



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

# SPIRITUALISM.

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## LAST SUNDAY AT DOUGHTY HALL.

The sixth of a series of discourses was delivered on Sunday evening last in Doughty Hall by Mr. Lambelle. There was again a numerous company, and the conditions were almost perfect. Mr. W. Towns presided. At the close of the discourse the Chairman made some interesting statements respecting his clairvoyant visions during the course of the address, which were much appreciated and added much to the interest of the meeting. We append a report of the discourse, though it is far from being *verbatim*.

### THE TEACHINGS OF BUDDHISM.

There is no religion nor system of thought, however pure it may be in its original state, that is above or beyond the power of man to pervert; and the highest heaven-born truths have at times, by unscrupulous, designing persons, been lowered to the lowest degree of detestation, and abused to that extent, that really no reasonable person could with any earnestness embrace their principles. Conclusions such as these raise the thought that the religion or its founder can in no wise be blamed or held responsible for the perversions that are discoverable within it, or which have been thrust upon it by would-be reformers or improvers.

This is strikingly exemplified in every age of the past, and in every nation under God's sovereignty. It is to be seen as much in the philosophy of the Jews and Greeks as in that of the Persians or Buddhists. Even a later form of spiritual devotion than any of those mentioned has been so very much corrupted by priestly dogmas and council creeds that its simplicity and primitive beauty are lost amidst the accumulations of centuries and the impositions of hypocrites: we mean that system termed Christianity. If, then, the religion of Buddha has been defiled by the imprudent advocacy of over-zealous friends, or parts rendered objectionable through the designs of its priests and devotees, it has been subjected only to that same process of deterioration which we claim to be the universal law and the ultimate outcome of every religion that trusts its soul in the charge and keeping of a special class of minds, in preference to the spiritual requirements of every human being.

To-night we are to view the teachings of Buddha, without heeding in anywise the innovations of more modern times. True, there are those even to this day who hold with a remarkable tenacity the pure thoughts as enunciated by the recluse of Rajagade, but these are few in number in comparison to that vast army of worshippers known as Buddhists, and who recognise Buddha as their leader or patron. There are also many absurdities attributed to the principles of Buddha, but these are in nowise associated with his utterances, and arise solely from the circumstance that many who have inquired into his teachings have taken the more external view, while the interior or spiritual signification has been obscured by the terms employed to protect it from the prying curiosity of the ignorant and uninitiated. Unless, then, these inquirers possessed the key whereby the system might be unfolded, it was impossible for them to understand the secrets and imports of the truths as preached by the "old man of Magdhaera."

It will be remembered that we spoke in our last discourse of Buddha having found out the path of knowledge by which man can alone be happy; to-night we would more particularly draw your attention to the four truths to be observed and practised by those who chose to follow the path to happiness. These four truths are called the Cessation, the Production, the Pain, and the Attainment. In the vernacular they are designated the *Aryani*, *Satyani*. At first sight these terms to a casual reader produce little or no impression respecting their importance, but by follow-

ing the reason to which they give rise they will be found of the utmost consequence, and of the greatest value, inasmuch as they more effectually prepare the way for the contemplation of the more abstruse problems connected with our subsistence, and of the existence of a God. Plainly rendered, these truths are as follows: Cessation from worldly pursuits which dwarf the aspirations, and cripple the spiritual sensibilities; the Production of a serenity of mind which lives above the desires of bodily passions and indulgences, and delights more in meditative contemplation than in the gaysome laugh of the worldling; the Pain consequent upon such a rigorous and disciplinary mode of living, after the body has been used to receive the pleasures that wealth could confer; and the Attainment of the object, the final victory of the soul over the body. One of the chief causes for Buddha adopting the habit of a mendicant, and throwing his princely diadem away, was the thought that the body was only an outer covering, a gross envelope, a mortifying pile; and in his meditations under the Bo-tree he learnt that there was a principle within him which was not subject to the changes of the body. The body, said he, is continually dying, and as continually being renewed; yet this thinking, contemplative being within, that uses the body as its *yana* or vehicle of expression, remains unchanged except as thoughts ripen by abstract meditation. What is this principle? Here he takes a survey of Nature—gazes upon the blades of grass, the herbs of the field, and the countless forms of life he sees around him. His mind, taking in all the scenes presented in this amphitheatre of terrestrial existences, takes a higher outlook, and meeting the rays of the sun with its warmth and life-giving properties, he says, "Here is a power over all others on earth, on whom vegetable and animal life depend, and whose influence flowing upon Nature restores her drooping energies." And then, conceiving that even this sun was but a material substance like that of the earth, he cried out, in extreme earnestness, "And who endowed thee, O sun, with that vitalizing, energising influence which supplies the exhausted powers of Nature with a fresh existence?" "Surely," concluded he, "there must be One as the cause of even this life-sustaining agent, and that One must be diffused alike through all Nature, must be universal, even as light, and warmth, and the effects of that creative energy are visible around us." Thus his conception of God was attained through the observing and following of the three truths which lead to the supreme felicity of a union with the Godhead. Further: he said, "If my thinking principle is superior to the changes of matter around me, it must be related to that all-pervading essence that I see must exist and subsist throughout all Nature. If then related it has proceeded from, if proceeding from it will eventually return, for as the seed falls to the ground, spreads a root for the earth, and a stalk for the air, and returns to its original state again, so will man, descending from the parent branch of God, return and be united with him hereafter." This state thus foreshadowed is the much-discussed and disputed state of *Nirvana*.

Before man could expect to attain such a position it was necessary that he should be strict and right in his principles; but as the minds of his *Sravakas* (hearers or disciples) had not reached the point of discernment to distinguish, with that accuracy of judgment, the fruit of wisdom, it became a necessity that he should establish certain rules which should regulate their conduct: these rules constitute the moral code of laws or commands of Buddha (wisdom), not of Siddhartha. They are the result of meditation and intuition, upon which were founded the moral code of the Canaanites, otherwise the Jews. They were formulated and spoken by Buddha, and inscribed upon leaves of gold.



I. All life is precious; all things that move are the creatures of one Supreme Being; therefore, destroy no life.

II. Take not that which belongeth to another, but with diligence apply thyself to business.

III. The wife of the man, violate thou not, for she is the possession of another.

IV. Speak truthfully of and to every man, and slander not thy brother.

V. Use foods and drinks to nourish and sustain the body only, and not to gorge and feast, for such defileth the man.

VI. Use charity and meditation, and heed not false prophets.

Thus it will be seen that their laws enforce and enjoin upon Buddhists all that can possibly be conceived to make man happy here and to bless him hereafter. The greater part of the teachings of Buddha were not written, but were learnt by the *Bodhisattvas*, or those who had devoted themselves to the acquisition of wisdom by listening to the teachings of Buddha, and so receptive were their minds that almost every word was graven upon the tablets of their memory. His teachings were all directed to the fashioning of a course of life which would bring the greatest amount of happiness upon his followers; and besides this statutory code of laws there were also certain principles or precepts which he gave to them for their observance: we name some in order that a more correct estimate may be formed of the teachings of Buddha, though they must not be thought the whole of his discourses, for it would require very many volumes to contain the utterances of one who devoted forty-five years to the service of truth.

"Sin committed returns to the sinner, as dust thrown in the teeth of the wind."

"Evil deeds follow the doer, and unless forsaken and repented of increase in violence and in frequency."

"Every man is his own defence; there is no one to whom he may fly for refuge; he must pay the penalty of his own folly, for none can purify the acts of another."

"As we frame our thoughts, so we shape our conduct; and so will our lives unfold them day by day."

"The truly virtuous are always happy; for they see that their deeds are pure and cause no pain."

"Meditation is the only way by which man can attain the felicity of *Nirvana*."

"Truth, like light, shines free for all; let no man think of retaining it; but let every man seek wisdom for himself."

Thus he laboured and taught; seeking every opportunity to make converts to his faith, he entered into conversation with all he met; and as the equilibrium of life had been long since past, infirmities began to gather around his limbs and members, and, no longer able to undertake long distances, he sat under the trees, his favourite spot, and taught and discussed with all who visited him, unfolding his system, and opening out stores of wisdom, and filling the minds of his hearers, even to repletion, with the highest truths that ever found expression in language.

And now as the evening of life had begun to draw around him, the curtains of mists obscuring his vision and rendering things less substantial to him, he saw still further the unreality of earthly existence. In his later years he said, "Matter and the things of this world are but the shadows of a nobler, grander life, wherein everything is joy, and peace, and harmony; where care cannot enter, and where pain cannot distress; where passions cease and wisdom prevails." In moments like these, when thoroughly exhausted, he sank into a state of trance and awoke refreshed, resuming again the work of teacher.

His religion had at this time been carried away into the different countries round about. It had entered China and reformed the character of her population there. It was borne away across the arid sands of Arabia, where it marked its advent by the dissolution of the ties of anarchy. It passed into Egypt, founded the school of the Hierophants. In Persia it raised the Magi, and in Judea the Essenians. It had more than fulfilled the prediction of the *sagar* who had visited its founder in infancy; it had met fully the expectation of the people in every respect; it had given them a hope and a trust where before there was none. Its originator and disseminator had proved himself more than a "universal monarch;" for he, in his daily life, exemplified the truth that love and wisdom will guide and rule, while tyranny and ignorance destroy the ties that should exist between ruler and ruled.

Buddha made no claim to divine authority; he did not proclaim himself as one sent from heaven; neither did he reckon upon his judgment being infallible. He ate and drank as other men, he carried the alms-bowl, and received from the hands of the charitably disposed such food as they gave unto him, as did the others of his party. He had no recognised home save that at the foot of the tree; and yet, notwithstanding all these hardships that he underwent to attain the state of *Bodhi*, he lived to the age of fourscore years.

While engaged in his mission and work at a place, in English measurement about thirty miles from his native place at *Karistura*, Buddha was overtaken by sickness, and resolving to return home the feebleness of his legs almost rebelled and refused to carry his body; but gaining strength from one of those comas to which he was subject, he reached his haunt, and gathering together his friends he addressed them in most solemn tones, urging them to live strictly in accordance with his precepts, to think

no evil, to do no harm, and, with a conscience void of offence, to follow the higher dictates of being. After referring to the service he had done, telling them that for fifty-one years he had toiled and striven for the attainment of *Nirvana*, how he had reached it and was about to enter it, "Think not," said he, "that Buddha has left you, for it will remain so long as you are faithful to your trust and charge. Under a tree was I born, 'twas there I attained the *Bodhi*, and from here I will depart and enter upon the felicity and beatitude of overflowing wisdom." With these words he sank; eight days afterwards his body was burned; and the *Nats* and *Rahans*, spiritual beings, clustering around, gave sound to melodious music, confirming the fact of Buddha's hope—a life beyond the destruction of the body.

There were several circumstances connected with the religion of Buddha which combined to make it of a superior nature, and more acceptable to the people of Hindusthan. The Brahmins were very strict in their regard for caste distinction, and at every turn, when the opportunity was offered, they resented, in a most cruel, dignified manner, any attempt of the common people to make the acquaintance of their religion, their language, or their ceremonies. The outer forms of their devotions were but representations of an inner sense; these they craftily invented in order to prevent the *Sudras* from observing the practice of their class. This caste distinction was the first point in the Brahmin religion that Buddha attacked, which we showed in our last discourse; he did away with their enigmatical language, and substituted in its stead one that the plebeians could understand and appreciate. These means, so acceptable and beneficial, were most eagerly embraced and sought after, which, together with the total abolition of all distinction in society, drew together thousands of those people whom the Brahmins had spurned and turned away. The simplicity of style, earnestness of manner, gentleness of disposition, and sympathetic attraction possessed and exercised by Buddha, caused the name of this sage to be greatly revered, and converts were made as readily as he could converse or circulate the tenets of his profession amongst the people in his wanderings and sojourns. No wonder, then, need be expressed at the rapid strides made by this religion. A religion that touches the soul, and lifts men from degradation, and places them on an equal footing with their neighbours, will always find acceptance and be received thankfully by every right-minded and intelligent man. Thus Buddhism prevailed and prospered against the learned and puffed-up system of the high-caste Brahmins, and within a few years it possessed as its followers nearly or quite one half of the then habitable world.

For some time after the death of Buddha there were no dissensions in the ranks of the followers of Buddhist principles, but as years passed so did part of that zeal and enthusiasm which characterised the founder of the system. A system so rigorous, and requiring such a desertion of the "things that tempt," demanded something more binding than the mere oral precepts of the *Bodhisattvas*, and this want being duly felt, the members of the different sections were called together, and a fresh code of laws agreed upon; this code was called the *Pratinaksha*, and the precepts and prohibitions that it contained were 197 in number. And now, no longer under the strong will and guidance of their recognised leader, Buddha, schisms entered into his philosophy, and disputations arose respecting the meaning of certain of the tenets of Buddhism. The ethical laws were too simple; they must be more abstruse. The four truths that Buddha taught in the "*Dharmma*" required amplifying and illustrating; the result of these contentions was that the *Tenbrul Chugnuvi*, or the twelve *Nidanas*, were instituted by certain ones of the faith of Buddha. It will be seen, however, that the *Nidanas* are in essence the same as the original four paths, with this exception only, that the improved code endeavoured to account for the origin of life. Thus the *Tenbrul* read: Men were born in ignorance, and on account of this ignorance, merit and demerit are produced; on account of merit and demerit, consciousness; on account of consciousness, mind; on account of mind, the six organs of sense, touch, &c.; on account of touch, desire; on account of desire, sensation; on account of sensation, pleasure and pain; on account of pleasure or pain, cleaving to sensuous objects; on account of sensuous objects, death; on account of death, reproduction of higher existence; on account of higher existence, *Nirvana*. Thus the complete body is produced, and the mind elevated to its home beyond.

