



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

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 436.—VOL. IX.]

LONDON, AUGUST 9, 1878.

[DOUBLE SHEET—PRICE 1½d.

HISTORICAL CONTROLS.

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

O'CONNOR LORD MACGUIRE.

June 1, 1878.

"Oh, earth's memories revive! Let me bend down on my knees in thankfulness to God my Father—in thankfulness for His great mercy extended to me. O Infinite Parent of All! No crimes so atrocious, so infamous, so glaring—no crime, however deep, but that the repentant heart can fully atone. O Father, accept of my atonement. Once more, through the lips of flesh again, I raise my voice to Thee. My spirit hath been clouded, according to the terms of Thy unalterable justice; but, like a faint star comes to me the evidences that I am not beyond the pale of Thy mercy. O Father, Thou that hast deigned to bring my soul from darkness to light! my weird soul has accepted the repentance of a long spiritual expiation. To Thee I once more raise my prayer and supplication. Oh, answer it. O Father of Mercy! O God of Love! answer it—Who am I? Thou shalt know; I am one who, through the blindness of vision, pursued the broad road that leads to spiritual death; one who, in consequence of denying God's highest gift, suffered a well-deserved death, and yet there was malice shown on my trial. I deserved death spiritually, but not at the hands of man did I deserve punishment. You can grasp even to-day the feelings that actuated men held asunder by differences in religious ideas. Theological differences in this country divide communities—nay, their baneful effects are felt even in the family circle in this country; but in mine, even to-day, the feeling of religious differences is felt more acutely. I speak of Ireland. To-day the Roman Catholic contends nearly as fiercely with the Protestant as during my time on earth; but there is a greater observance of law to-day, and the differences that take the form of harmless demonstrations in this age, being held in obedience to the law, were in my day observed in a far different way, through the non-observance of lawful authority. On one side you could see the followers whose chief representative occupies the Papal Chair; on the other, those who claimed the light of those days in which the Reformation came into the world, when a grander light was bestowed on the sons of men. How different were their contentions in my day! holding them now under the law which governs them. In my day, fierce and deeply-seated murder was to be seen in the brows of hundreds of the Roman Catholics—Papists, as they were called. So different from the party faction fights were the party battles, the battles caused by religious differences: at faction fight, often a joke accompanied a blow; at party battles, a deep and settled earnestness of purpose was the rule for all.

"I allowed reason to be shackled, and bowed down to the dogmas of the Roman Catholic Church, and was noted as an obedient servant to all her mandates. The spread of apostacy not only alarmed me, but settled me in the firm purpose of freeing my country from heretical rule. I was no mean or common person among my countrymen; my title, though at my trial disallowed, was 'O'Connor Lord Macguire, Baron of Enniskillen.' I loved the church in which I had been brought up, and I hated the rule of the Sassenach. I thought I was serving God in trying to free my country from their rule, and I sat me down fearless of the danger likely to be incurred; and I wrote to the Head of my Church under the seal of a written confession, telling him my designs, and I received by return his blessing. His blessing has been to me a

spiritual curse. O God, be praised for ever for Thy great mercy to me.

"In the Pope's letter to me was enclosed his Bull for distribution among those willing to aid me in my design, giving me absolution for all sins committed in the past, and for all likely to be committed during the carrying out my design. I chose for my first accomplices Captain Brian O'Neil, Phelim Moore, and several others, clerks so-called in these days, whom we then called fathers of the true Church; and I also forwarded letters to Flanders to Owen O'Neil, another commander, to prepare an army for invasion, promising him further aid with arms for as many more as he could gather together. I had determined to seize on the various castles held in possession of those differing from me in religion, more especially the castle of Dublin. I had made preparatory examinations respecting the positions of the magazines, having taken care to pay emissaries to spread the report that a gunpowder plot was in vogue, which plot had for its heads some of the warm adherents of Lord Strafford, whose death they burned to avenge. I by these means was commissioned to act upon the committee of the House of Lords, appointed to investigate the Report. I had a seat in the House of Lords, and by means of this committee I succeeded in obtaining all the information I desired.

"How fared the rebellion?—the burning of peaceful homes; the cruel murder of Lord Corfield, in taking the castle he governed; the murder of the hundreds that were in the besieged Dublin Castle; the fearful wreck and ruin through the whole length and breadth of my much-beloved land—all these came to me only by hearsay, for I was apprehended ere these things commenced, and was conveyed to that place that has been to many a home for the preparation for the tomb—I speak of your Tower of London; and when hurried to Westminster in All Hallow's term, on the tenth day of the second month of the year 1644, I had had a long and lingering imprisonment.

"Forgive me if I seem to delay in my narrative; but I have never spoken through the lips of flesh since I departed from my own body, hurriedly hastened therefrom.

"There was murder in the judges's face as I stood before them—a strange conclusion—and yet I would and could demand a fair and formal trial. I saw I was not to have it—a man on the brink of the change called death sees all things differently—every fitting expression which passed across the faces of those who were to try me was painfully distinct to my eyesight. My sense of vision was more acute; the faintest whisper from one to each other sounded as distinct in my ears as if spoken to me; my hearing then was more acute. I determined to have my rights according to the laws which governed the highest as well as the lowest. The indictment was read over to me, setting forth those crimes for which God hath had mercy on me. I pleaded first the illegality of bringing a Peer of Ireland and trying him in England, and I set forth a plea demanding to be tried by my peers in my own country. The judges retired for consultation, to come back again after a short space of time, and he, on whose face I had seen marked my condemnation, gave judgment, quoting as a precedent the case of the Earl Grey, and also of others whose crimes and misdemeanours had been perpetrated in Ireland, but who had been tried in England, and the Court gave judgment against me on that plea. He said it could not stand, but that such was the favour he was predisposed to show, that he would place it before both Houses of Parliament. The House of Lords as well as the

House of Commons acquiesced in his finding. This caused a delay of a full term. In addition to the acquiescence was appended the order, 'That I, O'Connor Lord Macguire, might be brought to a speedy trial.' I then solicited for time to bring over my witnesses from Ireland. Then commenced the beginning of the controversy between Judge Bacon and myself. The first objection he urged was this: It was for the King to prove his case, and then he asked me, could my witnesses affirm or testify that the castles were not taken, or that I had not written to Owen O'Neil, to get up an army for invasion; could they affirm that that letter was a forgery, or that the letters they held in the Court's possession, confirming the points set out in the indictment, were forgeries; could they affirm that no fierce and bloody rebellion had been set afloat by my means?

"I am not making the request of their attendance," I answered, 'to tell you what they can prove, affirm, or confirm; I am merely pleading for justice to be granted to me according to law.'

"He quoted several precedents where witnesses from Ireland had not attended, and set my plea aside, and after a firm 'Oh, yes!' had been proclaimed, it was demanded from me to hold up my hands, which observance is not required now, and I was called on to plead, and I pleaded 'Not guilty.' 'Not guilty' was not a lying plea, for I never sought the life of my monarch, who himself tasted the same bitter cup that was meted out to me—I mean King Charles the First (I suppose he had been reigning twenty to twenty-two years at the time of my trial). And then was read to me the names of twenty-four who were to serve on the jury, and the right of challenging was mine. One of the twenty-four was absent, and I challenged the twenty-three, and when asked for my reason, I made answer—'For reasons best known to myself.' I saw I was foredoomed. This was not justice. They asked me whether my challenge was a peremptory one, and I answered, 'Yes.' 'Then,' was the judge's answer, 'you will have to put up with a meaner jury.' Then one of the King's Counsel—how well I remember how deeply he maligned all holding my religious principles; his name was Sergeant Whitfield—got up and demanded a speedy issue. He spoke of the delay that had been caused by my first plea—the demand of a trial by my Peers, and spoke of the inconveniences occasioned by that delay to the witnesses from Ireland for the Crown, and quoted a precedent where a new writ had been granted in the like case of a peremptory challenge, and said that the sheriff had been communicated with, and a jury ordered to be got together, so that the trial might only have an intervening twenty-four hours. The judge, for very shame sake, with some show of mercy, said that the plea of the learned Sergeant concerning the inconvenience of the King's witnesses would in no way bias his finding in this matter; that the precedents quoted were good ones, and if the possibility existed of the sheriff getting together another number from which to choose a jury, the trial would and should go on the following day.

"I prayed him for a more seemly forbearance, and prayed the Court assembled to give me until the next term.

"He answered that it was in no way usual, as I must have learnt from the precedents quoted; that the Court had power to issue a new writ, and that in special cases, where delay had been occasioned, the Court proceeded *de die in diem*; and on the eleventh Tuesday the trial proceeded.

"I first argued a plea that the case might be removed from a court of common law to the House of Lords.

"With a sneer on his lips, Justice Bacon answered, 'You have already taken up three or four days of this term by your pleas and objections, and there are good men—and true—to act on your jury. The right of challenging still belongs to you, but not challenging collectively, but individually, giving reasons for your challenge.'

"I challenged the whole of the twelve, and was called on for reasons. First I wished an oath to be administered to each of them separately that they had no prospective benefit whatever in any of my forfeited lands or goods. I was foredoomed; I knew it. There was no bribe too great or too little for any one to condemn me.

"An oath administered to the whole of the jury has no precedent," said Justice Bacon, 'but we will take their affirmations.'

"I thanked him, telling him I thanked him for the first favour I had received at his hands, and I wished to be added, whether neither 'they themselves nor their relatives, brothers, or sons.' This was disallowed, and the trial proceeded.

