



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

SPIRITUALISM.

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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.

MOTTOES FOR THE ORDER.

"What noble, heroic, devoted enterprise ever sprang, or ever can spring, from the calculations of a selfish prudence?"

T. BREVIOR, in the essay "What is Religion?"

"All great ideas of spiritual advancement find external expression in self-abnegation. The first great spiritual Truth is this—selfishness in any of its protean forms must die."

"M.A. (OXON.)," "Notes on the Shakers" in *Human Nature*.

The Spiritual Teacher is regarded by the world as an unpractical person who gets into difficulties and annoys other people by the requirements of his work. These worldly critics advise the Spiritual Pioneer that he should first amass a large sum of money and then he would be able to benefit the world with his Spiritualism, or that he should employ such skill in his operations that he can make it appear "respectable" and confer gifts upon all who may require them. Now all this the Spiritual Teacher undoubtedly does, but it is as a dispenser of spiritual things, and not as a banker or shopkeeper. His bequests, aid, and offerings are of the spiritual kind, and as they will not bring money in Vanity Fair they are regarded as worthless.

The weakness of Spiritualism is the low value which is attached to spiritual truth as an essential element in the Movement. Phenomena are eagerly bought and paid for, oratorical displays find a market, items in a subscription list are applauded, but spiritual ideas, ever so profound or comprehensive, are entertained only by few. Why is this? Because the selfish and egotistical elements of man's nature are very much more developed than the spiritual. The phenomenal or oratorical and monetary possessions of individuals appeal to and gratify selfish interests in the minds of so-called Spiritualists, and hence those qualifications, or in place of them, display, in the well-known form called "respectability," finds appreciation. The spiritual faculties being in abeyance, but few can appreciate that which ministers not to their selfish interests. Spiritual ideas are of a kind outside of the personal sphere. Universal purposes are quite opposed to the needs of the individual; to carry them out personal sacrifice is necessary, an expenditure of means rather than their aggregation; trouble, obloquy, censure and weariness, rather than lusty enjoyment and popular commendation.

In theory this is admitted. The orthodox Churchman points with pride to the poverty and unselfish purity of his saints and Saviour, and the materialistic philosopher recounts the stern conflict of unaided genius with the mysteries of Nature and the fickleness of fortune; but these are all heroes of the past.

Spiritual truth and scientific discovery in a condition of actual self-sacrifice are seldom acknowledged or assisted, but they are alluded to as being not quite the company for the "respectable" portion of the community, and all the sympathy is bestowed on those heroes who stand no longer in need of human kindness.

The mediums, lecturers, publishers, and authors who follow after Spiritualism chiefly because of what they can get out of it in the way of cash, the fame that may accrue to their name, the respectable belongings to which they may attach themselves, the position and dignity which they assume from official promotion,—these Spiritualists are utterly destitute of aught that is worthy of the name of spiritual, and are an incubus to the Movement. They serve themselves, not Spiritualism; their sphere is composed of the lower strata of selfish interests, and they become the slanderers and oppressors of the genuine Spiritualist, and not his brother or helper.

When we see a Spiritual Teacher not only sacrificing all personal interest, but actually giving up his self-respect, by beseeching others to help him to bear an otherwise insupportable burden, then we must know that there is in his Spiritualism something far different from that which can minister to the worldly mind. We long to see the time when Spiritualists will be actuated as a body by this principle of self-sacrifice. It is not necessary that everyone should thus bestow himself upon the Movement; it might serve no good, perhaps, for him to do so. He may have no gifts which can be enhanced by that process, but he may in principle offer himself up, by sympathising heartily with the toilers that have talents to use, and by helping them to bear the consequences of their labours, which oftentimes expend means rather than increase them. By this spirit of self-devotion entering into a large body of men, they would be invincible and would require no money to carry on their operations, for their united labours would affect the saving of that which is already expended for alien assistance, and their combined influences would attract into their midst all outside requirements in abundance.

We have had many years' experience in this Cause, and can heartily accept the mottoes at the head of these remarks, and give our testimony to their sufficiency as a basis for spiritual work; and furthermore, we may conclude by pointing out that these principles are diametrically opposed to all the forms of so-called organisation, with which Spiritualists have been foolish enough to saddle themselves.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On Thursday of last week the attendance was again full. As there was 17s. in the treasury, arising from five weeks contributions, it was thought advisable that some books should be distributed. The principle of the ballot was not approved of by the School generally. Several Teachers having expressed themselves desirous of obtaining certain books, the whole School voted that they should have them, and continue their weekly payments till the price is made up. Accordingly one Teacher had "Hafed," and another Dods' "Electrical Psychology." The recipients seemed very pleased with their works, and regarded them almost in the light of presents, seeing that the contributions which pay for them are given by small instalments, and do not amount to more than would be paid into an ordinary society which returns nothing to the members. It is to be understood that in the O. S. T. all subscriptions are to be returned to the Teachers in the form of books, no expense being incurred for any other purpose.

Monitor Crowe introduced as a subject the first chapter of

Genesis. He observed that in the first day of Creation, so called, "there was light," and yet, on the fourth day, the sun, moon, and stars, were created. Taken in the literal sense this was absurd, for if light existed before the sun, where did that light come from, and what was the use of the sun when light already existed? He, therefore, was of opinion that the whole narrative was allegorical, and must be interpreted in that fashion throughout. He then, through a lengthy dissertation, showed that the various "days" were developments in the soul of man, or, as he expressed it, "the work of regeneration." The waters, dry land, grass, fruit, fish, fowls, cattle, and creeping things, which successively came into existence, were symbols of various forms of mental development. These were interpreted according to the "science of correspondences," the forms in nature being regarded as symbols of affections or capacities within the human mind. The seventh day, or Sabbath of rest, represented man when his spiritual nature had so far overcome the lower departments of his being that he was at complete rest, and enjoyed a state of happiness and immunity from the assaults which proceed from the passionate nature. This history might represent the development of man as a race from a state of darkness or "chaos," through the first glimmerings of "light" and through the perceptions of good and evil, scientific truths, and a consciousness of man's spiritual nature and immortality, up to the highest types which the race furnished. It might also figure forth the spiritual career of every man who during his development had passed through all those shades of creative perfection which are represented in the chapter under consideration. The Monitor said that the first chapter extended to the third verse of the second chapter, thus including the whole of the narrative. The account of Creation, then, was not a geological or scientific statement at all, but a spiritual allegory intended for spiritual instruction, and thus viewed it was rational and full of wisdom. The suggestive remarks of the Monitor gave rise to a very interesting conversation, which exhausted the remainder of the evening. After musical exercises the various mediums and clairvoyants present very much interested the School with practical conversation derived from various experiences.

We are often asked how to conduct a School. No better plan can be adopted than to take a report of the No. 1 School, as given from week to week in the MEDIUM, and go through it as directed in the Chief Monitor's discourse given in the MEDIUM, No. 373. Do not be too ambitious at first. Begin at all hazards, and work along patiently. There are wise one's in spirit-life standing over every soul that has a thought to rise and improve itself. These shining one's will not neglect to outstretch a helping hand.

SOCIAL DISCUSSION MEETINGS FOR MANCHESTER AND DISTRICT.

To the Editor.—Sir,—The establishment of discussion meetings for Manchester has often been mooted by prominent and well-known Spiritualists in this district, and at the Executive meetings of the Lancashire committee. As a preliminary action in the matter, I am requested by the above committee to open the subject to your readers in Manchester and district, and to ask them to respond. If the idea is approved, a special meeting might be called at once, to discuss the arrangements and mode of procedure. Several Spiritualists have promised to aid in the development of such meetings, including the president of the Lancashire committee. The object of these meetings will be to introduce a missionary feeling in the Movement. At present there is a great lack of what may be termed public spiritual teachers. The platform advocacy of Spiritualism is left in the hands of a few, that is, locally, and the foundation of Spiritualism must be laid by local workers. It is not by a visit, now and then, to local towns and villages with a far-fetched speaker, that a knowledge of spiritual teachings can be made known, but it is by a small army trained in discussion and debate, who will work locally, that will enable the Movement to progress in a more satisfactory and systematic way. Order and system govern the world. Why should the Spiritualistic Movement be afraid of systemising itself? By doing so the position of Spiritualism would be greatly enhanced.

The principle of the "Order of Spiritual Teachers," and the school attached at Southampton Row, is the same as this project of which I am now writing. The only difference would be, that in the latter, a very high tone of discussion and the strict rules of debate would be introduced. Members would be asked to read a paper, and after being printed in the MEDIUM by kind permission of the Editor, they would come up for discussion at the following meeting, and each member would have a copy of the paper read, and thus be able to discuss and criticise the subject.

I sincerely hope the Spiritualists of Manchester will respond to this letter. There appears to be a great want of a social gathering-place in the city, and monthly or fortnightly meetings for the coming winter season will, I am sure, prove pleasant to many who have a desire for such meetings. The subject might be named at the approaching conference.

J. HARTLEY.

Brooklands, Hyde, July 28, 1877.

REMARKS ON MR. HARTLEY'S LETTER.

Mr. Hartley's letter is one of the most important we have read for a long time, and we feel impressed to offer a few remarks thereon derived from experience.

The principle of discussion or debate in the form of contention should not be introduced, as it leads to anarchy and schism, and prevents the inspiration of high spiritual intelligences. In our

School of Spiritual Teachers we have absolute freedom of speech and are anxious to obtain knowledge, even if opposed to our personal views. The constitution of the Order also provides for the most rigorous parliamentary method in conducting the conversation. (See the lecture in the MEDIUM, No. 373.) After several weeks of practice we have had a manifest improvement both in intellectual ability and in spirit-influence, which latter we regard as the vital breath of all our operations. We are all teachers and yet we are all pupils, looking not to ourselves individually for light, but to the inner world as it is in us and around us.

Another important point is not to make the effort too miscellaneous or public. Action should be at once taken by Mr. Johnson and Mr. Hartley, and such other friends as may be drawn to them without too much canvassing. If we ask this man, that man, and the other, to take part, we will never do anything, and when we do introduce these somewhat alien elements we are liable to have more than one centre in our work, which ultimately contend against and repel each other, and the effort falls to pieces. Hence it is that the Order of Spiritual Teachers is divided into many Schools, each of which gathers around one centre. This is the patriarchal method, and it is the method of Nature. We have been all trying to organise, and have failed because we thought ourselves more clever than God and his counterpart—Nature. Now, these our "First Parents" have organised all mankind to our hand. We have only to take the advantage of the organisation that thus already exists to have complete success. Every family has got a father, mother—one or the other, or both. These progenitors are indisputably the head of the house; no system of voting or appointment can ever supersede them in the duties which they owe their household. They are naturally the Chief Monitors of their little domestic circle, the king of all possessed, and the priest and physician appointed by Nature in that little kingdom. This gives the parent no excuse for being either tyrannical, cruel, selfish, or dictatorial. Those parents who have most authority are those which by love and wisdom in their conduct exercise the least. The family, then, is the natural method of organisation, and at once removes all disputes as to who shall be appointed leader. A man is necessarily "master in his own house;" not that he desires possibly to do otherwise than to be of the greatest service to his family and his visitors, but he is the centre, takes the initiative, and is looked up to by all with that degree of deference which is so favourable a feature in all well-regulated communities. It is good for the child to respect the father and mother, even though the young generation should have greater endowments than their progenitors. To call forth this element of filial love is in itself "education," and it may be remarked, one of the greatest wants in education of the present day in which so many unflinching youths consider themselves in every way superior to the antiquated notions of the "governor." All who visit the family necessarily come under the same leadership as those who are children or dependants, and it is a glorious thing to see neighbours respect one another, and through their exchange visits manifest that elevated feeling of deferential respect which is the very acme of gentlemanly conduct. All these good things the O. S. T. secures by the very nature of its constitution. It is an organisation of the family type in which a father or a mother, or both, take the lead, and the other members of the family fall in as ordered by Nature, visitors also taking their place as Nature has already appointed in the social instincts of humanity.