Some of the more zealous and strict observers of the laws of Buddha would not yield to the innovations thus thrust upon them; this caused a division, and the followers of Buddha were divided into two classes, one called the *Hinayana* system, and the other the *Mahayana* system. The former name means "little vehicle," because the adherents to this system observe very strictly the laws of morality and external observances; while the latter, the "great vehicle" system, inculcated a more abstruse and mystical philosophy. *Yana*, the vehicle, means that man's inner being will be borne aloft by a due regard to the principles of his profession. The *Hinayana* system taught that the world must be renounced on account of the sorrow and pain arising from a connection therewith; the *Mahayana*, that the *Samsara* must be renounced, on account of its unreality, as it contains nothing which can satisfy or support the mind.

This division was the cause of many fierce discussions which arose from the difference of opinion. With a view to pacify the contending parties, another assembly was called together, which resolved that "That can only pass as the true teachings of Buddha which are in harmony with reason." But so different was the view of what is reasonable, that little good resulted from this gathering.



And now controversy again took place; the heads of the monasteries, or the leaders of the two parties, engaged in the dispute, and the loser of the argument was compelled to become the slave of his more successful opponent, to adopt the belief of the other, and if in possession of any goods he was to give them to the good of the successful party. Later on still, entire monasteries took part in these disputes, and the vanquished ones were driven from their establishment and the building destroyed.

Thus corruption entered into the teachings of Buddha, but so deep and so well did he lay the foundation of his philosophy, that its influence may be clearly traced throughout all succeeding religions, as we shall attempt to prove as we proceed, notwithstanding the many perversions of its sublime precepts.

But we must now hasten to a close. Very imperfect indeed has been our review of this system; in fact we have but paused on the threshold and looked upon it while the whole establishment stood unexplored before us; but we hope that even in this slight and passing glance we may have been successful in at least lifting it from that obscurity of ignorance which prejudice has thrown around it. Let us now proceed to summarise and institute a comparison between this much-despised system and that of the enlightened religion of your day.

Ceremonies were useless, and stated by Buddha to be folly. Buddha taught that all men should be true and just, honourable in intentions and dealings, that they should honour relatives, rulers, friends, and teachers. He did not lay claim to be the son of God nor anything more than a man like unto his followers. Buddhism recognises no authoritative law-giver, saying that, every man must search for himself the truths of his nature. Buddhism taught that man's fault was his attachment to the objects of this life, and that it was his duty to free himself from this earthliness and sensuousness of his nature, and he would then be fit to enter the "city of peace" and be for ever at rest. So long as man is under the influence of *Upadana*, or this attachment to earth, pain will ensue. Besides the cleaving to existing objects, even thinking of them or any kind of property whatever, is sufficient to hinder final perfection: thus the thought is forbidden by Buddhists. Man must not only curb his passions and abstain from all indulgences, but must prevent his meditations from following the things of earth. Ordinary morality is not sufficient for deliverance from the pains of death, but they must practise the cardinal virtues, charity, morality, patience, industry, meditation, and ingenuity. As man inherits the *Kharma*, the moral power within himself, he is alone responsible for all his acts, and must not depend on any intercessor to make propitiation for his sins. A Buddhist must not join anyone in prayer nor seek assistance in worldly things, but in some place where he will not be disturbed he is to exercise the highest of his powers, *dhyana*, which is unity with God in soul and mind.

These we say are the teachings of Buddhism, a religion said to be "heathenish," "idolatrous," and "profane." What shall we say of the religion of so-called Christians? Is there one sect or denomination one-half so earnest, or which follows a higher code of morals? Can there be a loftier conception of God than to suppose that He fills all space? Is this view not more in accordance with reason than to suppose that He is a being like ourselves? Is it not better to win our position in the "City of peace" by our own endeavours, than to repose in priests and sacrifices? Is their view of man's responsibility not a higher and worthier principle of thought than that of the current notion of an Infinite God, a loving Father being appeased by bloody sacrifices, and the tormenting of an immortal soul eternally? Is it not infinitely superior to suppose that man will return to God eventually, than to cherish the notion that he is too low and gross to reach such an end? Is this Nirwana not better than the flimsy conception of the modern's Heaven? Can it be said reasonably that Nirwana is annihilation? Let reason, justice, and calmness decide here these great questions that we submit. Cast away that prejudice which blinds, and that egotism which makes you think yourselves superior to your brethren. View truth aright, search for it, and having found it, no matter under what guise or what name it may be, it should be alike acceptable to that soul that would refresh itself in the fountains of inspiration, and drink deeply of the waters of life.

Let us see, then, the principles of Buddha more observed; let charity prevail, think no evil, cherish no harm for any one, apply your minds with meditation serene to the contemplation of the works of God, and your soul to the observances of His will. His light shall make you free, shall bless you abundantly, and drive from your midst every cursed thing, and institute a paradise of joy, wherein every soul shall be happy because following and obeying the consciousness within.

#### HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

SIR THOMAS MORE, LORD CHANCELLOR OF ENGLAND.

On May 22 I had a seance with a medium, who shortly after entering the room said, in half trance—

"Qui tacet consentire videtur."

He was then thoroughly controlled by a spirit that had no connection in any way with the quotation; afterwards another control spoke as follows:—

"*Standing in the gap*!—Do you know what that means? In a measure you must know, and doubtless it has become to you a serious question; 'Is my position a useful one whilst standing in the gap?' The first question in your heart would be, 'Am I

earnest?' and if earnest, your next question would be, 'Is my position a right one?' and then the third question would remain, 'On what authority do I base this my position?' and I solemnly make answer for you, 'Upon the authority of untrammelled reason; 'Is this a good authority?' I mention that the plea is not only a lawful one, but an enjoined and commanded plea, for God says, 'I have endowed all creatures with understanding, with mental faculties, and an innate sense of right and wrong; and over all these mental gifts I have placed a king; all these mental gifts put together produce an enthroned monarch, "Reason." Therefore it is a commanded plea that men should obey its dictates. Untrammelled reason is man's highest prerogative, and God's favour is shown more bountifully to that soul, that holds in his position an unchained reason. Now mine was chained; mine was a trammelled reason, but the source of my present happiness was the produce of a life led well, of actions that were worthy ones. I would not have you deem me egotistical, but I am here to speak of myself, and here by permission. Then my chained and trammelled reason had for its misdirected earnestness the example of one who wore with meekness his honours—one who loved his God in preference to man, or his desires, or commands—one who, through the whole crisis of his earth's career, never broke his word, nor violated the sanctity of his oath.

"I am Sir Thomas More, Lord Chancellor of England, and yet I stood uselessly in the gap; a misdirected will, placed, through the mercy of God, in my own keeping, and by me alone misdirected; endowed naturally with deep and acute reasoning powers, yet with all the clinging of a strong nature, I had allowed my reason to be chained, and my will directed; I bent the knee to Christ's representative on earth, Saint Gregory; and furthermore, when high in office, blest with the confidence of my monarch, raised to the highest position that layman ever held, indulged in confidences, and one a most fatal one to me, the legality, the desirability of my King's second marriage. I should have been like a traitor to my then adopted religion and to my God, had I not spoken my mind when he, my King, desired. It was for that really I was incarcerated, not for refusing the oath of succession. Though it was not the question of the King's supremacy that I was tried for and stripped of my office, but obeying the will of him that sent us. I am reiterating words familiar to both of you—words that fell from the lips of one whom I still love, still revere—Jesus the Nazarene, I am referring to; and before I proceed, let me most emphatically declare that I reverence him only for the life he led on earth; I love him only for the example he gave men on earth; like him, my trust is in our God; still higher paths of glory to ascend, and he leads onwards for all that have followed after; one whose high morality, and singularly austere life; whose primal virtues outnumbered any soul with him in the flesh in his generation; revering him because he was a man of ten thousand among ten thousand of his day, but still a man, not a God; one who stood in the gap.

"Yes, I was stripped of my office; that caused me no sorrow at my heart. I had adopted for my rule in life that beautiful maxim which states, 'He surely lives twice who lives the first life well.' And they took my life. Oh, let me not libel them as a body; he took my life,—the then solicitor-general, Sir Richard Rich, afterwards, for having served his king so well, made Lord Rich. When we started in life together as school-boys, I never companioned with him; as a lad, he was false and treacherous when it served his purpose, and from youth to manhood he maintained that character—a gamester, a liar, a perjurer. I am not judging him; my Father in heaven has judged him. I am thinking of the fifteen months' dreadful experience in the Tower—nearly, not quite fifteen months,—yet how long it seemed to me. They had taken away from me every book I possessed. Richard Rich was one of the three gentlemen commissioned to perform that worthy task, and whilst in the commission of it he falsely stated that conversation which mainly contributed to bring me under the displeasure of the law and my king. His perjury, God forgive him, God forgive those who at my trial were placed under guidance of their own free will, and who consented to my condemnation. There were those that loved me amongst them; there were others who lusted for my blood: God forgive them, one and all; may His mercy be extended even to the liar and perjurer; all in His own time, in His own way.

"Sir Thomas Audley, the highest in the commission, the Lord Chancellor. The Lord Chief Justice was the last to give advice to Sir Thomas Audley, who asked him, 'Was the indictment a valid one?' and he made answer, 'By all the saints! if the Act of Parliament is a valid one, then does the indictment stand.' And a long affair it was; I had been incarcerated for all these weary months, cautious of my visitors during my forced retirement, without books, without exercise granted to me, occasionally the means of writing to a friend allowed, and yet having to be very wary of what words I used, as my letter was kindly examined before it was delivered to the messenger. One of the questions that Rich put to me consisted of this: that if he, Richard Rich, were made King of England, and an Act of Parliament passed which recognised him as supreme head of the Church, what crime would it be to refuse him that title? Now, before God, I maintained that this question was but a reiterated one, and that he who first commanded this question to be put well knew my answer if I were forced to give one. I told him it was a question which touched me no more than others; but I had never, by word, act, nor deed, transgressed that law; and furthermore, having myself a knowledge of the soundness of law, I could not become an accomplice in advising others in denying the supremacy of the king. He pressed me closely as



to my belief, but I was silent; I would not answer. He came again and again, sometimes accompanied by others, sometimes himself alone,—Southwell, Palmer and others; I can't recollect the names of all of them; suffice it that when brought before the Peers, and hearing for the first time the indictment read out to me, I asked for their mercy, for time to answer the several counts contained therein. I was faint and weak, and His Grace the Duke of Norfolk advised a seat to be given to me, and Sir Thomas Audley consented and I seated myself.

"The indictment contained four distinct charges made against me, the first being—that I had maliciously, wickedly, and traitorously refused in consenting to the views expressed by the King in respect to his second marriage; that the consequence was dissatisfaction throughout the country. My reasons for speaking the truth on this subject I have already given you; they were given out manfully to him; they proceeded from my earnestness. I said that it was an unnatural marriage, a wicked and profane marriage, and that the offspring of such a marriage, if any, would be stigmatised by a name discreditable to one claiming such a descent. But it was earnestness of soul prompted my answer, and that of itself constituted no legal offence; and if punishment were needed for such outspokenness, I had already endured more than sufficient by the loss of my estates and the fearful imprisonment in the Tower; day succeeding day, and month succeeding month, and no news from outside; and if visitors came, they were to be feared—to be held aloof from. Oh, it was a weary time! a punishment quite sufficient, and so I told them.

"The second count in the indictment consisted in the fact that I had written letters to Bishop Fisher, a personal friend, and in these letters it was maintained that I had advised him to refuse acknowledgment to such a blasphemous assertion that there was in existence either the authority of the living or the authority of those that had passed onwards for such a claim. I asked the Court to produce these letters, and was answered that the letters were burnt. I asked them where was anything in evidence? and was made answer, 'Yes; that the very remark made by me'—this was Sir Thomas Audley, who said, 'during your imprisonment in the Tower you made the remark to the Commissioner sent to examine you; and a remark of Bishop Fisher outside was a remark made by both; exactly similar to that, in fact *verbatim*.' I asked what was the remark? and was made answer, 'That when closely pressed for my reasons why I, in face of the consents of all England's Bishops and Clergy, that I should refuse,—this was my answer: "That I gave answer freely and justly, that if I refused to acknowledge the supremacy of the King, I caused the death of my body, and that if I acknowledged the supremacy of the King over the Church I caused the death of my soul; and that such a question was like a two-edged sword." This was the remark you made to his Majesty's High Commissioner; and these were the very words that Bishop Fisher, to whom it is in evidence you have written many letters, repeated when asked the same question.'