"The result is already known; their witnesses came up all too eager to condemn. Letters were produced which bore my signature, so beautifully *fac-similed* that, acknowledging the name to be mine, I had at the same time to acknowledge how closely it bore resemblance to my own signature. Even my old schoolfellow Olotworthy, a member of Parliament, who was seated on the bench by favour, affirmed it—nay, was willing to swear to the signature as mine, for there were many forgeries produced at my trial. 'Guilty on all the counts of the indictment,' was the verdict—was the pleasing result to Justice Bacon. Oh, there are those who have position in high places whose every action carries degradation and contempt to the law, which they are supposed to uphold in all its dignity; there are many so servile that to get an approving word from their Sovereign would barter away their very soul's glory, its purity, its innocence, and would forfeit all that makes spiritual life worth having. May God in his mercy forgive all that are so minded!

"My title had been made invalid, so as to give legality to the Court which was trying me. Its legality had never previously been questioned; therefore, addressing me as 'O'Connor,' he said:

'O'Connor Macguire, you have been tried by God and your country, and you have been found guilty on all the counts of the indictment, and the sentence of the Court is, that you be taken from here to the Tower, and from the Tower to Tyburn; that you be hung by the neck until you are half dead, and that you be disembowelled, that your bowels be burnt before your face, and that your head be severed from your body, and your trunk quartered and placed at the disposal of His Majesty.'

"I demand time for preparation," was my reply. My proud spirit did not even bend after the sentence that had fallen from the judge's lips.

"Prepare to die on next Saturday," was his answer.

"Looking round the Court, I saw many with whom I had held acquaintance, both in my own country and in England; and, addressing myself more particularly to Olotworthy, I said, 'For the sake of our school days, take the humble petition of O'Connor Lord Macguire. It makes but little difference to me, the loss of title. Place this before the House. Say that he desires mercy, if it is within the power of the House to show it.' I asked for a change of prison from the Tower to Newgate, which request, as also the petition to the House, was refused, and the first part of my terrible expiation, which my crimes merited, took place with my execution, and continued in slowly-passing terms or times spiritually, until one in mercy came to me and stripped away the veil which had prevented my reason from acting for itself. My reason was once more enthroned, for I had disenthroned it; I had taken it into captivity, and thought that I was doing right. One came to me in mercy; spoke of a God of Love without any surrounding accessories; spoke of a God of Love so near, that his very breath was fanning my brows; spoke of a God who, Great, Grand, and Omnipotent as he really is, felt for repentance in the lowest of his creatures. 'Arise, and follow me,' were his words; 'and as we ascend on our paths, and get higher and higher, so shall your opinions change, and God's mighty gift, which you have spurned, shall resume its ascendancy, and once more take on itself the reins of government.'

Here I asked what was the spirit called that had taken him from his low state.

He answered, "Your guide, Tom Paine, and Theodoret, a Father of the Early Church. He visited me, and accompanied him who loves you so much. He came to my prison."

Immediately after this control had finished, the following control commenced. As it was the spirit-guide of the previous one, I send them both together.

The medium in semi-trance said, "A peaceful spirit is coming. He has got a star on his forehead. He is dressed in a robe of beautiful white, with yellow sleeves. He is very aged, and has such a beautiful face. He is putting his hands on my forehead."

The medium then went into trance, and spoke as follows:—

THEODORET, BISHOP OF CYRUS.

"Let our hearts unitedly thank God for all His mercies, that in His wise and happy provision for us, with renewed peacefulness and added strength, we may take up with renewed vigour the thread of life—of never-ending life. The body's aptitude for longer providing a residence for the soul is all to the soul's great advantage. Let us praise God for His mercy, that the fictitious lapse of time between what is termed death and judgment hath no base, no standing in the realities of spirit-life. The very enjoyment that the soul chooses for itself is that soul's own expiation; the remembrances of sorrow for past evil deeds, the longing for society, the impatience of their actions, at one time on earth following maliciously those they knew in the flesh, then back again to the gloomy regions (spiritual) of their own choosing; the very bias of their thoughts, the greatest ultimate of their ideas, is still theirs by God's unchanging laws; and the ever-gnawing worm they battle against is, How long, O God, how long is eternity? The answer affects them until from the regions of pure thought comes to them some delegated minister of mercy, and points out to them a road leading to a rock which never falleth, to a fountain which never faileth, whose waters form themselves into rivers—rivers of love, and point out to them a road leading nearer to their God; and whilst they are pursuing this beaten track, they offer up at the shrine of God's Mercy grateful services; and He, your Parent God, gives them in exchange a more exalted range of thought, which makes the former gloomy thoughts of life like forms of beauteous brightness, and then for the first time they realise that they are at the very outset of their journey, and they press forward, eagerly expectant of God's never-ending favour. Who would not be started, then, on the path of life? Who would not be God's delegated minister, to conduct towards the paths of brightness? He who loved you and loves you, and myself, Theodoret, visited the prison region of yonder liberated soul. He is standing here. That explains my meaning, and his is not an isolated case. Thousands—nay, millions of souls have been benefited by our visits. Oh, let us praise God for His mercy, and in the words of him before whom the veil that divides the two lives was lifted (I speak of the Psalmist, David), let us praise His mercy, 'for it endureth for ever.' It hath been urged that no spirit controlling can claim eternity as its own, but if our God's mercy endureth for ever, we that are its recipients will endure for ever, so that His mercy may continue to abide with us.

"I am Theodoret: strange it may seem to you that one of the early Christian Fathers should have found, through God's mercy, a home spiritual in the heavens of reason; yet so it is, praised be God's name on earth. On earth He favoured me with glimpses of

man's hereafter I was brought up in all the required services of monastic rule, and ultimately meeting with the approbation of the ecclesiastical dignities of my day, I was appointed by them to the Bishopric of Cyrus in Syria. Have you ever been in the Holy Land?"

I answered, "Not nearer than Egypt."

"I am or was a native of that city in which man's immortality was proclaimed boldly—Antioch—and where Paul's teachings and addresses were heard. His sayings and utterances were in my day in manuscript for the perusal of those who were of his religious opinions. I was born in the year 386, and died, or went through the change known as death, in 457—past the allotted age of men—yet mine was a life of vicissitudes; these vicissitudes were caused mainly by opinions, which I arrived at through spiritual agency, serving God in practical usefulness to all His creatures that needed it. There is no other way. This came through my hand, and certainly was not the result of my thoughts consciously."

"Then a long interval passed, in which I endeavoured to follow out what I looked upon as the commands, if not from the Creator Himself, from some who acted with His authority. I clothed the naked in my diocese; I fought against their barbaric sacrifices to unknown gods and idols, and succeeded, by dint of industry, first in gaining their love. For miles I formed watercourses through my diocese. I built piazzas, and bridges, and public baths; and, as far as I had knowledge, I encouraged the science of architectural beauty. I made my religion a practical one."

"Then came the great controversy about the great failing of Bishop Nestorius, who started two wondrous objections. First, it was blasphemous to call the Virgin Mary the mother of God; and, secondly, he gave two natures to Christ Jesus of Nazareth. The Church would have had him all God and no part man. Bishop Nestorius claimed for himself, as well as for Christ, *two natures*: the one nature which exalts, which lifts man's ideas from the petty things of life, and carries him into the wide regions of hope—that part of our nature he called *God-nature*; and the other part, which warred against this God-nature, which led the soul of man through dark and loathsome labyrinths, which seem to foster and strengthen appetites degrading even to the brute-creation, this part of nature he called *Man*; therefore, he said, that the human soul was controlled in the first place by its Creator, the Author of its being, and formed itself of two natures, two very distinct and opposing elements; the *spirit*, or God-part derived from the Creator, which is the soul, and the natural part of man, the *body*, which is in continual war with the higher nature or God-part as every man under the sun was formed, and was in fact both God and man; in so much, and no more, was Christ Jesus of Nazareth God. The result was Bishop Nestorius was left with but one defender, and that one myself. Anathemas, anathemas went forth against him, and the Convention of Bishops at Ephesus passed excommunication or expulsion as his punishment. As for myself, taking upon me the office of his defender, I was expelled my see and forbidden to come within its precincts unless I joined the convention in anathematizing the offender. This I afterwards did, for although there were parts of his advocacy for change which I then thought reason demanded, still there were many I could not approve of; and although I anathematized his doctrines as a whole, there were parts in which this spiritual agency thoroughly coincided with my ideas; and though misfortunes seemed to follow his every step afterwards, yet I remained steadily his unchanging friend, and it was for the practical religion he displayed, for not adhering to doctrines which have been proved long since, and to be utterly spurious and erroneous, and which (God be praised) have ceased to influence my direct prayers and supplications, or to prevent them according to the high throne of God, to whom were addressed the prayers and supplications of him I on earth worshipped but misnamed."

"From your guide I bear a loving greeting to you. He bade me cheer you in the path you are following, and that your patience will unravel many a mystery unknown to millions of the so-called worshippers of Christ."

As some of your readers have an idea that these controls are the result of some mental operation, past or present, in my brain, I would remark that I had never heard either of O'Connor, Lord Macguire, or of Theodoret, Bishop of Cyrus. I have not yet searched Hargreave's State Trials, to see whether Lord Macguire figures there; but I have found in a biographical dictionary the name of Theodoret—in many respects the account there and what is given here agree. The ground covered by the medium in his different controls is so large that trick on his part is out of the question, and how the principle of mind-reading can apply to what the mind never knew is a species of wisdom that passeth my understanding."

THE PHOTOGRAPHING OF SPIRITS IN DAYLIGHT.

Dear Mr. Burns,—Mrs. Mellon having come here with her husband to spend part of their honeymoon, but not to give seances, we have had no further twilight manifestations during this visit; our young friends having taken full advantage of the genuine retirement of the place to rest and recruit their strength. "Geordie" has, however, bravely done his best to give to the world a series of portraits; the weather seeming to have no effect in marrying his attempts.

These portraits were given on five different occasions, between 3 and 6.30 a.m.

