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SPIRITUALISM.

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THE ORIGIN OF RELIGIOUS RITES.

A very fair audience, though by no means so large as on previous occasions, attended at Doughty Hall on Sunday evening last to listen to the seventh of the present course of addresses on the above subject by Mr. Lambelle. Mr. Burns presided, and in a few well-chosen remarks referred to the season of the year and the holiday in its effect of thinning audiences, and to the fact that a year ago he delivered a lecture in the same place on a somewhat similar subject, which was afterwards published in the MEDIUM. We herewith present a report of the address on

THE HINDOO BUDDHISTIC SYSTEM.

The aim of our present effort is to point out the errors of the past, and, by descending to the source of all religions, endeavour to ascertain the great principles which lie at the root of all devotional exercises, and to inquire whether or not all forms of religion have had one common origin. In such a task there are innumerable difficulties to overcome; not so much on our part are these difficulties to be encountered as in that bigoted, presumptuous state of mind which we find the world of to-day manifesting. These minds, ever on the alert for expressions contrary to their own limited capacities for comprehension, seize our utterances and endeavour to prove them false and us guilty of a wilful perversion of the truth, notwithstanding that the facts presented are supported by incontrovertible evidence.

In, therefore, discussing the religious sentiments of the Buddhist Hindoos we expect more than ever to meet with that opposition which has been meted out to all reforms in the past. Our object is truth, and our effort shall be to serve the God of truth: in that service we are determined to pay no respect to side issues; and, though it becometh us to disclose some ugly facts connected with this religion of the Hindoos, we shall not hesitate to give them expression, however disagreeable or misshapen they may be, even if they should sacrifice the good opinions of those persons whom our inner nature would lead us to cultivate, appreciate, and respect. We therefore beg for that sympathy on this occasion which you have not refused to concede in previous times in which we have had the honour of speaking to you.

When we concluded our address last Sunday evening you will perhaps remember that we spoke of a division in the ranks of the early followers of Buddha; that we referred to the schisms and contentions that had entered into these previously strictly harmonious people, and how that by the actions of the *Bodhisattvas* the principles of equality taught by Buddha were disregarded and the primary elements of his philosophy lost. The rigid exactness of the ethical code of laws was carried by the immediate descendants to an extreme certainly never intended by the giver or pronouncer of them. In order to preserve themselves from the pursuit of sensuous objects, they entered into monasteries; and there, separated from the world, they practised their faith and indulged in meditative contemplation. The result of many of these abstract thoughts was a dissension from the views entertained by their brethren in other monasteries. At given periods, when they met to read and hear the sacred *Dama* expounded, many of the thoughts which found expression were combated, as we described in our last discourse. The vanquished one was compelled to leave his establishment, forego all claims of interest therein, to adopt the opinion of his more successful opponent—to become, in a sense, his slave—or be an outcast for ever from the sacred fold of Buddha. In one of these discussions the propriety of so strictly excluding

all men from the Buddhahip was introduced by one of the most earnest as well as the earliest disciples of Buddha, by name Rappischurra. It is not always that right and justice prevail, even amongst those whose aim in life leads them to preach and exhort upon the merits of these virtues. So it was in the present case—the justness of the cause pleaded by Rappischurra was never denied; but a majority of those being in favour of a seclusive order or priesthood, ruled that no man should be admitted to the claims of the *Bodhi* but who had by trial and discipline entered into the monasteries, having renounced the world, and taking the vows of chastity, meditation, and obedience. There were then but two ways left open for the choice of Rappischurra: either to adopt the creed of his opponent or be excommunicated and for ever remain outside of the pale of the hope of Nirwana. The consciousness of his claim being just and perfect caused Rappischurra to prefer the latter, and he, gathering together a goodly number of those in sympathy with him, set out to find a place where they might exercise their opinions in a free and open manner, without the fear of intrusion from any party hostile to them.

A story is to be found somewhere in the annals of Eastern nations, but which has been thought to be nothing more than a legendary tale, of a people crossing the snow-capped mountains of the Himalayas, where the gods are supposed to hold their seats, and wending their way across that vast extent of country, travelling immense distances, settled in one of the southern parts of India. This story, as will be seen from the history of Rappischurra, has a foundation in actual reality; for it was he and his followers who thus migrated from the north-east of Nepal to the south of India, and founded a system which has worked untold mischief in all succeeding religions, by introducing a mythology to preserve the faith pure and unadulterated, from the notions of the ignorant classes around them.

Settling in a place where the natives were enjoying a primitive form of religion, they began to exercise their religious rites. These natives were an offshoot of the ancient Hindoos, whose religion we at first considered; and it will be in the memory of some of those assembled that these Hindoos worshipped the sun as the symbol and conception of their god; and these Buddhists entering into their midst could not avert the consequences of a collision with the beliefs of the Hindoos, nor yet prevent an adoption of many of their ideas. In their meditations necessarily the first thing that would occupy the mind of Rappischurra would be—Buddha has left us. In his dying words he exclaimed, "I have striven for, and am now about to enter upon the supreme felicity of Nirwana." Where indeed can this state of beatitude be? Looking upon all nature they saw nothing likely to form this place of eternal repose, and then, with thoughts aloft and high, they concluded that Buddha must surely have entered into the sun as the home containing this state of Nirwana. The sun, thought they, is the glory of the whole creation; it is the lord over the planets and the earth, and it must be within that world that our souls will return at the termination of the connectational ties of the body. This opened a field for speculation, and in the absence of absolute proof or revelation, they directed their minds to the worship and adoration of the sun. The Rappischurrites then founded a system of sun worship, the effects of which are as plainly seen in the Christian religion of to-day, as in that of the Parsees or other nations, who have made the sun the symbol of their God.

As we trace back the progress of religious thought, it will be seen that all religions owe their ideas of a God to this sect, and

that sun worship entered into all the succeeding forms of belief. By many of these worshippers it will be seen that they recognised the sun only as an externalised form of God, and indeed few of the original races of men ever thought of the sun being actually and really God. Their notions and comprehensions were not to be spoken in language but to be conceived of by the soul: hence the abstraction and meditation insisted upon and participated in by these minds of antiquity, who have rendered their names illustrious, and sent the fame of their thoughts throughout all lands.

The sun has been worshipped in all lands under different names. Thus the sun is worshipped as Osiris in Egypt, Mithra in Persia, Phoebus and Bacchus in Greece, Atys in Phrygia, and Adonis in Phœnicia. These will be viewed separately as we inquire into their theological systems; for the present we must leave them, and witness the changes that took place in the south of India.

The Hindoos of that region had for some time previously recognised the sun as the symbol of their God, and they had divided the power of this God into three parts, as Creator, Preserver, and Destroyer. They had also worshipped another god under the name of Kristna or Krishna, represented by the black cloud, whose power was to redeem, by dropping down the fatness of life upon nature when scorched up by the destructive power of the sun burning and eating all herbage from the earth. These views were very early incorporated into the system of Rappischurra, and were soon transformed by receiving fresh names and attributes. Seeing, then, no reason why the state of Nirwana might not be located in the sun, the Rappischurrites paid their devotions to it. Not as God did they worship the sun, but they prayed to Buddha the incarnated son of God, who had risen to that place, and who, they supposed, would still superintend and watch over their interests. Buddha, as Wisdom, was an emanation from God, the first, and was therefore, in their estimation, justly entitled to that respect and honourable distinction—the Son of God. The rigour of the principles with which they set out having departed from them, they proceeded, like those from whom they had been driven, to draw around themselves an aura of seclusion, which would keep them from the prying curiosity of the natives of the land. And to make a distinction between their faith and that of their Hindoo neighbours, which faith was really only a corruption of the two, Buddhism and Hindooism,—the Rappischurrites named the triad by names differing from those in use by the people amongst whom they dwelt. Thus God, the Supreme, was beyond all comprehension, existing and acting upon nature through various agencies, of which one was the sun, in its material manifestations; and Buddha, or Wisdom, the son of the Supreme, was the first of creation in its spiritual degree of unfoldment. This first person was the Creator or SOVEREIGN LORD; the second was the mediatorial power exercised and typified by the sun; this was the redemptive principle or the preserver of the Hindoos; the third or destructive principle was the absence of the Creator or Preserver, when these energies were uncontrolled and undirected. Here, then, we have the Trinity, which was said to have only been known after the time of Christ. Kristna or Krishna was the regenerative principle, and Buddha was known and called by the same title, Kristna the mediator; as time advanced, and corruptions entered, the two were indiscriminately mixed and associated, the one with the other.

Previous to this time the worship of these people had been carried on in the open air, or 'neath the trees, but this was found by them an insufficient provision to protect them from the interruptions of the people, and they sought some means to establish themselves in a place where they would be free from all overlookers. Chamara, the hill, lay before them; it was partly excavated, and the idea suggested to them by this recess in the hill-side was, that it would make an excellent temple. For this purpose the people were called together, and the excavation carried on until it was of sufficient proportion to serve their purpose. Thus was completed the first temple in these parts of India—the Cave of Alip-hanta. The sun, to which they had been accustomed to pay their devotions, under the hope that Buddha would hear and mediate on their behalf, was excluded by the very effort of keeping themselves from the outer world, and this was a gross defect, which must be overcome by some plan which ingenuity would devise. To make an opening capable of admitting the rays of the sun into their temple would be to destroy their habitation, besides the difficulty in its execution. But could not some symbol of the sun be introduced which would serve the purpose they had in view? True, such a symbol could be made and placed in position, and thus serve the object of worship. What form should this symbol assume? An image of Buddha, for what, indeed, could be more interesting to them? In course of time this image was completed, and, amidst solemn silence and reverential feeling, it was placed with the back to the East, facing the West, in honour of the power represented.

This image is composed of a dark blue stone, the darkest the country produced, because the darker the colour the nearer is the approach to the Kristna principle, or the redemptive mediatorial office of Buddha; besides which, Buddha himself was a black person, and the better is it to represent him. It was not composed of dark stone because no lighter material could be procured, for the garments represented on this image are composed of a white stone, a clear proof that the position claimed by us is the only true and reasonable explanation.

These Hindoo Buddhists worshipped the sun at three separate times of the day, in appreciation of the three forms of the god-head. In the morning, from sunrise to mid-day, the sun was worshipped as the Creator; from noon to three in the afternoon,

he was the Redeemer; and from that time to sunset he was regarded as the Destroyer. This latter form was divided into two other forms as the *Spiritus Sanctus*, the holy spirit, and as the evil spirit; in the former, destruction was thought to be necessary for higher unfoldments; in the latter, for the separation from cherished objects.

The views held by Rappischurra, before his being cast forth from the Buddhistic faith, were strictly in accordance with the highest teachings of the "Old Man of Magdahera;" but these views, as we have endeavoured to show, were soon modified by contact with the Hindoo belief; and these modifications thus introduced are the plague spots which now infest this and other countries. The worship of the sun instituted a downward course, which has never yet been resisted or overcome, and which is the cause of the many alarming confusions and disbeliefs of the present time. It is to this system that you are beholden for the many corruptions of the teachings of the Man of Nazareth, and of the idle tales connected with his otherwise brilliant life, which, instead of raising him in the estimation of thinking men unprejudiced at all, have rather led them to despise his reformatory conduct, and to ridicule his nobility of character and disposition.

We speak now in the same spirit as before, with no desire to revolutionise your feelings or those of others, and with the same regard for truth. We desire not to manifest ourselves in any unseemly manner, but as becometh those impressed with the sincerity of their convictions and the justice of their cause. We have no ulterior motive, nor any advantage to gain or serve, save that of our duty and obligation to truth pure and simple. We mention these things in order that we may not in any other sense be regarded as acting contrary to this one chief end and aim, and that a just notion may be circulated in connection with our intentions, as to which very erroneous suppositions have been advanced. We doubt very much whether we are not too hasty in presenting the following facts before you at this early stage of our inquiries, but, thinking it prudent to notice them while reviewing the subjects which originated them, we venture upon their enumeration, and in so doing request your careful consideration of them.

History discloses some selfish acts upon the parts of those whose duty it was to render a true translation of the Scriptures. The business of such a body as that composed by the early translators, was clearly not one to decide and say which was inspired and which had not that breath infused through them, but to present a clear copy of all Scriptures, and leave to men the task of deciding for themselves upon such momentous subjects. Instead of doing this, they have exercised their prerogative, and where fancy led them they have utterly ignored several parts of the sacred writings and left them out in the cold. But why should one part be presented and the other withheld? We answer as we did upon a former occasion: Because they did not harmonise with the translators' own conceptions, nor agree with the theory they had adopted. Is it not true that the translators and others in authority have wilfully omitted the insertion of several gospels and epistles, supported by as much evidence, and containing as much information, as those to which they have assigned a place in your New Testament? The truth is, they bordered too much on the story of Kristna, contained in the old Hindoo Buddhistic writing, the *Bhagavat Gita*. But you may ask what is this story of Kristna to which you allude? In that book there is a wonderful revelation made respecting the life and adventures of Kristna or Krishna, which we shall briefly repeat.