"After I had read these things in the indictment, however singular it may seem to you, I said, 'I assert and am willing to swear, and remember it is only the question of an oath that places me before this Bar, I therefore am willing to swear, that I have never, in thought or by writing, tried to impress Bishop Fisher with any opinion which I cherished, and can only account for the similarity of answer by the same nature of our bringings up, and schooling, and mode of life, since being both similarly employed and having in a measure similar ideas; but I am willing to swear we have never held conference by letter on this matter.' Then became the necessity of something being put in evidence against me; allowing that these statements had really existed, the fact of the letters being destroyed rendered them useless for the purpose of prosecuting. Then came this perjury,—that I, Sir Thomas More, despising the earnest applications of friends, relatives, and my King, should have made a confidant of this Sir Richard Rich, and should have favoured him, above all men, with my notions and opinions respecting this step of power which it pleased my King to assume; that I stubbornly contested 'that any authority, so far from being weak and in the minority, was strong, stronger by far, than those holding an opinion opposing my own; that they certainly had the whole of the clergy against my opinion—the living clergy; but that I had stated that I had on my side the canonical saints for the past one thousand years; and that I had asserted that it was better for a child to refuse obedience to its parents than for a child or man to refuse obedience to God's vicegerent on earth, born again to eternal life through acceptance of him; and that his followers, commissioned by his sacred words, his followers who had descended in a direct line and occupied the seat on St. Peter's chair, held that it was unlawful to acknowledge the King's supremacy; and that I had further stated 'that because he had the law made and passed by the Parliament, that it indeed could make laws, and even go so far as to depose a king, but that its rule was only a rule on earth, and that it was making and passing a law which looked beyond the earth into the realm of spirit; arguing that it would be impossible for the City magistrates, who were empowered to pass laws for all persons and parts within their walls, but whose laws would be ineffective in governing the country, to make such a law; and that a law expecting such an issue must be the outcome of an unthinking mind;' and thus ended his perjured evidence; for not one word denying the King's supremacy had ever passed my lips before Sir Richard Rich. 'Make answer,' I was told. Oh yes, I could make answer to this. I did not look at the noble Lords then present, but only to him,

Sir Richard Rich. I have previously told you my inward and unrevealed opinion of his character. I revealed it to them, and spoke of him what I had proved. I told him, and my Father in heaven knows it was the truth when I said it, 'that I was more concerned for him on account of his perjury than I was for my own position; and then came the word which they used so harshly against me—'Malevolentia;' and I argued that, putting aside the perjured evidence, there was really nothing before them for their consideration. 'Malitia,' was for their consideration, and the absence of all reason for malice on my part was for their consideration. They knew how, during life, I had considered the sanctity of an oath, and that I had sworn, or rather offered to be sworn, and had prayed that I might never see God's face, if Richard Rich had not perjured himself; and therefore I asked, 'What is there to be brought in judgment against me?' Sir Thomas Audley again leaned forward and said, 'Sir Thomas More, every lie subject of his Majesty should lawfully be prepared with an answer assenting to the laws of the country in which he lives. How say you, is the Act of Parliament which is now recognised as law, which gives the title to our gracious Majesty as supreme Head of the Church?—how stands this law in your opinion, Sir Thomas More?—well, what is your answer?' I call your attention to the Latin quotation said to the medium in half consciousness. 'Silence consents,' and therefore to this question I was silent; and then came the opinions of my judges. Sir Thomas Audley, the Lord High Chancellor, and the Lord Chief Justice looked at each other. They both knew that my position legally was a sound one, and Sir Thomas Audley argued that there was malice and contempt in my very silence. They urged me either for an affirmative or a negative—something decided in respect of my opinion; and at last the crowning epithet to my silence was 'contumaciousness.' 'How say you?' was the question asked by the Lord Chancellor of the Chief Justice; 'is the indictment a good one?' The Lord Chief Justice replied, 'I am willing to bear the responsibility in future times of my blood, and I answer by all the saints,—if the Act of Parliament is good, then is the indictment good.'

"Twelve knights and gentlemen of good repute were silently listening to every word that had been uttered, and on them was the responsibility of law placed. After an absence of eighteen to twenty minutes, they returned with an unanimous verdict of 'Guilty.' Like a greyhound sprung from the leash, Sir Thomas Audley was proceeding to give judgment, when I stopped him. I said, 'It used to be the practice, when I was in office, of asking a prisoner whether he had anything to say why sentence of death should not be passed on him. I but call your attention to this should not be passed on him. I but call your attention to this fact, Sir Thomas Audley, to prove your great love of equity,—not that they are words scattered to the wind.' After a few arguments supporting my position, I closed with the words with which I addressed you at the commencement—'I am one standing in the gap; do with me as the law allows.' I felt it a pity longer to curb the impatience of Sir Thomas Audley, who rose with a relishable readiness, and proceeded, 'Sir Thomas More, the sentence of the Court is, that you be taken from here back to your prison-house, and that you be dragged from there on a hurdle to Tyburn, the place of execution, and that there you be hanged, until you are half dead, and that you be taken down, and your privy members cut off, and that your body be divided into four, and that each quarter be placed on one of the city gates.' I said, 'What were your last words, Sir Thomas Audley: they were but faintly uttered; were they "Lord have mercy on your soul?"' He nodded assent.

"I was taken back to my prison, to receive after a short time the Royal pardon; oh yes, I had held too high office; I had been admitted to terms of the closest friendship with the King, and he had pardoned my *mode of death* in being half hanged, cut up, and then exhibited; he had mercifully pardoned me that part of my punishment, in consequence of my former high office, and that in his mercy he would allow me to die in a more becoming manner. I bade the messenger tell him that, 'God keep all my descendants from such mercy'—a Martyr then to a mistaken notion,—*standing in the gap*, governed by a feeling misapplied, yet having for its base one of God's primal virtues, earnestness—not the love of self in the matter, but imbibing these notions from infancy's earliest days, and holding them until it pleased God to remove me, Earnestness ordering me.

"Now, you are advocating no overstrained ideas; your reason is standing on a pinnacle, and superstition's claims are lying at your feet. If not a beaten track you are following, it is but a narrow one. There are thorns to meet in the narrow pathway you are going: these thorns are man's ridicule, man's sarcasms, libelling your mental energies; but 'tis a great light has been shown you, having God as its centre, from whom all things radiate, both in the heavens above and the earth below, His name echoing from revolving sphere to revolving sphere, until this planet in its turn catches the glorious tidings, adoring his name Jehovah, God; and this truth alone has led you to him. You have none standing between you and His Majesty; you have realised that there is no intermediate between you and your Father God's love; you have arrived at the fact that God is not only a watchful, attentive, and just God, but that he is a Father indeed, sending out His servants wherever His creatures dwell; unseen ministers of His will carry it out at all times, obediently, and sometimes blindly; not knowing the result themselves, trusting in the omnipotence of their Father; realising that unchangeable truth, that His love resteth on all, and that He doeth all things well."

After this he prayed a blessing on my friend sitting with me,



and also on myself. The language was simply grand, but it was not only in the language, but in the mode of delivery. Nothing could exceed its impressiveness. If all this be a delusion, may God, for my sake, never dispel it. I see things as I did not see them before; I begin to realise life through all its stages; and I see that if I followed up all I heard at these seances, I should be not only a good citizen, but, what is more, a good man. I feel that God has planted in us a principle of progress; that man, not only in the flesh but after he has left it, is or ought to be ever onwards, earnest, and truthful, in all he does. Would that I always acted as I know I ought to act.

#### ADVICE TO CRITICS.

To the Editor.—Sir,—In your last issue there appeared an article headed "Advice to Controlling Spirits," and as we are particularly mentioned in that communication, we beg the favour of a little space wherein we may review the sentiments expressed by your correspondent. After referring to the ability manifested by mediums in the trance-state, "untrained in the schoolman's sense," the writer proceeds to show that these discourses are often "marred by the interpolation of statements so out of harmony with the body of the discourse, and so needlessly antagonistic to the feelings and beliefs of many who are interested in Spiritualism, that it appears to be the sudden irruption of a spirit bent upon discord, and not the harmonious flow of the medium's control." He also states that such an "irruption" took place in a discourse delivered by us on the "Origin of Buddhism," and which was reported in your paper. This we positively deny. The spirit who had control of the medium on that occasion knew his duty too well, and the way to discharge that duty, to allow any such interpolation as that to which your correspondent refers, and which is entirely the creation of his own fancy.

Let us not waste words, but endeavour at once to come to the point. The assumed divergence is due, so far as we can understand the communication, to the circumstance of the Control affirming that the Scriptures, supposed to have been written by Moses, are of Buddhistic origin, and to prove his assertion, quoted the first words of Genesis in confirmation of his statement. We refer your readers to the report of the address, and ask them to read carefully, and decide fairly whether or not there is any "sudden irruption" discernible.

The address in question was intended to correct some of the most glaring errors of modern times, notably the assumption that Buddha claimed to be God, and that his followers worshipped him as such; whereas it was, we presume, most clearly proved that the name of Buddha was only an appellation of honour, which meant wisdom, and that this wisdom was a divine attribute employed by the Creator in the formation of this and other worlds. Buddha was not God, but an attribute of God, and it was said that this was most clearly expressed in the first verse of Genesis. But as such is not found in the Bible now in use, we must account for the want, and we did so in the most fearless manner, by accusing the modern translators of wilful perversion of the word. Whether this can be said to be a "disorderly manifestation" we will not say, but leave to the more candid of your readers, and especially to that intelligent audience who greeted us on the evening in question, of which we do not think your correspondent formed a part.

Our adviser does "not believe this new version" because "there is not even the shadow of accuracy" contained in it; and that "the words of the original mean in English exactly what they say in our Bible, neither more nor less." Perhaps our friend knows where there is an "original" copy, for here we must confess to an amount of ignorance, and at once admit that we know not of one anywhere, being fully persuaded that the supposed originals are but translations from that language in which they were formerly written.

Those who have at all investigated the records of the past, and searched for the truth of ages, know well that the Septuagint was but a Greek version compiled at Alexandria 284 B.C., and that the translation of the Bible as now in use is but a copy of that formerly possessed by Philo Judeus, Marcion, and Valentinus; yet your correspondent urges that the "original, which is open to all, is a continued and unimpeachable witness to the integrity, scrupulous exactness, and faithful rendering of itself into the vernacular."

But even supposing that the Scriptures are of Jewish origin, and not Buddhistic as claimed by us, let us inquire of the Jewish authorities and seek answer from them as to the true meaning of the word in question. The Cabala and the Jerusalem Targum hold them exactly in the same meaning as that which we have stated in the discourse which has formed the subject of comment. Other Targums, too, give the same rendering of the term *rasiba*, but these Targums are only the opinions of individuals, while the Jerusalem Targum is the authority followed and observed by the Jews in their synagogues. Further: the Greek word adopted by the early translators was *Αρχη* (Arche), which literally means "wisdom," the word claimed by us. This same meaning was adopted by the later writers, among whom may be cited Clemens Alexandrinus, Chalcidius, Origen, and Methodius. Perhaps these minds, a sufficient authority on other questions, are in the present instance mistaken, unreliable, or the cause of the "disorderly manifestations." It is the same word that was used by Plato, John, and Pythagoras. Can we suppose that in the face of all these evidences known to the translators, they were in ignorance as to the true meaning of this term? No. Why, then, did they wilfully suppress its right meaning? Because they had a dogma to support, and unless they

had concealed the proper definition of the phrase in question it would have favoured the doctrine of emanations taught by the Buddhists, and so related the plan of creation as detailed in Genesis, chapter i., to their system. The doctrine of emanations, of which we spoke on that evening on which the subject of this charge was said to have been perpetrated, taught that there were eight emanations from the SOVEREIGN LORD, and the first of these was *rasiba*, the wisdom, the principle of intelligence by which God created the planets and the earth.

What idea can we form of creation being effected "in the beginning?" Does such a phrase not imply time, endurance, or existence? Time had not then commenced; besides, the planetary worlds of which this earth is one were not the first to be created, so that in that case the idea associated with it is absurd. It is evident to all who have duly reflected on the religions of the past, that there were two meanings connected with every sentence, and this is true in the present case more particularly. The interior meaning was only imparted to the fraternity; the exterior was the blind for the ignorant and unlearned. *Rasiba* in its outer meaning was understood by the uninitiated as "the principle" by which God worketh in all things, but its hidden sense was that which we have given.

There is no further need for us to insist by any argument of ours, presuming that the subject is patent even to the most superficial mind. In the conclusion of the letter of your correspondent, he says there is no need to enter into the subject of these truths, because "a truth is not more effective for having been promulgated 6,000 or 16,000 years ago." Here we agree with our adviser, and we coincide with him in his opinion that "spirit-workers will more effectually prepare the way for the descent of the Kingdom of Heaven by bringing to the comprehension of all the hidden truths of these ancient writings." If we are not doing this, then our time, as well as that of your readers and our hearers, is worse than wasted. It does not require a very philosophical mind to realise that this is the object of our care, and that we are striving and contending for the revelation of every truth connected with the welfare of man. Was the "irruption," this "disorderly manifestation" complained of, not an attempt by us to effect this most laudable purpose? It is an insult to infer the contrary, that we most justly resent, and send the same back to your impulsive correspondent. We should not have noticed this effusion of empty verbiage, but fearing lest an erroneous opinion should gain ground in the minds of your readers, we have thought it wise to answer the accusation.

Further comments we reserve until the conclusion of the course of addresses; if then your correspondent feels dissatisfied with our expressions, and he will kindly state them in the Hall, we shall do our best to clear the misunderstanding, and to state the truth freely and boldly. Let us suggest to our adviser the necessity of attending the meetings, and then judge from the proceedings whether our humble efforts can be fairly said to be "disorderly manifestations." Advisers and others offering suggestions for the conduct of other people, would do well to consider, first, whether they are qualified for the onerous duties connected with such an office as that to which your correspondent aspires; secondly, has there been sufficient cause to warrant the acceptance of their suggestions, or are they groping in the dark? and, thirdly, to weigh carefully their own opinions, to be sure they are perfect, or at least an improvement upon those they would supersede, and to estimate their own position before presuming to dictate the position of another. We decline entering into any controversy with your correspondent, and have only assumed the defensive. All we ask is a candid hearing and fair judgment, and while we cordially invite reason and intellect to the consideration of these subjects with which we are dealing, yet advice or suggestions offered on false grounds of alarm, by one whose only aim apparently is public notoriety, and without a thought to sustain his charge, we do most respectfully decline. Our advice therefore would be to your correspondent—think more, judge less, and intrude not upon public notice until you have something more substantial to impart.