The first, taken on the morning of July 28th, was not very successful, "Geordie" having moved his head, the rest of the figure

was well developed; but I doubt if any of us embodied human beings could have done better under the circumstances, for the sun was shining very brightly at the time, right facing the figure—quite sufficient to make a more substantial personage than "Geordie" flinch while undergoing the disagreeable process of being photographed. We consider he stood very nobly to bear his testimony to the possibility of spirit-forms walking in the *sun-light* as well as the *twilight*.

The second, taken on the 29th, was a better photograph in every way; the morning being rather dull and gray. There is very little variety in the costume, as it requires a great deal of power, they say, to materialise both body and clothes sufficiently *substantial* to stand the strong daylight; but the positions vary each time, sometimes sitting and sometimes standing.

On the 31st, we got two photographs, one in each of these positions, under even more surprising conditions, for it was a wretched drizzling morning, a proverbial "Scotch mist," with the fog so dense that we could only see a few yards beyond the garden wall. "Geordie" stepped out most courageously on the wet grass, and told us afterwards that it did not affect him in the least, although the medium felt her feet become as cold as ice.

On August 4th we sat again by direction, and besides a weak negative of "Geordie," we had also, on another plate, a slight attempt by "Cissy." The morning was very boisterous and windy; the tent was flapping on all sides, and the sea roaring so loudly that we could not hear "Geordie's" voice when he called out "Ready!" as usual, for the cap to be taken off the camera. Consequently, poor "Geordie" stood like a sentinel for ninety seconds, waiting in vain for the signal which released him; and then turning towards the camera he discovered the cap had never been removed. He says the power immediately left him; and though he returned to the tent and got "Cissy" to explain matters, promising to try again if we put the handbell on the chair in front of the tent, that he might let us know when he was ready, still he was not able to materialise his legs again, and they remained enveloped in the black curtain. Previous to this "Geordie" says he was better formed than usual. We were all greatly disappointed; but the "sad sea waves" were to blame for keeping up such a noisy accompaniment to the whistling of the wind. Little "Cissy" was most anxious to stand for her portrait, even at the risk of being blown about: so "Geordie" helped her, she said, and placed her hands together in an attitude of prayer, but she could not keep steady long enough—her hands shook, and her head disappeared altogether, making a strange-looking figure upon the plate.

To make up for our mutual disappointment, Mrs. Mellon begged she might be allowed to have a little seance indoors that evening, it being the last night of her visit. Her guides gave permission; not promising much, however, as "Geordie" wished to economise the power for a final photograph the next morning early. We soon made up a cabinet by darkening the little lobby, and hanging a heavy baize curtain between it and the parlour, in place of the door. We closed one shutter in the room we sat in, leaving the bow window only partially darkened, by simply pinning the red curtains together half-way down. After fully twenty minutes of expectation, "Geordie" appeared at the curtain, showing himself very distinctly, though he said he would not come into the middle of the room, wishing to reserve as much power as possible for the morning. He stood near the piano, and leaning over towards it, he struck a note twice, commencing to sing in a husky voice, a song, called "Napoleon to Josephine;" the company (consisting of Mr. Mellon, my husband, and myself) chiming in to assist him, which greatly increased his power. He next took up a large photograph of a pic-nic party, and examined it closely, admiring the old castle: then leaning against the door he chatted to us for a considerable time in broad Scotch, telling us some of his earth-life experiences—explaining the scar which Mrs. Mellon had seen clairvoyantly on his leg, as having been caused by a fall over some iron hoops. He said he died at the age of thirty-seven. He had been a kind of strolling player, singing, and playing the concertina. He also repeated what "Cissy" had told us in the morning about his long and fruitless stand in the wind. Walking to the other side of the door he took a pencil from a little oak stand, and wrote his name on two or three envelopes, and "Maister S—" on a visiting card. These he threw over to us, still chatting away most familiarly. I asked to shake hands with him; but he said he was ashamed, for his hands were so badly made. Bidding us "Good-night, and God bless you," he stepped into the cabinet, and patting the medium audibly on the cheek, he said, "Wauken up, lass, here's your gran'father." Mrs. Mellon became very nervous when she saw him beside her, and "Geordie" had to soothe her to sleep again, and disappear before she returned to her normal condition. The whole seance lasted an hour and twenty minutes.

We rose at a quarter to six, and though the morning was very dull we obtained three of the most remarkable negatives we had yet seen.

On the first plate "Geordie" showed himself very substantially, with more of his face uncovered, his ear exposed, and a little of the hair seen under the turban for the first time. His legs were still bare, the drapery much the same as usual, and his extraordinary slippers, as he calls them, wrapped about his feet. On the second plate appeared two shadowy female forms overlapping each other, so that one is partially seen through the other. These are said to be "Josephine" and "Minnie," two of Mrs. Mellon's higher "guides." On the third plate two smaller figures came out, rather more in-

definite than the former ones, yet wonderfully convincing. These were signified by raps to be "Cissy" and little "Janaletta." Thus giving on the last morning five different spirit-forms, through the same medium, all sufficiently materialised in the broad daylight to be photographed.

We trust, dear Sir, that the best and most convincing of these strange negatives will be chosen for publication in *Human Nature*, as you propose, seeing it has not been a mere matter of curiosity the seeking of them, but an earnest desire to establish as a demonstrable fact the reality of "life after death."

Giving you full liberty to do as you please with this letter, I still subscribe myself as on my first appearance in your journal,
August 5. "BEAM OF DAY."

The British Republic.

AN ANCIENT SPIRIT ON REFORM.

At the usual weekly private seance held on July 31st, at the Spiritual Institution, Mr. Lambelle was controlled by an ancient historical spirit, who thus spoke in reference to his own country and likewise that of England:

Your country, England, now groans under evils as grievous as did my own,—Greece; and before England can rise to the dignity to which she aspires, viz.—the leader of nations—it is imperatively necessary that some effort be made to mitigate the evils of which every-day life exhibits fair specimens. I have watched over the interests of your country, and would much have liked to have spoken words of advice to those whose duty it is to administer justice and frame laws; until the present opportunity, however, circumstances have never permitted me to enter into the citadel of thought inhabited by those in position and power; and now that the gracious privilege of speaking to mortals, or the means of circulating my thoughts to the enlightened of your fair country is within my command, I crave your indulgence while I recite a little personal narrative, in which I will endeavour to point out the source of all the evils that infected Athens, and of the means employed to alleviate the sufferings of these people. In this manner I think you will see the portrait of your own country, and diligence applied in the same or a similar manner by your legislators will lift your country from the brink of ruin and desolation which threatens to destroy it.

In my younger years I gave myself up to luxury, intemperance, and to all the passions of youth; but being of a reflective turn of mind, and possessing a reverence and regard for the sciences, my thoughts were suddenly directed to their pursuit, which, with the help of the Gods, cured me of my distempers. I afterwards applied myself to the study of morality and policy, in which I soon found charms that gave me a disgust for a loose and disorderly life. The intoxication of my passions being dispelled by serious thoughts, I beheld with concern the deplorable condition of my country. I directed my energies to provide a remedy, and to Pisistratus I communicated my scheme, for he had descended from the Cecrops, and was inwardly moved to reform Athens.

As time wore on an occasion was presented me to facilitate my projects. The Athenians chose me to be the chief of an expedition against the Megarians, who had seized and held in possession the island of Salamis. I embarked with 500 men, took the city, and drove away the enemy. The Megarians still insisted upon the justness of their claims, and asked the Lacedæmonians to be judges or arbitrators of them. I pleaded the cause of the Athenians, and was successful in gaining my point. These actions gained me credit among my countrymen; they pressed me to accept the office of king, but I refused it, preferring to remain in my own position and endeavour to cure the public evils of Archon.

Athens in her foundation had kings; but they were such only in name, for their power was not absolute. The authority of the kings was confined to the command of armies, and their rule vanished in times of peace. Codrus, who offered himself a sacrifice for his country, left two children—Medon and Nileus—who disputed for the throne. The Athenians took occasion from this to abolish the regal power, and declared Jupiter the God, the only and sole king of Athens: this formed a specious pretext to shake off the yoke of settled authority. In the place of kings they created governors perpetual in office, under the name of Archons; but even this form of authority appeared to the Athenians odious and disagreeable. To remedy this they created, in place of the perpetual governors, decennial Archons; yet this form of government did not satisfy their restless humour, for they reduced the duration of these magistracies to one year, that they might the oftener take into their own hands the supreme authority. So limited a power was but ill qualified to keep such restless spirits within bounds; factions, cabals, and intrigues, sprang up on every side: each man with a book of laws in his hands was for disputing the sense of them. The smallest umbrages heightened the presumption, provoked the folly, and armed the fury of a multitude corrupted by excessive liberty. Athens continued thus for a long period; happy only in being able to prevent and save herself from total destruction, being utterly unable to extend her dominions or her healing influence to other nations. Such was, briefly, the situation of my country when I undertook to remedy its calamities. These I will briefly enumerate.

The first source of all those evils was the excessive power of the people. Monarchical authority, moderated by a senate, has been the primitive form of government in all nations noted for

their wisdom. My aim was to imitate Lycurgus in the establishment of it; but, being too well acquainted with the temper of my countrymen, I hesitated to plant it. I knew well that if they suffered themselves to be stripped of all their authority they would take it back by open violence, so was contented to set bounds to it. No state can subsist without some subordination; so I distributed the people into four classes and chose an hundred men out of each class, which were added to the council of Areopagus. Sovereign authority of what kind or nature soever, as I endeavoured to point out, is a necessary evil for preventing greater evils, and ought only to be employed to restrain the passions of men. I showed the mischief the people had suffered by yielding to their own fury, and through these means disposed the one to command with moderation and the other to obey with readiness.