Kristna was born of a virgin mother, and his birth was heralded by the approach of a star, and gods ministered at his birth. He was visited by the wise men, who came to listen to the music of seraphs, and who brought unto him all kinds of gifts. In his infancy he spake wisdom, and one day told his mother to look in his mouth and she would see the nations of the earth represented in it. This she did, and found according as he had spoken. He was gifted with the power of healing and of prophecy. The first miracle wrought was the cure of a leper. He had no home. Brethren he had, but not of the same nature with himself. He was persecuted and crowned, and was at last crucified in the clouds. Is this not a fair description of the life of Christ contained in the New Testament? Let us notice the points of similarity. Christ was said to have been born of a virgin. A star appeared to the wise men, and guided them to the place where lay the infant. They brought presents unto him. He spake with them, and in the so-called apocryphal gospels, he told his mother to look in his mouth and she would see the nations of the world represented, over whom he was to rule. This she (his mother) is said to have done. His first cure was that of a leper (see Matthew viii.). He had no home. Christ had brethren, James and Jose, yet he was not of the same nature with them, though proceeding from one mother. He was persecuted and reviled, crowned with thorns, which is but the eastern crown of Andrasian points, and here we notice the only difference: Kristna was crucified in the clouds, and Christ on Golgotha. Here is a wonderful agreement of facts, too similar in point and detail to favour the idea that they are not copied one from the other. If copied, who are the copiers? The Hindoo-Buddhists who committed the *Bhagavat Gita* to writing between 4000 and 5000 years B.C., or the writers during the first century after the crucifixion of Christ?

But what is this story of Kristna here spoken of? It is the means employed by the Hindoo Buddhists to preserve their faith from the ignorant and unlearned. Precisely similar to that mode adopted by all succeeding forms of religion,—Kristna is the son of God, Buddha, Wisdom, or the redemptive principle, typified by the

Sun, which term had by that time, 5000 years B.C., been so far corrupted as to be associated with that of Buddha.

Who is there that cannot see in these personal narratives a most beautiful allegory, and a relation to the central body of our system of planets? The sun was, first of all, brought forth by a virgin mother, pure and spotless. And here let us remark that the ancients experienced some difficulty in deciding whether God was male or female. The majority of these people held that God was of both sexes joined in one, which would be difficult to set aside by any reasoning of ours. His birth was heralded with music, the music of light and love. Within its power were reflected all the nations of the world. The power of the sun to heal and restore far surpasses the scanty efforts of medicine or art. The sun had no home, as was at that time supposed, but undertook long journeys for the purpose of ministering to others. The planets were related to the sun, yet they held the opinion that the planets were but servants of this sun, as their name *disposers* fully demonstrates. The sun was persecuted and reviled by the stone-worshippers of the country; he was crowned by the rays and beams of resplendent glory, which can only be appreciated by those who have seen sunrise and sunset upon the shores of the Orient; and crucifixion was his lot among the clouds during the wet and wintry season. This subject will be more thoroughly discussed when we come to speak of the personality of Christ.

To conclude, we are truly grateful for the kind and attentive manner in which you have listened to our tedious remarks. We present these facts before you in the hope that you will be led to see the beauty of one religious thought—one God King over all. To those whose minds are encrusted about with the notions of a dead superstition, and who cannot accept the version thus expressed, we pray that they may with due earnestness weigh carefully the facts detailed by us; and though they may not be able to see the full force of our imperfect utterances, we trust that they will consider the subject before judging harshly of us. To those placed under conditions of this sort we are far from supposing that our efforts on this occasion will effect any change, though they may, and we earnestly hope they will, induce the truthseeker to still further inquire into the truthfulness of our utterances.

That the spirit of love, harmony, and concord may be with those who strive for knowledge, is our most earnest prayer and desire.

STARTLING FACTS.

A SPLENDID NON-PROFESSIONAL ENGLISH MEDIUM AT THE HAGUE.

By A. J. RIKO.

(Continued from p. 341.)

Dear MEDIUM,—Clever sceptics make remarks upon everything. So I heard one of the kind here say, "Look how accurate that Riko is in his reports; he speaks in the beginning of his article on Rita's visit a few months ago, and then reports what happened in May." Well, dear MEDIUM, that remark is just as solid as sceptics' arguments are commonly, for it was in printing that the mistake was made, and I don't care a bit about it.* Now let me continue.

Friday, May 24th.—Seance at the house of Mr. v. C., whose wife is a distinguished Dutch authoress. Mr. Rita sat between her and a Government officer. A plain piece of string was brought by one of the sitters, and held with the two ends by myself and a military officer. In that string five knots were tied. The spirit announced beforehand what he was trying; you must understand also that we were all attention to the manifestations. The gentleman's spectacles were taken off and put on again at our request several times. From the cabinet the spirit brought out the medium, and the spirit floated with his own light; also moving of a small table in lamp-light, and without being touched by any of the sitters.

Saturday.—Medium sat between an engineer and an officer in the navy. That good and powerful spirit "Charlie" requested us to take breath and blow out again several times, after which exercise on our part he himself began to perform on a mouth-organ, brought by one of the sitters. Then came a cabinet sitting.

Cabinet.—Medium brought out by "Charlie." I was requested to stand up and take hold of the medium's head, which I did. While in this position the spirit-light flashes suddenly up and shows the white, draped form standing beside the deeply-entranced medium, who I felt under my hand. This evening we had a nice conversation with "Charlie" about a certain gentleman with horns and tail. He said in his life they frightened him with that gentleman's acquaintance; but they had deceived him, for he never met him over there.

Sunday.—Again at Mr. v. C.'s house. Medium again sat between two fresh sitters. I asked "Charlie" whether he could eat some sweets (sugar) which I brought for the purpose. He answered, by materialising teeth, and audibly gnawing the sweets, letting them drop on the table, as "he had got no throat." The chair of one of the ladies was brought on the table, and Mr. Rita lifted on it.

Monday, May 27th.—Another small circle. The large musical box touches the ceiling several times. A fine materialisation took place while Rita was held in the circle. The small table was moved again, in sufficient light as already described.

Tuesday.—At another gentleman's house. Lifting of a musical box weighing 20 kilograms and 7½ hectograms. The ring test was

obtained by the master of the house, his own iron ring being used. No doubt if he were to tell it to sceptics, they would answer him that he did not hold the medium all the time. It is very nice, that kind of argument: "I, who have not got the experience you have, tell you that you did not obtain what you pretend." Such arguments are somewhat unsound to Spiritualists, but sceptics swallow them as easily as ice-cream, and with them cool their brains excited by the spiritual manifestations! Funny people who don't trust their senses; let them try to sit with their feet in the fire and say they feel no disagreeable sensation!

Wednesday.—Sitting offered by Mr. Rita to our small Society Oromase (which, in parenthesis, is always alive, and, making no pretence to be so very influential, works on in a quiet way). At this sitting—one of the best I ever attended—we got literally a shower of marvels, impossible to describe in a limited space. "Charlie" materialised teeth again, and to show their reality he bites gently the hand of a young lady, after which he gnaws again some sweets. "Cissy" speaks in a whisper and announces her intention to bring flowers. A lot of fine flowers, leaves, and two plants (one a young ananas and the other a hothouse plant) were brought, and the sitters distributed them amongst themselves as souvenirs. The plants were especially given—one to me and the other to Miss Gertrude v. P. Materialisation of "Charlie" while Rita sat in the circle. Mr. Rita then went into the cabinet—candle-light shining through the whole room, so as to enable us to read with ease: such a light that Mr. Becht, our well-known friend the surgeon, thought we should obtain nothing. Well, "Charlie" lifted the curtain several times and stood in full form, with his bare arm upholding the curtain, and in splendid white garments, before our astonished gaze. After that the medium was brought out and walked round the circle in the light of the spirit's own lamp. All of us were allowed to touch the medium and see the spirit at the same moment. We all got permission to feel the wonderful spirit-lamp in our hands. When the spirit stood between me and Dr. Becht, and while we touched the medium, the light flashed up so brilliantly that we saw both forms also standing upright one beside the other. So

"The forms of the departed

Enter at the open door;

The beloved ones—the true-hearted—

Come to visit us once more!"

How grateful we feel towards our heavenly Father; He rewards our little trouble in studying Spiritualism by such results; and how we are strengthened by such manifestations to continue and work on for what really is truth and only truth. Still this observation: How foolish do those so-called investigators act who like to make the laws for the manifestations, instead of studying patiently under the conditions given by the spirits. In the latter way only you get tests never dreamt of in the wisdom of certain investigators, who are trying to force the spirits to produce such things in full daylight or without cabinet! Now let us wait patiently: I think the time will come when we shall have all our wishes gratified. In the meantime let us be wise and truly scientific by studying under all possible circumstances. This is a Dutch idea.

Thursday.—At my house. A lot of sitters, amongst whom several persons witnessing manifestations for the first time. Very powerful physical manifestations. Heavy musical box touching the circle; materialisation while Rita was in the circle; lifting of a very heavy mahogany table, which was floated over the sitters and placed on the top of the seance-table, after which the musical box was lifted on the second table. All the new sitters went away satisfied with what they had witnessed, without one exception.

Friday.—At Mr. J.'s house. Mr. Rita between that gentleman and a physician. "Charlie" pays particular attention to the Doctor, and asks him continually what he thinks about the phenomena; he touches that gentleman every moment with different things and in different ways; breaks off the sitting by a call for the Doctor to go to a patient who suddenly became very ill. "Another," says "Charlie," "perhaps, going home!" With the cabinet again, a good materialisation, and bringing out of Mr. Rita.

Saturday.—At Baron G.'s. "Charlie" claps his hands while Mr. Rita is held in the circle, and answers questions in that way. On request, the tambourine was placed on the chandelier hanging from the ceiling, where we found it after the sitting. You see, no hallucination.

Sunday, June 2nd.—At Mr. v. B.'s country seat. Good physical manifestations again. "Charlie" plays a new kind of instrument used for the first time. He is delighted with it, and floats it over the circle, &c., &c., after which a hearty good-bye between sitters and spirit.

Monday.—Sailing of the medium to London.

Allow me, dear MEDIUM, to conclude my article with a few plain words. Mr. Rita was the right man in the right place. We hope he will soon come over again, as he promised. He converted several honest sceptics, who are now students in our Cause. If he is as content with us as we are with him, it is all right.

To state facts doesn't require scientific education, but good sense and honesty.

To study Spiritualism requires coolness, earnestness, and sound mind.—Truly yours,

A. J. RIKO.

Hague, Oude Molstraat, No. 8A.

Mr. Burns expects to visit Manchester soon, and take part in the afternoon meetings for the diffusion of light on the Vaccination question. These meetings are held in Alexandra Hall, Peter Street, on Sunday afternoons at three o'clock.

* In preparing the MS. of former account we inadvertently associated the visit to Holland with that to Germany. The words, "these days" were used by our correspondent, which we changed to "lately," and to complete the sentence used the term "months" because of the inadvertency referred to above.—Ed. M.

INTERVIEWS WITH PHYSICALISED SPIRITS AT NEWCASTLE-ON-TYNE.

Though my report, printed last week, extended to an inordinate length, yet I find that it was far from being complete. Notes forwarded to me by Mr. R. Mould take notice of the different qualities of the garments of the spirits, "Minnie's" being whiter and finer than "George's." I am also reminded that when the seance was thought to be over, and the door was about to be opened, a voice from the medium again restored the attention of the circle, after which two small spirit-forms were seen at the same time. It would be impossible to record on paper all the evidences which one of these sittings present to the observer.

As to the genuineness of the manifestations, there are various opinions on the part of my readers, and those who know least of the matter betray the greatest amount of suspicion. There are many persons who cannot think well of aught except their own bantlings. I would remind such of the history of the Newcastle phenomena from the beginning. The circles are not public in the usual sense of the term, and there is no interest in deception as it is not a particularly money-making pursuit for the medium. The members of the society are supposed to attend, and strangers alone by special favour. The fee paid is 1s., on some occasions less, and taking the whole year round the medium, I suppose, does not realise £1 a week for several sittings. The individuals who superintend the whole affair are only interested in the genuineness of the manifestations, not in the pecuniary results derived therefrom. These individuals have observed the development of the phenomena from the beginning. Most of the features of mediumship have been laboriously attained in the private houses of sitters, who curiously observed the evolution of each manifestation and still attend the circles, and see from time to time that which they have so long been well acquainted with. These old, experienced sitters are in reality experts in the matter of using mediums. They have seen their "instruments" under all kinds of influence—such as were friendly, honest, and useful, and such as have been in some cases the reverse. They, therefore, know well what danger and chances of deception attend the inquiry, and their confidence inspires with strength the newly-formed opinions of casual visitors. These Newcastle mediums have been visited also by Spiritualists of great experience from nearly all parts of the country, and the genuine nature of the manifestations has been recognised.