With best intentions, allow us to subscribe ourselves

THE CONTROLLING SPIRITS.

On Sunday evening next, June 9, a seance will be held at 70, Mark Lane, London, for the benefit of a medium in need. Mr. Haxby and other mediums are expected. Spiritualists only are invited. Doors closed at 7.30.

THE LUNACY LAW AMENDMENT SOCIETY held a meeting in Exeter Hall on Tuesday, June 4th, which was very effective and interesting. Mr. Plumridge, Mr. Atkins, Mrs. Weldon, Mr. Crutwell, barrister, Mr. Morsely, barrister, and members of the committee spoke at length. Further particulars next week.

WEST PELTON.—On Friday evening last the committee of the Chester-le-Street district met at the house of Mr. David Heel, Ewe Hill. This committee is composed of persons who had formerly been connected with different denominations, but who are in earnest in Spiritualism, having realised the truth of the spirit-messages from time to time. The committee discussed the best means of raising funds to bring Spiritualism before public attention, and it was resolved "that those persons desiring connection with the committee have their names enrolled, and be asked to pay one penny per week; the committee members to collect the same for their district and forward it to the general treasurer, Mr. Lonsdale." Arrangements will also be made to celebrate the West Pelton Anniversary on June 23, Mrs. Batie and Mr. Pickford having volunteered their services for the occasion. The next committee meeting will be held on June 14, at 7.30, at the same place, to which Spiritualists and friends are invited.—SAMUEL STEWART, Hon. Sec.



## Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

[Several important questions which have appeared have not received any answers from correspondents. We may allude to Questions 30, 31, 32, and 33, all of which were printed in the MEDIUM, No. 424, for May 17. There is a vast fund of information wrapped up in the experience of our readers, which might be made available for public instruction if brought forward in answers to questions when fitting opportunities offer themselves. We could readily reply to all of these questions, but prefer to avail ourselves of the kindness of others, who many indeed be possessed of experiences of a very valuable kind. We know from a long-extended acquaintance with this Movement that the most instructive instances of spiritual manifestation do not find their way into print at all, and our desire is to offer every facility to the possessors of such knowledge to lay it before the public.—Ed. M.]

### QUESTIONS.

#### THE TERM "PSYCHOLOGICAL."

37. I have read the views of two "Psychologists," and I am more in the fog than ever. It is of no use calling me the "merest tyro"; that I am such I know too well. It is quite possible that some hundreds of new readers see the MEDIUM every week—such as "Peregrinus" and myself—and though we do not agree on some points, my experience being apparently greater than his, yet we are equally in want of knowledge. I do know something of the phenomena, for these are within the reach of all determined truthseekers. It is when I leave our spirit-circle and read of the outside fashions adopted by some friends of the Cause that I am puzzled. As I have said already, the letters of Mr. Ainsworth and Mr. Kersey have mystified me greatly. That men should call themselves "Psychologists" when they can lay no claim to the title does not astonish me, for this is a phase of human weakness which we see in numerous forms all around us; but that men should misrepresent their motives that they may mislead the unwary into Spiritualism is a "pious fraud" of which I should have thought no shadow would have clung to the clearest light of this boasted century. Will not some Spiritualist endeavour to enlighten me? I plead not for myself alone, but for hundreds who are somewhat astonished that the principles of Spiritualism and the professions of Spiritualists (psychologists) should so widely differ.

"IGNORAMUS."

#### EXCHANGE VOLUMES OF SPIRITUAL MAGAZINE.

38. To the Editor.—Sir,—Some of your readers may possibly be able to assist me to make up my set of the *Spiritual Magazine*. I want the volumes (unbound, if I can get them) for 1861 and 1862. I have the unbound volume for 1864, and that for 1863, minus the January number; also bound volumes for 1873, 1874, and part of 1872. These are at the disposal of any friend for purposes of exchange. I am anxious to complete, as soon as I can, this most valuable record of spiritual facts and phenomena. I shall be greatly obliged to any friend who will aid me.

"M.A. (Oxon.)"

### ANSWERS.

39. Mr. Atkinson in Reply 36, points out an important distinction in the question of the relation of matter and spirit. He says "that 'spirit is refined or sublimated matter,' was the opinion of both Bacon and Newton, and agrees with the opinions of Dr. Peebles and others, that, fundamentally considered, matter is spirit." Now it appears to me that instead of these two views agreeing, they are diametrically opposed to one another. It is equivalent to saying that because a man can originate and construct a plough, therefore plough and man are synonymous, and that plough can be resolved into man. Spirit can no more be "sublimated matter" than man can be sublimated plough; and yet it may be true that "fundamentally considered, matter is spirit," but spirit is not matter, let it be sublimated ever so much.

"JACOBUS."

40. "Pro Recte," Question 35, sympathises with "Peregrinus" under the lash of my pointed ridicule, but the "abuse" is all on the side of my adviser, who commits the fault for which he censures me, by imputing to me conduct of which I am not guilty. Yes; I did ridicule "Peregrinus," and I hold that ridicule is a legitimate weapon, and withal an orthodox one when applied to the persecutors of Galileo, to which class of theoretical doubters "Peregrinus" belongs. His position is not that defined for him by "Pro Recte." He does not candidly ask for an explanation of the means through which the levitation of physical objects by invisible agencies is effected. In the spirit of scepticism he doubts of the facts having any existence, and adopts the well-known opinion of Spinoza in respect to ghosts. This is a wholly unnecessary proceeding; for if these phenomena do not exist, why endeavour to discuss the grounds of their production? and if they do exist it is futile to bring forward theoretical objections based upon ignorance against the fact of their production. The method of "Peregrinus" is a most vicious and ridiculous one, and develops nothing but what has appeared so repeatedly in those who have opposed in the same manner all new ideas, discoveries, and inventions, as I stated so briefly in my former note, to which "Pro Recte" replies. I know that these disputed manifestations do take place, and without the *fulcrum* deemed so necessary. This is a fact, all theories to the contrary; and it is the first duty of any wise man to investigate the claims of this fact, and if found to be reliable, accept them as an additional basis for the enlargement of his theories as to what is "natural." This relation of the subject is ably discussed in the suggestive letter of Edmond Savary, which "Pro Recte" seems not to have read, or he would never have talked of the earth containing the force of gravitation within itself. "Pro Recte" and "Peregrinus" assume that phenomena and the causes of pheno-

mena are identical, and thus fall into the ridiculous blunder of making their narrow experience a measure for the determination of natural causation! From this narrow method men must extricate themselves before any progress can be made. What is gravitation? Edmond Savary says: "Weight does not exist." It is a relation that exists between bodies which in the experience of man is called weight. But what is the cause of this relation? The *fulcrum* notion of your correspondents is only a secondary idea—it does not touch the inherent principle upon which gravitation so-called depends. At the spirit-circle, tables, human beings, and other objects are oftentimes rendered quite heavy and again very light. The magnet and the effects of electricity afford examples of a local adhesion which acts contrary to the attraction of gravitation. This magnetic attraction we all know can be regulated at will. It also appears that spirits can in a similar manner control to some extent gravitation. This is an important question. I do not cast obloquy on its discussion, but before we can do so with any success we must blow away the external chaff. I do not pretend to be able to solve it, hence I am ready to be taught by all capable minds, and humbly subscribe myself

"IGNORAMUS."

#### MR. BROWN AT HOLLOWAY, DERBYSHIRE.

"Intermedium," a correspondent of the *Derbyshire Courier* describes a second "night with the Spiritualists," the medium on the occasion being Mr. T. M. Brown. A short address was given on "The Death Change," after which tests were given. The letter concludes with the writer's experience that evening:—

The phenomena presented in connection with myself were perhaps the most extraordinary, and which, though not thoroughly satisfactory, were sufficiently accurate to be really wonderful. Of course, it is possible, though highly improbable, that he might have been coached up in these matters, and I can vouch for the honesty of the persons of my acquaintance present.

In commencing with me he did what he did not to any of the others; when I had seated myself before him he passed his left hand over my shoulders, while, with his right, he felt my head, apparently desirous to get an estimate of my physical and mental dimensions. He then informed me that a lady stood by my side, but, without any other reference to her, began to give the initials of half-a-dozen brothers and sisters who had died within the last thirty years. I put questions occasionally as to age, sex, &c.; his answers to which were tolerably correct, with one exception—the youngest deceased of the family, who died very young a dozen years ago. He gave the initial and the apparent age the child would have been had it lived, but he insisted that it was a female, whereas the one I knew was a boy. He also described another man with the initial J, as of the group, but whether relative or friend he was unable to say. He suggested Joseph, but I was ignorant of any Joseph. He further said that one of them wore regalia as of some Government office, but this I could not recognise. After having thus introduced my deceased relations, he told me something concerning myself. I had a very sensitive nature, was gifted with a considerable degree of penetrative power, and that much benefit would accrue to me from a connection with Spiritualism. There was distinction before me if I kept in my proper line of life, but I had lately diverged from it. I must continue to go steadily on for a time, and I should become acquainted with a gentleman whose friendship would be of especial service to me. Acting on the maxim, neither to reject nor accept anything without proof, but what I cannot understand, to hold in abeyance till it is either verified or proved to be false; hence my estimate of the value of this forecast is not great at present. Mr. Brown recovered from the trance as quickly and quietly as he had dropped into it. To my questions he replied that he was not all conscious during the trance; had no knowledge of what had passed. It did not injure his health, though he felt exhausted for a short time afterwards, but soon recovered. He had suffered much pain before he was a medium, but this had now ceased. He gave some account of his mediumship before he understood its significance, and the meeting terminated, most of those present appearing well satisfied with the results obtained.

#### INTELLIGENCE APART FROM THE BODY.

To the Editor.—Dear Sir,—As a subscriber to your paper, I hope you will allow me a small space in your columns, in order to relate two rather singular manifestations which have occurred in my own house within the last few months; and the reason I ask this privilege is as follows: Last Sunday the Ashton-under-Lyne Spiritualists commenced their summer meetings again in the "British Workman." I resolved to go and hear Mr. Hesketh, of Manchester, who was announced to address the meeting. When I got there and saw so many secularists present, I was not surprised to hear a little debate at the close of the lecture. Mr. Fitton nearly occupied all the time in giving his experience and his reasons for becoming a Spiritualist, and just as he had finished, a Mr. Scott, who is a "big gun" amongst the secularists, got upon his feet, and instead of asking questions alone, he both asked questions and commented upon them as well, which Mr. Scott must have known was out of order while so doing. But to the point at once. Mr. Scott asserted, and so did some of his friends, that no one could ever prove that intelligence ever manifested itself without a brain. Now my object in sending you these few lines is simply to put before all sceptical readers of Spiritualism, and Mr. Scott in particular, the following manifestations, and then I think it will be Mr. Scott's duty to prove whether he ever knew a cradle or a table to be possessed of a brain, from which I affirm this intelligence came. In the latter end of last December, while I and my youngest child were in the house alone, the child being in the cradle fast asleep, I heard loud knocks proceeding from the cradle side. I stooped to see if the child was asleep, and to my surprise I found the child to be perfectly asleep, and knowing a little about Spiritualism I resolved to try and get a communication. Supposing a spirit to be present, I asked if I put a question would they oblige me with an answer? and directly there came three distinct knocks for "yes." I had these communications going on between five and ten minutes, until a neighbour came in and stopped what we might call a little seance. It would take up too much time and space to pen down all the communications I got; but the first communication I



think I ought to mention because it has been proved since to be a fact. I asked the producer of those knocks in the first instance if it was a sign of a death, and the answer came "yes;" I then asked if it would be in my own house, and the answer was "yes;" I asked if it would be shortly, and the answer was still "yes;" and I am sorry to say that the very same child died on April 7th, 1878.

Now some people might say that the child perhaps produced the knocks with its feet or arms; but is it reasonable to suppose that a child fourteen months old could answer intelligent questions? I think it would be nonsense to assert this, for I never saw either the arms or the legs of the child move. So when my wife came home I told her what had happened; but, of course, being opposed to Spiritualism, she only laughed at me; but, strange to say, in less than a week after I had the chance to laugh at her—not because I ridiculed the manifestations, but to think of the sudden change, for she actually told me that she and her mother and another woman had witnessed the table tilt without any hands or anyone near it, and the tea-cups on the table at the time. This statement, understand, Mr. Editor, came from three persons quite as much opposed to Spiritualism as ever Mr. Scott was in his life. The table was tilting for three or four minutes, and I believe if some one had been there who could have started a communication the table would have responded. Perhaps Mr. Scott will visit the "British Workman" again, and if you will kindly publish my letter, some of our Ashton friends, I have no doubt, will present Mr. Scott with a copy, and then he will be able to see that intelligence has manifested itself without a brain; and if he doubts my statements I will then find him three witnesses who are quite opposed to Spiritualism, as much as he is himself. If Mr. Scott can prove that these manifestations occurred without the aid of spirit-power, as an investigator, I am sure the information will be very valuable to me. Thanking you for the insertion of this letter, I remain yours respectfully, WM. PANCOTT.