Our experience therefore leads us to warn our Lancashire friends against too many being incorporated into any one school. Agitate the matter publicly by all means, but with the view of causing individuals to form schools for themselves rather than to invite them to join "our" School. We would be glad indeed to find that Mr. Johnson had formed a School in his immediate locality, after which he might visit other localities and endeavour to establish similar Schools in the families of local Spiritualists. By these means there is no rent to pay, no railway fares to pay in order to go to School, and the spirit-world is just as near to one village as it is to another. Spiritualists spend enormous sums every year in bringing speakers great distances, travelling to meetings, rent of halls, &c., and they could get as much good nearly, by sitting with a book for half an hour by their own fireside. No science or study can be gathered entirely from public lectures; we must have individual study and private classes in which to inform and develop our scholars in addition to the stirring services of public speakers. We have assumed too much for the public platform, and thus have neglected the real educational phases of Spiritualism. These, we are of opinion, must be developed in the family, and with such adjuncts in the form of literature and spirit-influence as will make every Englishman's home a temple of spiritual truth and intellectual lucidity. Our Lancashire friends are laudably interested in the diffusion of literature, but find it hard to get the people to purchase books; nor will they succeed in their desire in this matter till it becomes a systematic habit on the part of every Spiritualist to devote a small sum of money weekly to the purchase of literature. The O.S.T. provides for this by making it a necessity that each Teacher pay something into the hands of the Accountant weekly to be returned in books which are to be studied and the truths contained in them presented to the School through the intellectual operations of the Teachers. We hope Mr. Hartley's excellent letter and these remarks will be well discussed at the Conference at Manchester on Sunday. If we could attend, it would give us pleasure to lend our assistance by personal presence, but being engaged in Yorkshire it is impossible for us to do so. This record of our experience, however, is available, and we hope it

will be well read and pondered over by each Spiritualist before the Conference begins. It is true we have not been invited either to attend the Conference or express these views, but we do not wait for invitation; for the Spiritual Teacher or Missionary takes "up his cross" at the instance of his Inner Monitor, and does not wait for mankind to appoint him. This is what we advise our Lancashire friends to do. Those who are moved upon to commence this work should do it with all their might and wait for no one, in the matter either of help or advice.

Since the foregoing was written we learn that the Manchester Conference has been postponed till Sunday, August 26, which will allow a little time for the consideration of this important subject.

HOW TO BECOME A HEALING MEDIUM—CAN A HEALER BENEFIT HIMSELF?

IN ANSWER TO "INQUIRER."

The question which you ask in the last number of the MEDIUM could not be answered without writing almost a book on the subject, and at the same time be it remarked that healing mediums who operate under direct spirit-influence can scarcely tell what their "methods of manifestation usually" are. These "methods" are not their own, and oftentimes they leave no trace in the memory of the operator, the spirit being the real operator. The methods are exceedingly varied and adapted to each individual case. Spirits see much deeper than many normal mesmerists, and can therefore detect the seat of a disease, and the best means of benefiting the patient, more readily than is usually the case with normal practitioners. But your position is not that of a spirit, and hence the instructions of spirits can be of no more use to you than the successful results derived from ordinary experience would be. If Dr. Mack's book was ready it would be just the thing for you; but failing that, you could not do better than read the instructions at present being given monthly in *Human Nature*. These are translated from the French of the Baron du Potet, who has been for upwards of fifty years a healing mesmerist, and, it may be stated, has had more experience in that line than any man on earth. By glancing at the contents of these chapters in another column it will be seen that a great number of diseases are enumerated, with special directions for the treatment of each. The series will be continued, covering many more cases than have already been described. At the same time we would be glad to have the experience of healing mediums published in these columns. But there are many excellent healers under spirit-influence who are totally incapable of writing an account of their practice. The intellectual ability and the healing ability are really at variance the one with the other, as shown in Mr. Ashman's able work on "Psychopathy," which should also be read by everyone who desires to practise the healing art. The action of the intellect itself uses that power which is available for healing, hence it is seldom that a man or woman is great in both departments. We invite letters from healers or from intelligent observers in circles where healing is carried on.

Everyone can be of use as a healer to some person or other. There are very few whose influence is absolutely prejudicial to all persons, yet at the same time that mesmeric influence which is medicine to one person may be poison to another, but it may be generally stated that the supreme quality of the healing power is best in all cases. The most practical method of being useful in this department is for everyone who desires to do so to acquaint himself with the experiences of others, such as are related in the articles in *Human Nature*, and then begin at all available times to make use of the knowledge acquired. Those who really desire to do good to the suffering and put their desire into effect are sure to be aided by beneficent spirit-influences. Those who have no desire to benefit mankind or relieve suffering could never become healers, let them commit to memory all the books on the subject that have ever been written. Healing power belongs to the affections more than to the intellect; it is an intuition which no doubt exists in all, though very obscurely in some, and it may be developed by enlightened practice.

"Inquirer" also asks whether healing mediums have been known to manipulate themselves with benefit. We reply—Yes, everyone can manipulate himself with benefit, as indeed he instinctively does when he receives a blow or other injury. We naturally pass the hand over any part of the body which is struck with a stick or otherwise bruised, and this passing the hand over the injured part, if done with energy and great will-power, will very much alleviate the injury. Children, when they hurt their fingers, put the injured part in the mouth spontaneously. These are real healing processes and the most scientific that could possibly be thought of. By studying them we may learn very much. We have known various persons—mediums and others—who have by passes made with one hand, removed severe pains from the other side of the body. The sufferer from neuralgia and toothache spontaneously places his hand over the agonised part; and if the natural tendencies of man were attentively studied in respect to this matter, much greater good would result from the practice of these natural actions. All depends upon the amount of will or spiritual power we possess. We must remember that our own spirits could heal our bodies as well as disembodied spirits, if we would only let them; but with most of us the spirit is a mere fraction when compared with the amount of positive flesh and gross animality with which it has to contend. By cultivating our will—that is by intelligently using our spiritual energy and resisting the effects of blows, injuries, or diseases—we may often protect ourselves from injury, and, when accidentally

attacked, may very much mitigate the consequences. Andrew Jackson Davis in his works gives great prominence to this system of self-cure; and he shows that by willing, the blood may be determined to any part of the body, relieving the inner organs which may be congested and distributing the circulation usefully to the extremities or the surface which lack vital power and tone. The method adopted by hydropathists, herbalists, and all who cure themselves by their own prescriptions, is on the principle of applying the will. If a man takes a proper bath or any hydropathic appliance really in keeping with the needs of the system, his firm belief in and intelligent appreciation of the facts will very much help the operation of the remedy, because thereby his spirit operates in conjunction with the remedial appliance.

Within our own experience we have observed many instances of the power of the will over the body.

On one occasion when playing at football, the writer kicked the unprotected left shin—as low shoes were worn—with the right foot; the kick was a tremendous one, and the sole of the shoe was not by any means light and flimsy; unfortunately the projected limb, instead of hitting the ball, came in collision with its left comrade, causing for the moment the most excruciating agony, as if the ankle had been smashed. Yielding to the natural impulse, with great energy the hands were passed over the part—a resolute antagonism to the injury arising within the soul which made the hands pass down repeatedly over the foot, as with vigorous determination of overcoming the pain. The first impression was that lameness might result for some weeks, but in a minute or two the pain subsided; he could walk quite comfortably, and next day there was no trace of the injury, the surface not being discoloured.

On another occasion in stepping down from a low platform, the intermediate step, which was loose, gave way and the writer fell on his back on the edge of the platform with all the weight of the body. The sensation was as if the body had been broken into two pieces, and for an instant the danger flashed across the mind that possibly a life-long injury had been received. Getting up quickly, the hands were passed down the back with great energy, a strong determination being aroused within to dispel the unwelcome enemy; the pain very quickly subsided, and the local heat, which would have led to inflammation, became dissipated in an agreeable manner throughout the body. A wet bandage applied that night was sufficient to remove in a couple of days all traces of the injury. When anyone gets a sprained ankle or otherwise injures the system, the effects may be greatly mitigated and a cure promoted by steadfastly willing and passing the hands downwards over the part.

The same rules apply to moral diseases; many good people are afflicted by vicious propensities which their reason tells them are injurious and degrading. By using the spirit-energy on the mind, and making, if necessary, some sort of ritual, reading, prayer, or other form of intellectual activity, the eccentricities and abnormal tendencies of the mind may be overcome. In all these severe trials, whether physical or mental, we should never forget that the spirit-world exists close around us, and that its beneficent occupants are ever ready to aid us as far as we make an effort to help ourselves. Every ounce of self-energy which we apply to our own benefit becomes a pound when augmented by the help afforded by spirit-friends; hence the more we do for ourselves, the more is done for us. This we, from many years' experience, have found to be, as it were, the kernel of Spiritualism. It is a fact more important than any phenomena ever recorded—a fact which if it could find a foothold in all minds, would raise mankind above every evil within them and every difficulty which surrounds them.

"Inquirer," in conclusion, desires to know whether healing mediums have been known to benefit others when they were not in the possession of good health themselves? Now, in answering this it is necessary to observe that ill-health may proceed from a great number of causes. The body may be foul, and the magnetism absolutely fetid and poisonous; the spirit may be in a similar condition, and the companion of the most degraded spirits. Such a person we do not think could possibly benefit anyone in disease, unless it would be by attracting the disease into themselves. There are, however, other forms of physical suffering which result from accidental conditions of the organism, and do not seriously impair the quality of the vital fluid, or indicate a degraded spiritual condition. Healing may be performed by such, and oftentimes the effort to heal others is the best means of regaining health to the suffering operator. All our great healers have improved their health by ministering to others; and on one occasion Dr. Newton was thrown into a most violent and painful fever, which threatened his life, because of the fact that he had been prevented for several days from exercising the healing power.

Diseases are positive and negative, arising from too much or too little vital power, and also from a deficiency of activity which prevents the vital forces from finding harmonious expression through the various organs of the body. It will be seen that in addition to that fitness of organism which precludes all healing usefulness, there are a number of unhealthy conditions—for who is absolutely healthy?—which do not militate against the ability to heal; but in the effort, the healer may be himself benefited, in addition to conferring comfort on other sufferers. We are of opinion that no one can suffer evil from doing good, if it is done in accordance with the conditions which govern the benefactor. By doing good we get good, and if we judiciously try to benefit others, doing so in such a manner that we shall not incapacitate ourselves by the act, we cannot help being benefited thereby.

THE TWELVE TRIBES OF ISRAEL.

I have read with much interest Mr. F. Tennyson's letter, together with the accompanying editorial remarks thereon. Those remarks apply with great force to all figurative suggestions. The Bible is even now too generally interpreted by theologians in the most restricted and personal sense, totally ignoring its wide and extended signification. This restricted view is very apparent in the Christadelphian literature, and also in the writings of Mr. Edward Hine, "Flashes of Light," "The Ten Lost Tribes of Israel identical with the English People," &c. &c. Mr. Tennyson refers to Mr. Hine's works in the latter part of his letter, and with your permission I will give my view of the "Identity" question.

When the probable signification of the tales of the ancient world are under consideration, be they terrible, horrible, wonderful, or beautiful, the source from whence we receive them should always be taken into consideration. In estimating the character of the Jewish priesthood and their probable action in reference to the old traditions or writings that came into their hands, we must bear in mind that their daily avocations would as fairly entitle them to be called butchers as priests. They could never have been long out of practice, and if what were deemed the proper sacrifices according to the laws of Moses were at all kept up, the destruction of animal life by them must have been enormous. This continuous slaughter must have had a brutalising effect, and have reduced their powers of spiritual perception to a minimum. The writings handed down to us by them bear strong evidence of having been butchered too. They have only left us the mutilated remains. Many parts of the Bible in its present form are so saturated with blood that it is difficult to read them without being painfully impressed with the conviction that the God the Jews worshipped was a butcher, and one jealous of his trade.

The Jewish priesthood never lost an opportunity of impressing upon their people the conviction that they were "God's chosen and peculiar people," and naturally made it appear that every old tradition bore especial reference to them. Therefore, if we want to arrive at the truth, we must not read their records with the limited, awe-struck vision and passive apathy that the pastors of the Christian churches tell us is the proper frame of mind to be in if we wish to profit by the reading of the Scriptures. We must, on the other hand, enter upon their consideration in a more liberal and expansive frame of mind, for there may be an esoteric meaning to the passages under consideration.

The Twelve Tribes of Israel were symbolical of, or were named after, the twelve signs of the Zodiac. Even were we to consider *personal* history before everything, the descriptions given of his sons by Jacob would only imply that, being born under the influence of different signs, their characters would vary accordingly. But if we consider the figure in the extended, comprehensive sense in which it probably was originally written, it will be seen that the words apply not only to the sons of Jacob, and those of their immediate descendants who left Egypt under Moses, but to the WHOLE HUMAN RACE. No person can be born without being under the influence of a Zodiacal sign, because some sign is always rising, and the sign rising at birth has great influence all through life. We may thus all consider ourselves children of Israel, and belonging to one or other of the twelve tribes. We are all doing our portion of the work assigned to the different tribes, and we are all heirs to some of the good fortune which the heirs of the "chosen people" are entitled to. We are all chosen people; the chosen human instruments through whom the higher powers are continually striving to improve the earth, and to make it more beautiful and perfect.

The British is at present the most extensive empire upon earth, and the one which includes the greatest number of races of mankind; consequently, all prophecies relating to Israel will apply more particularly to us. Up to this time our empire has risen in greatness and prosperity, and has therefore attracted from many countries scions of many races endowed with diversified capabilities. The protection afforded by the British flag has encouraged the more adventurous spirits of the empire to push out to, and take possession of, places in all parts of the world, wherein to work their own sweet will, and air their discontent. The same influences were at work in former times in other empires. There was the same aggregation of power; the same pushing out of colonies, and military and naval expeditions.