MISS WOOD'S CIRCLE.

On Sunday afternoon, May 19, Miss Wood and her circle kindly assembled to allow us the privilege of a sitting with that medium. A very respectable company of ladies and gentlemen formed a large horseshoe circle, the poles of which were near to A and B (see diagram in last week's MEDIUM). Miss Wood went into the cabinet, and Miss Fairlamb sat close to it at A; next was seated Mr. Armstrong, and I sat third. It may, therefore, be regarded as a joint sitting, Miss Fairlamb's power being as much used in it as that of the ostensible medium within the cabinet. "Benny," the spirit-guide of Miss Wood, and who is equivalent to Miss Fairlamb's "George," soon came forth after "Pocka" had addressed all the sitters. He appeared in a considerable degree of light, and was quite active. He was followed by "Maggie," the equivalent of "Minnie." This graceful spirit seems to be shorter in stature than "Minnie," but she was evidently not fully developed. As far as I can remember, she stooped considerably. Her right arm, both above and below the elbow, was long and rigid-looking, and seemed rather out of proportion to her body. The other arm appeared to be scarcely developed at all. The right hand was well formed and lifelike in every respect. When "Maggie" retired, a little child came to the opening in the curtain and said, "Ma, ma," in a shrill, plaintive voice. Mr. and Mrs. Hare recognised this figure as that of their child which passed away when about nine years of age, and could not speak any words but the one uttered by the little figure in front of the cabinet. As far as I could understand, the parents had witnessed this manifestation repeatedly and appeared to be satisfied with the identity.

The sitting closed with the manifestations of "Pocka." It was a straightforward and convincing seance, the variety of figures of various sizes being very striking.

It would be easy to extend this account, but it would only be a repetition of that which has been already stated.

I have yet to describe my experiences with "George" at the sitting given by Miss Fairlamb on the following day.

J. BURNS.

DECREASE IN WEIGHT OF MATERIALISING MEDIUMS.

There has recently been recorded in the *Spiritualist* the result of a series of experiments with Mr. Williams, the well-known medium, who very much decreased in weight during the production of the physicalised spirit-form. On the same subject, Dr. F. L. H. Willis writes in the *Banner of Light*, from which communication we make the following extract:—

"This experiment was tried three or more years ago in this country, by Col. Olcott, Dr. Storer, Mr. Geo. A. Bacon, and myself, with Mrs. Markee, the noted medium, then of Havana, N.Y., and more recently at Rochester, N.H., by E. Gerry Brown, of Boston, with the now famous medium, Mrs. John R. Pickering. These variations were found to range from twenty to sixty or seventy pounds, demonstrating the wonderful fact that during the transpiration of these phenomena the body of the medium actually suffers this immense temporary loss of vital forces—of solid substance, may we not say?"

In the light of this fact, can anyone fail to see the possible danger to the medium should anything interfere with the return of these forces to the sources from whence they were borrowed—even the possible extinction of life itself?

"We have fresh in memory the frantic struggles of the psychic form that was rudely and brutally grasped at a seance given by Mrs. Markee in Rochester, N.Y., in its efforts to render back these borrowed forces before fatal results should accrue to the medium, by partially dematerialising in the hands of its captor to succeed in regaining the medium in time to save her life, but not in time to prevent a great shock to her system, so that for days and weeks her life was despaired of, and she was rescued from death after great suffering only by the most assiduous care and attention."

NEWS OF DR. PEEBLES.

Dr. J. M. Peebles, writing from St. John's, N.B., to the *Banner of Light* under date May 10th, says:—

"The next morning after the *soirée* [at Doughty Hall], I left the city [London] for Liverpool, accompanied by Mr. J. Burns, Mr. E. Harrison Green, and a lady, and others. On Sunday we had an excellent meeting in Liverpool, Messrs. Burns and Green participating. Mr. John Lamont, a very sound, substantial Spiritualist, occupied the chair.

"It was on the 30th April that I shipped aboard the *Nova Scotian*, a large stoutly-built steamer, well adapted to defy the gales of the cold northern seas. We were ten days being rolled, rocked, and knocked across the great deep from Liverpool to Newfoundland. The passage was unusually rough and disagreeable, owing to the prevalence of heavy north-western winds. We passed some magnificent icebergs, the terror of navigators and sailors.

"When leaving England the last of April the beautiful lawns were carpeted in green, the trees were in full leaf, and the orchards all crimson and white with apple-blossoms; but here in New Brunswick, ten days later, the trees are shivering in nakedness, and the buds are only slightly swelling. Winds from the Polar Seas, together with spring fogs from bleak banks and floating isles of ice, chill and stifle the early vegetation. Give me a thousand times over the tropics, the golden suns and the eternal summers of the equatorial latitudes.

"My health is not only fair, but absolutely good. It is a mystery to myself how I can brave the cold of the frigid north lands, the torrid heats of India, the fitful changes of the temperate zones, working continually with my pen, and yet coming out fresh each morning. I am yet good for some twenty-five years' work! Obedience to Nature's laws, will-power, and energy to execute, these are the magical words!"

The *Banner of Light* of June 1 states that Dr. Peebles arrived in Boston on May 28, and was engaged to lecture on Sunday, June 2.

THE NEWSPAPERS AND SPIRITUALISM.

We ask attention to an incident that will serve as a very useful illustration of the discreditable and misleading way in which the majority of newspapers treat the disparaged and misunderstood subject of "Spiritualism" or "Psychology"; and we do so, not because that incident has any particular public interest in itself, but simply because it supplies the illustration we require, with reference to a wrong that is being done, not only to a certain class of inquirers, but to the public at large. And let it be noted here that the point to be discussed is not whether the newspapers in question have come to *wrong* conclusions, or, in other words, whether Spiritualism is true: the question is simply whether Spiritualism has to encounter the peculiar kind of opposition that accompanies inveterate prejudice and profound ignorance,—whether it is having fair play, and whether it is being treated with common honesty and common justice.

Here is the incident. The essay on Modern Materialism reprinted in this month's *Truthseeker*, first appeared in *The Psychological Review*. *The Inquirer*, noticing the *Review*, deliberately cited that essay in a list of articles which it held up to contempt as an outpouring of Spiritualism calculated to gratify "the present appetite for the marvellous and absurd." We ask the reader to look at the article, and to judge whether this description of it is not palpably mendacious; we ask the reader, also, to notice what it is we charge *The Inquirer* with. *The Psychological Review* may or may not be worthless: that is not the question, and that is no affair of ours. The article in question may or may not be a good one; that is not the point: the point is that *The Inquirer* told a falsehood about it, citing it as one thing when it (as every one can see) is quite another thing; and that the falsehood, as we have pointed out, illustrates the discreditable way in which Spiritualism is often treated by the press. The mere fact that *The Psychological Review* favoured Spiritualism was enough. Everything that is in it must be bad—and ought to be damned;—huddle together, therefore, everything in it, and damn it!

We do not say that *The Inquirer* is conscious of bearing false witness: it only does in relation to Spiritualism what a certain class of orthodox people do in relation to Unitarianism, in allowing prejudice and pre-judgment to utterly blind the eyes and prevent either earnest investigation or honest discrimination. People who cry "Can any good thing come out of Nazareth?" easily get into the habit of ignoring everything that is "good," while they seize upon and magnify everything that is or that can be made to appear bad. But this leads on to something worse; and to this last *The Inquirer* has at length come. It has habitually handed round the latest jest or canard to the disparagement of Spiritualism, while studiously ignoring everything to its credit, but it now calls "good" evil, or huddles up everything without inquiry, shuts its eyes, and damns. *The Inquirer* may, indeed, plead, as it does in the notice before us, that it has not "seen or heard" the things we call "good"; but if we are to judge from its behaviour in the case under discussion, we must assume that it is ignorant only because it has neither honestly looked nor earnestly listened. Its knowledge of the subject is

probably limited to newspaper paragraphs; and in that case we can understand that its ignorance of the subject would be as absolute as its prejudice.

We repeat, then, that the citing of the essay on Modern Materialism as a spiritualistic contribution to the morbid taste "for the marvellous and absurd" is an absolute proof of what we say,—that *The Inquirer*, in common with some other newspapers, is so blinded by the prejudice that has become almost vindictive, that it is actually unable to see, or to be candid or just on the subject. *The Inquirer* may take offence at this plain speaking; but we pen every word deliberately and with genuine sorrow, as a painful necessity.

But the incident to which we have referred does not stand alone. *The Inquirer* is as reckless in its dealing with people's reputations as it is untruthful in its dealing with their writings. It says, unreservedly, that Spiritualists "may be divided into knavish thaumaturgists and credulous dupes." Nothing could be more reckless or offensive than that; and people must not expect to escape reproof if they talk in that wild way of persons who are in every way at least their equals for culture, common-sense, and honesty. "It is as sport to a fool to do mischief" says the Book of Proverbs; what is it for an *Inquirer* to cast the insulting words *knave* and *credulous dupe* upon the memories or in the faces of such men and women as John Pierpont, author of "O Thou to whom in ancient time," Andrew Leighton, Lord Lindsay, Horace Greeley, Lloyd Garrison, William and Mary Howitt, Dr. Ashburner, Judge Edmonds, The Duke of Leuchtenberg, Dr. Nichols, Mr. and Mrs. S. C. Hall, Alfred Russel Wallace, Benjamin Coleman, Dr. Peebles, Gerald Massey, Emma Hardinge, Professor Crookes, C. F. Varley, Sir Charles Isham, Dr. Carter Blake, Dr. Kane, F. Tennyson, Dr. Robert Chambers, Dr. Gregory, Dr. Hoffman, Professor Barrett, Dr. C. Maurice Davies, Captain Burton, Professor Zöllner, and thousands of the best and brightest men and women living? There are many things in Spiritualism that puzzle and sadden the earnest-hearted *Inquirer*, and we have no wish to defend these, or, indeed, to champion Spiritualism at all; but nothing tempts us so strongly to take it up and defend it as the unjust and ignorant treatment of it by people who profess liberality, and advocate free inquiry, but who are themselves moved by the spirit which, in every age, has led inquisitors, popes, sadducees, and toriers of every kind, to condemn things they have not even tried to understand.—JOHN PAGE HORRS, in *The Truthseeker* for June.

THE MELBOURNE OPERA-HOUSE LECTURES.

Mrs. Emma Hardinge-Britten, the renowned Spiritualist lecturer, addressed a very crowded audience at the Opera-House last night, on the subject of the God of men and the God of the spirits. The lecturer affirmed that the day when men pinned their faith on creedal beliefs, and worshipped the God of sects was rapidly passing away. After drawing a vivid picture of the desolation and unrest which the human race would experience without the consolations of religion, and predicting that the pall of materialism would soon darken man's spiritual horizon, unless a revival of true religion could be inaugurated, she proceeded to review the man-made God of different sects as defined in the four great subdivisions of religious opinions, and included in Buddhism, Mahometanism, Judaism, and Christianity. The lecturer, after exhibiting an intimate knowledge of the several branches of faith, affirmed that the gods they taught of were merely the reflex ideas of their founders, and that when the impress of those founders' minds had passed away, the god whose image they had created melted away into the realms of ideality from which they had been conjured up. She claimed that these gods could not be proved and adapted to the growing demands of civilisation, progress, utilitarianism, &c. Hence, the leading minds of the age rejected them, and must eventually push forward the mentality of the race either into blank atheism or the acceptance of some theological code more in harmony with the demands of science and reason. Mrs. Britten then proceeded to unfold her conceptions of a spiritualistic god, citing the teachings of various 'spirit-revelations,' and concluding with a thrilling picture of the 'grand man,' as revealed by analogies and inductions proclaimed by Spiritualism. The address was listened to with breathless attention, and was frequently applauded. Mrs. Britten has a full, sweet, sonorous voice; her elocution is perfect. Hypercritics might consider that there was too free a use of gesture, but the movements were so graceful and appropriate that that was overlooked. She announces her celebrated oration on Joan of Arc for next Thursday evening, at the Temperance Hall. The fame both of the subject and the lecturer will doubtless draw a large attendance.—*Melbourne Herald*, April 8th.

A FRENCH RECEPTION.

At the reception a few evenings since of the Home Minister, M. de Marcere, writes the Paris correspondent of the *New York Tribune*, there took place a little incident that may show, better than graver things, how easily, with a small leaven of goodwill, the juxtaposition of parties might be modified in France.