Tame Valley, Dukinfield, near Stalybridge, June 3rd.

#### NO. 1 INSTITUTION SEANCES.

The above seances continue to be well attended and are productive of the greatest satisfaction possible. On Tuesday evening, May 28, Mr. Towns was controlled by "Mother Shipton," and gave a description of a spirit with a hatchet, related apparently to one of the strangers present. The stranger was afterwards controlled and imitated a person drowning. This control gave his name in writing, and related the circumstances of his being a passenger on board the ship *North Fleet*. This name and circumstance were recognised by four persons present. Some very good tests were given by Mr. Towns to strangers, who admitted their truthfulness.

On the Tuesday following, June 4, after the usual opening ceremonies, the writer read an account of certain prophecies by Mother Shipton from a copy obtained from the British Museum, dated 1512, and another from one printed in 1645, which agreed. Mr. Towns was again controlled by "Mother Shipton," and in the course of control, which lasted an hour and a half, every satisfaction was given to prove that the control was genuine, and left no doubt in the minds of those present that this spirit had in earth-life given expression to views as a medium does through spirit-control. The tests given by the control were wonderful and frankly admitted as being perfectly true by seven different persons. One gentleman from Nottingham desired the control to visit his circle, which was promised, and a sign given that he might recognise the spirit. The harmony and influence was perfect, and the language employed of a higher kind than hitherto. Another reading will be given from the prophecy of James I. of Scotland coming to England on Tuesday next.

J. KING, O.S.T.

#### THE MARCH OF INTELLECT.

A parent asked the Priest his boy to bless,  
Who forthwith charged him he must confess;  
"Well," said the boy, "suppose I'm willing,  
What is your charge?" "To you 'tis but a shilling."  
"Must all men pay, and all men make confession,  
And every man become of Catholic profession?  
And to whom do you confess?" "Why, to the Dean."  
"And does he charge you?" "Yes, a whole thirteen."  
"And do the Deans confess?" "Yes, my boy, they do,  
Confess to Bishops, and pay smartly too."  
"Do Bishops, sir, confess? if so, to whom?"  
"Why, they confess and pay the Church of Rome."  
"Well," quoth the boy, "all this is mighty odd,  
And does the Pope confess?" "Oh yes, to God."  
"And does God charge the Pope?" "No," quoth the Priest,  
"God is able to forgive, and always willing."  
"Then to Him I shall confess and save my shilling."

#### "THE LAND O' THE LEAL."

Mrs. Van Dyk sends us copy of a letter which appeared in *The Mirror* in 1824, stating that Robert Burns was the author of the well-known Scotch song, "The Land o' the Leal." This fine spiritual song is usually attributed to Lady Nairne, and the dying husband in it, addresses his wife. In the *Mirror* version, "Jean" addresses "John." The writer in the *Mirror* says:—

"During a visit to a gentleman in the neighbourhood where Burns first  
'Warbled his wood-notes wild,'

I was anxious to obtain every information respecting that highly favoured but ill-fated son of the muses. Amongst others, the following anecdote was related to me. Burns, being in company with some of his jovial companions, the conversation turned on the old song to the tune of "Hey tutti tutti" to which Bruce led on his troops at the Battle of Bannockburn, the words of which are as follows:—

'I'm wearing awa', John, I'm wearing awa', John,  
I'm wearing awa' to the Land o' the Leal,  
Ye'll sit and drink to me, John, sugar saps and ale.'

Burns on a sudden, sank into deep musing, and taking a blank leaf from his pocket-book, he wrote the song in question, which for pathos and simplicity will not yield to any other of his productions.

SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW,  
HOLBORN, LONDON, W.C.

OUR MOTTO: *The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.*

OUR OBJECT: To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

OUR CONSTITUTION is on the voluntary principle, free, and unsectarian, and independent of party, society, or human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, societary relations, or position may be.

Subscribers are entitled to the use of books from the Progressive Library for their own reading or to lend to inquirers. Thus the literature of Spiritualism may be rendered accessible in all parts of the country. A guinea subscription entitles to two books at a time for one year; larger subscriptions in proportion.

In addition to the supply of books, these subscriptions are the sole support of the Spiritual Institution, for the following and other purposes:—Gratis distribution of literature on occasions when it is of great importance to do so; information for inquirers by post and orally; rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the cause; periodicals, &c., for the reading room; salaries, travelling expenses, postages, and personal outlay in connection with the Cause; secretarial work and correspondence; platform teaching; advising and pioneer work; literary work—reporting, editing, illustrating the *MEDIUM*; printing, stationery, postage, &c., &c. These expenses are unavoidable in a public institution of this kind, which is of great service to the Cause. It is not in any sense "business," and hence Spiritualists as a body are respectfully invited to take a share of the burden and sustain the Institution and its officers in their good work.

#### VISITORS FROM THE COUNTRY AND FROM ABROAD

Will at all times find a cordial welcome and be supplied with information useful to a stranger, maps,—guide books, &c.

#### LECTURES AGAINST SPIRITUALISM.

We desire to be informed of such occurrences, and are at all times ready to supply literature for distribution to those who attend. In this way our opponents may be made useful workers for the Cause.

Address all communications to J. BURNS, O.S.T.  
Spiritual Institution, 15, Southampton Row,  
London, W.C.

#### THE DRINK TRAFFIC AND THE CHURCH.

Mr. Roe, the Dublin distiller, has restored Christ Church Cathedral, Dublin, at the cost of over £200,000. No doubt the act of Mr. Roe was princely magnificent, judging the matter from a worldly and financial standpoint; but, at the same time, we do not consider that God would be at all pleased with any house dedicated to His service being restored by wealth accumulated by the accursed drink traffic, which has desolated tens of thousands of homes and spread misery and wretchedness broadcast throughout the earth. The offerings of old unto the Lord were all of them without blemish. We fear that it would be utterly impossible to say as much respecting any offering that emanated from wealth produced by the drink traffic.

On the occasion of the opening of the renovated cathedral, a procession of 300 clergymen marched up the aisle and took their seats in the choir. Did these professing Christian clergymen realise the tremendous and fearful fact in their minds that almost every golden sovereign which was expended in beautifying the temple they were in was the production of temporal and eternal agonies too horrible to describe. We close our remarks by a quotation from our contemporary *The Christian*:—"We protest against the prostitution of the sacred words, 'Christ Church,' to a pile whose every stone is steeped in tears and dyed with blood. Before this cathedral could be thus restored—

"There were snares to spread, there were souls to win  
From the ways of peace to the paths of sin;  
There were hands that murder must crimson red;  
There were hearts to break; there was blight to be shed  
Over the young and the pure and the fair,  
Till their lives were crushed by the hand, Despair."

—*Liverpool Protestant Standard.*

GREAT ALARM (the *British Times* tells us) has prevailed in the village of Gouthurst, a few miles from Bridgwater, during the past fortnight, in consequence of the belief that a farmhouse there, in the occupation of Mr. John Shattock, a well-to-do yeoman and a representative of the parish at the Board of Guardians, was haunted. It is alleged that every night loud raps were heard at the front and back doors; that articles of furniture and crockery were shifted from one portion of the premises to another; and that although many of the inhabitants and some members of the country constabulary were on the watch both inside and from without, and a large mastiff was stationed just outside the door which was rapped at, the "manifestations" continued, and no clue could be obtained as to who or what was the cause of them. It is positively asserted "by some of the more respectable inhabitants," that the knocks at the door, apparently from the outside, have been heard by them while they have guarded all the approaches to the premises, and that immediately on hearing these raps they have fired pistols in the direction of the door, but without effect.



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#### TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 7, 1878.

### MR. LAMBELLE'S SEVENTH LECTURE AT DOUGHTY HALL.

On Sunday evening Mr. Lambelle will continue his series of trance-discourses on the "Origin of Religions." The particular topic has not been intimated to us, but, as these discourses improve as they proceed, the one on Sunday cannot fail to be of interest. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

#### FEATURES OF THE WEEK.

Mr. Tocque comes to us from Cape Town with hearty letters of introduction from Mr. Berks T. Hutchinson, and from Mr. Alfred Teague and Mr. William Noble Dixon, who state that they have sat with Mr. Tocque for some months, "and can testify that he is the best medium we have had the privilege of sitting with out here." Mr. Tocque is about to proceed to his home in Jersey, but will remain in London for a short time to learn all he can of the present condition of Spiritualism, and derive all the aid in the way of development which he may meet with.

Major Thomas Gales Forster and Mrs. Forster have returned to London from their prolonged tour on the Continent. Their numerous friends will be glad to learn that Mr. and Mrs. Forster are greatly improved in health. They may be found at their old residence, 37, Powis Square, Westbourne Park, W.

Mr. Z. Haines brings with him from Boston a letter of introduction from our old friend Mr. Robert Cooper, formerly of Eastbourne. Mr. Haines, as one of the editors of the *Boston Herald*, introduced Spiritualism into its columns, of which department we have had reason to speak favourably. Mr. Haines travels on account of his health, and during his sojourn in London he will be glad to meet with any worthy friends of our Cause. He extended the warm hand of friendship to Mr. Morse and Mr. Cooper when they first arrived in America, and we have no doubt our visitor will find that his kindly acts will be reciprocated during his visit to our city.

Mr. Burns expects to visit Newcastle and Consett at the end of next week. Particulars are not yet fixed. Look out for next issue of the MEDIUM.

We thank various friends for recent renewals of their usual subscription to the Spiritual Institution. If our readers could but faintly realise the struggle we have to maintain an onward course, their fraternal souls would glow more warmly in behalf of this great spiritual work.

"SPIRITUAL NOTES" is to be the title of a new monthly newspaper which, according to announcement, will enter into the scramble for existence on July 1st. The name of the projector is not given, so that the use of the effort is hard to determine.

ANTI-VACCINATION MEETING IN MANCHESTER.—On Sunday, the first of a series of meetings against compulsory vaccination was held in the Alexander Hall, Peter Street, Manchester. Mr. Henry Pitman, president of the local A. C. V. League, read a second letter from the Archbishop of York, asking for "fuller information," and promising to "ventilate the subject of a Royal Commission," on the ground that when "persons of intelligence and education are at issue about the actual effects of a means of prevention, which certainly involves a strong interference with the liberty of the subject, then the evidence should be reviewed." The friends of purity and parental freedom in Manchester, should give these Sunday meetings their best support. Time 3 o'clock. The hall will seat a thousand persons comfortably.

### THE MEETINGS AT LADBROKE HALL.

On Sunday evening I fulfilled a long-standing promise to speak at the Sunday evening meetings at Ladbroke Hall. The great gush of visitors has now subsided, no doubt due to the fine-weather season, and from the fact that popular speakers have not been regularly supplied since Dr. Monck went to the Continent. The hall is capable of seating about 300 persons, but more could be crowded into it standing, so that there is not much difference between it and Doughty Hall as regards capacity. The audience that greeted me on Sunday evening was about fifty in number, and I understand the attendance has been even smaller.

Upwards of twenty attended the morning seance, at which the mediumship of Mrs. Whittaker was much appreciated. This lady is about to leave for Cheltenham. Her presence will be greatly missed, as she has laboured assiduously in many ways to make these meetings a success. I found Mr. Jones the general administrator of affairs. He is ably assisted in the platform department by Mr. W. Whitley, who presides at the meetings and is well able to carry on a series of interesting and useful meetings without any assistance whatever. Mr. Foster conducts the musical department on the harmonium, and Mr. Jones's little girls aid effectively in the singing and take the collection at the close in two baskets, with which they wait upon the audience in the seats. The singing is very creditable indeed, and the influences on Sunday evening were agreeable and elevating. There is a grand field open for useful work at Notting Hill, and it would be a cheering announcement to read that the hall was crowded every Sunday evening. No doubt it will be so again when regular speakers are at work on that platform. J. BURNS.

#### LUTHER COLBY.

The sturdy old reformer has in thee  
A strong similitude—the scope alike  
Of each one's effort: his the church to free,  
Thine for a new theology to strike,  
And lead to higher postulates of faith,  
The world revealing, long in darkness lain,  
And banishing the sovereignty of death  
By making immortality more plain.  
'Neath thy new teaching we our loved resign  
With tranquil heart to earth's confiding breast.  
And see in it beneficence divine,  
Which gives the suffering and the weary rest.  
Go on, my friend, and in Truth's triumphs share  
O'er devils dark as those he had to dare.  
S.

—Banner of Light.

BIRTH.—At Leamington, on Sunday, June 2, the wife of the Rev. Thomas Colley, M.A., of a son.

MR. SLATER will read an unpublished oration by Emma Hardinge, on Sunday evening next, at Ladbroke Hall, Ladbroke Grove, Notting Hill Station. Friends are invited. Service commences at 7 p.m.

MR. T. M. BROWN will be in Nottingham during the forthcoming week. Letters for him should be addressed, Mr. T. M. Brown, care of Mr. Burlingham, Cranmore Crescent, Woodborough Road, Nottingham.

DR. MONCK desires us to intimate to his friends and correspondents that he is now much improved in health although the heart difficulty is still severe. Letters should be addressed—15, Southampton Row, London, W.C.

MR. W. WALLACE, the pioneer medium, is still at Sowerby Bridge, and would be glad to receive invitations to visit other places in the district, before leaving for the South. All communications should be addressed, Mr. W. Wallace, 329, Kentish Town Road, London, N.W.

