecting him. All our insertions are for the purpose of eliciting truth and removing error.—Ed. M.]

A QUESTION.—Can any of your readers who may have had many experiences in the spirit-circle, inform me through the MEDIUM and DAYBREAK, what are the methods of manifestation usually adopted by healing mediums when operating upon their patients; and whether healing mediums have been known to manipulate themselves with benefit, when they have not been in good health.—"INQUIRER."

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TUESDAY, JULY 31. Mrs. Olive's Seance. See advt.  
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing  
 WEDNESDAY, AUG. 1, Mr. W. Wallace, 329, Kentish Town Road, at 8.  
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 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
 BURY, No. 1 Room, Temperance Hall, Henry Street, at 6.30 p.m.  
 CARDIFF, Frederick Street. Development at 11.30; discourse at 6.30.  
 DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the  
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 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.  
 LEEDS, at Mr. John Peacock's, Shambles, off Briggate, at 8.  
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
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 LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.  
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
 MIDDLESBRO', 33, High Duncombe Street, at 2.30 and 6.30.  
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate  
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*Late Open Mathematical Scholar of Pembroke College, Oxford; First Class in Moderations, 1870; Third Class in Mathematics, 1872; Mathematical Gold Medallist of Victoria College, Jersey, 1867; Member of the Phonetic Society of Great Britain, and Certificated Teacher of Phonography; for three years Head-Master of the Grammar School at Dalton-in-Furness.*

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A General Examination in all branches is held at the end of each Academical Year, at which time a full Report is submitted to his parents of each pupil's progress during the year.

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It is also the Principal's aim to devote special attention to the physical training and development of his pupils. The boys enjoy several hours' recreation every day. Boating and Bathing are among the regular amusements. The pupils also enjoy the unusual privilege of making frequent excursions to the neighbouring Lakes and upon the surrounding Mountains in fine weather. In fitting up the premises with Hot and Cold Baths and other modern appliances, no expense has been spared. A Gymnasium has also been recently erected, and Calisthenic exercises form a part of the Educational Curriculum. In the domestic arrangements, which are under the able management of the Matron, Madame Bancroft-Gillies, strict attention is paid to sanitary conditions: the Diet is pure, liberal, and varied, and a table is specially prepared for boys whose parents are in favour of a vegetarian and hygienic regimen.

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