On Tuesday last a musical *soirée* was announced in the handsome (though not large) *salons* of the Minister of the Interior. A few minutes after 10 o'clock the rooms began to fill, and, in the central saloon, were quickly grouped together knots of brilliantly-dressed women, shrouded by enormous bushes of flowers, so that, in the end, you could hardly distinguish which were the flowers and which were the women. The further end of the *salon* was partitioned off by a kind of platform one step high, hung with crimson drapery, and occupied by 60 or 70 men dressed in black evening toilet, and standing. They wore, each of them, a broad red ribbon at their button-holes, with a small medal appended to it.

Who are they? was the whispered question, as the Minister's guests arrived one after the other. It was evident they were musicians, from the piano that was placed near—not upon, but below the platform.

"Probably the choruses of the Conservatoire," was the answer generally—and their appearance warranted the reply. They were mostly young, though some were clearly above 40. All were perfectly well-dressed, as I have said, with white cravats and straw-coloured gloves. It was quite natural to take them for the pensioners of that august, well-drilled, pedantic Government establishment, the Conservatoire.

"Probably Wagner!" opined sententially a bald-headed man close to me.

"Perhaps they are Swedish singers," remarked a lady in front.

"No, madame," responded gently Mlle. de Marcere, the Minister's sister, "they are the workmen's chorus of Belleville."

The lady who was thus answered, and those who were around her and could hear, looked far more surprised than pleased. "Workmen!" and "Belleville!" this was a pleasant announcement to ears that would rather be deaf than hear such ominous expressions. The workmen singers of Belleville were invited by the Minister himself to partake of the refreshments prepared. At the same time M. de Marcere thanked the performers, one and all, for the immense pleasure they had afforded. Upon this, the leader of the choristers addressed the Minister saying, "It is, on the contrary, we who thank you for the kindness shown to us. It is a common thing to speak of our arrondissement as of a nest of disorder, brutality, and ignorance—the Bellevillois are easily calumniated as a set of men who are envious of everyone who is richer than themselves—but it is a calumny, M. le Ministre, and believe me, I speak for all my comrades when I say that no one could appreciate and treasure up more than we do any mark of cordiality such as we have received to-night." Upon this, Mlle. de Marcere stepped forward, and gathering, as she went, the choice flowers from the baskets on the table, presented one to each of the singers, adding, "You will not expect from me a political speech, but I hope that you may recall this evening with pleasure; will you wear this flower as a souvenir of us?"

"*L'entente cordiale*" really means something more than Prince of Wales's speeches, dinners, and exhibitions. Our amiable neighbours have not only taken to applauding our politics, trying to speak our language, and to analysing and imitating, if not to liking, our plum-pudding, but are actually holding "May meetings" and giving us *couronnes civiques* for our good doings. The *Société Nationale d'Encouragement de Bien* held its anniversary last week, and after awarding gold medals for poetry, gold medals for prose, rewards for twenty-two books "*utiles à la propagation des bonnes mœurs*," and decorations to domestics for supporting their broken-down old masters, to orphans for acting as heads of families, to poor women doing the nursing of the aged, sick, and imbeciles; to sons for paying the debts of their fathers; to soldiers on service for putting by their *sous de poche* to send to their infirm parents; to ladies for having cut the telegraph wires in Prussian occupation and pocketed their military despatches; and to gentlemen for having got across Africa, for having put the Japanese up to the French system of farming, and for having imbibed so much of the principles of humanity as to become the friends of Beranger, Lamartine, Gautier, and Raspail—have crowned with their greenest laurels one of our countrywomen, M^{me}. Georgina Weldon, for having founded an orphanage where she rears a large number of children at her own expense. After all, would it not be as well to return the compliment by sending every now and then a batch of the little *vagabonds* to help fill up the gaps in the French census?—*Pall Mall Gazette*.

SUNDERLAND "PSYCHOLOGICAL" SOCIETY.

This society was re-organised on Thursday, June 6, and the members intend holding a series of experimental seances every Thursday evening at Mr. Cole's, 99, Robinson Street, to which Spiritualists and investigators are cordially invited. All communications to be addressed to G. H. Pyne Jones, Secretary, 33, Devonshire Street, Monkwearmouth.

[We are at all times anxious to be of use to the workers in this Cause. Harmony, union with the spirit of truth, and fraternal co-operation, are the grand machinery of Spiritualism. But we feel somewhat averse to the editorial announcement of such a society as the above as a "Psychological" Society. Has it any claim to the title? If not, why use it? If the friends are not sure what "Psychological" signifies, let them by all means make some effort to gain the needful knowledge. A seance-holding society for "Spiritualists and investigators" is not a psychological society. We are somewhat skilled in Psychology as a class of facts, and wish there were some real psychological societies. This is the reason why we prefer not to apply the term to that which does not merit it. There is certainly not a psychological society in this country, nor, indeed, truly a science of psychology. We sincerely wish the state of things was different, but we cannot mend matters by misapplying terms. Our friends are at full liberty, as far as we are concerned, to call their societies by what names they please, but when they ask us to proclaim to the world that which is not true, then the matter passes out of their hands, and we have to shoulder the responsibility. We attack no one, but conscience demands that we speak in our own defence, and in explanation of announcements we have to make, but the terms of which we cannot justify.—Ed. M.]

W. J. COLVILLE AT ROCHDALE.

On Sundays, May 26 and June 9, W. J. Colville occupied the platform at Regent Hall, Rochdale; he delivered two orations and poems, and replied to questions on each occasion. The weather was very unfavourable, and considering this circumstance, the attendances may be pronounced to have been very encouraging.

On Thursday, June 6th, Mr. W. J. Colville's lecture was eminently successful; it was delivered in the Blue Pitts Reform Club, Castleton, about two miles from Rochdale. There was an overflowing audience, who appeared at first rather cantankerous in some instances, but this feeling soon subsided, and the audience were most attentive and courteous. The lecture was a defence of Spiritualism from unjust attacks made upon it recently in the same building. Questions were freely answered at the close, and all objectors seemed perfectly silenced. The audience having selected "What is Love?" as the subject for a poem, Mr. Colville, under influence, delivered a poetical improvisation, which was greeted with a storm of applause. Mr. Parsons ably presided.

Mr. Colville will again speak in Regent Hall, Rochdale, on Sunday, June 23, at 2.30 and 6.30 p.m. Services are held at those hours in the same place every Sunday, which are receiving as they well deserve, a considerable amount of public attention. The style of conducting service, and the arrangements of the hall are pleasant and attractive.

Mrs. Margaret Fox-Kane has gone to Holland. Letters for her may be addressed 15, Southampton Row, London.

A PHYSICALISED SPIRIT AND MEDIUM VISIBLE AT THE SAME TIME.

To the Editor.—Sir,—I should be glad if you could find space for a short account of a seance with Mr. Haxby at the house of a friend in Cavendish Square, where the medium and the materialised form were visible together in a good light.

The greater part of the sitting took place in the dark, when "Abdullah" and "Rattlesnake" showed themselves at different times by their own phosphoric lantern, and were both clearly seen by one sceptical sitter, who thought "Abdullah" very like the medium, but "Rattlesnake" not at all. The same sitter, by the feeble light that came through the cracks of the doors and shutters, saw two figures walking about, and there could be no doubt that such was the fact, for at the same moment that he declared that he was touched at one end of the room I was held by a solid hand at the other. At other times sitters were repeatedly touched while "Abdullah" or his phosphoric lantern were visible in a distant part of the room. At the conclusion a candle was lighted, and placed on the floor, shaded by a round hand-screen, so that there was much reflected light. A form like a wasted figure of "Abdullah" then came clean out of the cabinet, followed by the medium, who stood before the figure, nearly eclipsing it in the position in which I sat at the extremity of the circle. I could not see the face, but clearly saw the large, round jewel which "Abdullah" wears on his forehead. H. WEDGWOOD.

31, Queen Anne Street, June 7.

THE FIRST TRANCE MESSAGE FROM JERSEY.

Dear Mr. Burns,—I have much pleasure in forwarding to you the first trance address obtained through a local medium in this locality. The medium, a young lady, joined the circle only a few weeks ago, and at the time had no knowledge of Spiritualism. At our last seance, held on the 2nd inst., she became entranced, and after describing several spirit-friends and relatives who were present, gave us the following short address:—

"Let this be your consolation when you mourn over those who sleep in Jesus. 'Tis no enemy who has done this, 'tis no dreadful monster who has torn the dear ones from your loving embrace, 'tis a Father's arms which receive the departed spirits. He commits this office to no inferior messenger, far less to an enemy. Yes, 'tis Jesus, in the chamber of anxiety and tears, where the feeble tide of ebbing life is watched so tenderly, and all is being done that skill and kindness can suggest to delay the dreaded moment of separation; but in the dark abodes where the activity of love no longer holds back the floodgates of grief, Jesus whispers to the widow, the fatherless, and the friendless, 'tis I! who have taken away the departed spirit to a full enjoyment of love far tenderer than your own, to a world where tears are never shed, and pain is never felt, and death is for ever unknown—therefore be consoled at the thought. It is but for a season you lose sight of those who were dearer than life and whose separation you lament. Yes, the path of sorrow, and that path alone, will lead you to the land where sorrow is unknown."—Yours truly,

GEORGE DE CARTERET.

St. Peter's, Jersey, June 3.

THE NEW HALL AT MACCLESFIELD.

On Sunday, June 2, Mr. E. W. Wallis delivered the first address in the hall erected by the Spiritualists of Macclesfield for the promulgation of the gospel of Spiritualism. There was a numerous company present, and the address gave general satisfaction. The hall was formally opened on the 12th inst., of which proceedings we will present a report in due time. Mr. Wallis in a letter to us says:—

"The hall is a nice building, similar in many respects to that at Newcastle; well ventilated, light, and airy. The acoustic properties are everything that could be desired; by means of a movable partition it can be easily divided, and a comfortable seance room formed. A platform, with ornamented wood-work and rail in front, and adjusting reading desk, mounted on wheels, graced one end of the building; and the rest is filled with comfortable forms with backs; a strip of cocoanut matting down the centre and in front of the platform gives it a finished and pleasant appearance. The musical department is not overlooked, for a fine ten-stop harmonium has been provided, and it is hoped a choir will soon be formed. Altogether the whole arrangements are unique, and the Macclesfield friends deserve great praise for their noble and spirited conduct, and no doubt they will meet with due appreciation and reward."

OBITUARY.—On May 25 passed on to the higher life, at the age of ten months, Gertrude Ashworth, to receive the love and tender care of her mother, who, we were several times informed, was anxiously waiting to receive the fair young bud, that she might train it in the Summer-land. For several hours before the departure of Gertrude she showed signs of being cognisant of the presence of someone invisible to us.—J. A.

Mr. VOYSEY writes to us to say that he does not believe in an incarnation. "So far," he says, "from believing in an incarnation, I believe in the absolute and inherent impossibility of the Infinite God dwarfing Himself to the narrow dimensions of His noblest creature—still less of poor humanity." We never meant to imply that Mr. Voysey believed in an incarnation of this kind; and the coupling his name with that of Dr. Martineau showed this. Besides, we did not say that he believed in the incarnation, but in an incarnation; and in an incarnation he did believe when he conducted his own brave defence before Her Majesty's Privy Council. He then quoted his own words, affirming that we are "a race of beings, noble even as animals, but surpassing all we know of created life, in being born of God—very God of very God—begotten not made—a statement as true of us all as of him who was called the 'firstborn among many brethren,' and who quoted, in proof of his own Sonship, those ancient words, 'I said, Ye are gods, and ye are all children of the Most High.'" This certainly supplies us with an incarnation,—what may be called the perpetual incarnation of God in His creatures—God revealed in man. Dr. Martineau has expressed a similar view; and we cannot see why any Theist need hesitate to adopt it. We all "partake of the divine nature," and manifest as much of God as we can. "In Him we live, and move, and have our being."—*The Truthseeker*, June.

SPIRITUALISM AT BYERS GREEN.

To the Editor.—Dear Sir,—I have much pleasure in furnishing you with a brief report of two public meetings held at Byers Green on Sunday last, the 9th instant, which were convened for the purpose of hearing addresses from Mr. William Scott, of Darlington.

After a short address upon the laws of health, delivered by the guides of Mr. Scott, the afternoon was devoted to a healing seance, when the medium proceeded to delineate the various diseases under which certain persons were suffering, and although the great majority of those who presented themselves for examination were entire strangers to him, he was remarkably exact in his descriptions, which abundantly testified to the incalculable value of the marvellous power possessed by his spirit-guides.

At the conclusion of this exhausting ordeal Mr. Scott related some of his experiences as a healing-medium, and expressed his firm determination to offer himself on the altar of self-sacrifice in obedience to the dictates of his spirit-friends. He had no sympathy with those who would make merchandise of the divine gifts they possessed, and at the close of his remarks his great sympathetic soul burst forth in all its honest fervour when he declared that if a patient was to present herself before him, and there was only one magnetic spark in his body, if that spark could save her life he would gladly impart the necessary blessing, and lie down and die at her feet.