MR. AND MISS DIETZ have arranged to give a final recitation of the present season at Langham Hall, 43, Great Portland Street, W., on Thursday, June 13th, at 8 o'clock, under the auspices of a committee of arrangements. Stalls, 5s.; chairs and area, 3s.; balcony, 2s. and 1s. Tickets may be had of Mr. Dietz, 54, Denbigh Street, S.W., or of any member of the committee.

MACCLESFIELD.—The opening of the Spiritualists' New Lecture Hall, Great King Street, Macclesfield, will be inaugurated by a public demonstration, on Whit Wednesday, June 12. Messrs. W. J. Colville, John Lamont, John Hartley, G. Rogers, J. J. Morse, E. W. Wallis, and other friends are expected to take part in the opening proceedings; after which a tea-party will be held. Tickets 1s. each. A selection of music and singing will be given. Spiritualists throughout the district are earnestly invited to attend. On the following Sunday, June 16, Mr. W. J. Colville will give two inspirational addresses, with impromptu poems. On Sunday, June 23, Mr. John Lamont, of Liverpool, will also deliver two addresses. Each meeting to commence at 11 a.m. and 6.30 p.m. Collections will be made in behalf of the funds.

BIRMINGHAM.—On Tuesday evening, May 28th, a complimentary seance was given on behalf of an old and esteemed worker in the Cause in this district, in the circle rooms, 312, Bridge Street. The medium was placed in a sack which was nailed to the floor, leaving it an impossibility for him to move or escape without detection. After the light had been extinguished and all hands joined, a bell was heard to ring in time to our singing, a musical box was wound up and played, a violin was thrummed upon, and the harmonium played. The sitters were fanned, and a glass of water carried about the room. The most elegant perfume pervaded the room, and continued for five days after. Before closing, we were told to light up and examine the medium. On doing so, we found him secure as at the commencement, and decked with the choicest of flowers. Another and similar seance will be held in a few days.—Yours truly, EMILY COLLEY.



## REFLECTIVE NOTES.—No. 11.

Applause is the outward sign of an inward feeling of satisfaction for something well done or well said. It is not always best to prevent it, even when custom says it is out of place, as it tells in unmistakeable terms the feelings of the audience. Like most other things, applause has two effects; it is the spur of noble minds, and the end and aim of weak ones.

More men suffer martyrdom for vice than for the sake of virtue. How many men now-a-days drink until disease, and eventually death, overtake them, and even pay for the means that produce their end? So blind are we by our passions, that we suffer more to perish in ignorance than to be saved by intelligence. More light is needed; help us, then, in our enterprise to diffuse the rays of truth on every path.

Faith is implicit trust in something that has gained credence through the evidence of the senses, and is best shown by deeds which mark the sincerity of the conviction. The two combined make a powerful battery when engaged on the side of virtue. They are as necessary to our spiritual life, as Spiritualists, as soul and body are to our natural life as men, for faith is the soul of knowledge and works the life of the body.

Calumniators are plentifully abundant now, for more will rob us of our good name than help to regain a good character when we have a bad one. But a little reflection will place us above the attacks and designs of those despoilers who rejoice at the destruction of another. Science says that the rays of the sun are finely-particled atoms of matter, moving with a velocity incomprehensible; as these rays, then, do not injure the eye, because of their minuteness, so the noble mind should not heed the attacks of envy, notwithstanding their number, nor allow them to wound its virtue by reason of their insignificance.

It is to be lamented that those things likely to benefit are always received in reverse order, while those that work injuriously are accepted with a relish. And those who work for the enlightenment of the mind or soul are always worse treated than those who cater for the body, though the benefits conferred by the former are lasting, and those of the latter fleeting. The publican rolls in wealth and abundance, while the Spiritual Teacher is left to starve or thrive as best he may. Surely Spiritualists do not appreciate the value of the work done for them, or else they would with more generosity contribute to the support of those few whose lives have been dedicated and consecrated to the cause of Spiritualism. Few indeed know how much vital energy and nervous fluid are burnt on the altar of self-sacrifice in serving them and the Cause; and fewer still think of compensating the worker for the loss thus entailed, thinking they, the workers, have a perfect right to serve as they request. To illustrate,—A medium was invited to the house of a respectable and well-to-do person, where he was met by a numerous company of those possessing the wealth of this world. He was in the trance state for over two hours, having been used during the whole of that time without any recess. On leaving the house he was rewarded by the host with a shilling, sevenpence of which was required to defray the expenses incurred in travelling. What a standing disgrace that those people should place such an estimate upon things spiritual, while they do not hesitate to expend their means on filling the decanters with the "liquor that inebriates." But Spiritualists should remember that justice is as much a virtue as honesty, and those professing Spiritualism should at least acquit themselves honourably of this cardinal virtue before yielding to indulgences which blunt the mind, ruin the body, and cripple the spiritual faculties.

W. H. LAMBELLE.

## The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On Thursday evening last a very successful gathering took place, when the subject of the previous meeting was again discussed, an important report of which appears in *Human Nature* for May and June—a double number.

MR. WILLIAM WHITE, famous as the biographer of Swedenborg, and editor of the *Psychological Review*, intends writing a work on the Vaccination question.

On Wednesday evening Mr. and Mrs. William Tebb, embracing the opportunity of the presence of so many leading anti-vaccinators in London, gave a conversazione at their residence 7, Albert Road, Gloucester Gate. There were present: Dr. Collins, Dr. Houghton, Dr. Charles Pearce, Mr. A. Wheeler, Mr. James Burns, Mr. White, Mr. Glendinning, Mr. Baker, Mr. Peele, Mr. Pearson, Mr. and Miss Shorter, Mr. Felkin, Mr. Verney, Mr. R. Harrison, Mr. A. Booth, Mr. Barth, Mr. Young, Mr. Martin, Mr. W. Fawcett, Dr. Pearce of Sunderland, Miss Dornbusch, Mr. and Miss Dietz, Mrs. Hallock, Mrs. and Miss Best, Miss Parker, Mrs. Lowe, Mrs. and the Misses Harvey, Mrs. and Miss Hewatson, Miss Chandos Leigh Hunt, &c. The evening was spent in friendly discussion on the events of the previous night. There was a little music at intervals, and, during the evening, Miss Dietz recited one of those charming little pieces which brought her so much celebrity at the Langham Hall. The host and hostess were busy all the evening making their numerous friends "at home," and, after three hours' pleasant chat the company dispersed, many of them expressing their thanks to Mr. and Mrs. Tebb for their thoughtfulness in assembling so many kindred spirits under their hospitable roof.

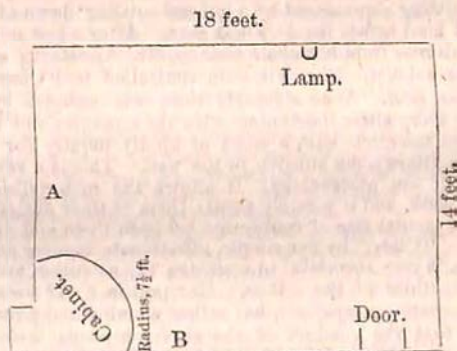
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## INTERVIEWS WITH PHYSICALISED SPIRITS AT NEWCASTLE.

In the hurried statement of my visit to Newcastle-on-Tyne, published last week, I scarcely adverted to the sittings with Miss Fairlamb, but promised that I would return to the subject again. I now fulfill that promise.

The "Spiritual Institution" at Newcastle is a very complete affair. Passing down Weir's Court from Newgate Street, what was once the Freemason's Hall, is reached now the rooms of the "Psychological Society." One flight of stairs leads to the committee room, containing a long table, round which the "fathers of the church" congregate on committee nights—generally on Sunday nights after service—to deliberate on the necessary steps to be taken for the furtherance of the Cause in that place. The hall is on the top floor. Passing through this committee room the seance room is reached, of which the following is a diagram:—



SEANCE ROOM.

The seance room measures 14 feet by 18 feet. The window looking into the court in the end, just beyond the door, is closed up, so that in daytime the room can be made quite dark. The cabinet is a simple affair. A bent iron rod extends from each wall across the corner, and from this rod hang three strips of green baize—a narrow strip on the side towards A, and two wide ones, the opening between which is near the middle of the cabinet, but slightly towards B. From these two fissures in the baize curtains the figures of the spirits look out or walk forward into the area in front of the cabinet. In the corner of the room, behind the curtains, there is a recess in the wall, into which a chair is placed for the medium to sit on. In this position she is a considerable distance from the front of the cabinet. The sides of the cabinet are solid walls, without any chance of trickery by means of false panels or other openings. The floor is over the ceiling of the habitation below, the occupants of which are not connected with the Movement, so that no sympathetic assistance could be expected from them in the work of a conspiracy to produce phenomena to deceive the public. The place is therefore singularly free from all suspicions that the Spiritualists, be they ever such rogues, have any chance to simulate the phenomena, as has been done by cheats in other places.

## THE "LAMP."

In the centre of the room hangs a gas-pendant with several burners, but when seances are held the light is supplied from the "lamp" near the opposite angle of the room to the cabinet. This "lamp" is, externally, a case or box about a foot broad, eight inches deep, and fifteen inches high or so, as it stands on a bracket against the wall, about the height of an ordinary person's head. The front of this "lamp" is composed of paper of a semi-opaque character, and of a brownish red colour. Within there is an ordinary gas-jet with a stop-cock on the pipe a few inches down. Between this stop-cock and the jet or gas-burner another pipe enters, which extends across the ceiling to the cabinet. There are thus two sources of supply of gas to the "lamp"—one direct from the pipe on which the gas-jet is fixed, and another from the cabinet. The first supply is under the control of the manager of the circle, and gives a minimum degree of light. The second supply of gas is under the control of the spirits in the cabinet, who can augment the light, but cannot decrease it below that degree which is afforded by the gas under the control of the circle manager. The spirit can therefore increase the light by the addition of the gas which comes from the pipe under his control,



but he cannot turn the light out, even though he turns off his gas entirely, as the ordinary supply in charge of the circle remains, and keeps up a fixed degree of light without any addition from the cabinet pipe.

#### THE CIRCLE.

The particular form of the circle depends altogether on the number of sitters to be accommodated. On Sunday morning, May 19, on which we were present, there were about forty sitters, the rumour of strangers being expected having quadrupled the usual attendance. This company, though large, was composed wholly of experienced sitters, who were not only developed psychically, but knew how to behave themselves in the spirit-circle. The harmony was just as complete as if a smaller number had been present, and it may be supposed that the power was greater. It seems possible that on these grounds a vast concourse of experienced and cultured sitters might be brought together evolving power sufficient for the production of manifestations of a stupendous description, but such a result could only be attained by long development in well-conducted circles. The circle on that Sunday morning commenced on the further side, rather nearer to the cabinet than A, and extended round nearly close to the cabinet at B. There was a diagonal line from the corner above A towards the door of the room. Behind this diagonal front line of sitters there were two rows, the last of which was a short, irregular one, in the extreme corner opposite to the cabinet. There was also a short row in front. Mr. Armstrong sat near to the cabinet at B; I sat next to him; Mr. Ashton sat at A; my friends Mr. and Mrs. Green occupied a middle position, which is best, as the light shines full in the face of the spirit when it advances to the sitters, and the eye of the observer is shaded from its beams. Messrs. Armstrong and Ashton seem to be the pivots upon which the proceedings move, and at all the sittings we attended they occupied the same positions.

#### THE OPENING MANIFESTATIONS.

The sitting commenced by a general settling down of a conversational kind before the door was shut. After a few minutes Miss Fairlamb rose from her chair near to Mr. Armstrong and passed into the cabinet. She was soon controlled by "Cissy," and the door was shut. A considerable time was occupied by "Cissy" saluting every sitter, beginning with the strangers and then passing round the circle with a word of kindly inquiry for everyone, and oftentimes some allusion to the past. This is a very striking feature of the proceedings. It allows the materialising spirits time to work, and it possibly assists them in their duties by establishing a mental line of connection between them and every sitter present. "Cissy," by her simple, affectionate manner and playful remarks, is very successful in engaging the attention and winning the sympathies of the sitters. Her prattle never seems tedious, nor is it coarse or repellant, but rather winning and pure. It may be said that the conduct of the sitters towards these invisible visitants has improved very much since I first met Miss Fairlamb some years ago. The banter that was then so plentiful has become a matter of the past, and the success of the sittings has increased. Low and mischief-loving spirits may influence mediums as well as honest and well-meaning ones. No man or medium is absolutely good, but is open to the advances of evil as well as good influences. How careful, then, we should be to present the good and repress the low and impure in our natures when we surround mediums and wait for the manifestation of spirit-presence through them. Experience has shown that mediums are open to mishaps from the intrusion of evil spirits, and the open way for such intrusion may be caused by the undignified and frivolous way in which mediums are actuated by sitters during development and at other times.

But to return to the sitting. Mr. Armstrong in a few kindly words stated the conditions, that hands were to be held throughout the meeting during the materialisation phenomena. This was eagerly obeyed at first, but from the nature of the proceedings it was impossible to observe this regulation strictly all the time. Indeed, the sitters became so engrossed in the manifestations that nothing else was thought of, and the spirits were so trustful that they walked with confidence close up to the circle.

#### A RECOGNISED SPIRIT-RELATIVE.

It was announced from the cabinet, that a spirit-relative would come forth from the cabinet and give a lady present a lock of her hair, in fulfilment of a promise made at a former sitting. The light was lowered to such a degree that the time could not be read from a watch. I could just see the muffled figure, dimly white, as it filteringly stepped from the cabinet to the circle almost in the direction of the light. A pair of scissors was handed to the spirit. The crunch of cutting a rather thick tress of hair was heard, and the lady in whose behalf the manifestation was given received a lock of hair into her hand.