Our Stock Exchange was not always the monetary centre it is now; neither was our commerce so widespread. We were not always at maturity. The empire that is the greatest seat of power will naturally be the richest, because many of the rich of the unsettled and disturbed countries will flock to it for peace and safety, and a state of security ensures a rapid increase of production and wealth. That empire will, as a consequence, possess all the other things in profusion which the children of Israel were promised. At one time Rome was mistress, and her colonies and possessions gave her overwhelming influence and great wealth. Now Great Britain, or rather, the British Empire, occupies the most exalted position. May she exercise her influence wisely and well. At some future time, when corruption and decay has done its work, the seat of empire will doubtless be removed as it has been before; and the people of the new empire may quote the same old texts to prove that they are "The Children of Israel."

July 24, 1877.

NEPTUNE.

ECHOES FROM THE SEA.—PAINTING MEDIUMSHIP.

BY BERKS T. HUTCHINSON, CAPE TOWN.

My Dear MEDIUM,—After two or three days' sea-sickness I begin to feel like myself again, and, to wile away the monotony of a sea voyage, I thought I could do nothing better than give your readers an account of a sitting I had with friend David Duguid, the Glasgow painting medium, and "Hafed's" medium. My very kind friend of Newcastle-on-Tyne (whom I shall never forget, being, I firmly believe, one of the many friends found by my spirit-friends for me, as promised) especially arranged for us to have a sitting with David on Thursday, June 22, which turned out a very successful one. Mr. H. Nisbet, Mr. J. Bowman, my friend, myself, and the medium, were all that were present.

Without going into details (I am not writing this for those who fancy it's all imposition), I may state that I saw the medium go into a silent trance, when Mr. Bowman got out a tin case with all the necessaries for an artist, and placed it in front of David, who immediately began to arrange his brushes, mix the oil and pigments, &c., &c., and then handed me a large piece of cardboard, about nine by twelve inches, which I took and examined and then got Mr. Nisbet and my friend to put their signatures on it, after which I put my own and then returned it to the medium, who at once began to apply the brushes and paint to the card with his eyes tightly closed and his face turned towards the ceiling of the room most of the time whilst painting, in order to convince us that his eyes were of no use whatever. I simply watched his eyes like a cat, it being my first meeting with him, an entire stranger. In less than twelve minutes he had literally painted me a very beautiful landscape in oil colours. On getting it I had to be very careful in handling it for fear of smearing the paint, as I wanted it to keep as a proof of non-hallucination and a memento of my spiritual experiences in Britain. Mr. Bowman remarked I might have bandaged the medium's eyes if I liked, but it made not the slightest difference, as the latter part of the sitting proved.

Two plain cards were now handed to me, about the size of a small photograph. I was requested to tear the corners off, and put my autograph on them for proof that they were not changed, as I was now going to witness spirit-painting done without mortal contact, the only conditions being darkness. At the special request of Mr. Nisbet and Mr. Bowman, I tied both hands of the medium to the back of the chair, and then sealed the string with gum-paper—quite secure, rest assured, my sceptical friends.

The gas being turned quite out, the paint and brushes being in front of the medium, in less than ninety seconds I positively heard something work with the brushes, exactly the same sound as would take place if used by a pair of human hands. This went on for about five or six minutes; then a signal was given to turn up the light, and on looking we found the pictures quite fresh with paint, same as the first; the one was nearly an exact copy of the large one done by the medium in the light; the other was that of a female, said to be some spirit-friend of mine which had come with me, so the guides said, and gave her initials as "E. M.," but I could not recollect any such name. One of the cards had been changed, but on search being made, was found to be behind a picture on the wall, fully eight feet high, which proved, on inspection, to be the card I had torn, having the missing corner I had torn off in my possession, and seeing my own signature. I had got these three small ones and the large one with me.

When we know that some of our greatest sculptors, musicians, and others were totally blind, I cannot think it is too much to ask those who have not seen David's painting mediumship to be careful in rejecting such evidence as that of Robert Wyld, F.R.S.E., besides hundreds of others whose powers of observation are quite as good as those of Dr. Carpenter, Professor Tyndall, or Huxley. Bats have had both their eyes taken out, and have been found to fly just as well, avoiding strings, chairs, and other things, purposely put in their way. The fish in the great Mammoth Cave of Kentucky, U.S.A., have no eyes, simply because it is perfectly dark inside, Nature being automatic. Now, how do these fish, bats, sculptors, musicians, &c., &c., get along without their eyes? All I can say is that they do, and so does David Duguid when he paints oil paintings without his normal sight. I am not going to give my theory how pictures are produced without mortal contact. I know they are, and that is enough, and if anyone wishes to verify it they can do so by calling on Mr. Bowman, 65, Jamaica Street, Glasgow, or Mr. Nisbet, 219, George Street, and arrange for a single sitting, which will convince any sane person that "spirit-painting by David Duguid" is *bonâ fide*, but only understood by spiritual students who take the trouble to verify things. I have done so, and have been greatly rewarded for my patience, perseverance, and faith, by the trophies I have brought with me.

On board the *Dublin Castle*, near *Madeira*,
July 15, 1877.

A SITTING WITH DR. MONCK.

Reported by G. H. POTTS.

Having read a great deal of the wonderful phenomena said to occur through the mediumship of Dr. Monck, it was with much pleasure that I availed myself of the kind invitation of Mr. J. Wootton, whom I met by chance at the Spiritual Institution on Monday evening, July 23rd, to accompany him to a seance at the Doctor's rooms. I there found four gentlemen, three of whom were, I believe, sceptics and entire strangers to Dr. Monck.

We seated ourselves round a small deal table, a lighted candle being on the table, and after conversing for about ten or fifteen

minutes, during which time raps came on or beneath the table, Dr. Monck produced from his pocket a small musical box, or rather, I should say, the mechanism of a small musical box, which he placed on the table, observing that the spirits might possibly play it. He requested me to remove the light to a table immediately behind me, and after waiting a few minutes, intently watching the instrument, we noticed the barrel turn very slowly and heard a few notes played. As the power increased, Dr. Monck asked me to place the candle on the table, which I did, putting it a few inches from the instrument, and we then distinctly saw the barrel revolve slowly and heard the instrument play. At the Doctor's request the music ceased suddenly, and was as quickly resumed several times. The same experiment was tried by Mr. Wootton and myself; the instrument playing and stopping in obedience to our request. All this time it lay on the table in full light, no one touching it; all our hands resting on the table. The Doctor then passed the instrument round for examination, finally wound it up, when it played right off without stopping "to the end of the tether," paying no heed to our request that it would stop, the intelligence that had previously controlled it being apparently withdrawn.

I have no doubt myself, and I think I express the opinion of everyone present, that the instrument was directed by some invisible and intelligent force. It was lying on the table before me within about a foot of my eyes; the light was good, and I could distinctly see the movement of the barrel. When I said "Stop," it instantly became motionless, and recommenced playing immediately on my saying, "Now, go on!" This occurred several times; in fact, until I was satisfied with the result of the experiment, viz., that something or somebody, unseen by me, heard my request and obeyed it.

The light was then extinguished, and we heard several objects being moved about the room and on the table. I also heard, but very faintly, a voice resembling that of the spirit "Peter," who manifests at Mr. Williams's seances. Twice I was seized by the shoulders with so forcible a grip as almost to cause pain, and I felt, beyond the shadow of a doubt, that a man was behind my chair; the second time I was thus taken hold of, the voice of "John King" spoke close to my right ear a few words of kindly greeting. A hand then patted me affectionately on the head. I may here observe that directly at the back of my chair, in fact touching it, was a table covered with books and other articles, and pushed up against the wall; it would have been impossible for any person to have passed behind my chair, without either moving me or the table; but I was not moved, neither did I hear the table moved, and on subsequent examination its position seemed unchanged; yet I certainly twice felt a man pass at the back of my chair from right to left, taking a very forcible hold of my shoulders as he did so, in fact giving me so rough a grip as to provoke the exclamation, "Don't; you hurt me."

Now the only person in any way interested in deceiving us was Dr. Monck; and Mr. Wootton, who sat on the Doctor's right, solemnly assured me that he had never released his hand during the time we were sitting in the dark. I held tight hold of the gentlemen sitting on my right and left—two gentlemen sitting immediately to my right, were, I was given to understand, sceptics, and had never attended a seance before.

Just before the candle was relighted I felt a heavy object passed over my head from behind me, which proved to be a large arm-chair, that was in a corner of the room when we commenced our sitting.

The above is, I believe, a fair and truthful account of the sitting, and if you think the publication of this letter may interest your readers you are at liberty to use it.

MATERIALIZATION OF A GOOD TEMPLAR IN REGALIA THE THIRD DAY AFTER LEAVING THIS LIFE.

Dear Editor,—I beg to state to you that a seance was held at my house, 157, Bute Road, on Monday, July 23, my son (E. G. Sadler) being the medium. What transpired was by gaslight enough to see each other in the room. And in the presence of six persons (all of whom were in possession of their natural senses), the spirit of our brother Good Templar, William Annear, who departed this life July 21, appeared, and was distinctly seen by all of us in the materialised form. His dress had the appearance of a robe transcendently white, with Templar's regalia on, and wearing a long white beard, which proved to us his identification without a doubt.

We sat at our materialisation seance as usual, not thinking about Annear more than anyone else. After an invocation, and some singing, the medium passed into the trance state. The medium's controls then made known by alphabet that "Annear" wished to materialise himself, as he had often promised he would do if he departed this life before me. He appeared and re-appeared more distinctly. One of the medium's controlling spirits (there were many present) said that "Annear" could not speak at this time of first coming back, but would be able to do so at some future time, as he would be often with us. The spirit "Richard" materialised, also "John King," who conversed with us in their own voices and said that "Annear" regretted he had been so stubborn and had rejected the grand truths which I used to acquaint him with, and which he has found since, to his great joy, more than true. The spirits further said that it was not God who caused him to leave his body by disease, as is erroneously supposed by some, but that his life was stopped as others were, by transgression through igno-

rance of God's natural and fixed laws, which sustain the life of all mankind. The spirits added that he (Annear) lived as good a life as circumstances would permit, and that he had now come to reap the reward of his honest purposes and charitable dealings during the several years of the latter part of his life on earth.

The spirits remarked that during his last moments he was surrounded by good and noble spirits who had the power to come back to earth, and who were anxious to conduct his spirit to their sphere, and said that the present home that they conducted him to was much better and brighter than human language could express, and that his home will be brighter and better as the grossness of earth-life wears off his spirit; and that his good and charitable deeds have made and beautified the home that he has gone to enjoy. The spirit continued to say that he (the spirit) knew nothing by the name of Good Templary when he was on earth, but that he knew that taking intoxicating drinks was wrong, and always will be wrong, as is also the devouring of animals for food; but that to abstain from eating the flesh of animals, and drinking no intoxicating liquors, purified the body of much gross matter which would greatly affect the spirit in its progression for many years after the dissolution of the body. And further the spirit said: By desire of your friend Annear, make known to his family and friends his desire that they should shake off their dead faith, and seek to know something real of the spirit-world, and that they can do whilst on earth; he himself regretted that he so shut his eyes against spiritual truth when on earth. Seek ye first the kingdom of Heaven, and all other things shall be added thereto.

Mr. Editor, if you could possibly find room in your valuable paper, I think it would be the means of enticing many to think of Spiritualism who are standing aloof on the borders.

This Mr. Annear was much respected by all Good Templars, and especially by Brother Mallins. His funeral was attended by the various Lodges, the Grand Worthy Chief Templar of Wales, and the Grand Worthy Chief Templar of England. The funeral was the grandest Good Templar funeral that has occurred in Wales. The procession was very long; all wore regalia.—Fraternally yours,

GEORGE SADLER.

As witnesses of the above:—George Sadler, Judith Sadler, John Thomas, Richard Brooks, Mrs. Brooks, Mr. H.—

A LETTER FROM A SOLDIER IN CHINA.

Mr. Butcher has handed us the following interesting letter which he has recently received from China:

Dear Sir,—On behalf of myself and your brother-in-law, I address these few lines to you at the instance of his permission; and the first and most important expression of our mutual regard is contained in the sincere hope that you and yours have happily entered upon the new year with health, strength, and domestic happiness.

We have read with intense interest and admiration the pamphlet concerning the "new religion," which you were so kind as to forward by the English Mail, and we were both surprised and pleased to learn from their perusal that your abilities are devoted to the support of a movement which is truly amazing in its conception, magnitude, and results—embracing, as it does, such a vast range of startling theories and practical facts, that the world is on the tip-toe of expectation as to what shall result therefrom.