In the evening Mr. Scott delivered an inspirational address upon "Prayer," which subject was lucidly expounded in a manner which could scarcely fail to carry conviction to the minds of those who were amenable to reason. Questions were solicited at the close, but the subject had evidently been treated in such an exhaustive manner as to leave no room to doubt the position occupied by the lecturer, for none availed themselves of the privilege afforded them.

Subsequently the guides of Mr. Hopwood, Mr. S. De Main, and Mr. Mensforth addressed the company, after which this harmonious and instructive meeting was brought to a close in the usual manner.—Yours fraternally,

C. G. OYSTON.

Hunwick, Willington, Durham, June 10.

THE SOWERBY BRIDGE SPIRITUALISTS AND DR. BROWN.

To the Editor.—Dear Sir,—I am requested to write anent the letter of your correspondent, Dr. Brown, which appeared in your issue of May 29, who mildly impeached the Spiritualists of Sowerby Bridge. Now as far as I can glean, the facts of the case are as follows:—

Dr. Brown came on the evening of our tea-party, when we were regaled with the services of Dr. Peebles and Mr. Burns. He came during the hurry-scurry of the preparations for the tea, before the bulk of the visitors had arrived. One or two of our friends who recognised him (I was not there then) had not much opportunity for conversation with him, but simply exchanged a word with him, and went on with their duties. As to not being asked to sit down, surely our respected friend could not reasonably expect the same ceremonies from our friends in a public room, as if he had entered a private house. Well, after a little while, he left the room ostensibly for the purpose, as he intimated, of getting information as to the departure of trains from Sowerby Bridge—and what? Why, he never turned up again! Surely such conduct was a little pettish, to say the least about it.

"Oh, that some power the gift had giv'd us
To see ourselves as others see us,
It wad frae many a blunder free us,
And foolish notion."

As to our friend's allusions about the spleen vented from some of us against a persecuted medium (Dr. Monck, I presume), we are at a loss to know what he is driving at. Evidently Dr. Brown has made a gross mistake, for the Spiritualists of Sowerby Bridge—to a man, I believe—are favourably disposed towards the medium in question; hence on their behalf I repudiate the aspersion cast upon us, until our friend can substantiate his allegations.

Possibly some visitors to our Lyceum from Halifax or other places may have committed the offence alleged, but we are not responsible for their words or actions.

Hoping that this letter will clear away the mist—the self-created mist—from our friend, and with our best wishes to him, I remain, dear Sir, yours sincerely,

Baines Street, Hanson Lane, Halifax, June 2.

A. T. WILSON.

MISS WOOD'S SEANCES.—Mr. Compton desires it to be announced that Miss Wood is giving miscellaneous dark seances on Thursday evenings. Her hands were held on Thursday last and the ring test was given to two sitters. There were afterwards the usual physical phenomena: vigorous using of the instruments on the table; taking several chairs from sitters and placing them on the table; hands felt; hats, collars, scarfs, pocket-books, and purses, were transposed from one to another, convincing all that a power was at work, other than that of the medium or sitters. It seems a great waste of spirit-power to keep on with this class of manifestation.

DARLINGTON.—Mr. D. Richmond informs us that the landlord of the room recently occupied by the Spiritualists unwarrantably seized their seats and other furniture, in value £40. He had to return it, but had it not been that Mr. Richmond was sole proprietor, there might have been a difficulty. He adds: "The old monkish, kingly, and priestly dominion—seeking common property spirit and principle, would have robbed us of all our furnishings in the foregoing case; but happily our affairs underwent a change, dating from February 2nd last, which gave the tenancy to an individual, and, as a matter of course, the possession of all the things as owner; or, at least, all being given and sustained by offerings or gifts, as an irreclaimable trusteeship, the same being subject to all liability of the trustee in said business. The best plan, however, seems to be that of equity—the furnishing to be done by individuals voluntarily, who, still owning their goods, might loan them for the purpose. Secondly, a committee might co-operate to rent or otherwise obtain a place of meeting. Thus all attempts at evading the just laws of the nation would be effectually met." Mr. Richmond further states that the meetings will be held in future at the rooms of Mr. J. Hodge, herbalist, High Northgate.

REFLECTIVE NOTES.—No. 12.

If persons would act with a little forbearance one with the other, nine-tenths of the present disputes would be prevented. In all quarrels there is a fault on both sides, but, if true charity prevailed, one, at least, would be reconciled, and the disturbance averted. We might compare a quarrel to a spark, which cannot be produced without a flint as well as a steel; either flint or steel may strike on wood for ever, no fire will follow. Spiritualists should take the hint, and imitate the action of wood in this illustration, rather than the flint.

The conduct of a knave differs from that of an honest man, because he considers how he may help himself and make you believe he is helping you; while an honest man is fair and square in all his dealings,—though honesty, be it understood, is a relative term. It is reported of Dionysius the tyrant, that he stripped the statue of Jupiter Olympius of a robe of massive gold, and substituted a coat of wool, saying, "Gold is too cold in winter, and too heavy in summer; it behoves us to take care of Jupiter."

The greatest difficulty lies, not in making a man learn his knowledge, but to unlearn his errors. Mal-information is more hopeless than non-information, for error is more active than ignorance. Ignorance is a clean sheet on which we may write, but error is a scribbled one, which we must first erase before writing upon. While ignorance stands still, with her back to the light, error proceeds in the same line and heeds not the advice offered. Ignorance has no light; error follows a false one. In consequence of this, bigots experience more difficulty in grasping the truths of the spirit than the most unlearned ignoramus, for they have to retrace their steps, lay down the "I know," and, like little children, drink from the spring of knowledge. It is to be regretted that so much error should be associated with the pretensions of the nineteenth century.

Total freedom from error is what none of us may expect. Let no man, therefore, presume to think he can devise any plan of extensive good, without being alloyed or adulterated with evil; for this is the prerogative of Divine wisdom alone. At present the Roman Catholic Church slanders the Episcopalian for departing from the faith, while the latter retorts in like manner upon the former. Sir Richard Steele has observed that the only difference between the assumptions of these denominations is, that the Church of Rome is infallible, and the Church of England never wrong. The best way to proceed in such matters is to propose with diffidence, to conjecture with freedom, to examine with candour, and to dissent with civility. The old adage runs: *In rebus necessariis, sit unitas; in non necessariis, liberalitas; in omnibus, charitas.*

Great men have never waited for events to come which should distinguish them, but have made the occasions and taken advantage of them. To strike the iron while it is hot is an old advice, but that policy which can only do so must yield to a perseverance like Cromwell's, that made the iron hot by striking it. He that can only rule the storm will be overcome by him that can both raise and rule it. We, as Spiritualists, must raise the siege of the citadel of error, and plant within the truth of man's immortality and the fact of a conscious life beyond the dissolution of the body.

W. H. LAMBELLE.

MR. A. ACKERMAN reports having attended a seance by Mr. F. Herne and Mrs. Bassett-Herne on Sunday evening, when, besides a light which floated about, there was seen a female figure which became instantly transformed into the male form. After staying a few minutes it suddenly disappeared.

SPIRITUALISM IN NEW SOUTH WALES.—Since our last notice, we have had the peculiar pleasure of a visit from Mrs. Hardinge-Britten, who, calling here on her way to Melbourne (Victoria), was induced to give a short series of inspirational lectures. Though comparatively little known, her fame soon spread, and delighted audiences crowded the lecture-rooms, to be spell-bound with her brilliant oratory. For the Sunday addresses the largest theatre available was taken, and this was crammed to overflowing each Sabbath evening. She lectured also in the afternoon, but the attendance then was not so good, for in the hot weather people cannot well turn out in the afternoon to endure the closeness of a theatre, after braving the burning rays of the sun and the blinding dust in the streets (not watered upon this as upon other days). We are anticipating a resumption of Mrs. Britten's lectures at no distant date, and it is thought likely that Mr. Thomas Walker, the trance-speaker, will again visit Sydney. We charge for admittance to our lectures on Sundays, the prices ranging from 3d. to 1s., and this plan gives satisfaction, besides keeping away opponents prone to noisy counter demonstrations. Mr. Tyerman, who for many months has vigorously championed the cause of freethought and Spiritualism here, is about to carry out a project long entertained of visiting America, and perhaps England. He is an able speaker and debater, and should command sympathy wherever Spiritualists have an organisation. Previous to entering upon the long journey he may comply with invitations which have reached him, to give lectures in Brisbane and Auckland. The promising clairvoyant mentioned in a former letter, of the name of Cole, left suddenly some time ago, and is thought to have gone to England. He was doing much good in a medical sense, had effected some remarkable cures, and the hundred or more patients on his books of course have been plunged into great perplexity. An advertisement in the daily *Herald* stated that he had gone away merely for a change of air, which was a sorry subterfuge. Those having him in charge, it is believed, were afraid of losing him, and hence induced him to elope in this strange and suspicious manner.—*Sydney Correspondent.*

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, society relations, or position may be.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

	£	s.	d.		£	s.	d.
A Friend ...	10	0	0	Signor G. Damiani ...	0	10	0
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A Lady Friend ...	0	10	0	Amount previously ac-			
W. A. A. ...	0	10	0	knowledge ...	138	18	5

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.

KENNEDY'S SCOTTISH ENTERTAINMENT.

Mr. Kennedy and his talented family, three sons and two daughters, occupy a very comfortable hall in Lower Seymour Street, Portman Square. Steinway Hall is not as yet popular, but the Kennedy's will, no doubt, make it so in time. We never heard their songs to better advantage. The St. James's Hall audience was a sight—Scotchmen congregated from all parts of the world to hear Kennedy sing the songs of their country. But we think the efforts of the vocalists are heard to much more advantage in the smaller hall.

Our Whit-Monday entertainment was at Steinway Hall. Mr. Kennedy was in great spirits, though the audience was somewhat disappointing. Talking of "mind and soul"—which question has been exercising some Spiritualists—Kennedy is an example of soul, yet without not deficient in mind. But what would "the auld Scotch sangs" be without soul in the singer? It is astonishing with what directness and success this extraordinary vocalist can make his hearers feel just what he desires them to feel. It is not words, tones alone, which he uses, but he is overflowing with "soul," and he makes a positive, though wordless, psychological appeal to his audience. He tells a humorous story of objectors in meetings being generally lean, thin men, whereas cordial assent and suggestion come from the man of goodly proportions. Kennedy is one of these, and, apart from his singing, which is inimitable, his manner is a study to the psychologist. "A Nicht wi' Burns" is the programme on Thursday and Friday evenings, and on Saturday (to-morrow) at three o'clock. On each occasion about twenty of Burns's choicest songs will be rendered.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1878.

	s.	d.		£	s.	d.
One copy, post free, weekly	0	2	per annum	0	8	8
Two copies "	0	4	"	0	17	4
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Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.

TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 14, 1878.

A SELF-SUPPORTING SPIRITUAL MOVEMENT.

We were not aware that the Lancashire Committee had commenced a monthly organ till we caught a glimpse of a copy in the possession of Mr. E. W. Wallis at Newcastle-on-Tyne, on the occasion of a recent visit. A few days ago Numbers 1 and 2 were received by us. It is stated that a certain society is "placing itself on the self-supporting basis," and the Lancashire Committee editor adds: "We cannot see how a movement can be successful on any other basis." What this indispensable "basis" consisted in we were at some loss to determine, but a timely impression urged a further examination of the little sheet in hand, and there we found the financial statement of the Lancashire Committee's operations, which are no doubt regarded as "successful," and therefore an illustration of the "self-supporting basis" upon which alone can success be made possible.

The result of our prying investigation as to the nature of the "self-supporting basis" adopted by the Lancashire Committee reminded us very vividly of the old lady described in nursery lore, who

"Lived upon nothing but VICTUALS and DRINK."

and was therefore, no doubt, "self-supporting." We found that there was no miracle whatever in the matter, for the Lancashire Committee "lives upon victuals and drink" of the most substantial description. What are these? A "guarantee fund," amounting to nearly £10 in the quarter. This fund is a periodical subscription, to extend over so many years, and obtained by much advertising, the sending round of circulars, and straightforward asking for it at conferences and other suitable opportunities. Then comes "donations" from individuals and societies who respond to the appeal for funds to carry on the work; and last, but not least, there is the laborious self-sacrifice of the principal workers and the speakers, who either go forth for the love of the Cause or at the lowest fee possible.

We thought we might learn something new as to the best means of feeding a horse on one straw a day; but it is the good old substantial style of doing something worthy, and asking every worthy fellow to do his share in helping on the good work. That is not only how the Lancashire Committee gets on: that is not only how the Spiritual Institution contrives to carry on its useful work: that is not only how the many departments in Spiritualism are kept afloat; but it is the way in which churches are built and sustained, how missionary enterprise is carried out, and how all benevolent works are held up for the comfort of the afflicted or the enlightenment of the ignorant.