After the seance Mrs. McKay, the lady who received the hair, showed it to us. It was different in colour and texture from that of Miss Fairlamb, and exactly like that of Mrs. McKay's deceased niece, Mary Kinghorn, who had died of consumption, and whose hair assumed a marked peculiarity from her long illness and the perspirations which attended it. Mrs. McKay said she had identified her relative at a former sitting, and had attended specially that morning to receive the hair. As she sat near to the lamp, and with her back to the light, she saw the face of the spirit better than we could at the sides, and she was quite satisfied that it was indeed her niece who had from the spirit-world rehabilitated herself in

the garb of mortality, and at that sitting cut the hair from the organism thus improvised.

#### "GEORGE," A SPIRIT, HANDS ROUND-BISCUITS AND WATER.

This first figure quickly retired, and was followed by "George," who may in theatrical language be regarded as stage manager. He has manifested through Miss Fairlamb's mediumship for years, and has materialised hundreds of times. He is playful in his manner, and fond of mild, practical jokes and dry humour, but I could perceive nothing in his conduct that was low or degrading on the one hand, or constrained and artificial on the other, and yet I was pleased to observe a marked improvement in his general deportment as manifested in trance-control some years ago, though I had never spoken to him in the physical form before. He re-enters the cabinet repeatedly, and prolongs his antics, no doubt to complete the harmony and gather power for subsequent controls. He allowed me to feel his hand through his drapery, which was very fine and soft. His hand gripped mine in a kind of angular, convulsive manner, which gave him control over my actions, so that I could not have retained his hand had I attempted to do so. His grip is like that of a vice, and his hands are firm and sinewy, with prominent sharp knuckles. The hand was not large, but I understand it is sometimes larger than at others. It is quite a distinct hand from that of Miss Fairlamb and the other spirits who manifested. "George" had bare feet; he gently smote my hand as it lay on my knee with the sole of his foot. It felt like an ordinary foot, though somewhat cold. To show his agility he kicked me gently on the temple. Though these and other acts are of a playful kind, they are performed with the greatest good humour, and to show what control the spirit has over its borrowed organism.

As he continued his work "George" gained power. He took up a tray of biscuits which stood on the floor between A and the cabinet, or Mr. Ashton handed the tray to him. The light was now sufficient to see his features well. He had rather small features, a delicate olive complexion, dark eyes and eyebrows, and black whiskers, beard, and moustache. He is a middle-sized, active-looking man, with a refined type of organisation, such a person as one would expect to be a medium if in the flesh normally. "George" acted as waiter, and commenced to pass the biscuits round to the company. Miss Wood, who was in the back part of the circle, was called forward to assist. Then "George" took up a large water-bottle full of water, poured some out into a glass, and served all who were thirsty, and these were not a few, for "George" is popular as a waiter. Last of all "George" took a biscuit, and ate it as an ordinary human being would. All this time he was busily engaged in conversation with all who favoured him with inquiries.

#### THE KISS OF "MINNIE."

After "George" retired, "Minnie" came forth, who has been so often alluded to in this paper, and whose phenomenal appearance was diagrammed in No. 284. This spirit, in figure and action, is so unlike "George," that no two individualities could present a more striking contrast. She is the lady in every respect. Her beautiful, regular features, divested of the beard, are wholly unlike those of "George." Her hand is small and soft, her fingers round, tapering, and beautifully formed. She is not playful and familiar, but graceful, loving, and dignified. She paid her respects to many old friends whom she recognised. The gentleman to my right asked her to favour him with a kiss. She did so, seemingly desirous of adding to the pleasure and spiritual convictions of all. She then stood opposite to me in a hesitating manner, and though I should have regarded a kiss from her as a very particular favour, yet I did not like to receive one as a mere matter of form in response to a request, however much I should have valued it as a mark of affection or esteem. But I did not require to enter into any arrangement. "Minnie," like a dear loving sister, advanced a little, stooped down slightly, our lips met firmly, a fervent kiss was recorded on the surrounding atmosphere. I was distinctly conscious of two impressions: the peculiar thrill of affection which passed through me, and the physical conformation of "Minnie's" lips. These, as drawn by Mrs. Reed and testified to in other ways, are somewhat prominent and pouting, while the mouth is decidedly small. This was the impression I got of these features. I will not say that I took, in like manner, dimensions of Miss Fairlamb's lips, and yet I feel confident that there is no resemblance between the mouth of this lady and that of the spirit "Minnie," who manifests through her mediumship. There is every evidence that these spirits are distinct individualities, and it is to give testimony to the fact that I enter into these details, which to me were cumulative proofs.

#### A STRANGE SPIRIT MATERIALISES.

This spirit, having completed her duties, retired, and soon after there emerged from the cabinet a form, evidently that of a stranger. It was a stout, masculine figure, more like that of a portly cleric than an ordinary civilised. The arms did not seem to be developed, and the drapery was wrapped round the figure in a temporary manner. He stood for a short time in front of the cabinet, as if expecting from someone an invitation to advance. An effort was made to discover the sitter for whom he came. At last it was thought to be for my friends the Greens, and the form walked up close to Mrs. Green, who sat with her back to the light and had the best opportunity of making useful observations. From her remarks afterwards it appeared that she in part recognised the spirit, yet not with sufficient force of demonstration to enable her to testify of the fact in public. Another confirmatory interview would be necessary.



## "CISSEY" MATERIALISES.

This stranger shortly withdrew, and "Cissy" soon prattled in front of the cabinet. What a change from the tall, full form to the diminutive figure of a slim four-year-old child! "Cissy" is a great favourite, and was soon rewarded with lozenges, which she chewed and sucked with evident enjoyment. She kicked out her little feet to show that she was not the medium crouching down to simulate a child, and I was permitted to raise the curtain and peep into the cabinet to see if the medium was in her place. Miss Fairlamb was dressed in dark garments, and the only white about her as she sat in the shady cabinet was her face and a white object in her hat. I was quite satisfied that she was reclining on the chair in a deep trance.

Then came another turn of kissing. Various sitters would kiss "Cissy," who was nothing loth. Kindly matrons came forward, and, stooping down, kissed the little spirit-child as only a mother can. Mr. E. W. Wallis, who was in the circle, came forward, and I also accepted the invitation and advanced to the cabinet to kiss "Cissy." To do so I had to stoop on one knee. I found her lips to be thin, quite unlike those of the other spirit, and plentifully saturated with the products of dissolved lozenges. It was altogether a rich kiss, but of very different quality to that of "Minnie." While I was taking the kiss I spontaneously extended my right hand to place it on the child's shoulder, but she perceived my intent before I was aware of it myself, and quickly motioned my hand away with hers. All of the spirits seemed fearful of being touched inadvertently, and in moving about always faced individuals with disengaged hands, leaving free retreat to the cabinet in case of assault. There can be no doubt that the magnetic action of the hand on the spirit-figure is destructive unless it be applied to those parts which the spirit has made positive in order to receive the touch.

"Cissy" was the last spirit to manifest. She retired, and soon the signal was given to turn up the light and open the door. Miss Fairlamb awoke from her trance, somewhat exhausted, and all were glad to breathe the open air again. The influence was good, and I did not at all feel exhausted, but refreshed—rather an unusual result after seances of the kind.

My account now given is far from being perfect or exhaustive. I give a description of the impressions I received, and therefore my estimate of the manifestations. To do so I have candidly unfolded my experiences, not as an act of frivolity, nor to tamper with the sacred feelings of humanity, but to show in what various ways these spirit-friends addressed themselves to our complex being, that we might realise the fact that those who once dwelt in flesh live, love, and act in another sphere, and under suitable circumstances can return to us in their old form, and manifest the attributes of their nature amongst mankind, as was their wont when in the flesh permanently.

I must take another opportunity of describing our seance with Miss Wood in the afternoon, and another extraordinary sitting with Miss Fairlamb on Monday morning.

*Spiritual Institution, 15, Southampton Row, London, W.C.* J. BURNS, O.S.T.

## SIR THOMAS CHAMBERS ON VACCINATION.

DISCUSSION ON VACCINATION AT SOUTH PLACE CHAPEL.

(From the *Marylebone Mercury*, June 1.)

On Tuesday evening a discussion on the question of vaccination took place in South Place Chapel, Finsbury. The disputants were Mr. Alexander Wheeler, a member of the Society of Friends, of Darlington, and Dr. Wyld, of London. Sir Thomas Chambers, M.P., Recorder of the City of London, presided. There was a numerous attendance, the commodious chapel being nearly filled, notwithstanding the drawback of a stormy evening.

Mr. Wheeler took the side of the anti-vaccinators, having accepted the challenge of Dr. Wyld. Amongst the audience, and on the platform, were prominent anti-vaccinators from various parts of the kingdom, including Mr. Wm. Tebb, of London, the originator of the discussion; Dr. Collins, Dr. Pearce, Dr. Nichols, Dr. Pratt, Durham; Mr. Thomas Baker, barrister; Col. Clinton, Royston; Mr. Wm. White, Mr. Wm. Young, Mr. Charles Gillett, Banbury; Mr. Lewis, Ipswich; Alderman Rees, J.P., Dover; Mr. Thurlow, Sudbury; Mr. Lucas, Brighton; Mr. Martin, Lewes; Mr. Henry Pitman, Manchester, &c. The anti-vaccinators were in a large majority, as was proved by the vote at the close of the discussion.

The Chairman opened the debate in a judicial speech, and asked for fair play.

Mr. Wheeler and Dr. Wyld took half an hour each in their first turn, and then a quarter each. After three "rounds" and two hours' discussion with spirit and good temper.

The Chairman thanked the disputants for the ability and courtesy they had shown, and proceeded to "sum up," as he saw by the programme he was expected to do. He did not think that he could do better than repeat what he said in the House of Commons. And first he would say that compulsory vaccination is beyond all comparison the strongest form of "parental government" that was ever introduced into this country. It over-rides and tramples down parental authority in relation to children. It takes them out of the care of the father and mother, who are ordained by Providence to exercise their parental care, and it insists upon a disease being infused into the blood of every child in order to prevent the contingency of its catching another disease. That might be justifiable; but it could only be justifiable, not upon medical theories, not upon the observance of innumerable precautions and the presence of favourable circumstances, but upon a truth undeniable, universal in its operation, certain in its results, free from peril, and an absolute preventive. So far he was satisfied that Dr. Wyld would agree with him, because every word that had been uttered

in the discussion that night proved that vaccination was a medical theory which had varied in its form, varied in the exposition of it by those who understood it best, varied in the estimate formed of its value, varied in the mode in which it was supposed to act, and varied in the manner of its operations from the peril of introducing other diseases; thus the theory and practice of vaccination had changed from time to time since Dr. Seaton's report in 1869, as Dr. Wyld had just stated. The men appointed by Government to report upon the subject, laid their report before Parliament, and it was printed by authority of the Queen, and yet that report was now declared by Dr. Wyld to be utterly worthless. Dr. Wyld asserted that Dr. Seaton was wrong, and it was possible that Dr. Seaton would say that Dr. Wyld was wrong when he undertook to vaccinate 150 children with his calf lymph without a failure. He must ask Dr. Wyld to excuse him for not believing it, because every doctor in every period had always been just as confident.

He once said to an eminent medical friend, "How many people did you kill by bleeding?" He said, "I cannot tell, but a very great many." On the Continent bleeding was still practised, and at one time in England, and that not very distant, bleeding was done at every barber's shop, and it was believed by medical men that bleeding in the spring and fall was the only way to save a man's life. He believed that Count Cavour and the late King of Italy were bled to death. Well, bleeding was abandoned by medical men in England; and medicine, like all other arts, was an improving one. What Dr. Wyld; or any other doctor would believe twelve months hence it was impossible to conjecture.

Now, it could not be set down as an established and immovable truth in medicine that vaccination was an absolute protection against the disease for which it was enforced. He spoke as one who had had small-pox naturally, and he had a stamped receipt from Nature (a laugh); and therefore he would be in favour of anything which could prevent that, provided it did not do a greater mischief. He had the highest admiration and regard for medical men, who he thought did more good gratuitously than any other body of men, but he did not like their system. They denied for a long time—even the most eminent of them—that it was possible under any circumstances for vaccination to convey syphilis. Now they all admit it. These things might not justify us in saying, "We won't vaccinate," but they do justify us in saying that it is cruel and unjust to enforce it. He stated in the House of Commons that it was generally admitted that vaccination diminishes the number of deaths from small-pox, but it does not diminish the annual mortality. Some persons said that this distinction might be worthy of a lawyer, but they could not understand it—as if altering the form of dying was the same thing as diminishing the number of deaths—as if there was not the greatest distinction in the world between altering the death from which people die and diminishing the whole number of deaths in the year. He did not think that vaccination had diminished mortality or that any epidemic of small-pox was ever arrested by it.

Then he wanted to know why in this country, as small-pox went down, consumption and fever rose. It was for medical men to account for this. There was every reason why consumption should diminish, and yet it increased. Our food was more wholesome, the air of our dwellings was better, sanitary conditions had been improved, and there was every condition of better health in the community; and yet consumption went on increasing. This was a reproach upon our medical system, and he wanted the doctors to consent to look into the causes, and not to sneer at a suggestion because it did not come from a medical man. If the statistics quoted that night about the increase of consumption and erysipelas were true, and if the doctors would kindly look into the thing, they might alter their mind, as they did about the possibility of communicating syphilis. But it was not right that Acts of Parliament should continue upon the statute-book imposing cumulative penalties upon a theory which changed its form every year, and upon authorities who changed their language every year.