Men were originally simple in their nature and habits, and no one infringed upon the liberties of his neighbour; but ignorance and passions made civil laws and civil magistrates necessary. These civil laws are not always perfect, nor these magistrates always good, but we are obliged to serve the one and submit to the other, lest the whole country should fall into anarchy and disorder. All men are brethren, and each man has a right to whatever he has need of: we are children of the same Father, and no one should lord it over another. But if there were not laws established to decide ranks and property among men the avarice and ambition of the strongest would overcome the weakest and destroy them. These laws have been founded not upon what is best in itself, but upon that which is least mischievous to society. Such is the source of all political establishments. Ranks and dignities are after all but the shadows of real grandeur. The external respect paid to them is but the shadow of that esteem which alone belongs to virtue. My law required that men should rise by merit alone, and either in small republics be regulated by votes and election, or in great monarchies by birth. It is an evil to grant dignities where there are no real merits, and called by some a necessary evil; and it is this necessity which makes the difference between natural and civil rights—one is conformable to the most perfect justice, the other is very often unjust in the consequences, but prevents confusion. He that could give no other proof of his good sense than sallies and flights of imagination, florid discourses, and the talent of talking upon all subjects without descending to the foundation of all principles, was utterly incapable of public service.

The second source of the evils of Athens was the excessive riches of some, and the extreme poverty of others, and it is almost axiomatic that where riches prevail, there will be found also the most abject poverty. This terrible inequality in a popular form of government occasioned continual discord; the genius of the Athenians would not suffer to have the luxuries and pleasures taken from them at one time; but in order to diminish this evil, I began by cancelling all debts. Not possessing wealth sufficient to restore all justly, I set the example by remitting those which were due to me, enfranchising all my slaves, and made it criminal for anyone in future to pledge his liberty for what he had borrowed. I never tasted so much pleasure as in relieving the miserable, and only thought myself poor, because I had not sufficient to distribute to the unfortunate. This was the law of Athens: that all the members of the same commonwealth ought to feel and compassionate the miseries of one another as members or parts of one body.

The third source of our calamities was the multiplicity of laws, which evidence as much corruption of a state as a diversity of medicines is of the distempers of the body. I abolished all those laws which served only to exercise the subtle genius of the sophists or the cunning skill of the lawyers, and left only those which were simple, short, and clear. This checked contentious chicanery, the invention of crafty knaves to chide justice. Times were fixed for the termination of law-suits, which had formerly run to an almost indefinite period, and certainly until ruin had settled upon one of the disputants. The laws of Draco, which punished all offences whether small or great, with death, I repealed, and proportioned the punishment to the offence.

The fourth source of evil and misfortune was the bad education of children: superficial qualities only were cultivated; reason, noble sentiments, and the solid virtues were neglected. The Athenians were serious over trifles, and deemed solid argument as too abstract for the ordinary mind. To cure this, I ordered that the council of Areopagus should superintend education. I would have the young mind trained in all those kinds of knowledge which fortify reason and strengthen the judgment; these things are the proportion of numbers, the structure of the universe, the celestial motions, the art of knowing how to ascend to first principles and to descend to consequences; and not merely in the study of eloquence, poetry, and other things which only please the imagination. The result of my decree was the founding by Pisistratus of a school for the study of laws, policy, and history; the revolutions of empires, the causes of their rise, and the occasions of their fall; and, in short, to everything which would contribute to the knowledge of men.

Another cause of the evils of Athens was the inordinate love of pleasure possessed by the Athenians. Their principal thought was shows and public amusements. I am deeply sensible that the complex nature of man requires some little change from the burden of study, and aware also that I could not subdue those untractable souls who had for so long a time enjoyed the run of pleasures without ministering in some degree to their desires. To improve society in these respects I made use of their inclination towards pleasures to captivate and instruct them. The brightest minds of the country

were drawn together, and the law I succeeded in establishing caused them (the writers and speakers) to represent the fatal consequences of disunion and all the vices that inflict upon society grievous burdens. By these means multitudes of men were induced to spend hours together in listening to lessons of sublime morality, while otherwise they would have been disgusted with cold maxims and dry precepts. Such minds would admit of no way of instruction but that which went under the pretence of amusement. These are some of the evils and my institutions and laws to remedy them. Your country groans now under the same evils, and the only way to save it from ruin will be to act in the manner I have described in relation to Athens. Perhaps you can see that in each of the evils that obtained in my country yours suffers in a corresponding manner. But the question that forces itself upon the attention is, Who shall take the initiative step? Who is there more qualified to engage in this work of reform than he whose soul is illumined by the genial rays from the spirit-world? The gods who overlooked the affairs of Athens in my time still watch over your interests, and will nobly inspire your workers and reformers with that spirit of manly independence which fears not the scowl of the prejudiced, and yet is radiant with the spirit of benevolence and true philanthropy. True, you have not in one sense the power that I possessed, yet in another sense you possess a lever that, if rightly used, would overturn the mass of corruption which engenders strife, envyings, and dissatisfactions at home—I mean the Press. Your Organ (the MEDIUM) doubtless fills an important position in the circulation of spiritual light and intelligence; but while we labour in the diffusion of these things we might also apply some little energy to reform in other directions. Before the world will embrace the spiritual philosophy she must be cured of those distempers which obstruct and otherwise mar her lustrous beauty. Let us aim, then, at reforming the multiplicity of laws, the unequal distribution of power, the better education of children, and the suppression of the authority of one book above all others. You may not see the way clear yet to enter upon these things, but I counsel you to make the effort, and no doubt you will be successful in the end.

I would not advocate what is popularly known as a republican form of government, for there are dangers that lurk as deep in this form of administration as in that of others; neither would I have you think that I am favourable to an aristocratic or monarchical authority, for these drain the vitality from the nation. The most excellent laws are useless, without some fixed and stable authority to carry them into execution. Those who endeavour to avoid the terrible evils of popular government run the risk of falling into slavery; and those who seek to fly from the inconveniences of regal power become by degrees exposed to anarchy and confusion.

The path of policy is bordered on both sides with precipices; and though policy cannot change men's hearts, it can make the best of their passions.

To those in authority in your Legislative Halls I would desire to speak some words of advice, but how am I to reach their ears when they are deaf to all entreaties from the Land of Souls advanced? Only, methinks, through the medium of your agents—the Press. Let me then entreat of you to open facilities for the expression of truths that will emancipate your country, free you from dangers, and place you on a basis that will make England yet the pride and glory of nations. Let the universal soul throb with a desire to alleviate the sufferings of the distressed, and make man equal in the sight of Sovereign Wisdom, the God of all Gods.

My name is Solon; yet again will I visit and speak on those matters which stand related to this imperfect description of these momentous questions of life and spiritual existence. Praying for the countenance of all just men, and for the sympathy of the gods to assist you in the enterprise, I wish you a pleasant adieu.

THE ANTI-VACCINATION MOVEMENT.

The *National Anti-Compulsory Vaccination Reporter*, for August, Mary C. Hume-Rothery, editor, is well filled with instructive facts and arguments on this important question. On remitting 1½d to the editor, Merton Lodge, Tivoli, Cheltenham, a copy will be sent to any address.

Why do anti-vaccination writers take such pains to apologise for the "mistakes," and try to whitewash the moral purposes of scribbling quacks, who are continually publishing falsehoods in favour of their nostrum? Is a man bound to be honest and truthful and disinterested because he walks about in snobs' attire? When men are found to make mistakes so frequently, why not treat them as other unworthy persons are treated, and "correct" their blunders with silent contempt. The space would be better employed in presenting useful information.

VACCINATION AND HOMOEOPATHY.

In confirmation of Dr. Hychehan's remarks in last week's MEDIUM, permit me to quote the opinion of Dr. Garth Wilkinson, in his treatise, "Compulsory Vaccination, its Wickedness to the Poor." On page 38, I read:—

"Vaccination is sometimes claimed as in principle a part of Homoeopathy. False, so far as Homoeopathy in its whole scope is concerned. Homoeopathy, by an incomparable drug-science, cancels the symptoms of disease. But there is no case in which it aims to give a disease. Vaccination is unsuccessful unless it gives a disease. It also violates

the body in a way that no disease, not plague, or scarlatina, or typhus does, by an actual wound into the blood—a poisoned wound. Neither pestilence nor physis has any analogy with this procedure."

HENRY PITMAN.

DOES VACCINATION DO GOOD?

Sir,—We are told that Government is invested with a right to compel parents to duly protect, feed, educate, &c., their own children. Parents who, from inability, fail to do these things, the State steps in and does them. Parents, who, from opposition or neglect, fail, the law compels them by fines and imprisonments, to discharge these duties.

Vaccination is assumed to be a protection to the child from the infectious and loathsome disease, small-pox. Those who object to vaccination can hope to logically and successfully defend their position, and influence public opinion and the Government, just so far as they can show, first, that vaccination is not a reliable, nor a general protection against small-pox; and, secondly, that vaccination brings with it into the human body other diseases of a filthy and pernicious character.

Establish these points, beyond the reach of controversy and disproof, and the days of vaccination are numbered; but till then parents generally will adopt it, and confide in it. Doctors will urge it; employers will insist upon it; insurance offices will require it; and governments will enforce it.

Charlton, S.E., August 5.

ANTI-VACCINATION CONFERENCE.—Arrangements are in progress for our conference in Manchester, on Sept. 24th and 25th, full particulars of which will be published in our next. Agreeably to the wish expressed by many friends at last conference the usual afternoon sitting will be adjourned and resumed from 10 a.m. to 1 p.m. on the following day, to give additional time for discussion of subjects of interest to the movement. Friends will kindly remember that notice of motions and proposals to be brought forward at conference, should be forwarded in good time to the president or secretary, with a view to the proper arrangement of business.—MARY C. HUME-ROTHERY, Hon. Sec., Cheltenham, July 30, 1878.—*Anti-Vaccination Reporter*.

A MISSIONARY TOUR IN DURHAM.