Spiritual movements are not business concerns, into which a certain amount of capital can be placed with the view of realising it again with a bonus added in the shape of profit. Spiritual work is based on the principle of sacrificing so much time, talent, effort, money, or other temporal good, that a spiritual benefit or blessing may be obtained.

The "self-supporting basis" of spiritual movements is self-denial. Self-denial on the part of speakers: that the labour freely, or at a minimum cost to scantily-filled purses; self-denial on the part of people of less talent, that they do what they can freely, even if at some little loss and inconvenience—do what they can in speaking a few words at a meeting, attending the door, distributing handbills or literature, or anything that they can conveniently accomplish for the good of the Cause; self-denial on the part of executive officers, who leave their business or homes that they may attend to the public wants of the Movement; self-denial on the part of editors of spiritual papers, that they freely give their space for announcements, which, if let for commercial advertise-

ments, would realise a handsome sum annually. In short, the "self-supporting basis" of Spiritualism is, in plain English: Put your hand into your pocket, and don't be parsimonious in bringing it out. We may adopt the language used in "The Merchant of Venice," as addressed to *Shylock*, and say to the Lancashire Committee: We thank you for your definition of a "self-supporting basis" for a spiritual movement.

And yet we must at all times be careful of the sinews of war. The more money spiritual workers can get to spend in a useful direction, the better; but there should be some judgment used in incurring expenses. We fear our new contemporary, on whose words we comment, is not quite on a "self-supporting basis." It is different now to those times when we gave a much more copious report of the quarterly conferences and presented gratis to the committee 500 copies of the MEDIUM containing it. Could not some plan be adopted to save the Lancashire people this monthly expenditure during these hard times? Think over it.

MR. LAMBELLE'S COURSE AT DOUGHTY HALL.

On Sunday next Mr. Lambelle will, under the control of his guides, continue the course of lectures on the Origin of Religions. It is particularly requested that visitors be so kind as to be in their seats before service commences. If anyone is unavoidably late, care should be taken not to make a noise at the door, and a seat should be accepted near to the entrance. These controls are of such a nature that they cannot be effectively carried on if the atmosphere is not in a properly prepared state. The effort, as a whole, is very painful on the medium, but any interruption very much increases the burden he has to bear.

Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock Sunday evening.

MEETINGS AT LADBROKE HALL.

On Sunday last a devotional seance was held in the morning, and in the evening Mr. Slater read Mrs. Hardinge's lecture on "The Foregleams of Immortality" to a small but appreciative audience. Mr. Whitley, chairman, read 1 Corinthians xv. 35 to end of chapter, and discoursed thereon.

Mr. Slater will read another of Mrs. Hardinge's lectures next Sunday, when we hope there will be a larger attendance.

MR. LAMBELLE'S DISCOURSES FOR FREE DISTRIBUTION.

A few extra copies of the last two issues of the MEDIUM were struck off, and we propose to distribute them gratuitously. Mr. Lambelle's trance addresses are creating a deep interest, and many new readers are attracted by them. We therefore suggest that our friends in various parts of the country send for copies of these two numbers, to introduce them to such acquaintances as they think would be interested in them.

On receiving postage stamps we will send as many copies as the stamps will transmit through the post, making no charge for the copies. We feel sure that a very great amount of good may be done by the judicious use of the few copies we have to dispose of. Address applications to J. Burns, 15, Southampton Row, London, W.C.

A PHOTOGRAPH FOR SALE.

We have received from Mr. R. Wolstenholme, photographer, Blackburn, as a donation to the Spiritual Institution, a packet of prints, photographed from the ruins of Clayton Grange, near Blackburn, the residence of Col. Jackson, and which was burnt by the rioters on the night of May 14th. The photographs are of two sizes: large quarto, 2s.; cabinet, 1s.; this is about half of the price that such photographs are usually sold at. They are selling by thousands, and we shall be glad to dispose of these at once for the benefit of the Cause.

UNPROFESSIONAL MISSIONARY WORK.

We are being continually aided in our work by friends who embrace opportunities to spread abroad the literature and introduce the Cause to new readers. For this kind of seed-sowing nothing is so useful as the MEDIUM, of which a considerable quantity is circulated weekly into new hands. An esteemed correspondent thus reports his faithfulness in this department of work:—

Mr. Burns.—Dear Friend,—I have quite neglected thanking you for the parcel of MEDIUMS which I received on May 27. We have distributed them among the orthodox people, which has done good. We thank you kindly for the parcel.—I am, yours faithfully in the Cause,
Lands Bank, near Cockfield, June 3. H. GOLIGHTLY.

There is no better way of promoting Spiritualism than to scatter judiciously spare copies of the MEDIUM, which may be had at the Spiritual Institution on application. This work should be followed up by finding as many agents as possible for the sale of it amongst the booksellers. By an industrious use of these means the Cause may be kept before the public in an effective manner, without cost or risk of any kind, and meetings, when held, would have the chance of being better attended.

It is a very usual thing for us to receive letters of this kind from persons of all shades of opinion:—"I have been investigating the phenomena of Spiritualism for the past six months. I must confess I commenced with the idea of exposing the foolishness of it, but I never made a greater mistake in my life, and I now desire to know the truth more fully, and to have it more clearly demonstrated that it is of God."

CONFERENCE WITH J. BURNS, O.S.T., AT NEWCASTLE-ON-TYNE.

When I had the pleasure a few weeks ago of standing before an audience of generous Spiritualists in Newcastle, I threw out the idea that a friendly conference on the best means of promoting spiritual culture would be a useful and enjoyable occasion. These words were received with applause. I promised that I would devote a Sunday to the conference on first opportunity, and, having obtained permission from Mr. H. A. Kersey (secretary), I have pleasure in stating that I will be in the district on Sunday, June 23, and will attend a conference of the friends in the afternoon at two o'clock, in the Hall, Weir's Court, Newgate Street. I have been desired to make this announcement, and I beg to say that no political or financial questions are intended to be brought forward. In ancient times spiritual brethren visited, as they had opportunity, the little bands of truthseekers, to exchange kindly greetings with them for mutual edification. That is to be the nature of the conference now announced.

I do not desire that friends from the Chester-le-Street and West Pelton district attend. It is their anniversary, and it is proper that they support their own operations. I will visit them at home, and save them the cost of railway fare. The same of friends in other places in the Newcastle district. It is better that I go to them at convenient times than that they put themselves to expense to go to Newcastle. However, all friends of the Cause I shall be glad to meet, and the Newcastle friends will no doubt make all welcome. I particularly desire to hear Miss Brown's address in the evening.

The conference will commence at two o'clock in the afternoon on Sunday, June 23; place, the Old Freemasons' Hall, Weir's Court, Newgate Street, Newcastle-on-Tyne.

I will visit the following places:—

CONSETT.—Monday, June 24—Lecture in Assembly Rooms, Trafalgar Street, at 7 o'clock.

BLACKHILL.—Tuesday, June 25—Lecture in Good Templars' Hall, at 7 o'clock.

MEDOMSLEY.—Friday Evening, June 21, if a meeting can be arranged.

WEST PELTON AND OUSTON.—Saturday, June 22—to pay friendly visits and attend a meeting in the evening if convenient.

J. BURNS.

MR. E. W. WALLIS AT THE SPIRITUAL INSTITUTION.

A seance and reception at the Spiritual Institution, 15, Southampton Row, will be held on Friday evening, June 28th, at eight, p.m., by Mr. and Mrs. E. W. Wallis, who will be glad to meet their many friends and spend a happy and social evening, and exercise their mediumistic gifts for the benefit of all. This is an opportunity which should not be lost of renewing acquaintance with the guides of these workers in the Cause, and enjoying an hour or two's communion with them. Voluntary contributions will be thankfully received at the close to defray expenses.

MISSION TO FRIENDLESS AND FALLEN WOMEN.

This is an individual effort, commenced in November, 1874, in Bristol. Illness, want of means, and adverse circumstances, caused the work to stop, though there was acknowledged good done, for seven women who had stood at the corners of the streets at night were taken from their low estate and restored to reputable life by giving them honourable employment, not charity. A committee is now in course of formation, the individual effort is being organised into a joint labour of love, and aid is asked to carry it out, so that there may be no failure, but perfect success. The patronage at present includes that of—

Mrs. Makdougall Gregory, 21, Green Street, Grosvenor Square, W.
Mrs. Matheson, 33, South Street, Grosvenor Square, W.
Alexander Calder, Esq., 1, Hereford Square, S.W.
Mr. and Mrs. S. C. Hall, Avenue Villa, 50, Holland St., Kensington.
T. Salsbury, Esq., 249, Oxford Street.

The Working Committee include—

Mrs. Maltby, 61, Gower Street, W.C.
Mrs. Kilpin, 18, Fitzroy Square.
Mrs. Wilkes, 42, Gower Street, W.C.
Mrs. Hewitt, 42, Gower Street, W.C.

The Subscription List is headed by Mrs. Makdougall Gregory, £1; Mrs. Matheson subscribes £1 as a monthly donation; A. Calder, Esq., £5; T. Salsbury, £2 2s., and a promise of stock, and some articles of furniture; Mrs. Hall, 10s.; and S. C. Hall, Esq., gives also some stock for a shop, which will be opened in the East of this city, and will be self-supporting and useful as an open door where those seeking help and refuge can find someone who will aid them to reach a higher life.

WEST PELTON Spiritualists' Association will hold their annual anniversary in the Co-operative Hall, West Pelton, on Sunday, June 23. Two services will be held. In the afternoon, at 2 p.m., Mr. William Pickford, of Perkinsville, will deliver an inspirational address. Subject: "Lost Ancient Signs and Modern Discoveries." In the evening at 6 p.m., Mrs. Batie, of Pellaw Grange, will deliver an inspirational address. Subject: "Who are the Redeemed?" Mr. William Dods will preside. Tea will be provided for strangers. Collection will be made at the close of each meeting to defray expenses.

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The Order of Spiritual Teachers.

ANDREW JACKSON DAVIS ON THE ORDER.

EXTRACT from a letter received from A. J. Davis, by J. J. Morse.

"I am in full fellowship with the conceptions and plans, or rather statements, concerning organisation, &c., which I find expressed in the number of the MEDIUM you kindly sent me. The Order of Spiritual Teachers is based in the very nature of Spiritualism, and its success is certain if men and women of heart-culture do not neglect it, or become indifferent to its advantages, as time advances; which I truly hope and desire may not be in your book of (Fate) destiny. I am especially pleased with *The Psychological Review*. Mr. Hopps's 'Modern Spiritualism' is deep, and of the utmost value to all who desire reasonably to comprehend the existence of the spiritual universe. And the 'Ethics of the New Age' was conceived in a moment of far-reaching insight and great liberty. Remember me, with cordial greetings, to Brother Burns. We salute you and yours most fraternally, "A. J. DAVIS."

NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

At last meeting the subject reported in *Human Nature* for June was continued. It was introduced in a new form by Monitor King reading a comment on a passage from the Psalms. The conversation led to a definition of the terms "control," "impression," "intuition," "aspiration," "inspiration," &c., used in connection with mediumship. This report will appear in *Human Nature* for July. Psychology has not yet been studied in relation to spirit-control, but the proceedings at this School show that there are some Spiritualists who are genuine psychologists, and none the less Spiritualists on that account.

Mr. Tink, of Lowestoft, was present, and was introduced to the School as Chief Monitor of the School at Lowestoft. Mrs. Whitaker attended for the last time previous to her departure to Cheltenham.

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.

QUESTION.

39. WITCHES.

We have had plenty of accounts of gipsies—Borrow's "Gipsies in Spain" for instance—but I should like to know more about witches from a Spiritualist's point of view,—of their real or supposed power, their riding in the air and floating in water, &c., and why they were always old women. There must have been something spiritual and real about the matter—not all mere fancy—with the horrible fact of the burnings, I suppose from the order in Scripture that a witch should not be suffered to live.

H. G. A.

ANSWERS.

41. To the Editor of the MEDIUM.—Dear Sir,—A few weeks since I read in the MEDIUM, in the Question and Answer department, a query relating to the "double." Having had a little experience in that direction, I will narrate the facts in the simplest form possible. In the month of June, 1864, I was boarding with Mr. Nobbs in the 6-Line Street, St. Petersburg, Russia. His wife was a highly spiritualised Scotch lady. I went with Mr. Nobbs about four miles up the river Neva, arriving back about 1 p.m. The first words Mrs. Nobbs said to me were: "Mr. Avery, why did you come into your room this morning and not speak to me?" I replied I had not been in my room since breakfast, and Mr. Nobbs would prove it, as I had been up the river with him all the forenoon. She said: "I am sorry I said anything about it, as I am afraid that something will happen to you." "Never fear," says I; "if I have a mission I shall live to carry it out." She then told me, upon my requesting her to do so, that about eleven o'clock, as she sat in the parlour—the door of which, opening into the hall, was standing open—she saw me open both doors leading out of the house and enter the hall. Opening the door of my room, I walked in, and was within the room for about two minutes, after which I came out, closed the door, looked at her, and left the house without speaking to her. "Had you spoken," said she, "I should not have heeded the circumstance; but as you did not speak, I thought it was very singular of you, and cannot forget the occurrence." Mrs. Nobbs, in talking about my mission to Russia, would turn the conversation in this way: "Mr. Avery, 'Cast thy bread upon the waters and it will return after many days.'" I told her all the trouble was the "too many days." Mr. Nobbs and wife live now at No. 42, Hopwood Street, Hull.