Though it has many illustrious and staunch supporters in the terraced mansion and lowly cottage, still it must be deplored that, in this much-vaunted century of intellectual knowledge, men who should know better try to ignore its existence without instituting an impartial inquiry as to its merits or demerits; but the world is the world, and never can change its principles of ignorantly-bred rancour and big-little persecution, any more than the leopard can change his spots, the Ethiopian his skin, or the earth its annual course round the sun.

But though we belong to the world, and have seen the world, it does not follow that we are to go down on our knees and endorse its opinions or conduct, when the love of God and our neighbour is rudely and maliciously cast aside by the gloved hand of orthodox belief, to give place to tenets that "make the angels weep."

Such people, my good Sir, are more to be pitied than despised, because they stand on the stilts of their own conceit, like the Egyptian hierophants of old, who arrogated to themselves all learning, human and divine. In charitable opposition to such hydra-headed enemies, let unity, steadfastness, and integrity of principle, be the sharpest weapons with which to fight them, and in course of time they will not fail to bow their heads in confusion at the footstool of humility, crying, with a loud voice, "We have sinned." Intuition teaches us that such a time is yet to come, although it rests at present in the lap of silent futurity; intuition teaches us that we are destined by our Heavenly Father for a brighter and more glorious hereafter than that which rings out from the modern orthodox pulpit; intuition teaches us that we must have faith, humility, purity of heart, and sympathy with our fellow-men, irrespective of creed or class; in fine, intuition is an inborn daughter of the soul, guiding our every-day footsteps into paths which are ramifications of the high road to everlasting life.

What would have been the fate of the great law-givers of old, such as Confucius, &c., if they had to deal with such a wicked and perverse generation as that which leans like a hideous incubus on the moral intellect of the present century? They would have been laughed to scorn by the wailings of society, if they attempted to reform its ethics. And yet the Chinese, who are accounted ignorant savages by the daintily-gloved British moralist, can show the world that 500 years before Christ, and 1876 years after Him, their morals were, and are of undoubted excellency and purity. Their great law-giver and moralist, Confucius, was born in the fifth century before our era, and wrote his celebrated works when considerably advanced in life. He chiefly taught love and respect to parents and superiors, and (tell it to Bradlaugh and Lankester) the immortality of the soul. He died full of years and honour, in the year 479 B.C., at the age of sixty-nine (sic), and is worshipped by all classes of the Chinese with great veneration. Judges, magistrates, and scholars repair to his temple at certain days of the

year and cover his effigy with flowers. His name in Chinese is "Kong-foo-tse;" the term, Confucius, being a Latinised form.

Fearing, my good Sir, that we are trespassing too much on your valuable time, we will draw this rather long letter to a close by assuring you that our sympathy is with you and the Cause in which you have embarked your all; and believe us when we tell you, that though we have received no positive proofs of the validity of that Cause, yet we shall always try to respect other people's opinions, even for the sake of that charity so touchingly described by St. Paul, and be searchers after truth in her sun-bright integrity, even for righteousness sake, and the everlasting welfare of our immortal souls.—We remain, dear Sir, yours in all sincerity,
MAGNUS FISHER.
GEORGE NEW.

Hong Kong, China, Feb. 15, 1877.

SWEDENBORG AND A SPIRIT'S CRITICISMS.

The gentleman who sent us the communication from a spirit, on Swedenborg and his works, has forwarded the following letter in respect to the counter-criticism of last week:—

"I read the letter from the Swedenborgian Society, and I think they cannot do better than join the spiritual ranks, and become one church. As Swedenborg was a great medium, those that follow him cannot be anything else than Spiritualists, and why should they stand outside the line, and call themselves a separate community?"

"Mediums are mediums, and very valuable prophets and teachers they are; but still they are clothed with humanity, and have their faults; and it is a very great medium indeed, that should be set up as the One Prophet, for there have been many prophets, all very great and all very good, yet some of them wholly unrecognised."

"The Swedenborgians seem hurt at what has been said about Swedenborg and the contradictions in his works. It would take a great deal of time, and a very long discussion indeed, and a great many references and written papers, to show up all the contradictions in his works."

"One might as well commence and write down all the contradictions that are in the Bible, and try to prove that they are not contradictions. It would be quite as herculean a task. There are many curious things in the Bible, and many things that should not be read by all persons, and Swedenborg's works resemble the Bible in this respect. In both these works there are messages and communications from all classes of spirits, from the highest to the lowest, and when such is the case, will there not be contradictions?"

"I sent the article concerning Swedenborg because I thought it might interest those who were discussing the matter, and Spiritualists in general."

"I thought it would also draw attention to the MEDIUM AND DAYBREAK, and perhaps, although you may not think so; it might help to bring some of those who are only Swedenborgians inside the spiritual pale."

"THE TRUTH CONCERNING SWEDENBORG."

To the Editor,—Sir,—If your anonymous correspondent whose article on the above subject appears in the MEDIUM of the 13th inst., supposes it is a matter of concern to your readers to know "the truth concerning Swedenborg," anent his consistency as a teacher, it surely would have been a more manly procedure on his part to have pointed out the instances of contradiction of that voluminous writer, especially seeing the method adopted by him in numbering his paragraphs, affords peculiar facilities for such a course, and thus subjecting the question to rational investigation. In doing so he would have acted in fairness towards the author, and possibly have done a service to some of the many students of Swedenborg's writings of many years' standing, who have somehow got the impression that, for one who has written so much, and upon so many subjects, he is marvellously consistent and harmonious, which furnishes them with a *prima facie* evidence of the probable truth, and hence reliability, of his statements when made in reference to subjects so recondite or occult that no data are available for testing their accuracy. Instead, however, of doing this, your anonymous correspondent carries his "trouble" to the spirit-world—to a source of whose honesty and truthfulness I unhesitatingly, from long experience and observation, say he has no means of determining. And what does he get? No light upon the subject. No evidence whatever to show that his impressions in regard to the contradictions of Swedenborg are not mistaken. Nothing, in point of fact, to elucidate the matter, but only what any intelligent Swedenborgian might have confidently expected.

One would like to know who it is that pronounces *ex cathedra* on this subject to the British public through your anonymous correspondent. To tell us that he is "one who has been long in the spirit-land" is not sufficient to warrant us in placing implicit confidence in his dictum. Nor is there the slightest chance of its convincing any one of the myriad receivers of Swedenborg's teaching of the truth of the assumed contradictions in his writings, or of even of diminishing the ratio of their increase. Probably the spirit who affects to know all about it did not read Swedenborg's writings while he was in this world; and if he has done so since he went hence, he must have been unfortunate in not securing a correct copy, or he could hardly have blundered so over several points, as he has done in his communication. The effect of this is to provoke a smile at the marvellous assumption on his part, and the puerile credulity on the part of your correspondent, who, though he says he read Swedenborg some two years ago, had, nevertheless not read far enough to detect such papable blundering. I say not falsification, for who of us is sufficiently aware of the manner in which spirits are informed or misinformed, to justify our charging them with direct falsehood? Some of the honest and diligent students of Swedenborg have had the impression that there were contradictory statements in his writings, but being determined to satisfy themselves, they examined the more closely, and discovered that what had appeared as discrepancies, appeared such owing to their incomplete grasp of the author, and vanished upon their more perfect knowledge.

I say not, there are no contradictions in Swedenborg's writings, but if it be true, as asserted by the communicating spirit, that they are numerous, I, as a Swedenborgian of some twenty years' standing, should like to have them pointed out and fairly examined, so that the matter may be brought to a rational and satisfactory issue. To go to the spirits

for a settlement of the question appears to me to be an act of the uttermost puerility, for it is a known thing that their communications upon one and the same subject are so discrepant as to be perfectly bewildering. Why, to mend a matter, pass from the frying-pan into the fire?
E. PULSFORD.

8, Great Percy Street, W.C.

SCRAPS FROM THE BOSTON HERALD.

THE RELIGIOUSNESS OF THE JEWS.

In his comments on the Sunday-school lesson this week Mr. Murray says: "I think the religiousness of the Jewish people has been overrated. So far as I can discover by reading the Scriptures they were never as a people spiritually minded. They never got further in their studentship of true piety than ritualism, and that is only the alphabet of piety, and an awkward alphabet at that. Their piety was so connected with form that the forms became at first synonymous with that which they were merely intended to assist, and at last took the entire place of it. They were formalists—that and nothing more; proud of their formalism too; faithful observers of it, and egotistic in their observance. Pride and vanity choked up the entrance to their consciences, blockaded their understandings and barricaded the avenue of sensibility through which the sweet truth of God's love in Jesus, like a chariot, might have rolled between the portals of their hearts. They saw that the new religion meant revolution, and, indeed, destruction to all their forms, and an overthrow of all their hopes and their honour connected with those forms. They remembered the saying of Jesus himself: 'You cannot put new wine into old bottles.' They understood what the young man meant, and they dreaded the influence of the new power. These are among the prominent reasons, as it seems to me, why the Jews would not receive the message of Jesus."

[There is sadly too much of this pride and conservatism in the religious mind of the present day, all induced by the fettered manner in which the Bible is read. The Jewish influence must be overthrown even as Jesus disregarded its meaningless forms in his time.—Ed. M.]

FIDELITY OF ROBERT DALE OWEN.

In answer to the charge that Robert Dale Owen repudiated Spiritualism in his later days, Dr. Eugene Crowell, of Brooklyn, N. Y., quotes from a letter written by Mr. Owen to him under date of May 25 last, where he says: "Aside from the immediate object I shall be very glad to have another chance of a few long talks with you on the great subject which interests us both. For the last year I have scarcely had a chance to talk of Spiritualism with any intelligent and experienced friend of the Cause, and I feel, I was going to say, hungry for such an opportunity."

A LIVING LONDON NEWSPAPER.

The London MEDIUM says that Sunday meetings were instituted in that city in 1870, and have been continued uninterruptedly till the present time. The "inspiration" for a statement previously made in this department, that no regular services were now held there, was drawn from another London paper.

SLADE'S INSPIRATION.

Several explanations are offered in answer to the charge of plagiarism made against Dr. Slade, who sent to a spiritual paper, as an original article, a communication that proved to have been an extract from a book published in America. One ingenious philosopher says that perhaps the original author, K. Graves, has passed over, and that it is he who was experimenting on the medium; the fact is, however, that Mr. Graves has not yet passed through the hands of an undertaker. Another holds him guiltless because it is a common thing for mediums to reproduce poems, ideas, and stories that are already in print. Still a third quotes the incident of an entranced Indian boy who often got direct writing in the Greek language, quotations from Plato, Pindarus, and others, while none of the circle, not even the medium, were acquainted with the language. There are many singular phenomena of this description. The writer is acquainted with a private medium whose hand would often write poems that were exact reproductions of some that are in print. Nothing is more certain than that the medium had never heard of them, much less read of them. Furthermore the mind would be engaged in conversation wholly unmindful of what the pencil in the hand was writing. The force at work claimed to be the author of the poem experimenting with the medium. The case of Duguid, the Scotch medium, mentioned in this department, is another illustration. A few months ago pictures from an illustrated Bible were reproduced, with closeness approaching that of the photograph; but the evidence is irrefutable that Duguid could not have been a party to the manifestation. There is an abundance of material in this direction worthy the attention of a student of spiritual science.

[Duguid's pictures were produced direct without mortal contact, and under such strict test-conditions as to justify this opinion. But the pictures were not literal copies; on the contrary, the grouping was only copied, the figures and accessories being different in detail to suit the idea which they were intended to illustrate. The only literal copy was a plan of a building, in which case the similarity was inevitable. The direct drawings by Duguid are reproduced in "Hafed."—Ed. M.]

CONFERENCE OF LANCASHIRE SPIRITUALISTS.

The Eighth Quarterly Conference of the Lancashire Spiritualists will be held on Sunday, August 26th, 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.

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, or at the Conference meeting of the above Committee, in the Grosvenor Street Temperance Hall, Manchester, on August 26th.

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, Mottram Road, Hyde,
July 15th.

JOHN HARTLEY.

SOUTHAMPTON.—Four more members required to form a circle for spiritual investigation, to meet once a week regularly. For all information address: Science depot, 7, Trinity Road, Southampton.

WITH pleasure we announce, says the *Brighton Times*, that Mr. W. H. Stowell, son of Dr. Stowell, of the Church Street Dispensary, was on the 20th inst. duly enrolled a Licentiate of the Royal Colleges of Physicians and Surgeons, Edinburgh.

ROCHDALE.—Our meetings last Sunday were a perfect success in every way, and we shall ever remember with pleasure Mr. Colville's visit to Rochdale, and we hope to see him again before long. Next Sunday, August 5, Mr. Wood of Oldham will address us. Afternoon, half-past two; evening, half-past six. Collection to defray expenses.—DYSON ELLIOTT, 3, Lower Tweedale Street.

Mr. WOOD gave two lectures at Nelson last Monday and Tuesday. There was a good attendance, many of these chapel members, and all seemed well satisfied. The subject on the Monday was "The Spiritualist and the Bible;" Tuesday's subject, "What is Heaven and Where is Hell?" Many questions were asked and well answered, satisfying to all the company. Mr. Wood received an invitation to come again.