Discussion of this question would do good; it would elicit the truth; and they were obliged to gentlemen who came forward to enlighten the public upon the question. He did not agree with those who thought we had any reason to be frightened about small-pox now. One argument used by the advocates of vaccination struck him with amazement. When he argued in the House of Commons that the penalties for non-vaccination were unduly severe, the answer was, "What right have you to allow your unvaccinated child to be a peril to the community?" thus actually ignoring the protective theory. Why, 95 per cent. of the people was reported to be protected by vaccination. His reply was, "Don't you believe your own theory?" What harm can a healthy, unvaccinated babe possibly do to children believed to be protected? He could not understand how anyone who had the smallest faith in vaccination could have any fear about the five per cent. of unvaccinated children. These were the facts. He felt a great difficulty in relying upon statistics.

As regarded the cost, he thought that probably two millions a year was paid to the medical profession on account of vaccination; and, so far as their labour was concerned, they earned the money; but they earned it throughout the country under circumstances of enormous disadvantage. He lived in Belgravia, and when his babe went to be vaccinated the doctor said "Wait." Why wait? "Wait till I get a good case." But the parish doctor vaccinated by the score with any lymph that might be available. Well, these considerations were overwhelmingly conclusive to his mind, and there was no answer to them. If vaccination were a safe and harmless and certain thing, no doctor would be more afraid of harm from vaccination than from baptising.

A vote was then taken as for and against vaccination, and the Chairman decided that there was a very large majority of those present who were against vaccination.

On the motion of Dr. Collins, seconded by Dr. Wyld (who expressed his astonishment to find his friend the Chairman such a pronounced anti-vaccinator), a hearty vote of thanks was accorded to Sir Thomas Chambers for the courtesy, impartiality, and ability with which he had presided.

The Chairman, in acknowledging the vote of thanks, said that if Dr. Wyld received one-tenth of the painful letters from agonised parents that he received, he would be excused for having put the doubtful points strongly. He had not, however, committed himself further than that cumulative penalties ought not to be maintained upon a medical theory.



## LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

## PLAN OF MEETINGS FOR JUNE.

Mr. Ainsworth will speak at			
Liverpool	...	Sunday, June 16, at 6.30.	
Mr. Johnson at			
Bolton	...	" " 9, at 2.30 and 6.30	
Bakewell	...	Saturday, " 15, at 4.0	
Ashton	...	Sunday, " 16, at 6.30	
Liverpool	...	" " 23, at 6.30	
Rochdale	...	" " 30, at 2.30 and 6.30	
Mr. Lamont at			
Macclesfield	...	Wednesday, " 12, at 6.30	
Bakewell	...	Saturday, " 15, at 4.0	
Macclesfield	...	Sunday, " 16, at 2.30 and 6.30	
Liverpool	...	" " 30, at 6.30	
Mr. Moss at			
Bolton	...	Sunday, " 9, at 2.30	
Mr. Sheperd at			
Bolton	...	" " 30, at 2.30 and 6.30.	
Messrs. Brown and Mills at			
Oldham	...	" " 16, at 6.0	
Mr. Jackson at			
Bakewell	...	Saturday, " 15, at 4.0	
Oldham	...	Sunday " 30, at 6.0	
Mr. W. J. Colville at			
Rochdale	...	" " 9, at 2.30 and 6.30	
Macclesfield	...	Wednesday, " 12, at 6.30	
Macclesfield	...	Sunday, " 16, at 2.30 and 6.30	
Bakewell	...	Saturday, " 15, at 4.0	
Rochdale	...	Sunday, " 23, at 2.30 and 6.30	
Manchester	...	" " 30, at 2.30 and 6.30	
Mr. Harper at			
Macclesfield	...	" " 9, at 2.30 and 6.30	
Bakewell	...	Saturday, " 15, at 4.0	
Rochdale	...	Sunday, " 16, at 2.30 and 6.30	
Mr. Wallis at			
Bakewell	...	Saturday, " 15, at 4.0	
Mr. Taylor at			
Millom	...	Sunday, " 9, at 2.30 and 6.30	
Barrow	...	" " 16, at 2.30 and 6.30	
Ulverston	...	" " 23, at 2.30 and 6.30	
Millom	...	" " 30, at 2.30 and 6.30	

The Annual Pic-Nic will be held at Bakewell, Derbyshire, for Haddon Hall, Rowsley, and Chatsworth House, on Whit-Saturday, June 15. For particulars see special instructions.

May 26.

JOHN LAMONT, President.  
CHARLES PARSONS, Secretary.

## THE LANCASHIRE COMMITTEE'S ANNUAL PIC-NIC.

This pic-nic will be held on Whit Saturday, June 15th, 1878, in the Bakewell Meadows, Bakewell, Derbyshire, for Haddon Hall, Rowsley, and Chatsworth House.

Special Excursion Trains will leave London Road Station, Manchester, by the Midland Railway route through the Peak. The following are the times and fares, viz.:-

Leave Manchester (London Road)	...	7.5 a.m., and 8.15 a.m.
Ardwick	...	7.10 a.m., and 8.20 a.m.
Returning from Bakewell	...	6.40 p.m.
Fares for double journey, 2s. 6d., third class; 5s., first class.		
Leave Guide Bridge	...	7.45 a.m., and 8.30 a.m.
Hyde	...	7.50 a.m., and 8.35 a.m.
Woodley	...	7.55 a.m., and 8.40 a.m.

Stalybridge, Ashton, and Oldham.—Trains leave Stalybridge at 7.5 a.m.; Ashton, 7.9 a.m.; Dukinfield, 7.12 a.m.; Oldham (Gladwick Road), at 7.30 a.m.; and Clegg Street, at 7.35 a.m., for Guide Bridge, where passengers can re-book, and join the Excursion Train.

The Return Excursion Train will arrive at Guide Bridge in time for passengers to proceed to Oldham, Ashton, &c.

The Return Excursion Train leaves Bakewell for Woodley, Hyde, Oldham, Guide Bridge, Ashton, &c., an hour later than the one for Manchester, viz., at 7.40 p.m.

Fares from Guide Bridge, Hyde, Woodley, 2s. 6d. third class, and 5s. first class, for the double journey.

Tickets for the Excursion may be had at any time prior to the day at Cook's office, 42, Piccadilly, Manchester.

The friends from the Midland Counties will arrive at various periods of the day. A large portion of the Nottingham contingent will arrive about 10 a.m., and the several parties who may follow will find their way to the "Meadows," or Haddon Hall.

The programme of the day will be as follows, viz., on the arrival of the Manchester, Oldham, and Hyde parties, they will assemble under the large willow-tree, in the Bakewell Meadows, and after a few instructions will follow the windings of the Wye to Haddon Hall, a mansion of the 12th and 13th centuries, and famous for its historical associations and good preservation. The visitors will be shown over the rooms of the Hall in several parties, after which they will all assemble in the large court-yard, when Messrs. Morse, Colville, and Johnson will make short addresses. After the meeting the party will lunch at one o'clock (if fine) on the green, and in the garden. Mrs. Bath, the lady in charge, has kindly consented to provide all who may desire with hot water, for tea, cocoa, &c., at a charge of 3d. each, including the use of tea service, &c. The entrance to the Hall will be 3d. by ticket only. A few hours will be spent about the grounds and in the vicinity. The party will then wend its way to the willow-tree in the "Meadows," to meet the friends from the Midland Counties at 4 o'clock, when a grand open-air conference will be held. The following speakers are expected to be present: Messrs. Morse, Johnson, Jackson, Colville, Wallis, Harper, Lamont, Lithgow, Brown, Mrs. Batie, and many others; also Messrs. Sutcliffe, Parsons, Wharmby, Hartley, Ward, Misses Blundell, Miss Johnson, and Mrs. Story.

Bakewell is eminently qualified for a pic-nic; the scenery is enchanting; the rich meadows and hilly woodlands contribute largely to make

it a most delightful retreat from the busy hum of mills and workshops. The Lancashire Committee cordially invite all to join this pic-nic, and so contribute to its success, as to make it a looked-for pleasure in holding these annual gatherings in future.

We have no doubt that all will be satisfied with the arrangements that have been made, except that perhaps the railway journey may not be so pleasant as could be desired, on account of its being Whit week. Parties desirous of including Chatsworth House in their visit will find omnibuses and carriages continually running between Bakewell, Rowsley, and Chatsworth, at a charge of about 1s. each journey.

All friends are expected to take or provide their own refreshments.

June 2, 1878. JOHN LAMONT, President.  
CHARLES PARSONS, Secretary.

## MR. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, June 9. Spiritualists' Hall, 164, Trongate. Evening at 6.30. Subject: "Spiritualism: its Ultimate, the Religion of Humanity." Monday, June 10. Same Hall. Evening at 8. Subject: "A Rational Review of the After-Life, as explained by Spiritualism."

MACCLESFIELD.—Wednesday, June 12. Opening of Spiritualists' New Lecture Hall.

BAKEWELL.—Saturday, June 15. Lancashire Committee's Pic-nic.

LIVERPOOL.—Sunday and Monday, June 16 and 17.

KEIGHLEY.—Sunday, June 23.

COWLING.—Tuesday, June 25.

CARDIFF.—Sunday, June 30, and week following.

Societies, circles, and local Spiritualists, desirous of engaging Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Elm-Tree Terrace, Uttroter Road, Derby.

## W. J. COLVILLE'S APPOINTMENTS.

ROCHDALE.—Sunday, June 9. Regent Hall, Regent Street, at 2.30 and 6.30 p.m.; also on Sundays, June 23 and July 14.

MACCLESFIELD.—New Hall, Great King Street. Wednesday and Thursday, June 12 and 13, at 7.30 p.m. Sunday, June 16, at 2.30 and 6.30 p.m.

BAKEWELL.—Saturday, June 15.

OLDHAM.—June 24.

ASHTON-UNDER-LYNE.—June 25.

MANCHESTER.—Sunday, June 30. Temperance Hall, Grosvenor Street, at 2.30 p.m. Hulme Town Hall, at 7 p.m.; also Sunday, August 11. Reception at 159, Strangeways, Manchester, every Friday evening, from 7.30 till 10.

LIVERPOOL.—July 7 and 8, and August 4 and 5.

NEWCASTLE-ON-TYNE.—Sundays, July 21 and 28. Mondays, 22 and 29.

Mr. Colville is open to engagements to deliver orations and poems in any part of the United Kingdom. Special opportunities are afforded to societies, &c., near Manchester, for week-evening lectures. For all particulars address to him at 159, Strangeways, Manchester.

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

MANCHESTER.—June 9, 10, 11, 13, and 14.

MACCLESFIELD.—Opening Ceremony, June 12.

BAKEWELL.—June 15.

Mr. Wallis will be glad to co-operate with friends in the district of Macclesfield after his engagement in that place until the 15th of June.

Mr. Wallis expects to be in London about the 20th June, and would be glad to arrange for public or private addresses.

Mr. Wallis is agent for Spiritual Literature, Dr. Nichol's works on Physiology, Solidified Cacao, &c. His guides also deliver addresses on the Temperance Question.

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On Tuesday, the 4th, Mr. F. Wilson delivered a lecture on "The Rainbow." Many questions were asked and answered, giving great satisfaction, and a desire was expressed to hear him again.

To-night (Friday) there is to be a members' meeting at eight prompt.

On Sunday afternoon, June 9, at 3.15 prompt, Mr. Fletcher has kindly offered to give an inspirational address on "What shall I do to be Saved?" It is hoped our friends will meet in full force and accept so laudable an offer.

On Tuesday, the 11th, Mr. F. Wilson will deliver a lecture on "The Creation."

On Sunday, the 16th, Mr. Fletcher will deliver another address on "The Spiritualists' Heaven and Hell."

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 TUESDAY, JUNE 11.—Select Meeting for the Exercise of Spiritual Gifts, at 8.  
 THURSDAY, JUNE 13.—School of Spiritual Teachers, at 8 o'clock.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JUNE 9, Service at Ladbroke Hall, Ladbroke Grove, Notting Hill Station, at 11 and 7.  
 TUESDAY, JUNE 11, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing.  
 WEDNESDAY, JUNE 12, Mr. W. Wallace, 329, Kentish Town Road, at 8.  
 THURSDAY, JUNE 13, 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, JUNE 14, Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JUNE 9, KEIGHLEY, 2 p.m. and 5.30 p.m.  
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockey, at 6.30 for 7, free, for Spiritualists and friends.  
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
 BRIGHTON, Hall of Science, 5, Church Street, doors closed 6.30 p.m.  
 BURY, No. 2 Room, Temperance Hall, Henry Street, at 2.30. and 6 p.m.  
 CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, 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.  
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
 GLASGOW, 164, Trongate, at 6.30 p.m.  
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.  
 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', 23, High Duncombe Street, at 2.30 p.m.  
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.  
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
 OLSHAM, 188, Union Street, at 6.  
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
 SHEAF HARBOR, at Mr. Fred. Brown's, in the evening.  
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
 TUESDAY, JUNE 11, SHEAF HARBOR, at Mr. Fred. Brown's, in the evening.  
 STOCKETON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
 NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seances at 1.30 for 8. For Members only.  
 SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.  
 WEDNESDAY, JUNE 12, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.  
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
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