Second case.—In November, 1865, I boarded with Mr. Delany, Northumberland Street, Liverpool. Mr. W. Overton had left me a few days before to go to London. We had for several months before he went

to Liverpool visited Mr. Jones's circle at Rahere Street, Goswell Road. In this circle we always had the same seats. I happened to think of the "double" manifestation in St. Petersburg on the evening that the circle was held at Mr. Jones's, Rahere Street, and thought it would be a good opportunity to prove the "double," if possible. Having extinguished the light, I started for London, in spirit, to find out whether or not they could see me. I went to Lime Street Station on foot, then took the cars and went to Euston Station, then on foot to Rahere Street. I think about five minutes was occupied in doing this, as I noticed all main places on the road. Knocking at the door, Mr. Jones opened it, and on entering I bowed to Mr. Jones and his niece, Caroline Shanton, the best medium in London at that time. Having bowed to the whole of the inner circle, composed of Mr. Shanton, Mrs. Fielder, Mr. Overton, Joseph Davis, Mrs. Ridley, and Mrs. Jones, I said to them, "I am here, how many of you can see me?" On the second morning after this I received a letter from Mr. Overton inquiring if I was sick, and saying that at Jones's circle last night three of those composing the circle had seen me, and he was afraid I was ill. Mr. Wm. Overton now resides in Melbourne, Australia.

Third case.—In February, 1877, Mr. and Mrs. Sears called upon me at No. 7, Little Cross Street, Islington, and while enjoying a friendly chat, Mrs. Sears, becoming very quiet, was entranced in about one minute, and gave me her left hand, saying, "Mrs. Miller." I said, "Is this Mahaley Miller?" "No," says she, "I am Minerva Miller." "What, has Minerva Miller's spirit left her body?" She said: "Not for good; I have only come to see you." "Where have you left your body?" I inquired. "In France," she replied; "and I want you to assist us to get back to Philadelphia." "Have you lost all your means?" "Yes. We have pawned all our goods. Will you help us to return to Philadelphia?" I promised to do all in my power to assist her. The medium's right hand and foot were both turned out of position. I asked her what was the matter with her, and she replied "Paralysis." She said, "I must go; it will not do to leave the body long," and the medium was restored to consciousness and complained of her right side being dead. She could not get home without assistance, and was troubled for two or three days with a numbness. I had boarded with Mrs. Miller in Philadelphia in 1860, and had assisted her son in Rouen, in France, in August, 1868, and his mother lived in plenty with him at that time. In about two weeks after this interview with the spirit of Mrs. Miller, I received a letter from her son, saying they would be in London that night and were coming to see me, desiring me to find them rooms. They arrived as stated in the letter, and Mrs. Miller had to be helped out of the cab; her right side was paralysed and she dragged her right foot. The first salutation I got from her was, "Mr. Avery, you must help us back to Philadelphia; all our goods are pawned; the French war has ruined us." I gave her the use of my room, and took two sleeping-rooms for her son and myself. I told her about the spirit entrancing Mrs. Sears; and all that she could say in reply was, she was crazy to get to me, for she was sure I would help them to return to Philadelphia. Miller had only five shillings, and I had less than £1, and three rooms to pay for. I sent a note to Andrew Leighton, High Park Street, Liverpool, asking him for the loan of £15. He sent me a cheque at once, with which I bought two steerage passages from London Docks to Philadelphia, for £12. Before the steamer left, Miller and myself went down to Whitechapel High Street, where he formerly had his address while in London, and inquired if any letters had arrived there for him. We found one from a banking firm near the Bank of England; we went and gave them the letter; they wanted to know if he was Ivo B. Miller; he said he was. They asked him if he could give any references to prove his identity, and he referred them to me. Upon my suggestion he produced his passport; they looked it over, and eyeing him sharply said: "You must be the man; are you looking for any money from Philadelphia?" He said: "I have written to my brother to send me £20; he may send me that or more, just as his fancy takes him." They gave him a bag of gold; he turned it out on the counter and counted £60, gave to me £15, purchased a cabin passage for a young lady to take care of his mother, married this young lady, and the last letter I saw from her to her father was to the effect that they were living in Montreal, Canada, and had a fine boy, the fruit of their marriage felicity.—Yours truly,

9, Little Cross Street, Islington.

CYRUS AVERY, the Dreamer.

Mr. Avery has read over the above account of my wife being entranced by Mrs. Miller, and I find it correct to the best of my recollection.

117, Hemingford Road.

GEORGE SEARS.

I remember well the afternoon I was entranced by some spirit that affected my right side for two or three days while sitting with my husband and Mr. Avery.

MARY SEARS.

REFLECTION OF BLACK OBJECTS.

42. In any discussion it is of the greatest importance to use exact language, if the parties are to understand each other. I understood Mr. Atkinson to use the term "black" in its rigid, scientific sense, as a perfectly absorbent, non-reflective quality in regard to light. He appears, however, to use it in its vulgar sense, according to which a negro or a suit of clothes is said to be black, neither of them being so in reality. This is much the same as if Euclid, instead of employing the imagination in conceiving a mathematical point, treated of such as might be made with a pencil or a piece of chalk. As such objects as the above (together with the "black post") are not black in the abstract sense of the word, it follows of necessity that they must be coloured; and I should here like Mr. Atkinson to point out the distinction implied by him to exist between such objects and absolutely black ones. If the rays emitted by light objects are essentially light, and those by very dark ones essentially black, there must be some stage in the gradation at which the change takes place. But if, as I believe, there is no such distinction, all objects not absolutely black radiating just that quantity and quality of light which seems to belong to them, and absorbing all the rest, subject to an immutable law,—where is the point in asking me "how common light can produce the germs of blackness?" This arises from the misconception of supposing it necessary, in order to produce the sense of blackness in the eye, for positive black rays to enter it; the truth being that the blackness is there already, and that to produce an image

of an external scene on the retina it is only necessary for the light constituents thereof to be reflected, which, associating with the blackness already there, produces the same effect as if the black had been emitted from the object; for it is evident that a truly black object presents no appearance of relief (whatever shape it may be), but seems of an uniform blackness throughout, and that, to produce an image of it, it is only necessary to enclose a proportionate area of the original blackness of the retina by means of the correct outline. This is done by the trees, clouds, sky, or anything else that forms the background, for there is no such thing visually as a solitary object; wherever the eye turns, it receives all that is before it.

It will now, I hope, be seen that, so far from the suggestion of Mr. Atkinson being the only one that meets the case, it is amply met by the ordinary accepted theory, when properly applied to the facts.

120, York Road, S.E.

J. WARREN.

Answer to Question 31.

43.—The questioner is referred to a published oration of Mrs. Tappan's on "The Dual Apparition of the Human Spirit" for a full answer. Certainly, the theory of the double is entertained by reliable spirit-guides of many of the most gifted mediums. The double is simply the appearance externalised of the spiritual body, and is often produced by intense action of will, either on the part of the person thus manifesting or on the part of the person who is intently thinking of that person. Endeavour to concentrate your mind on a friend at a particular time known to both, and your friend may see and feel you, though much space intervenes. It is the intense desire of a spirit producing a photograph on the astral light and materialising sufficiently to be at times discernible to the outer faculties. With reference to the dual soul, undoubtedly every spirit has its counterpart, not necessarily like itself in external appearance. The dual apparition is merely a projection of will-force producing an outward appearance, and has no more life in itself as a separate being than a photograph has.

Answer to Question 32.

44. Probably the will of the human embodied spirit is in cases equal, if not superior, to the will of many disembodied. There is no antecedent improbability attaching to the possible theory of a mortal making a chair come to him. Throw off sufficient animal force from your body, and with mental concentration and desire you may use it to produce some phases of physical phenomena. This proves the power of mind over matter, and is a step from Materialism up to Spiritualism. The ring test is accomplished by severance and reunion of atoms, composing either the ring or the medium's arm, so suddenly, as to be non-discernible to the human eye. Sever and unite atoms in a shorter period of time than the 60th of a second, and it will be to all appearances as though no change in the substances thus dealt with had taken place. The will of the controlling spirit performs the operation, aided at times by other wills. The reason why mediums are needful is to supply material means, as spirit uses matter to produce a material result. Mind at all times can control matter in the proportion to the knowledge a special mind possesses.

Answer to Question 33.

45. If investigators into Spiritualism carefully continue their research into the various phases of phenomena, they will no doubt meet with failures in their experiments at times, until perfect rapport has been established with reliable intelligences in spirit-life, the conditions being so subtle which govern spirit-communion, that spirits as well as mortals have to learn to use the spiritual telegraph before they can thoroughly manipulate all parts of its complicated machinery. Oftentimes, when no thoroughly developed medium is present, a spirit communicating gives some information, and then can control no longer. As soon as he leaves, another spirit takes possession and replies to questions which are being asked, as the circle think, to another spirit who has been previously communicating. This occasions apparent falsehood, but is really the result of imperfect conditions. A circle formed of four, six, eight, ten, or twelve intelligent healthy persons in sympathy with one another will soon overcome these trying experiences. Let no one lose hope of success. Evidence in favour of spirit-communion is indisputable; but nothing really worth having is attained, otherwise than through persistent effort. Doubtless, the case in point in Question 33 was the result of the new intelligence not yet having fully gained control of the medium. When the circle next meet, they should ask the spirits usually communicating, and whom they have found reliable, for an explanation. We can only generalise, not knowing the individuals in question.

41. AN ATHEIST'S EXPERIENCE AND POSITION.

To the Editor.—Sir,—As an outsider (at present), I should be grateful if you would give me some information on certain points that I am deeply interested in. If to be "without God" is the strict meaning of the word "atheist," then am I an atheist, for I have no proof of the existence of a God or of the immortality of the soul; I can see none in the collection of books called the "Bible," although it is supposed to contain a divine revelation to the human race; neither can I find any in the book of Nature, for I can more easily conceive the possibility of the existence of life and matter without beginning than I can of a creation from nothing by a personal Deity. You, having had what you consider satisfactory proof of the existence of the Deity and of the soul, are naturally convinced of the truth of their existence, but I, not having such proof, remain a materialist. If I am wrong, I cannot help it; it is my misfortune, and not my fault. Still I am not a secularist, I do not think that the things of this world are the only things worth caring for, and am ready to admit that, "Spiritualism" proved true, it is likely to be a great blessing to the human race. I have a natural desire to live for ever in some form or other, and to meet in some future state those with whom I have been intimate in this world, and should be glad if I could feel sure that such would be the case.

I was brought up a Unitarian, but soon felt that, as Mr. Colville in his excellent lecture at Ainsworth the other day put it, Unitarianism does not prove immortality, it only asserts it; and I am one of those who "are too negative to be convinced by mere assertion."

Consequently convincing proofs of the truths of Spiritualism would be to me of the utmost importance, and I want to know where I can find such proofs; there are no seances or other means of investigation in this town, nor even, as far as I am aware, any spiritual-minded people; beer and beef, dress and dross, are the only things thought of in the capital of Sussex.

Are the seances at the "Hall of Science" in Brighton open to the public? are there ever any "physical manifestations"? and what are the terms of admission?

I was for some time (and perhaps you'll think I am now) one of the great body of Nothingarians, but my attention was called to what I may call spiritual matters, by the extraordinary mesmeric power of Professor Smalley, at Huddersfield and Mirfield in Yorkshire; and having become a convert to a belief in mesmerism and clairvoyance, I felt that it was very possible that other and greater phenomena existed—that, in fact, a belief in the soul might follow—clairvoyance being, in my opinion, powerful evidence in its favour.

I take in the MEDIUM, and am therefore as well acquainted with the claims of Spiritualism as one who has never seen any spiritualistic phenomena can be, and I find the various articles in it interesting and instructive, but I think that the subject of "animal magnetism" has hardly the space devoted to it that its importance deserves. A greater knowledge of this subject would, I think, cause thousands of persons who are indifferent to ordinary religious ideas to bestow more thought on psychological matters, and to investigate more in search of truth.