It is pleasant to be able to do a day's work in London and reach Newcastle the same evening. I left London at three o'clock on Friday and was in Newcastle at 11.30. I was sorry to be too late for the concert. It was a small gathering. I had a couple of hours next morning to call on friends—Mr. Armstrong, Miss Wood, Mr. Blake, Mr. Pickup, &c. I heard that Mr. Colville had just filled his farewell engagement and the most successful of any of his visits. Mr. and Mrs. Morse were the guests of Mr. Hunter, and pleasant meetings were anticipated, as always is the case when Mr. Morse speaks in Newcastle. Mr. Wallis's visit was being looked forward to with pleasant anticipations. Mr. Wallis is a great favourite. As for my own humble efforts on the occasion of my last visit, some thought the ideas I threw out at the Conference too much in advance of the power of the Novocastrians to render them practicable, and therefore small thanks to me; but another class of mind replied: Well, that is what is wanted—new ideas, fresh seed; and when the people are ready for it there it is, and Spiritualism can never be a success without some such plan of work as was thrown out at that Conference. As for me, I am easy; whether the work of spiritual culture is applauded or scouted I know it is the only course that leads to the beautiful city, and the day is fast approaching when all others but the spirit-culturists will be left far behind in the work of our Movement. As a pioneer, I am content to bide my time.

I reached Birtley Station (six miles from Newcastle) on Saturday morning at eleven o'clock. There I met Mr. Stewart. A train in the other direction had left, heavily freighted with excursionists, for Tynemouth. Mr. and Mrs. Batie, Mrs. Lonsdale, and many of the Spiritual friends of the Ouston district had gone, only to be disappointed, for before they arrived at Tynemouth the rain fell in torrents; and, wet, and draggled, and without having seen any sights, they came home in the evening.

Mr. Stewart and I fared no better. We were loaded with a heavy parcel of literature and other effects, the weight of which had no sooner drenched us with perspiration than the heavy down-pour of rain from a leaden sky began and completed the soaking from without. Three miles of this uphill work we had ere we reached West Pelton. We rested at Ewe Hill by the way and had the assistance of a friend to help with the luggage, but we were all wet and weary before we reached our destination. A change of garments kindly lent prepared us for the afternoon Conference, but it was a failure—the weather would not permit of friends coming any distance. A small party had a very pleasant and useful conversation, so that some good was done.

The toil and wet, with the addition of a second wetting going to the hall, so exhausted me that I was glad to retire to bed for a couple of hours to prepare myself for the lecture in the evening. The attendance was pretty fair, but the influence was cold and hard. Mr. J. Wilson, jun., presided. He is an able and earnest young man, and will yet be useful in the Cause. After my lecture many questions were put by local preachers and others, and by this means the interest was much augmented.

The social meeting of Spiritualists on Sunday morning was a pleasant and useful gathering. I was called upon to give my educational views in respect to Spiritualism.

Mr. W. Gautrey, of Fence Houses, approved of the scheme. He would like to see classes for spiritual improvement widely established. We were too weak to withstand public opposition; but if possessed of more information and a higher culture, we would have more influence on the outer world.

Mr. J. Dunn, of Shildon, the well-known medium, gave some account of how the open-air meetings had been managed. As to the meeting recently held at West Auckland, he and a friend had taken the arrangement. On Friday twelve other friends were told of the meeting; these circulated the information. He also did so at Shildon, and a notice had been put up at a pit, and an audience of 200 was got together. There were three anniversaries on the same day in the district, or the meeting would have been much larger. There was good order. He was readily controlled in the open air—in fact, he liked it better than a hall. Sometimes they commenced to sing in the streets, and gave out the notice as they went on, and thus drew an audience. At Byer's Green and Wellington large meetings had been obtained with but little effort.

Mr. Dodds said an open-air meeting had been attended at Ouston by 500 persons. Good meetings had also been held at West Pelton. They hoped to have some open-air meetings this season yet.

Mr. J. Burns said it wanted someone to take the lead in these open-air meetings. Spiritualists are busy men, and have their hands full. If he were a spiritual missionary, he would go from village to village, tell the leading Spiritualists of his intention to hold a meeting nightly, and take a collection for the expenses of the worker. In this way a vast amount of local talent would be drawn out, and the missionary would be able to secure a living at his work.

Mr. J. Wilson thought the commencement of Schools of Spiritual Teachers would cause a revolution in many minds. Spiritualists had wasted much time in sitting for the development of mediums, and without results, which disheartened them and drove them from the subject. Mediums were also listened to by the hour, though they talked twaddle; but a sensible normal speaker would be disregarded. He thought each man should gather his own school around him, develop himself, and prevent jealousy from those who might not be able to work in combination with him.

Mr. Gautrey thought Spiritualists got into the habit of using stock phrases without thinking of their meaning. One of these was "Conditions." Every individual brings into the circle a peculiar set of conditions, and the improvement of the individual would be the best means of improving the conditions. Some came to the circle with their minds depressed with ideas foreign to the subject of spirit-intercourse. The state of the mind and moral purpose should be more carefully attended to.

Mr. Dodds wished to see these ideas as to Schools reduced to practice. It was our bounden duty to do something of the kind, and for the success of the plan it depended on ourselves.

I gave quite a lecture on my views, which were presented more fully than I had ever done before. I showed that the School was the best developing circle, and that it was the true nursery of all forms of mediumship and spirit-manifestation.

The meeting seemed pleased with the proceedings.

In the afternoon there was a very good meeting, though the weather was yet very forbidding. There were visitors from great distances: from Annfield Plain and Consett on the one hand, and Gateshead, Fence Houses, Chester Moor, and Crook on the other. Mr. J. Wilson presided, and my lecture was delivered amidst a most elevating influence, and was well received. Tea was served in the afternoon, of which about forty partook.

In the evening a composite meeting was held, under the presidency of Mr. S. Stewart. A party of ladies had walked on foot from Chester South Moor, a distance of upwards of four miles, that I might name their babe in public. I did so, accompanying it with some useful admonition on the duties of parents.

Mr. J. Dunn, under the control of "Thomas Paine," followed with a trance address. The spirit, in a very telling and practical manner, spoke of the elder children being also dedicated more decidedly to the service of the spirit-world.

Mr. Livingston, a trance-medium from Portobello, was then controlled, and gave an eloquent address. He is a promising medium, with a fine head, but delicate health. He was the writer of the letter in last week's *MEDIUM*, describing recognised materialisations in the presence of Miss Wood.

Mr. Dodds of West Pelton then gave a most effective oration. He is a powerful and cultured speaker, and it is a pity his voice is not more frequently heard.

I wound up the meeting with a few remarks, and the audience separated highly pleased with the day's proceedings. Had the weather been fine the attendance would have been much larger, but the friends are satisfied that great good has been done, and that of a fruitful and permanent kind.

On Monday morning, accompanied by Mr. J. Dunn, I started for Fence Houses, an eight miles' walk. Mr. Hobkirk helped us a mile on the way with our parcel, and Mr. Dubbin, who met us, did us good service in the same way further on. We called at Mr. Lonsdale's and Mr. Batie's on the way. Mrs. Batie was ill from the effects of a slight accident and her late tour, and was impressed not to go out to the West Pelton meetings. We had a grand time, and at the close Mrs. Batie was controlled by "Robert Bruce," who spoke a few kind and assuring words to me. The power was so strong that we felt as if all our hearts were melting within us. This delightful visit refreshed us, and we plodded on to Mr. Gautrey's. We had other two miles to walk to Houghton-le-Spring to our meeting. It was the first held in the place, but it was attended by an intelligent and enthusiastic audience. They had no questions at the close. Mr. Dunn gave out a hymn, and in the trance state gave an invocation. We had two miles back

to Mr. Gautrey's, so that our twelve miles on foot that day rather exhausted my physical energies.

There are not a few spiritualists in that district, though they have had no meetings. There will soon be more. Mr. Gautrey, being in a book club, had plenty of literature, and scattered freely the Dialectical Number of the *MEDIUM*. Mr. Olsnell of Hutton-le-Hole, whom I visited on Tuesday morning, is an earnest apostle, and will soon have Mr. Dunn with him opening up the country in a systematic manner.

On Tuesday, about one o'clock, again wet through with rain, Mr. Dunn and I started for Crook. The train brought us to Willington, and a bus to our destination. The friends from a distance soon began to pour into the hospitable domestic Spiritual Institution of Mr. and Mrs. Hetherington.

The meeting in the Mechanics' Hall was well attended, the charge of 8s. 6d. and 1s. seeming to present no obstacle. The Spiritualists took the higher priced tickets, and formed a good front, from which came as good influence as ever greeted a speaker. The platform was occupied by Mr. De Main, Mr. Dunn, Mrs. Hetherington, and Mrs. Brown, wife of the well-known medium. Mr. Oyston, of Hunwick, presided in an able manner. A Wesleyan hymn was well sung. Then came an invocation from Mr. Dunn, under spirit-influence, and the lecture followed on. It was listened to without interruption, and only one question was asked at the close. Some opposition was expected, as the audience was for the most part composed of sectarians. A Rev. Mr. Batey has been making a rich harvest in lecturing on "Spiritualism or Modern Magic." Of course the lecturer, being ignorant of the subject, misrepresents it very much, and the only "magic" in the affair is the facility with which fools part with their pence to sustain the financial schemes of the lecturer and his coadjutors. From £7 to £12 is said to be netted by these performances—a very much more lucrative employment for a rev. gentleman than imitating the example of the apostles, going forth to work spiritual marvels "without purse or scrip," and not as he does—make money by caricaturing them. Mr. Batey was invited to attend my lecture, but he seemed to be wanted elsewhere; but I threw out a challenge to meet him on that platform, and share with him those fruits of "Modern Magic" which he is so potent to evoke.