A. ATHERSTONE.—"The Biography of Satan" is a Western publication; besides, the MEDIUM is seen by all the Spiritual Editors or leading Spiritualists in America. It is inconceivable that Dr. Slade could have any object in publishing the extract as original matter. There must be some other plea than the object to deceive, for the attempt could not be expected to escape detection. Neither Dr. Slade nor his guides have made any statement of how the article was produced.

MR. COLVILLE IN ROCHDALE.—On Sunday, July 29th, Mr. Colville delivered orations and poems at 3, Lower Tweedale Street, Rochdale, in the afternoon and evening. The room was well filled on both occasions with intelligent and appreciative audiences. Mr. Colville was accompanied by Mr. Bancroft, of Oldham, who presided in an admirable manner at both meetings. In the afternoon the subject chosen for the oration was, "The Day of Judgment and the Resurrection of the Body;" for the poem, "Spiritualism as a Religion." In the evening "Swedenborg, his Life, Seership, and Theological Teachings" for the oration, and "Jesus wept" for the poem. A number of questions were asked and answered at the close. A cordial vote of thanks was proposed to Mr. Colville's guides and carried with acclamation, to which the guides responded in a manner which showed that a very harmonious feeling had pervaded the meetings. Mr. Colville has also given two Tuesday evening addresses and poems in Rochdale,—on Tuesday, July 24th, at 3, Lower Tweedale Street, and on Tuesday, July 31st, at Sudden. Both meetings were thoroughly successful.

VISIT OF MR. WALLIS TO SUNDERLAND.—Mr. Editor.—Sir,—There appears to be some misunderstanding concerning the visit of Mr. Wallis to Sunderland. The facts of the case are very simple, and I believe were thoroughly understood by the party that has used "Leonidas." Mr. Wallis, when about to leave London, wrote to Mr. Rutherford requesting him to get up a meeting, who, declining the arrangement, sent the letter down to me, and I, seeing that no one was taking an interest in the bringing of Mr. Wallis to Sunderland, resolved to have nothing to do with getting up a meeting. Thinking, however, that a little help would be better than none, I wrote and acquainted Mr. Wallis with the state of affairs, at the same time stating that he could come and stay a day or two with me if he had no other engagement. I also said I had determined not to get up any meeting for him; therefore, it should not have been mentioned in the MEDIUM. If workers for the Cause were better supported it would save a great deal of unpleasantness.—Yours, &c., "JEWELLER." ["Leonidas" spoke rather fiercely against those who dread public opinion. At the same time he carefully suppressed his own name, and gave a misrepresented publicity to a private event. Truly wonderful are some of the "phenomena" associated with Spiritualism!—Ed. M.]

LOWESTOFT.—Being on a visit to Lowestoft on Sunday last, at Mr. Tink's, a few friends gathered together for spiritual instruction. Mr. Tink and his good wife are kind-hearted, zealous Spiritualists. He has nearly completed a beautiful villa residence, which it seems will be named "Daybreak Villa." He intends the best room, which has large folding doors, so that two rooms can be laid into one, to be used for the spiritual development of his fellows. Spiritualists visiting this beautiful sea-side town, I am sure would be kindly received by him. In the afternoon whilst the little company were singing I went under control, and my guide gave rather more than half-an-hour's discourse on "Immortality." In the evening we had two or three other friends present, and my guide asked for a subject to speak upon. Mr. Chester a very intelligent investigator, gave as the subject "Human Progress," the discourse upon which lasted fifty minutes. Questions were satisfactorily answered, and all seemed satisfied and delighted, expressing a wish that I may give them an opportunity of again listening to my guide "Harmony." It was very charming to me, as I had had no opportunity for months of knowing my power as a trance medium, though I had several times at public meetings on the Temperance question spoken inspirationally. Since I have given up the eating of flesh, I believe my mediumship has been fully developed. A few members commenced a Book Club for Progressive Literature.—T. DOWSING, Framlingham.

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

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

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

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

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

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

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

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

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

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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, AUGUST 3, 1877.

POSTPONEMENT OF THE LANCASHIRE QUARTERLY CONFERENCE.

In consequence of the cleaning and beautifying of the Temperance Hall, Grosvenor St., Manchester, the Quarterly Conference, announced to be held on Sunday next, will be postponed until Sunday, August 26. Full particulars in due course.

W. JOHNSON, O.S.T.

THE PROGRESSIVE COLLEGE, GRASMERE.

Mr. Harrison has taken those boys who remain with him during the summer vacation to the sea-side for a short time, after which he will commence his tour, and call upon such parents as have boys they intend sending to the Progressive College. Those who would wish to see Mr. Harrison during his tour, should write at once to him at the Progressive College, Grasmere, R.S.O.

MR. COLVILLE'S DEPARTURE FROM ENGLAND.

A large number of Spiritualists will be sorry to hear that Mr. Colville contemplates leaving this country and going to America before the approach of winter. We understand he is American by birth; he has always evinced strong American sympathies. By the recent decease of an aged relative the last link that has bound him to England is now snapped, and his sympathies and the influences of his guides tend to draw him across the Atlantic. He had quite a painful ordeal to pass through in sustaining his numerous engagements at the time of this sudden bereavement, but by the support of his guides and the sympathy of kind friends, he was enabled to sustain himself and to keep every appointment.

Mr. Colville now starts upon the sea of life in his own ship, and though he might be regarded as alone and with few relations, yet he is not by any means isolated. His kind spirit-guides appear to be better friends than can be found in the flesh, and he has the faculty of making himself at home and exciting love from others wherever he goes.

Mr. Colville's public career, short as yet, has been highly useful and indeed brilliant. He exhibits a moral stability and aspirational path truly beautiful, and we have no fears for his future, whether in this or in other countries. We shall be heartily sorry to lose him, but we must in all things be guided by higher powers than those of our wishes.

MR. C. E. WILLIAMS, the well-known physical medium, desires us to notify that he will leave London for his annual holiday on Monday, August 13. His first destination will be the Hague, which he has visited for several years in succession. He had other invitations, but those from his Dutch friends were so favourable that he gave them the preference. Should the time which he has allotted to himself be sufficient, he will, after spending a few days in Holland, take a tour through other parts of Europe, and visit any correspondents who may desire to make his acquaintance or arrange for sittings. Should circumstances require it, he will possibly prolong his stay on the Continent for a short time, to enable him to answer any calls which may be made for his services. Letters during the week may be addressed to 61, Lamb's Conduit Street, Holborn, London, W.C.

A TESTIMONY TO TRUTH.—Says a correspondent: "I am only two months old in the matter of Spiritualism, but I thank God that my attention has been directed to it. I am a happier man, and by His help will endeavour to become a better man, than I must have remained whilst in a state of darkness. To you and many others who have borne the heat and burden of the day will be awarded, I trust, a glorious future."

LAST SUNDAY AT DOUGHTY HALL.

On Sunday evening there was an overflowing attendance at Doughty Hall. In the course of his introductory remarks, Mr. Burns said he observed visitors from not only various parts of Britain, but also from several countries of Europe and from the other hemisphere and the antipodes, thus rendering the meeting a representative one. Some of the oldest and most devoted Spiritualists of the metropolis were also present. He said it was encouraging to the local workers to know that the meetings in Doughty Hall were thus the focus of such a widespread interest. He could not resist the opportunity of stating that our visitors Mr. and Mrs. Thomas Gales Forster, of America, were present. The state of Mr. Forster's health would not permit of his being called into public life, but it would be a pleasure to many to know that the distinguished veteran was present, and that he intended to put on the harness which he considered it an honour to wear as soon as his health would permit. Already a great change was apparent in his physical condition, and as he was almost an Englishman, being descended from an eminent English family, it was to be hoped the air of this country would benefit him and re-instate his vital powers. Dr. Monck then proceeded with a most eloquent address upon the *Cui bono* of Spiritualism or its advantages in man's spiritual elevation. He concluded by reading some shorthand notes, which had been taken down while a spirit was giving his experiences through him in the trance. The remarks of Dr. Monck were listened to with great interest, after which he gave magnetic treatment to some six or eight persons, more or less indisposed. In the majority of cases, Dr. Monck described the condition of the sufferers without their telling him what they ailed from, and in every case some relief was communicated. All were strangers to the Doctor with the exception of one. Dr. Monck had to leave rather hurriedly as he had an appointment with a Prince at present visiting London, to give a seance. Mr. Forster was cordially greeted by a number of well-known Spiritualists at the close.

A NEW SPEAKER AT DOUGHTY HALL.

On Sunday next Dr. Monck will take part in the service and Mr. Orville Pitcher, comedian, will give his first address in public on Spiritualism. Mr. Pitcher has been for a long time an earnest investigator, and being a man of experience and superior capabilities, we hope his advocacy of our Cause will be of great benefit. He has recently received extraordinary tests, as stated in his letter published in these columns, and he seems to take the step now announced under a very strong inspiration. We hope he will be well sustained by the Spiritualists of London in the forthcoming meeting. Dr. Monck will possibly heal at the close of the service, or give tests, or such other aid as his guides may suggest to him at the time. At Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

THE ANNIVERSARY AT OSSETT.

The Fourth Anniversary of the Ossett Spiritualists will take place on Saturday and Sunday, August 4 and 5.

On Saturday a public tea will be given; tea on table at 5 o'clock. Tickets: Children, 6d.; ladies, 9d.; gentlemen, 1s. After tea Mr. J. Burns, of London, will give a Phrenological Entertainment. Tickets for both tea and entertainment: Juveniles, 8d.; ladies, 1s.; gentlemen, 1s. 3d.

Sunday Services: Children's Lyceum, 10.30. Those who desire to learn respecting the Lyceum system should be present in time to see the children go through their varied exercises.

In the afternoon Mr. Burns will lecture on the "Lessons of Spiritualism" at 2.30, and also in the evening at 6 o'clock. Collections will be made after each lecture to meet the expenses. On Sunday tea will be provided for friends at a distance at 6d. each.

I have great pleasure in announcing that our esteemed friend, Mr. J. J. Morse, of London, will halt on his way to Newcastle, and spend a few hours with us on Saturday. Dr. Brown, of Burnley, is also expected, and we hope the varied attractions of the occasion will induce the Spiritualists of the district to come forward in great numbers and give these esteemed visitors a hearty welcome.

C. HALLGATH, Secretary.

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."

LIVERPOOL.—A correspondent writes to say that there is wanted in that town a place of meeting like Doughty Hall, London, where the spiritual word may be spoken by the various messengers who may be available. He traces the decline of the society to the rejection of "uneducated" or homely instruments. If a leader would come forward and take the right steps, soon he might have a great following in Liverpool.

From what we hear concerning the proceedings of the Lunacy Law Committee of the House of Commons, we fear that the doctors and experts are shouldering out the victims and the reformers. It is no surprise to us to hear that they assure the Committee "Whatever is, is right." Of course they say so, but they are really on their trial, and if the Committee do not take that view of the matter the inquiry will be a fiasco and worse. Worse remains behind: for, if what we hear be true, the Committee have resolved that it is entitled to judge individual cases and to back up Dr. Winslow in his abominable and dangerous doctrine that a "medium" must be mad.—*Truth-seeker* (John Page Hopps.)

A NEW WAY OF PROMOTING SPIRITUALISM.

A correspondent in a country town has written to us the following letter:—

"As I am about to take in hand a work that will require a few old numbers of the MEDIUM or anything else, I will be obliged if you can send me a parcel. This is my plan; I have cut out of the weekly papers of this town the death list for eight weeks. I take the first list to commence with, and send a copy of the MEDIUM or other publication to the most suitable twelve persons every week by post. The expense will only be one halfpenny for each, and I consider that sixpence per week cannot be better spent. My reason for commencing with the first list, which will be eight weeks old, is that the parties will no doubt have got partly settled down from their loss, and would very likely be glad to receive something to throw a little light on the next life.

"I intend to continue this work a year, and perhaps much longer. Any-one could take it up by sending their own MEDIUM, after reading it, in the same manner, or get their friends to give them their MEDIUM, after reading them, for the same purpose. It is as necessary as anything that rules for forming a spirit circle should always accompany a number of the MEDIUM."

We can supply surplus copies to all who desire to engage in this work. We would be glad to have some representative doing this work in every town in the three kingdoms.

THOUGHTS ON DUTY.

Duty may be defined as life, for life really consists in the due performance of our duty. All, therefore, who live have duties to fulfil, for every station in life, however humble, has some duties appertaining to it, and they cannot be neglected with impunity. As surely as their performance is neglected, so surely will the penalty be exacted to the "utmost farthing."