Do you know anything of Mr. Smalley, a celebrated mesmerist from Blackburn, and the most remarkable that I have seen, or of Mr. Scott, of Huddersfield, a private mesmerist? I never see their names in the MEDIUM, but still fancy that they may be Spiritualists. It is to these gentlemen that I am indebted for a knowledge of mesmerism, and if ever I am converted from Materialism to a belief in Spiritualism, it will be, indirectly, through them.

Hoping that before long I may see some positive proof of the existence of the soul,—I remain, yours truly,
47, High Street, Lewes, Sussex.

W. S. BRANCH.

[We gladly give place to the foregoing remarkable letter. It is valuable as showing the use of spiritualistic and mesmeric investigation in expanding the mind and modifying the views of those "without God." Surely this letter is the most powerful incentive to all Spiritualists to labour in this great Cause, which has a power to instruct, of which the religions of the day are singularly deficient.

We think our correspondent has got much more of God and of immortality developed in his nature than he is aware of. He seems to be a truth-loving man, who turns his back on the grosser attractions which exist in the world, and is so honest as to express himself right out in a straightforward manner. We do not think the intellectual arguments in favour of theism would avail him much. The perception of the Deity is not altogether an intellectual act. No man can be argued into a consciousness of the Divine, any more than by argument he can be made to love any particular person. We do not believe in a system of proselytism by the enforcement of opinions. The knowledge of God and of immortality comes by development. Even our external knowledge of spirit-phenomena will not satisfy the nature of man in regard to immortality. He must have an interior sensation or experimental consciousness of the spiritual to meet the wants of the case. Sitting in properly constituted circles, reading, study, and aspiration, will after years unfold a man's mind and modify his physical temperament, so that he will be able to entertain ideas that were formerly quite outside of the grasp of his intellect. This is our theory of spiritual education, and it is quite opposed to the dogmatic method of the Churches. Our correspondent has already a desire for immortality within him. Let him fan that flame, and it will lead him to all that his heart can desire.

While men are on the physical or sensuous plane they see "nature," "life," "matter," "existence," as our correspondent appears to do; but ever and anon this view does not afford satisfaction. These things are seen to be effects, and demand a cause—a substratum. As the years roll on, the more interior perceptions of the mind unfold themselves, the outside shell of "nature" is penetrated, as in clairvoyance, and the whole question of "existence," the soul, and God, wears quite a different aspect. This unfolding and conviction is a matter of growth, and it cannot be forced—hence we do not attempt to convert our correspondent, but point out another path.

A letter addressed to the Hall of Science, Brighton, will elicit a courteous reply from Dr. Stowell, but we recommend our correspondent to form a private circle for development and investigation. The knowledge gained by visits to strangers is not the kind that will suffice, though it has its uses.

We know Mr. Smalley well, but have not heard of Mr. Scott. Possibly these gentlemen would not thank us to advertise their views on Spiritualism, even if we were acquainted therewith. It is the policy of society at present to withhold opinion on these matters.

As to mesmerism, that is well attended to in *Human Nature*, a monthly magazine, published at this office. Baron du Potet's "Instructions to Students" are possibly the best thing of the kind that has ever been placed before the public.

Our correspondent's case is similar to that of thousands who have attained to all they could desire in the way of spiritual enlightenment. Persevere honestly is our recommendation to all, and success is sure to be the result.—ED. M.]

MR. COLVILLE'S weekly receptions on Friday evenings, at 159, Strangeways, Manchester, are very well attended. The rooms are scarcely large enough for all who desire to attend.

HYMN FOR THE EVENING SPIRIT-CIRCLE.

(Tune—*Trivoli*.)

When the golden sun is gliding
To his gorgeous western bed
Like a weary wanderer, hiding
In the crimson clouds his head;
And the stars of silver splendour
Through the azure spaces glow
Like the eyes of spirits tender
Watching their beloved below;

Midst of mingling voices, singing
Songs of liberty and love;
Where electric thought is winging
To the brighter life above,
Scenes enrap't ring greet the vision,
Strains seraphic whelm the soul,
Visitants from realms Elysian
Come to conquer Death's control.

And a stream of inspiration
The aspiring spirit fills,
Boundless beautiful revelation
The illumined being thrills.
Families bereft and broken
Hail departed ones again,
Words by angel-friends are spoken;
Balm they bring for every pain.

Peckham, June 8, 1878.

JAMES LEWIS.

BRADFORD.—Mr. W. Wallace, the pioneer medium, delivered an address in the Spiritual Church at the above place, on Sunday evening last, to a delighted and appreciative audience. We would recommend friends to secure the services of Mr. Wallace while in the district. Letters to be addressed Mr. W. Wallace, 329, Kentish Town Road, London, N.W.

THE ROCK AND DR. DAVIES.—Last week we received copy of a letter addressed by Mr. Enmore Jones to the *Rock*, which has found a place in that paper, and need not be reproduced here. It states that the hymns used at Grafton Hall were of the popular Church kind, that Dr. Davies was asked by Mr. Jones to speak a benediction without previous concert, and that there are Spiritualists who are not Christians; the phenomena also occurred spontaneously.

A "TEMPORARY RESIDENT" writes to the *Derbyshire Courier*, using most scurrilous language towards Spiritualists and Spiritualism. The ground of his spleen is the letters of "Intermedium," from one of which we quoted last week. It is hard to know where the fraud is concealed, as this censor first questions the statements of the newspaper reporter and then charges the medium with having "gulled" the people. A "Temporary Resident" truly! He airs himself like one who has recently escaped from a place of detention.

NOTTINGHAM.—A few days prior to Sunday, May 26th, we received a note from Mr. Morse, asking us if we could find work for him at Nottingham on the Sunday, as circumstances had arisen which made it likely that he would not be at Cambridge, as advertised in the MEDIUM. We most gladly accepted his offer, and accordingly were treated to a most masterly address by "Tien" on "Man; his Rights and Duties." For over an hour he discoursed most eloquently on this interesting theme, and I think I may justly say, delighted and instructed his hearers. At the close of the address several questions were put to the speaker, which met with prompt and pointed replies.—J. A.

BARROW.—On May 29 and 30, Mr. E. W. Wallis paid us a visit, and gave us two excellent addresses, subjects being chosen by the audiences, which were fair in number, and listened to with very good attention. Some desired to introduce discussion, but only questions bearing on the subject of the address were permitted, but at the close there was a general set-to outside of the lecture-room. Doubtless a spirit of inquiry has been created through Mr. Wallis's visit to us. On May 31, Mr. Wallis went to Dalton. This being the first time a public lecture had been given in this place, the friends thought it wise to issue a few invitation cards, and by so doing they secured a very nice and harmonious meeting. A few of us from Barrow went to support the meeting, and to encourage the friends in their first attempt. I have reason to believe great good was done, as all listened with great interest. The subject was an exposition of what Spiritualism teaches. We find Mr. Wallis to be a kind-hearted, genial missionary, not proud or high-minded—Apostle-Paul like, willing to become all things to all men, so that the truth may be advanced.—J. WALMSLEY, *Cavendish Street, Barrow-in-Furness*, June 3.

A NEW FORM OF "SUPERSTITION."—The following paragraph in the *Glasgow Weekly Mail* would make it appear that sounds produced without assignable cause are an "extraordinary superstition." That the knockings are a fact is apparently undeniable. What, then, is the "superstition"? for the "terribly frightened" seem to be actuated by a form of ignorance in which the reporter shares. Here is the paragraph:—"Pollokshaws.—Extraordinary superstition.—For several nights past, a loud, mysterious noise, as of someone knocking heavily, has been heard in a property in Main Street, near the shop occupied by Mr. D. Watson. It having got abroad that a 'ghost' was haunting the place, a large number of people assembled on Monday night, and though they saw nothing, they heard the noise. On Tuesday night, the property was perfectly besieged with an immense and excited crowd, and the police had difficulty in guarding the property and getting the streets cleared. The wildest conjectures were made as to the knocking: some hazarded the opinion that it was the spirit of a person recently dead returning from purgatory. Many of the people living near the place are terribly frightened, the more so as no likely cause can be assigned for the noise."

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			
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			
Bakewell	...	Saturday,	" 15, at 4.0
Macclesfield	...	Sunday,	" 16, at 2.30 and 6.30
Liverpool	...	"	" 30, at 6.30
Mr. Shepherd 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			
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			
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			
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, 43, 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.

LIVERPOOL.—Sunday, June 16. Camden Hotel, Camden Street; Morning at 11. Special meeting. Evening at 6.30. Subject: "Life and its Laws from the Spiritual Standpoint." Monday, June 17. Same place. Evening at 8. Subject chosen by the audience.

KEIGHLEY.—Sunday, June 23. Temperance Hall; 2.30. and 6.30 p.m. CROSS HILLS.—Tuesday, June 25.

CARDIFF.—Sunday, June 30, and July 1.

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, Uttoxeter Road, Derby.

W. J. COLVILLE'S APPOINTMENTS.

BAKEWELL.—Saturday, June 15.

MACCLESFIELD.—Sunday, June 16, New Hall, Great King Street, at 11 a.m., 2.30 and 6.30 p.m.; also on Monday, June 17, at 8 p.m.

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

OLDHAM.—Monday, June 24, No. 186, Union Street, at 7.45 p.m.

ASHTON-UNDER-LYNE.—Tuesday, June 25, Temperance Hall, 7.45 p.m.

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.—Sunday and Monday, July 7 and 8, and August 4 and 5.

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

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MR. E. W. WALLIS'S APPOINTMENTS.

BAKEWELL.—June 15.

BELPER.—June 16, 17, 18, and 19.

LONDON.—Ladbroke Hall, June 23. Spiritual Institution, 15, Southampton Row, June 28, at 8 p.m.

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.

Friends desiring Mr. Wallis's services should write to him at 1, Englefield Road, Kingsland, N.

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WEIR'S COURT, NEWGATE STREET.

LECTURES FOR JUNE.

Sunday, June 16, at 6.30.	"A Paper on Ghosts."	Mr. W. C. Robson.
" 23, at 6.30.	Trance Address.	Miss E. A. Brown.
" 30, at 6.30.	"An Analysis of Spiritualism."	Mr. Fred. Young.

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On Sunday last, June 9th, Mr. Fletcher, who is at all times well received at this hall, delivered a lecture on "What must I do to be Saved?" He reviewed the positions of those who pretended to expect salvation as the consequence only and simply of a belief, referring to the long ago on which history is contradictory; and showed rather the uselessness of belief, unless manifest in outward improvement, and a real earnest action, as showing a wish to emulate one in whom they believe. Throughout the lecture the signs of appreciation were manifest.

On Tuesday, June 11th, Mr. F. Wilson delivered a lecture on "Creation," giving forth many new and original ideas, to the appreciation of all.

On Sunday next, June 16th, Mr. Fletcher will deliver a lecture on "The Spiritualists' Heaven and Hell," at 3.30. All seats free. Come early.

On Tuesday, June 18th, Herr Christian Reimers will deliver a lecture on "Experimental Spiritualism," at 8 for 8.30.

CHARLES WHITE, Hon. Sec.

Mr. T. M. BROWN expects to return to Derby on Tuesday or Wednesday next week. Letters for him to be addressed Mr. T. M. Brown, care of Mr. G. H. Adshead, Victoria Street, Derby.

Mr. J. LONSDALE of Ouston gives a full account of Mr. E. W. Wallis's recent visit to the district. It appears that he did much good and gave great satisfaction.

E. SAVARY.—We replied to your letter of March 25 by letter, but it was returned. Should be glad to have your postal address and learn more of your researches.



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SUNDAY, JUNE 16.—Mr. Lambelle at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, JUNE 18.—Select Meeting for the Exercise of Spiritual Gifts, at 8.
THURSDAY, JUNE 20.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JUNE 16, Service at Ladbroke Hall, Ladbroke Grove, Notting Hill Station at 11 and 7.
TUESDAY, JUNE 18, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing.
WEDNESDAY, JUNE 19, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, JUNE 20, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 88, Sigdon Road, Dalston Lane, E.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
FRIDAY, JUNE 21, Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

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WEDNESDAY, Members Developing Seance; 8 for 8.30. THURSDAY, Social Meeting of Members and Friends; 8 till 11. SATURDAY, Inquirer's Seance, Medium, Mrs. Treadwell; admission 6d., to pay expenses; Local and other Mediums invited. SUNDAY, Afternoon, Trance and Normal Addresses; 3.15. Evening, Inquirers' Seance, various mediums; admission 6d., to pay expenses; 7.30 for 8. Admission to Seances by previous application or introduction.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JUNE 16, KEIGHLEY, 2 p.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
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, Mr. J. Hodge's Rooms, Herbalist, High Northgate. 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.
OLDHAM, 186, 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.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
BOWBERRY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, JUNE 18, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8, for Members only.
SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
WEDNESDAY, JUNE 19, 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.
THURSDAY, JUNE 20, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
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