Crook contains some of the best Spiritualists I have met with this year; they are enthusiastic, intelligent, and mediumistic. Crook is a great centre, and there was present a representative selection from a radius of twelve miles. I was very pleased to see Mr. De Main, Mr. Brunskill, Mr. Golightly, and other good workers; also Mr. Gibson, of Bishop Auckland. These friends had to walk in some cases many miles after the meeting was over.

On Wednesday morning I was on the alert shortly after four o'clock, but not too soon for the kindly preparations of the lady whose hospitality I enjoyed. A four miles walk took me to "Toddles," where there is a railway station newly opened, called in "Bradshaw" Byer's Green. I was in time for the six o'clock train, and reached London at two o'clock, to resume my weekly work for the *MEDIUM*. Henceforth I must avoid meetings on Tuesday evenings at a distance from London, as it is important that I should be in town on Wednesday.

I was away from home five days to an hour: in that time I held seven meetings, and never felt more encouraged to toil in this field. The Spiritualists of County Durham are of the right sort—I have done them but poor justice in these hurried remarks. My tour was a severe one, both physically and mentally, but I am home with renewed strength and spirits. Thank God for health, and His angel-messengers for inspiration.

J. BURNS, O.S.T.
Spiritual Institution, August 7.

SUIOCIDE OF ERNEST J. WITHEFORD.

On the evening of Saturday last this unfortunate young man hurried himself into the spirit-world by a pistol-shot in the head; lingering until daybreak on Sunday morning, his spirit took its flight from its weak earthly tenement. He leaves behind him a young wife, a sister, and an aged mother.

Our readers will recognise the name as that of one advertising as a medium, and after following that vocation for years with varying fortune was finally exposed at St. Louis in company with "Huntoon." Soon after this he turned exposé himself, giving exhibitions at Milwaukee, Madison, and Chicago; but Witheford was not blessed with the assurance and off-hand cheek of a Bishop or Baldwin, and his enterprise failed. It is possible that his own conscience may have aided him in leaving the disreputable business, for he was not a bad man at heart. He was, beyond question, a medium for spirit-manifestations, and has given hundreds of the tests that will stand the closest scrutiny; lacking the moral stamina to withstand temptation he fell, and has paid the penalty.

Only a few days before the fatal act, we saw him standing in the hall of our office-building the picture of despair, and walking up to him we bade him a pleasant good morning; he took the extended hand, and, with a look of surprise, said he did not suppose we would speak to him. We said, Witheford, we have no personal feelings against you, on the contrary, stand ready to hold you a helping hand in every way possible, provided you are trying to be a true man. We then invited him to our private office and had a pleasant interview with him. He desired us in the future not to couple his name with that of the knave "Huntoon," saying that he was trying to cut loose from such company and lead an honorable life. We cheerfully acceded to his request, saying that we would put no obstacle in the way of his advancement, but would actively aid him. We then returned him some things that

were taken from his person at St. Louis, and he left our office with a brighter countenance and more hopeful look by far than when we first accosted him. We hoped he would escape the toils that hedged him about and become a useful citizen and a comfort to his family; but it seems he was too weak to battle longer and succumbed.

The following is a copy of a letter found on his person:—

Chicago July 20.

On Aug. 24, 1877, D. C. Freeman struck the first blow at me when he stole my gas stock, worth over 700 dollars, by the aid of letters of recommendation from B. P. Hutchinson, Major Blodgett, of Chicago, and S. S. Merrill, of Milwaukee. Then A. B. Lathrop, of 239½ Newberry Avenue, struck the second blow when he seduced my sister. Finally the pastor of the Third Presbyterian Church and the Presbyterian ministers struck the last blow, when they turned traitors and betrayed every promise made to me. I relinquished my life of fraud, only to be despised and run down by them for taking a right step. My blood rests upon the heads of the three men mentioned. "Vengeance is Mine, saith the Lord."

ERNEST J. WITNEFORD, M.D.

Friends, farewell.

The poor fellow was encouraged, petted, and flattered by the Presbyterian clergy of the city in his attempts to expose Spiritualism; when they found that they had used him as far as answered their purposes, and that the exposure of the tricks practised was rather a benefit than an injury to Spiritualism, they at once gave him the cold shoulder.

Every Spiritualist will breathe words of charity for poor Withford's career, and intercede with their spirit-friends to aid him now that "the silver cord is loosed and the golden bowl is broken," and he is beyond the help of mortals.

Let us not forget his heart-broken family, his poor agonised mother, who, coming from a home of comfort and plenty, in her native England, finds herself in her old age in a strange land, in poverty, her daughter ruined, her son filling a suicide's grave. Think of his young wife, who, marrying the man of her choice, within a few months finds him disgraced in the eyes of the people with whom he had cast his lot, and, after a short and ineffectual struggle, rashly sending his spirit to another world, leaving her to go on alone as best she can; how her young heart must ache; what bitter, bitter tears must she shed! What picture can be more distressing?

In the name of our readers, we extend to this afflicted family the tender sympathies of Spiritualists, and we know that one and all will gladly do what lies in their power to smooth the rugged path that lies before this bereaved household.—*Religio-Philosophical Journal*, July 27.

THE PRESENTATION TO MR. TOWNS.

On Tuesday evening of last week, a very pleasant party met at the Spiritual Institution to entertain Mr. Towns and present him with a purse of money. About forty ladies and gentlemen assembled. Instrumental music was provided by Signor Corani, Miss Pickering, and Miss Nicholls. Songs were sung by Miss McKellar, Mr. Wootton, and Mr. Swindin. A service of excellent lemonade and biscuits was given during the evening.

Mr. Burns explained the object of the meeting in a few sentences, when Mrs. Pickering presented Mr. Towns with the sum which had been contributed, namely £5. This sum was the surplus of the weekly collections—after devoting a fixed amount for use of room—voluntary offerings, and the admission money to the entertainment. It was stated that Mr. Towns had given his time for twenty-six Tuesday evenings, conferring thereby so much pleasure and substantial benefits on the numerous sitters that had attended the seances that out of gratitude they had determined on presenting him with means to take in return a short holiday at the sea-side.

Mr. Towns rose to reply, which he did in very feeling and appropriate terms. He was then controlled instantaneously by "Mrs. Shipton," who delivered through him a very eloquent and highly intellectual speech. The spirit said she desired to address meetings of mothers and daughters; she desired to see an educational work commenced with the young, and to promote it she would do her part. She therefore invited the ladies to an afternoon seance once a week, and children were to take part and receive spiritual instruction, and soon a wonderful seance might be developed. They would in addition be warned of the trials and dangers of life, and how to prepare for the life to come. We must draw out and educate the female element, that they may use their influence on the male element, and tend to spiritualise their husbands. A plea was made for spiritual education, and it was shown that the law of compensation, like the printing press, recorded all our acts for future perusal, and in so far as they were found unworthy retribution would have to be made. The spirit then adopted the prophetic strain, and said that the changes of the last 300 years would all be eclipsed by the changes of the next 7 years. Many are to go forth with their lamp lit, and this spiritual movement will receive new light during the next few years. She was glad that she had found a medium through whom she could give her thoughts, which had the power of penetrating into the nature of events. An effort was being made to develop clairvoyance, that remarkable phenomena of a spiritual kind may take place in open day and at your Sunday and daily services. She thanked the friends for their kind act towards her medium. She had known him for a long time, but had first controlled him in that house. The Spiritual Institution, she said, was a spiritual centre, and contained the sphere elements for this country. When people become more sensitive to spirit-influence

the name of the Spiritual Institution would be to them a means of power, and all would then work in sympathy with its work.

Mr. J. King, O.S.T., in a speech of great felicity, humorously alluded to the two terms of severe schooling through which they had passed. Now they would have a short period of relief from the birch broom, and, apprehending that it was somewhat worn from continual use, they were about to send their respected medium for a holiday into the woods, that he might provide a new one. This new broom, it was hoped, would sweep more effectively than the old one, and clear away from the corners and recesses little cobwebs of doubt and particles of obstruction that had hitherto marred their happy meetings. He hoped Mrs. Towns would be speedily restored to health, and that Mrs. Towns would commence the new series of sittings with renewed vigour. During the 26 nights that were past, over 400 sitters had attended, and in that time not more than 3 persons had made use of a remark indicating dissatisfaction.

Mr. Wootton proposed a vote of thanks to Mr. King for his arduous and useful labours as secretary of these seances. Mr. Towns seconded this motion, speaking in the highest terms of the urbanity and helpfulness of Mr. King. Mr. Burns, in putting the resolution, which was carried unanimously, remarked that Mr. King did an equal amount of labour for the O.S.T., and was indeed a great part of his time at the Spiritual Institution, of which he was an indispensable officer.

The meeting closed with a vote of thanks to Mrs. Pickering, who acted as hostess; and with a prolonged season of social intercourse the proceedings terminated.

REFLECTIVE NOTES. No. 15.

The leading principle, as illustrated through spirit-communion, is that of the perfect equality of all men after the change of death has been passed. Distinctions in the "life beyond" are unknown, and the beggar who asks alms from door to door with the dust of the road upon his feet, may rank higher than the monarch who has ruled with iron will and trampled upon the necks of his subjects. One effect must be observable in the life and habits of those who "practise what they preach," and that is—they will esteem it a duty to render assistance to the weakest of our fellow-creatures, and never lose an opportunity to cheer a down-cast soul when oppressed with life's weary burden. Spiritualism, more than any other form of policy, philosophy, or religion, inculcates this noble principle; and the whole of these systems would be vastly improved by borrowing from Spiritualism the noble tenets that she proclaims, and by putting them into practical operation, they would be more useful in their respective spheres. In a world like this, so cold and callous, a kindly-disposed word or action is of inestimable importance. Charity is the primary law of our being, and as such is obligatory upon us, and imperative in its requirements. Our very nature and constitution proclaim it; for there are none so weak that we may venture to injure them with impunity; and there are none so low that they may not at some time be able to repay an obligation. Therefore, what Benevolences would dictate Prudence would confirm. He that is cautious of insulting the weakest and not above obliging the lowest, will have attained such habits of forbearance and of complacency as will secure him the goodwill of all that are beneath him, besides teaching him to avoid the enmity of all that are above him. For he that would not bruise even a worm, will be still more cautious how he treads upon a serpent.