The performance of our duty, on the contrary, brings its own reward in the consciousness that we are fulfilling the law of our being. Not only in this is the reward to be found, but also in the fact that in doing our duty well, we are rendering ourselves more and more perfect, and better fitted to do our duty in the wider and more glorious field of action that will be opened out to us in the world to which we are all hastening; for "He that is faithful in little is faithful also in much," and if we use "the mammon of unrighteousness" well, "the true riches" will be entrusted to our care.

To do our duty well, also renders us like our Father, for "He doeth all things well," and the great aim of our life should be to be "perfect even as He is perfect."

Again, since wisdom is best displayed in obeying the laws of our being, we prove ourselves to be wise by following where duty leads. Solomon, the wise man, says that "Wisdom's ways are ways of pleasantness and all her paths are peace." To obtain "the peace which the world cannot give," we must therefore follow the path of duty. In this path we find not only peace, but safety, for as we are only safe from pain and suffering by living according to natural laws, so we are only morally safe when we are following the path of duty.

To ordinary view this path often seems to be full of danger, and death to be its only reward; yet in reality it is the only way in which life—that is, the only life worth having, the life of unsullied honour, faithfulness, and purity—can be preserved.

Examples of devotion to duty are numerous, but the brightest of all is that of Christ, and through him Duty speaks to all in words of love and cheer, "If any man lose his life for my sake, he shall save it." "To him that overcometh I will give a crown of life." J. H.

MR. THOMAS BROWN will have home in a week's time and on his tour will call at Malton, Selby, York, Halifax, and other places. Letters may be addressed to Mr. S. Douthwaite, Savill Street, Malton, or T. Brown, Howden-le-Wear, R.S.O. Durham.

QUAKER WORSHIP.—Under this title we shall next week publish a new poem in hexameters by J. Reginald Owen. The subject-matter is a very lucid statement of the personal advantages to be derived from the quieting influence of the spirit. To some the chief merit of the poem will consist in the verse in which it is written, it being a difficult feat to write much in hexameters and sustain the quality of the verse.

KING ALCOHOL bids fair to become a patron saint of the Britishers. A short time ago the Prince of Wales presided at a meeting of the Licensed Victuallers, and now we have the Mayor of Brighton taking the chair at the opening of a public house at Brighton called a "Bodega." Aldermen, Councillors, and other local magnates worshipped at the shrine, the altar being apparently a billiard-table. These are thy Gods O England!

MRS. WELDON'S ORPHANAGE.—On Monday evening a new feature was introduced at the Social Evenings held at Langham Hall, by the reading of an account of the rise and history of the Orphanage. This document, written by Mrs. Weldon, is marked by great ability, and she read it in a very pleasing and effective manner. There was a large attendance, and the reader was greeted with repeated applause as she proceeded with her narrative. The readings will be resumed on succeeding Monday evenings. The other parts of the programme were of an entertaining character.

KEIGHLEY.—In respect to Mr. Morse's visit, Mr. Morrell writes that the Sunday meetings were large, and eloquently addressed by Mr. Morse's guides. He was invited to give a temperance lecture in the trance on Monday evening. Many of the leading members of the Temperance Society were present. There was a good audience, and the remarks elicited continual rounds of applause. All were highly gratified, and a hearty vote of thanks was accorded to the lecturer. Mr. Morrell adds that other temperance societies would do well to invite Mr. Morse to give lectures on their platforms. The *Keighley News* says, in its report:—"The attendance was large, and the singing of the Sunday School children was very much enjoyed. Mr. Morse gave a graphic account of Spiritualism, and explained its past, present, and its future on mankind. His addresses abounded with many striking incidents and eloquent passages."

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LITERARY NOTICES.

THE SPIRITUAL OFFERING: A Monthly Magazine, devoted to the Interests of Humanity. St. Louis, Mo., U.S.A.

We have received the third number of this monthly; it is a great improvement on its predecessors, which also came to hand. The editor is Nettie Pease Fox, who has been long known as an inspirational speaker and writer in America. The chief article in the number before us is the essay on Matter by "M.A. (Oxon.)," which appeared in *Human Nature*. The magazine is beautifully printed and on good paper. There is a gratifying increase in the activity of American workers at the present time, and the thoughts offered are of a higher and purer class than have been before-time popular. We wish our contemporary, and all other earnest workers, as much success as will encourage them to go on in the path to which angel-guides have directed their footsteps.

HEALTH AND ECONOMY IN THE SELECTION OF FOOD. By R. B. D. WELLS, Pavilion Place, Scarborough. London, J. Burns, 6d.

This little work is a plea to observe purity, economy, and excellence in the selection of food. It is for the most part extracted from previous publications, but it is none the less valuable on that account. Everyone who eats, and has got sufficient moral control to in any way moderate their appetite, would do well to procure this book and study it carefully.

THE TWENTIETH CENTURY: An Illustrated Magazine of New Ideas. Part 2. Price 6d. during August and September. London, F. Pitman.

This number is a manifest improvement upon the first of the series. The editor has wisely calmed down his witticisms, and such eccentricities that yet remain are remarkable for the openness and candour they display. No one but an honest man, and an entirely truthful man, could afford to conduct himself as our Comprehensive friend does. The bulk of the number is occupied with the dissertations of Mr. Bevan on Form, Colour, and Number. This mythical gentleman is not by any means a lucid teacher, and yet he has without doubt important instruction to convey. His theme is that the phenomena of nature are the exponents of ideas, and that numbers, colours, and forms are different interpretations of the same thought. A colour is associated with a number because of the proportions in which it enters into the composition of white light. There is something psychological to be learned from this new science: thus red is positive, yellow negative, and blue neutral. We fancy we have seen these colours somewhat manifested in physical temperaments composing the spirit-circle. Yellow is the colour of triadation, and is equivalent to the number three or triangle. From these facts Mr. Bevan deduces considerable theology. The illustration entitled the "Evil Eye" is a psychological study; the face is evil enough to be sure, and the canine tooth and piercing look bespeak a personality in which warm emotions are altogether absent. Speaking of a magnet, the editor says: "It is the symbol of man; the right hand red, the positive pole; the heart blue, the amiable or passive transmitter; and the left hand, yellow, the negative pole. The evil eye, the right eye, the positive red pole; the brain blue, the repository; and the left eye, yellow, the negative pole. The magnet then is the symbol of mediumistic triadation." The subject is not one to be laughed at, although the author presents it in a humorous manner to relieve a severe intellectual study of its attendant weariness. For further information on this new science we must refer readers to the *Twentieth Century*, which is no doubt quite in advance of many who live in the nineteenth.

THE DUBLIN UNIVERSITY MAGAZINE for August is somewhat spiritualistic, and yet not much of anything. The "Elementary Instruction in Physiology" is a preamble which it would be well to carry out in a series of chatty articles of real instruction. Why should our various magazines not condescend to be instructive, instead of wasting paper with mere talk. The "Occult and its Professors" is a long article based on Dr. Carpenter's negational dogmas and "facts" and Mr. Home's book. Spiritualists will not be able to learn much from this article. We pity those persons ignorant of the new science who may submit themselves to be led by it. It is talk, talk—mere talk. Articles of the kind should only be written by intelligent, practical Spiritualists, otherwise they are wholly unreliable. The best article in the issue is "The Labourer's Leisure," by Keningale Cook. It is a thoughtful and practical consideration of the wants of the working man in the way of change or recreation. The article on the "Fairy Mythology of Ireland" gives some account of the "evil eye," more in a romantic

than in a matter-of-fact style. The portrait of Tom Taylor is a beautiful specimen of photography, and the article is genial and comprehensive as far as the space devoted thereto will permit.

VACCINATION LITERATURE.—The *National Anti-Compulsory Vaccination Reporter* comes to us, bearing evidence of the great activity existing throughout the ranks of anti-vaccinators. This organ must be of great use to the Movement, as it palpitates with intelligence and activity. Its "lymph" must be in a very pure and healthy state, from the vigour the corporate effect manifests, and we wish the people of England could be thoroughly "vaccinated" with it, instead of the poison supplied by the doctors. We have likewise received from the Mothers' Anti-Compulsory Vaccination League a packet of tracts and pamphlets, the chief of which is entitled "Vaccination a Cause of the Prevalent Decay of the Teeth, and a Scourge to Beauty, Digestion, and Soundness: An Experience from Many Lands. By Albert Carter, Surgeon-Dentist." The writer shows that the introduction of vaccination into communities which previously had sound teeth soon entails dental consumption on the vaccinated. This is traced to syphilitic origin, communicated by the lancet, and which is all-powerful in promoting decay of the teeth.

"THE DIETETIC REFORMER."

Our vegetarian contemporary has an unusually good number this month, containing a report of the May Conference, at which important papers were read by Professor Newman, Rev. C. H. Collins, and others. We are glad to observe that the Vegetarian Society is making such progress under its present able management. Pure diet and spirituality go hand in hand: we help the vegetarians, and they help us. The *MEDIUM* of late has done much for dietetic reform, and will do more in the future, so that we can clasp hands with our dietetic contemporary in the most hearty manner. The cost of this periodical is only 2d. a month.

"THE VOICE OF TRUTH."

This is the title of a new transatlantic periodical, of which we have received the prospectus. Mrs. Shindler is well known from her excellent work on Spiritualism in the Southern States. Here is her platform:—

"We have arrived at a new era in the world of thought. No reflecting observer can fail to see everywhere an upheaval of the whole fossilised ideas in religion, in science, in society. The press, true to its mission, is every day heralding the announcement of new and startling ideas in every department of human learning and human thought. The true philosopher is he who does not close his eyes to facts, and we the undersigned, believing that, in these latter days, a door of communication has been widely opened between mortals and immortals, and having consecrated ourselves to the work of announcing and demonstrating to an anxious, waiting world this glorious truth; and knowing that through the press alone can any great truths be widely and successfully proclaimed, hereby inform our friends and the public that we contemplate issuing a weekly journal, to be called the *Voice of Truth*; and to be devoted to the interests of spiritual science, to the spread of the true Harmonial Philosophy, to the examination of all current general literature, to the encouragement of free and liberal thought, and to the real welfare of humanity. We have reason to believe that we can enlist for our pages some of the best and highest talent in the land, and we shall spare no pains to speak with a 'voice' which shall utter no uncertain sound, and which will be indeed the 'voice of truth.' We hope soon to issue a specimen number, and we ask the friends who favour this project to send us their names, so that we may be able to determine as soon as may be what are our prospects, and what hopes we may indulge in a favourable reception from the reading and thinking public in all parts of our land.

"Our paper will be a good-sized quarto of eight pages, and the subscription price will be probably 2 dols. 50 cents per annum. Letters of inquiry may be addressed to Mrs. Shindler or Mrs. Hawks.

"Specimen copies will be sent to those wishing to subscribe.

Editors { MARY DANA SHINDLER,
ANNE C. TORREY HAWKS.

"344, Jefferson Street, East, Memphis, Tenn."

THE CHILDREN'S PROGRESSIVE LYCEUM.

To the Editor.—Dear Sir,—For the last eighteen months or more I have thought it would be well to admit into the *MEDIUM* a little more information on the subject of which I now write. There are thousands of Spiritualists in this country, and yet we have only three Lyceums for the education of children. Can we, as Spiritualists, be content with this state of things? Can we, receiving those cheering, ennobling, and spiritualising communications, feel that we are doing our duty, if we do not try to instruct the children to the best of our knowledge. Nay, I think the very fact that we are made happier, and our natures ennobled by these communications, should awaken in us a desire to impart the blessings accruing from these advantages. "Feed my lambs," said Christ the Shepherd. Place the food within their reach. How beautiful the injunction and how important. Dear reader, look back to the time when you were a youth attending the Sunday school; recall to your mind the teachings there received, and the influence they exerted over you. Do you love them? Do you feel that you would like these to return for the teaching's sake. No, not so. You there learnt that which you have since been glad to unlearn. Spiritualism has taught you that the burning Hell, the personal Devil, and, above all, the angry God that you so often heard of, are all myths.

And yet I fear that, notwithstanding all this, there are a great many Spiritualists who send their children to the Sunday schools, perhaps for want of something better to send them to.

Now I think that there might be some valuable work done through the *MEDIUM AND DAYBREAK*.

First: By devoting, say, one page per week, to familiar lessons of different subjects; such as physiology, phrenology, the language of

colours, the butterfly, &c., or an anecdote now and again, but always embodying some of the best principles of Spiritualism, and in such a way as is best calculated to awaken an interest in these "weekly chats."

Second: By having a "Lyceum" in the *MEDIUM AND DAYBREAK*, say, once per month. What I mean by this is, write as if you were actually conducting the Lyceum. This will be read wherever the paper is circulated, and an instinctive desire will spring up in those who care for the well-being of the children, to form a Lyceum.

Now, dear Editor, I know that this cannot be carried on without some labour, and I should not like it all to devolve on you. I think that it has no need. There are persons adapted for different kinds of labour, and invariably the ladies are adapted for entertaining and instructing the little ones. Now if a few lady-friends will volunteer to write one short story per month, the work will be very easy in that department. And if our friends at Keighley, Sowerby Bridge, and Ossett, will volunteer to write out the Lyceum Department in turn, I have good faith in you, Mr. Editor, to do your part.

I now leave the matter to the consideration of all friends of the little ones; remaining yours in the cause of progress, ALFRED KITSON.

MR. E. W. WALLIS IN CHESTER-LE-STREET DISTRICT.

Dear Mr. Burns,—You will be glad to hear that we are having stirring times here. The meetings began on Sunday, the 22nd instant, when two meetings were held at West Pelton; that in the afternoon an open-air one, but owing to the rain during tea, the evening meeting was held at Mr. Dodds'. They were both well attended, and a spirit of inquiry manifested. Cottage meetings have been held every night in the week, and I am told that my guides have given every satisfaction, especially so on one or two occasions. "Lightheart" has been very successful in his psychological delineations of character with entire strangers and sceptics. On one occasion at West Pelton, a local preacher attended and caused some excitement by his championship of the Devil and Hell. It seems that the guides had been too plain and had demolished the literal Hell too thoroughly to suit the gentleman in black (I mean the parson), and he tried to force the spirits to his way of thinking, but was unsuccessful. After the meeting there was a deal of excited discussion.

Yesterday, Sunday, July 29th, a camp meeting was held at Ouston, which, I am told, was the most successful that has ever been held in the neighbourhood by any party. There could not have been less than 500 people present in the afternoon, and the evening meeting was larger still. Mr. Wilson, the missionary of the North, presided in a very able manner. Mr. Dodds, of West Pelton, made two excellent speeches, and my guides also addressed the meetings. On each occasion a number of tracts were distributed, and after the meeting in the evening a large number of orthodox people took the ground, and some very earnest discussions ensued. The friends here are all very earnest and sincere, and although they are miners (which, with some people, is a sort of reproach), yet I have found them to be true-hearted, consistent, and intelligent advocates of our Gospel of Spiritual Truth; and the speeches made by Mr. Dodds would contrast most favourably with any of those delivered by the townsmen. Although times are hard, and the people here feel the pressure as do others elsewhere, yet their enthusiasm is unabated, and in that respect I cannot but commend the noble efforts of Brother Wilson, who seems to be bursting with the full measure of the spirit of zeal and energy that is possessed by him. Thus Chester-le-Street is becoming quite a stronghold, and I look forward with great anticipation to the future work that will be accomplished here, and feel assured that the friends will take a very prominent position in our noble Cause ere long.

With respect to the report that appeared in your columns last week of the labours of my guides at Newcastle, and the comment made thereon by yourself, my guides have been questioned in reference to the matter, and wish me to say that had they said what they are reported to have done, your criticism would be most just, but that the off-hand manner in which their address is treated, they regard as sufficient in itself to show that they have been greatly misrepresented, and are sure that those who heard the address in question will be able to correct the error that has been made. All that I can say is, that after the meeting was over many people came forward and congratulated me on the grand address they had had through me, and asserted that it was the best of the four, and that it had been interrupted several times by outbursts of loud applause; and I think that the friends at Newcastle will, for their own reputation of fairness and justice, contradict the mis-statement made by your "Occasional Correspondent."

I am to leave here on Thursday to go to Bishop Auckland, and then on to Keighley. I am glad to see that Dr. Monck is working so bravely, and wish him all success; and that you have in London the pioneer friend from America, and trust that he will be able to do good work in the Cause to awaken more energy and activity in the metropolis. If our friends in London only had as much spirit and devotion to the Cause as have the friends in this district, they would soon set London in a ferment, as we are doing in this locality; but I trust and feel assured, as Brother Morse says in his report, that "the dawn of a better and healthier life in Spiritualism is not far distant;" and I am thankful to be used by those faithful projectors of the Movement on the higher planes of existence in the summer-land, as an instrument in their hands to help bring out this nobler life. God speed that day when there shall be an altar in every household, and the angel-hosts shall be seen and welcomed of men.—Yours for truth, progress, and humanity,

E. W. WALLIS, Missionary Medium.

Urpeeth Colliery, near Chester-le-Street, July 30.

West Pelton, Sunday, July 22.—An open-air meeting was held in the afternoon under rather disadvantageous circumstances, the wind being rather boisterous and the atmosphere humid and decidedly inclined to rain. However, considering the drawbacks, a fair number of listeners had congregated in the field and Mr. Wallis's guide dealt out to them some good, wholesome matter deduced from the subject of "Christ Preaching to the Spirits in Prison." Tea was provided for visitors from a distance at the residence of Mrs. Hardy, and in the evening, the weather looking even more ominous than before, we altered our pre-arranged plan, and adjourned to the dwelling of Mr. and Mrs. Dodds,

who, by their kind attentions, contrived to accommodate and pack very comfortably, a large room full of visitors. The Chairman introduced Mr. Dodds himself as the first speaker. His subject was: "Truths pertaining to the Natural or Material World, and Truths pertaining to the World of Spirit." The speaker spoke in his normal condition, and the address was well constructed and forcibly delivered. Mr. Dodds was at one time a useful member of the Methodists, but betraying an inclination to a broader and more liberal doctrine than that which they could understand or tolerate, he withdrew himself from their society. He is, for a local man, a most able speaker, and his services may prove, as no doubt they will, of noble use in the vineyard of Modern Spiritualism. Mr. Wallis's guides followed by giving a favourable encomium upon the abilities of the latter speaker, and then proceeded very exhaustively upon the subject of "Spiritual Gifts." The literal acception of the "Heaven paved with Gold" and similar figurative descriptions of the spirit-world, were severely reviewed; to the immense satisfaction of all listeners, and we all dispersed in a happy frame of mind to our various homes.

During the week Mr. Wallis visited the following neighbourhoods, and addressed social gatherings upon the subjects that are given: viz.

Perkinsville, Monday.—"Where are the Dead?"

West Pelton, Tuesday and Wednesday.—1st subject: "The Trinity." It afforded occasion for a discourse that highly gratified all the friends who heard it. 2nd subject: "A Literal Hell and a Personal Devil." This address evoked a little opposition in the breast of a Methodist preacher, who could not find it in his heart to part company with this decent theologically personified tempter.

Bewick Main, Thursday.—"The Benefit of Prayer."

Ouston New Houses, at Mr. Harle's.—Subject: "How does Man's Earth-life affect his welfare in the Spirit-world?"

Ewe Hill, Saturday.—Three subjects were offered, and the control very accommodatingly incorporated them into one:—"Eternal Torments and the future Destiny of Man;" "What is Man—from whence doth He come, and whither doth He go?" "The Spirit-world: Where is it, Who are its occupants, and How are they employed?"

Two open-air meetings (afternoon and evening) were held in a field at Ouston, Sunday, July 29. The afternoon's meeting was greatly thronged. Mr. Dodds spoke upon the passage "And I, if I be lifted up, will draw all men unto me." He said the conditions for the fulfillment of the prophecy had hitherto been ignored: hence its apparent failure. He believed, when Jesus would be *spiritually* lifted, and pointed to as an example to virtue, and his promise of spiritual gifts believed in and turned to use—then, and not until then, would the prophesied period arrive.

Mr. Wallis, of London, next spoke in the trance, upon, "The Rich Man and Lazarus." The non-spiritualistic argument was powerfully dealt with, and the listeners manifested much interest and attention throughout.

In the evening the subject announced, upon which Mr. Wallis's guides were to speak, was, "Men and their Future in the light of Modern Spiritualism."

Mr. James Wilson weekly addresses an open-air meeting at Fatfield, and has been distributing some literature which had been kindly forwarded him by Mr. Scott. A public vote of thanks was offered to that gentleman at the close of last week's meeting.

Mr. Wallis continues with us for the greater part of another week, but I will send you a short report of his meetings anon.—Yours respectfully,

W. GAUTREY.

MR. WALLIS'S LECTURE AT NEWCASTLE-ON-TYNE.

Sir,—In the MEDIUM of July 27 you remark that "a most ridiculous answer" was given by Mr. Wallis's guides to the question, "Will the control give indisputable evidence of spirit-communion?" I think, Sir, that your "Occasional Correspondent" must have failed in the very responsible duty of reporting the gist of the argument. In the first place, it seemed to me that the fact of the medium being under control was an answer in itself to the question. Failing this, what was to be expected? I heard the question read like others, and at once concluded that no mere words, however powerful or pertinent, would satisfy the audience. A sign was wanted. And I am of opinion that the control came to a like conclusion; and choosing some such phrase from Scripture, he commenced what I, for one, am willing and pleased to acknowledge as a powerful and instructive address. He quoted that Jesus, the greatest of all mediums, could do no miracles in some parts of Palestine, owing to the unbelief existing there. He traced the effects of Spiritualism down through the Apostles, the Romish Church, and through thousands of ordinary mortals—admitting that they have generally been regarded as phantasies of the brain. In this way he brought us to Modern Spiritualism with its various and wonderful manifestations, and concluded by exhorting all those in doubt to raise up in their own homes altars, and there, amongst their own loving relatives and friends, would they receive an answer to the request that some indisputable evidence might be given of spirit-communion.—Yours truly,

HAROLD TREPOLLEN, A LOVER OF JUSTICE.

* To the Editor.—Dear Sir,—The letter of your "Occasional Correspondent" in last week's issue is so gossipy in its tone, I should not have directed your reader's attention to it but for the parenthetical remarks you have editorially interposed, which are calculated, I fear, to wound the feelings of Mr. Wallis, or prejudicially affect his position as a medium.

Undoubtedly the answer would have been a most ridiculous one if your "Occasional Correspondent" had correctly reported the tenor and tone of the address of Mr. Wallis's guides, but he has unfortunately caught neither the letter nor the spirit of it.

It was clear to many of the audience, as well as to Mr. Wallis's guides, that the subject chosen was proposed and supported by those who had little or no experience of the phenomena of Spiritualism, which, along with the historical accounts of similar phenomena occurring in all ages, and all down the corridor of time, constitute, in the estimation of Spiritualists, the *indisputable* evidence of spirit-communion. The supporters

of the subject, in their emphasis, clearly anticipated witnessing some of the marvellous manifestations they had read about, and the guides of Mr. Wallis directed them to the seance-room, or to personal investigations in their own homes, if they could not accept the trance phenomena they were then witnessing.

I regret the visit of Mr. Wallis should have received such a scanty and incorrect notice. His addresses were of a very practical and common-sense nature, devoid of that high-flown form of expression which so many of our spirit-friends like to indulge in. Although cast in the practical mould they were not narrow, but comprehensive in their scope, and the details of the address were so dovetailed that the object and aim was apparent even to those who run and read.

Mr. Wallis, I am sure, is calculated to be pre-eminently useful in his sphere. He is unassuming and very amicable. His personal characteristics appear to harmonise with his public utterances—a rare combination. He has made many friends among the people in the North, and if expressions of opinion as to a man or medium are worth anything, it won't be long before Mr. Wallis is invited to Newcastle again.—Yours truly,

JOHN MOULD,

President of the Newcastle-on-Tyne Psychological Society.

2, Broad Chare, Newcastle-upon-Tyne, July 30.

[We are rather glad that the faulty report alluded to, and the critical interjection, appeared; otherwise Mr. Wallis would have fallen short of his due in receiving these well-merited and hearty commendations. We are proud of the success of Mr. Wallis. We felt he would achieve it, and urged him to the field. We thank our good friends in the North,—"Occasional Correspondent," and all—for the several parts they have so well played.—Ed. M.]

THE DIRECT VOICE AT NEWCASTLE.

Dear Mr. Burns,—In reading Mr. Armstrong's letter relative to Miss Fairlamb's seance in aid of the Spiritual Institution, I notice one of the most remarkable features of the phenomena occurring omitted, viz.: "Being so satisfied and delighted with the phenomena under such extraordinary circumstances, I took occasion to thank 'George' on your behalf for their efforts in aid of the Institution, and the very good and remarkable phenomena it had been our privilege to witness. In a clear, audible, manly voice, he twice replied, 'You are welcome.' I feel rather disappointed, the fact of this remarkable feature of the phenomena should have escaped the notice of Mr. Armstrong, and ask you, for the sake of our kind spirit-friends, to record it in your next issue.—Yours for the truth,

THOMAS ASHTON.

8, Rutherford Terrace, Newcastle-on-Tyne, July 28.

ANNIVERSARY AT HALIFAX.

Dear Mr. Editor,—I have to inform you that the Halifax Psychological Society held its seventh anniversary on Sunday last, July 29, and a glorious time we had of it.

In the morning the writer of this epistle occupied the platform, and gave an inspirational address on the "Universality of Spiritualism" to an attentive and appreciative audience.

In the afternoon our much-esteemed friend Mr. John Lamont, of Liverpool, favoured us with an excellent address on "Spiritual Understanding." The address was characterised by common sense and logical acumen, and was very suggestive. The gist of the address tended to show how the operations of the human spirit, embodied and disembodied, were ignored on the one hand by the materialist, and grossly misunderstood on the other hand by the orthodox believers.