The education and practices of these times have only tended to habituate minds to intrigue and mystery instead of liberalising and expanding the comprehension of the intellect. Such a state of mind has well nigh become general in its extent; at all events those in whom this character prevails expect the same manifestations from others, and have resolved that they will never accept a plain reason for a plain fact, if it be at all possible to devise causes for it that are far-fetched, obscure, and not worth the carriage. These people ride their theories to death in order to come at truth—like the miser of Berkshire, who would ruin a good horse to save a turnpike toll—travelling through bye-baths, lanes, and alleys, while truth is quietly jogging along upon the beaten path of common sense. The consequences are that those who take this course to arrive at truth are sometimes before her, and sometimes behind her, but never, or very seldom, with her. Let us be done with this kind of shuffling; and if truth appeals to us, openly and fearlessly recognise and advocate its claims though contending forces on all hands prevail and seek our destruction. If Spiritualists were sincere, earnest, and careless of the opinions of others, their Cause would flourish everywhere; but when jealousies and envyings are astir within the camp it is impossible that unity of action should be the outcome, or consistency of character be apparent.

W. H. LAMBELLE.

CALF LYMPH—A poor beast is shaved on its breast and abdomen. Sometimes as many as 100 incisions are then made, and these are saturated with small-pox matter. The unhealthy product of this process is collected and used in envenoming little healthy children. Thus small-pox is given to the calf and then it is given to children. Medical men in Lyons have by ample induction proved that small-pox virus thus transmitted is still small-pox matter. Then this so-called calf-vaccination is nothing else than inoculation, which proved itself a great evil, and in this country is forbidden by Act of Parliament.—WILLIAM HUME-ROBERTY.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1878.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 9, 1878.

THE NEW MOVEMENT.

During last year we lost about one third of the time from ill health—in spring from a prostration of the vital powers, and in autumn from brain fever, all of which was the result of the anxiety, labour, and privations which had to be borne on account of the persecutions and bad times generally. These obstacles have been a sad hindrance to our work, which has, however, been carried on unflinchingly, the personal resources only being allowed to suffer. Now there is dawning upon us a season of great activity, for which we are making all preparations in our power. To carry out our programme we are somewhat crippled from the depleting results of the last two years' adversity; hence our endeavour to raise a fund of £1,000 in shares of £1 each, to enable us to provide the new literature that will be used as oil to trim the lamp of knowledge during the next few months. The plan recommended is well set forth in the advertisement on the back page. By making a slight effort to introduce the literature, the whole amount might be returned to the shareholders by the new year, and an educational impulse given to the Cause of inestimable magnitude.

We have borne such a cruel burden these two years, and, with a few exceptions, the bulk of our brethren have done so little that we feel inclined to insist strongly on a share of the burden being transferred to other shoulders. Organisation of this kind would give life to our Movement, and so co-operate with our aims that our efforts would be incalculably augmented.

Our time is just now too precious to permit us to canvass Spiritualists individually to take part in this work, so we ask them to accept this short article as a personal application, and we will be glad to have an immediate response. This fund might all be subscribed in one week. This would allow us time to go freely into those parts of the country where our presence is urgently required to carry on the important work of organisation. What is being done at present by Spiritualists as a body is neither worthy of the great Cause which they profess to uphold, nor of their own good name as the benefactors of society. The remedy is simple. Let every person apply it to himself or herself.

MR. COLVILLE'S DEPARTURE FOR AMERICA.

Mr. Colville has intimated to us the decision of his guides, who have ordered him to make immediate preparations for his departure from England. From what we now know we are authorised to say that he will leave in about three weeks from this, though the time is not yet definitely fixed. This decision of Mr. Colville's guides appears to have been as much a surprise to himself, as to anyone else. The reasons for this sudden departure are the inclemencies and the changeableness of the weather, and another winter in England, they (the guides) say, would do Mr. Colville a very serious injury. Much as we may regret the departure of Mr. Colville from our shores, and from the active position that he has occupied in our Cause, we cannot but think that this decision has been arrived at, but after due deliberation and concern for the health of the speaker. We trust that the change will be beneficial and successful, and we take this opportunity of calling the attention of our trans-Atlantic friends to the change, and sincerely hope Mr. Colville, who has occupied so much attention in that hemisphere, will meet with that care, sympathy and patronage, which his medial powers entitle him to. Those desirous of securing the services of Mr. Colville should apply at once, as the time is limited, and calls many.

Miss E. A. Brown will lecture in Macclesfield on Sunday next, and will call at Bolton on her way home.

- FRIENDLY VISITS FROM J. BURNS, O.S.T.

To DOUGHTY HALL, LONDON.

SUNDAY, August 10. The first monthly Convention will be held, at which Circles and Schools will report and confer for mutual instruction in spiritual development.

To STOCKTON-ON-TREES.

Probably first Sunday in September. Mr. Freund kindly offers the hospitalities of his home and his services to bring together the leading Spiritualists of Stockton and Middlesborough.

To MANCHESTER.

End of September. Anti-vaccination conference, and Grosvener Street spiritual meetings.

Mr. Burns contemplates visiting Derby, Howden-le-Wear, Sunderland, Bishop Auckland, Shildon, Darlington, Stockton, Bradford, Halifax, Cardiff, Merthyr, Aberdare, Edinburgh, Glasgow, Lowestoft, Framlingham, Ipswich, Yarmouth, Norwich, Torquay, Southampton, Portsmouth, and other places as opportunity permits. To promote organisation and place the movement on a self-sustaining spiritual basis will be the main object of these visits.

FEATURES OF THE WEEK.

Who says that Spiritualism is on the decline? No one dare say so who knows the facts. Here is what a correspondent writes, date August 3rd: "From first to last this week's MEDIUM is the most complete vindication of the phenomena and philosophy of Spiritualism I have seen, and I congratulate you on it. It ought to have a wide circulation." We could not publish such a MEDIUM were it not for the power of the spirit-world to supply the matter, hence our opening words.

Mr. A. J. Smart, in a letter which accompanies a sheaf of MS., says:—

"I now send you a verbatim report of Mr. Morse's last lecture here, which was considered the best of the two. The subject, as you will see, is 'Priestcraft,' and it would be wonderfully supplementary to the practical illustration of priestcraft which this week's 'Historical Control' supplies. It is good reading, and if within the next few weeks you should require matter for your columns, I believe you will find this lecture come in handy."

So handy indeed that we intend to print it next week. We are open to receive orders for extra copies which should be here not later than Thursday morning.

Mr. John A. Hoover, of Philadelphia, U.S.A., in a private communication speaks very highly of the MEDIUM and of its contents. He says it is "decidedly interesting, containing as it does those very able discourses of Mr. Lambelle (God and the angels bless that man, for he is doing a great good!) and also the very thrilling series of 'Historical Controls.' Oh, what a God's blessing it is that the very dark pages of earth-life's history may be illuminated by the very actors themselves!"

"The Next World," the companion volume to "Strange Visitors," will present a very interesting feature. The clairvoyant lady, through whose rare mediumship it was given, will describe the personal appearance of the communicating spirits at the time of their visits to her. The volume will be unique and of inestimable value to Spiritualism.

Who is to have the Guinea prize for the best School report on the discussion of two verses of Matt. vii.? We print what has been sent in by the No. 1 School, and the Lowestoft School. Let our readers be judges, and by post-card award their decision. Mr. Dowling's paper is a grand one, and his School ought to be proud of him.

Towards our winter's work we have already prepared an edition of "Intuition," which is now in the hands of the binder. It will appear in a handsome style, with a symbolical gilt ornament on the cover. This is a tale which is adapted for the widest circulation. Depositors in the Publishing Fund will perceive that they may obtain supplies at special prices.

During the week a few thousand "Seed Corn" have been sown. No. 4 is very popular, 1s. per 100. Gerald Massey's "Card" and Song for the Circle, is a two-paged tract, price 6d. per 100 post-free. It is the finished product of a man of genius, and worthy of universal circulation.

Poor Witheford, who has just committed suicide in America, was an Englishman, and before he left this country he was an earnest-minded and pure-intentioned Spiritualist. He was amiable and easily influenced, and though a genuine medium, it appears, got in league with evil-workers and became morally obsessed. Some time ago we published a report from America that he had been carried a great many miles in a few hours. Though the circumstantial evidence appeared to be satisfactory, yet there is no vouching for the truth of the assumed fact. We cordially commend the spirit in which the article from the *Religio-Philosophical Journal* is written. We must have religion—a sacred regard for the Great Supreme and his laws—in Spiritualism, as well as phenomena and controls.

The article on "The Psychology of Mediumship" in *Human Nature* for July is being well studied by experimenters in spirit-communion. We will be glad to receive from such any light they can throw on this very important question.

Mr. Lambelle, it is expected, will shortly resume his trance addresses on "The Origin of Religions" at Doughty Hall. Wherever we go the people talk admiringly of these addresses and "Historical Controls."

Human Nature for August cannot be published till the photographer can supply the photographs of the spirit "Geordie," taken in the physical form in full daylight. A copy of this extraordinary picture will be put into each copy of *Human Nature* for August. The number will be of extra size and the price 1s. Every Spiritualist should have a copy of this number to introduce to his friends.

The interlinking of two solid rings by spirit-power, as described by Mr. Reimers last week, has evoked a deep interest. A photograph of the rings, natural size, may be had, price 1s. The article and the photograph should be placed side by side. During our recent tour in the North we found this photograph very useful in interesting the public.