After him, Miss Keeves, trance medium, of London, who had kindly consented to mount the platform, followed with a pithy and interesting discourse on "The Relations of Spiritualism to the Teachings of Jesus,"—interspersed by poetical effusions. At the termination of her discourse she was greeted with a round of applause.

In the evening the platform presented an imposing appearance. Our much-loved speaker Miss Longbottom, Miss Keeves, and Miss Dixon, the well-known inspirational speakers, and Mr. Lamont, all occupied the platform.

Miss Longbottom "opened fire" with a telling oration on "The Cloud that is at present hanging over Spiritualism." The fore part of the oration was characterised by mournful grandeur—indeed one was forcibly reminded of the prophet Jeremiah lamenting over Jerusalem. The nature of the cloud was graphically depicted, and Spiritualists themselves were saddled with being the creators of this cloud by their shortcomings and delinquencies.

One was forcibly struck, while listening to this valuable instrument of the spirits, with the weird beauty depicted on her countenance. Anyone with the smallest modicum of intuition could perceive by her features that her organism was like unto a spiritual harp, that was swept o'er and vibrated by angel-fingers. It is almost needless to say that she held the full audience spell-bound. After her, Miss Dixon, entranced, rose, and with choice language, and in a pathetic manner, dwelt upon "The Love of God as a Father;" then Miss Keeves followed with a few remarks, terminated by a beautiful poem.

A few observations explanatory of mediumship by Mr. Lamont concluded an exceedingly interesting service.—I am, yours fraternally,

A. D. WILSON.

33, Haigh Street, Pellon Lane, Halifax, July 30th.

BOLTON SPIRITUALISTS' ASSOCIATION.

"If thou art worn and hard beset
With sorrows that thou wouldst forget—
If thou wouldst read a lesson that will keep
Thy heart from fainting and thy soul from sleep,
Go to the woods and hills!—No tears—
Dim the sweet look that Nature wears."

LONGFELLOW.

Dear Mr. Burns.—On Sunday last, under the auspices of the Bolton Spiritualists' Association, the friends of Bolton, Bury, Rochdale, Rawtenstall, and other places, held a picnic at that beautiful and picturesque spot known by the name of Holcombe Hill, situated a short distance from the village of Ramsbottom. The early portion of the afternoon was spent by the visitors in rambling about the summit of the hill, viewing the beautiful scenery by which it is surrounded. From the

summit of the tower, which stands twenty or thirty yards in height, objects can be seen miles away, and the intervening country is beautiful beyond description. A better and a brighter spot for Spiritualists mingling together could not be found, if it were a little more secluded, standing as it does in so elevated a position. Invalids from all parts of Lancashire resort to this place for the purpose of regaining their health when weakened by anxiety and toil; and certainly, if change of scene and pure air are wanting, much good would be the result of a few days' sojourn here.

The strong country air having given us all a keen appetite, we retired to a farm-house on the side of the hill, and partook of an excellent repast.

Having satisfied ourselves with the good things of earth, we all felt a strong desire to have a short meeting, and nourish our souls with spiritual food. Gathering ourselves together in a room suitable for the occasion, and Mr. Singleton, of Bury, having been voted to the chair, we commenced singing that beautiful hymn, "Hand in hand with Angels."

Mr. Knight, of Bolton, under control, offered up an impressive prayer, and gave a short address on "Organisation." His remarks were very appropriate, and if carried out, a much better feeling would exist amongst Spiritualists than at present obtain.

At this stage of the proceedings, our meeting was interrupted by a gentleman (I hardly think he is deserving of that title) who had become on friendly terms with "John Barleycorn," and it was evident from the manner in which he conducted himself, that he intended putting a stop to our meeting, which ultimately he succeeded in doing. The guides of Mr. Ormrod administered a warm rebuke to the intruder; but it seemed to have little or no effect. The owners of the room would not interfere, they simply stated that the room was a public one, and they seemed to relish the company of the drunken equal with that of the sober man.

We were compelled to retire, and, like the disciples of old, seek a more congenial spot, where we could worship unmolested. We adjourned to the side of the hill, and after getting in harmony, the Rawtenstall Spiritualists sang a selection of beautiful hymns from the "Spiritual Harp," which made us all feel that Heaven was then upon earth. Much credit is due to these people for the trouble they have put themselves to, in order to learn the lovely hymns they sang on Sunday last; to me it was really a treat, and I thanked them for their kindness.

Before separating, the Rawtenstall friends invited us to hold a meeting at that village as early as convenient; and on the motion of Mr. Sutcliffe, of Rochdale, seconded by Mr. Knight, of Bolton, it was decided to hold a meeting at Rawtenstall on the first Sunday in September next, and that the Spiritualists of all the surrounding towns should be invited. Will you oblige, Mr. Editor, by giving publicity to this as a preliminary notice. With kind regards, I remain, sincerely yours,

140, Dean Lane, Ramworth, Bolton. THOMAS PARKINSON.

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.

8, Victoria Street, Cardiff.

RICHARD BROOKS, Sec.

SPIRITUAL WORKERS.

ALLWOOD, O. W., Phrenologist, Electro-Biologist, &c. Normal.
 BANCROFT, GEORGE, Oxford Street, Werneth, Oldham. Trance.
 BLAND, J. L., 2, Caroline Street, Hull. Healing medium.
 BURNS, J., 15, Southampton Row, London, W.C. Normal.
 COLVILLE, W. J., 15, Southampton Row, London, W.C. Inspirational.
 CRISP, W., Greatham, West Hartlepool. Normal.
 DIXON, VIOLET, Inspirational and Magnetic Healer, 80, Beaver Street, Oldham.
 DUNN, J., New Shildon. Trance.
 HARPER, R., Soho Hill, Birmingham. Normal.
 MAHONY, J. W., 1, Cambrian Place, Angelsea Street, Lozells, Birmingham. Normal.
 MORSE, J. J., Warwick Cottage, 518, Old Ford Road, Bow, E. Trance.
 NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.
 QUARMBY, SAMUEL, 31, Plane Street, Oldham. Trance.
 WALLIS, E. W., 15, St. Peter's Road, Mile End, E. Trance.
 WILSON, A. D., 33, Haigh Street, Pellon Lane, Halifax. Inspirational.
 WOOD, EDWARD, Greaves Street, Oldham. Trance and Healing.

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

BIRMINGHAM SPIRITUAL MEETING-ROOM, 312, BRIDGE STREET WEST.—The Spiritualists and friends are respectfully informed that a special circle service will take place in the aforesaid room, on Sunday next, August 5. For the occasion Mrs. E. P. Johnson, inspirational medium, has kindly consented to attend, with other mediums, when a collection will be made to defray expenses incurred. Doors opened at half-past six o'clock. Your attendance is earnestly solicited in support of truth.

LEEDS.—Mr. H. Frazer, 33, Warder Street, New Wortley, Leeds, desires to know if there is any private developing circle in Leeds that would admit one sitter.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, August 5. Freemasons' Hall, Newgate Street. Evening at 6.30. Subject "Man: his Place and Nature."
 Monday, August 6, same hall. Evening at 7.30. Subject to be chosen by the audience. Wednesday, August 8, Pic-nic.
 GLASGOW.—Sunday and Monday, August 12 and 13.
 MANCHESTER.—Sunday and Monday, 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.

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-TRES.—Tuesday and Wednesday, August 21 and 22.
 BRIGHTON.—Wednesday and Thursday, September 5 and 6. Town Hall at 8 p.m.
 LONDON.—Sundays, Sept. 2 and 9. Doughty Hall, at 7 p.m.
 Quebec Hall, Marylebone, Sundays, Sept. 2, 9, and 16, at 3.15 p.m.
 Tuesdays, September 11 and 18, at 8 p.m.
 East End Spiritual Institution, Sunday, Sept. 16, at 7 p.m.
 Dalston, September 13 and 20 (probably.)
 Orations and poems delivered on all occasions on subjects chosen by the audience.

Mr. Colville will complete his tour in the provinces on Friday, August 31, on which day he will return to London where he is open to accept engagements. As it is highly improbable that Mr. Colville will remain in England much longer, persons wishing to hear his guides are requested to apply without delay. His address at present is 6, Pierce Street, Macclesfield, or care of Mr. Burns, 15, Southampton Row, London, W.C.

MR. E. W. WALLIS'S APPOINTMENTS.

KEIGHLEY.—August 3 to 5.
 ULVERSTON.—August 6.
 BARROW.—August 7.
 MILLOM.—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.

LECTURES FOR AUGUST, 1877.

Sunday, August 5, at 6.30 p.m. "Elements of Cosmic Philosophy—Man: his Place and Nature." Mr. J. J. Morse.
 Monday, August 6, at 7.30 p.m. Subject to be chosen by the audience. Mr. J. J. Morse.
 Sunday, August 12, at 2.30 p.m., and 6.30 p.m. Subjects to be chosen by the audience. Mr. W. J. Colville.
 Monday, August 13, at 7.30 p.m. Subject to be chosen by the audience. Mr. W. J. Colville.
 Sunday, August 19, at 2.30 p.m., and 6.30 p.m. Subjects to be chosen by the audience. Mr. W. J. Colville.
 Monday, August 20, at 7.30 p.m. Subject to be chosen by the audience. Mr. W. J. Colville.
 Sunday, August 26, at 6.30 p.m. Not yet fixed.
 Admission free. A collection to defray expenses.

A PIC-NIC, under the auspices of the Newcastle Psychological Society, will be held in the picturesque grounds, at High Cross Lodge, Benwell, by the kind permission of Mr. W. R. Armstrong, on Wednesday afternoon, August 8th. Grounds open at 1 o'clock. A tea will be provided at 5 o'clock. After tea a presentation will be made to Messrs. S. Miller and W. Armstrong, two of the oldest workers in the Cause in Newcastle-on-Tyne. Tickets for tea and grounds, 1s. 6d. each. Admission to grounds only, 6d. each; pay at the gate. Children under twelve, 6d. each. Should the weather prove unfavourable the tea and presentation will be held in the Society's Hall at Weir's Court, Newgate Street.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Tuesday last, July 31st, Mrs. Swaagman delivered a lecture on "The Position of Woman as affected by Large Families," a most useful, instructive, and interesting lecture; full of thoughts and facts calculated to have a beneficial influence on the hearers.

On Friday, August 3rd, Mr. Drake will open a discussion on "Who are the Infidels?"

On Tuesday, August 7th, Mr. F. Wilson will deliver a lecture on "The Luminous Village."

Doors open at 8; commence at 8.30. Members in arrears are requested to forward their subscriptions to the secretary.

CHARLES WHITE, Hon. Sec.

EAST LONDON SPIRITUAL INSTITUTION.

Mr. W. Wallace occupied the platform at the above Institution on Sunday the 29th, and gave a lecture of some considerable length, chiefly pointing out the necessity for living purely and upright on this plane of existence; and so fitting oneself for the brighter and purer life beyond the grave. At the close questions were invited, and several answered by the control.

Miss Young will be in attendance on Sunday, August 5th, 15, St. Peter's Road, Mile End, E. M. H. WALLIS.

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SUNDAY, AUG. 5.—Dr. Monck and Mr. Pitcher at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, AUG. 6.—Mr. Herne's Developing Circle, at 8. Members.

WEDNESDAY, AUG. 8.—Mrs. Bassett's Direct Voice Discourses, at 8.

THURSDAY, AUG. 9.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, AUG. 7, Mrs. Olive's Seance. See advt.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing

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

THURSDAY, AUG. 9, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.

FRIDAY, AUG. 10, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 5, KEIGHLEY, 10.30 a.m. and 5.30 p.m.

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

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

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

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

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

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

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

LEEDS, at Mr. John Peacock's, Shambles, off Briggate, at 8.

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

LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.

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

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

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

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

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

OLDHAM, Temperance Hall, Horsedge Street, at 6.

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

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

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m. ; Service at 6 p.m.

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

TUESDAY, AUG. 7, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday. Physical.

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

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

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

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- GG. Mother appears to her son at sea.
- HH. Dr. Donne.
- II. Apparition of brother to Miss L——.
- JJ. Apparition at Cambridge, and three others.
- (c). Death Compacts.
- KK. Apparition in York Cathedral.
- LL. Dr. Pitcairne's dream.

- F. Murder disclosed by direct-writing
- G. Murder disclosed by spirit of murdered friend.
- H. Life saved by a guardian spirit.

II. CONNECTED WITH DEATH.

- 1. Death Compacts.
- J. Major Sydenham and Captain Dyke.
- 2. Death Warnings.
- K. By physical means.
- L. By reproduction of physical peculiarities.
- M. } By symbolical vision.
- N. }
- O. By apparition of departed friend.

CONCLUSION.

Man is a spirit, and death only transfers him to another state of being.

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