THE FIRST MONTHLY CONVENTION AT DOUGHTY HALL.

On Sunday first, a new kind of meeting will be held at Doughty Hall. It will be a Convention of Circles and Schools, with the view of deriving mutual benefit from the experiences of one another. Managers of Circles, Chief Monitors of Schools, and mediums are earnestly requested to come forward and take part in the proceedings. All speakers are requested to give notice to Mr. Burns of their intention, and of the subject of their remarks, that the programme may be so arranged as to give all an opportunity to present their views.

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

SPIRIT-ANSWERS NOT MIND-READING.

One of the very commonest of the objections to the truth of Spiritualism made by outsiders is that all the answers given by spirits through table-rapping or tilting, are in accordance with the wishes or beliefs of the member of the circle who asks the question, or of the circle itself, and that hence these spirit-answers are easily explainable by the theory of conscious or unconscious will-power on the part of the sitters. This objection is so frequently, nay, constantly meeting with a confutation at spirit-circles, that it may seem to some hardly worth while to call the attention of Spiritualists to the fact, that such contrary answers may afford an excellent test to investigators, that the spirit controlling through the table has a mind of its own, and does not partake of or share in any measure the predilections of the sitters so as to be influenced in giving its reply to a question. This fact, of answers contrary to those expected, being often given, might well be brought forward by all who are striving to spread the Cause, for it appears to be very valuable in establishing to a sceptic's mind, the presence at a spirit-circle of an intelligence outside those of the sitters. The frequent negative or doubtful replies, when positive ones were expected, and *vice versa*, have particularly been observed by the writer, and by other Spiritualists to whom he has spoken of the same subject, and certainly these answers afford by no means the least proof of the truth that disembodied spirits communicate with men.

"CAMBOR."

MR. REIMERS' LECTURE AT DOUGHTY HALL.

On Sunday evening last a very fair attendance was present at the above hall to listen to the lecture of Mr. C. Reimers on "Twenty-five Years' Experience in Psychological Phenomena." The lecturer in opening referring to his position as a prelude to his general experiences, said he had to crave the indulgence of his hearers as he was not accustomed to public speaking. He then entered upon a relation of his experiences, which commenced in Bonn in 1852. The lecture was full of sharp sayings and hard hits for those sceptics who denounce the whole phenomena as trickery, delusion, and imposition. The crowded state of our columns prevents a more general account, but we hope in our next issue to publish a full report of Mr. Reimers' lecture and his remarkable experiences. Mr. Morris presided and Miss Pearce officiated at the harmonium. At the close of the lecture a lively discussion followed, in which many prominent Spiritualists took part.

RARE PUBLICATIONS WANTED.

The "Magnetoscope," by Leger and Buttar, are particularly wanted. Information and full particulars respecting price and condition to be sent to Mr. J. Burns, 15, Southampton Row, W.C.

The *Medium* for June 21, No. 429 is now out of print, and persons having surplus copies are requested to send them to this office and the value will be returned to them.

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The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On Thursday next "The Psychology of the Spirit-Circle" will be further experimented on. Any mediums who will be so kind as to attend and give their experience will be welcomed.

On Tuesday of last week the subject of the psychology of the circle was introduced by the Chief Monitor delivering an address on "The Magnetic Bearings of the Spirit-Circle." A depressing influence was felt, attended by pain in the head of several sitters. This was found to proceed chiefly from the unventilated state of the room. Efficient ventilation produced relief. Some visitors with drawing temperaments were somewhat prejudicial to the harmony.

COMPETITION REPORT.

On Thursday evening, July 25, the School endeavoured to explain the following passage, for which a prize of a guinea's worth of books had been offered: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. vii. 7, 8. The questions to be considered are:—Of whom shall we ask? for what shall we seek? where shall we knock?

Mr. King, as Monitor, opened the subject with the following remarks:—

Can the finite comprehend the Infinite? Alas! how fruitless are all our endeavours to define Deity. But as every question which arises from the conduct of human life demands an answer from the intelligence with which we are blessed, so from the vast field of knowledge we will endeavour to borrow a few ideas. In the first place, at which door shall we knock? Has Nature ever refused us admission into her golden treasury? Is Nature not to be relied on as being ever faithful and unchangeable though infinite in variety; the same cause producing the same effect with the greatest certainty? Are not the things which she manifests but the expression or counterpart of the things which are not seen? To whom, then, shall we go but to that infinite source of all good, and of whom we may justly ask? Where shall we go and not find? If we touch the right note of the most hardhearted villain we shall melt him to tears. This key-note of sympathy is but the embryo of God planted in every child of earth, and requiring but kindness and loving treatment to cause it to light up, and become possibly one of the world's most gifted workers for good. Until this note of sympathy and love is struck it may justly be assumed that the soul will never think of the many shortcomings, of gratitude for boundless mercies received, but will remain cold and indifferent; breathing, eating, drinking, sleeping, hearing, smelling, and seeing, without ever thinking of the wondrous machinery employed in these operations, nor yet how everything works simply and beautifully in the fulfilment and discharge of every faculty we possess. Well may goodness deplore such a state of mind; for how great is the loss we sustain! how little do we enjoy in comparison with our gifts and possibilities! and how is it possible for more blessings to be showered down upon us when there are so many rusting for want of use?

Seek thou God within thine own self, and finding that you possess Him be assured that though countless millions may do the same there is no fear but that the link which united you with God before your entrance into this world can never be severed, and thus to find where God is not would be far more difficult than to believe Him existing everywhere; sustaining, governing, and watching with Fatherly care over his unalterable laws. For what shall we ask? Can we ask anything more worthy our acceptance and more in harmony with the spirit of the giver than a self-disinterested intelligence? that, whilst our actions shall bless our brother-man by the purity of their motive, we ourselves shall be doubly blessed? So opening the door of admission for the reception of hourly blessings that we know not of, and of which the great reformer Jesus said, "Give us this day our daily bread;" this is not a prayer for past or dead blessing, but as beseeching for new light and new truth for this day, a something in advance of the past that will bear the light of the present day in direct opposition to the world that teaches "As it was in the beginning, is now, and ever shall be."

Mr. J. H. Parker read the following paper:—

To answer such questions as these, and to enter into details properly, would take up more time and space than can at present be afforded. That this passage contains a deeper meaning than one, on the first perusal, would imagine, is evident when considered in the light and with the advanced knowledge gained by spirit-intercourse.

Mr. T. M. Brown expects to reach his home about the end of this week; and after resting for a few days proposes journeying northwards. Letters for engagements to be addressed Mr. T. M. Brown, Howden-le-Wear, R.S.O., Durham.

Perhaps the first and most important question to be decided is, of whom shall we seek? If we refer to the chapter from which the quotation is taken, and read it carefully, we shall find that Christ evidently meant us to seek that wise, unseen, and unerring Guide who is so continuously influencing us to acts of love, to deeds of purity, and to thoughts sublime; who is endeavouring to bring about that heaven on earth, the sweet unity of grace, the brotherhood of man, which will cause us to live more noble lives here, thereby securing us more beautiful homes in those mansions of light in the eternal regions above.

Then our desire must be to arrive at a faithful conclusion of what Deity is. Christ's idea of the Deity is most sublime, and I cannot do better than quote his words upon the subject. He says, "He that hath seen me hath seen the Father." Again, "At that day ye shall know that I am in my Father, and ye in me, and I in you, that (thus) all may be made perfect in one even as we are one." Surely it is evident that Christ did not mean by these words that all were to be made one in a tangible form, and thus become a part of the Deity, but simply, as he says, one in perfection of purity, one in spirit-essence, and thus become the one great "All-in-All." Then we find the God of whom the gentle Jesus so beautifully taught is a mighty power, and not a gigantic piece of symmetry; a living spirit, and not a lifeless image; and an internal as well as an external principle, and is, in fact, even as he has said, we in Him and He in us; proving all must be a part of the Deity in a greater or less degree, according to the spiritual stature. Thus we find that those bright and glorified beings who are of great spiritual stature are also a part of the Deity. Moreover, the angelic beings, whose loving presence is felt by each of us to-night, are continually saving us from the rashness and the folly of the flesh, and endeavouring to guide us day by day to purer thoughts and actions, that we may also partake of a larger spark of the Deity. Therefore it is them that we should seek, and in so doing we must "first seek the Kingdom of God and His righteousness," or, in other words, we must first seek the spheres of goodness and endeavour to elevate and raise our spirit, by holy aspirations and desires, to that spiritual standard necessary for this privileged and holy communion, and if we thus seek we shall find; when we have found our spiritual level, we are prepared to breathe out from the depths of our soul the necessity of gaining a greater power than our own, and thus to knock with these earnest desires at the portals of smiling benevolence, that she may open wide the doors of sympathy, and bid us enter and pour forth with abundance the immortal spirit, the silent breathings upon us, or in the sweet voice of prayer uttered in the spirit of faith, asking for that which the circumstances seem most urgently to require, and it shall be given unto us. Thus we find that he that knocketh at the portals of benevolence with earnest desires, the doors of sympathy shall be opened unto him; and he that asketh with the emotions of the soul, uttered by prayer in the spirit of faith, receiveth; and he that seeketh with holy aspirations and desires, findeth that the gates of heaven are thrown open, and that the immortal and beautiful denizens thereof are earnestly bidding him a tender and most affectionate welcome to come and to enjoy the rich blessings, and accept of the priceless gems and invaluable treasures to be found therein.

Mr. Hough said we want wisdom, knowledge, guidance, and we should knock at the door of our own souls. We have the infinite within ourselves, having proceeded therefrom originally. All enlightening influences proceed from within; external knowledge is only a conception of principles that are already within ourselves. We cannot teach the soul anything, for it is already omniscient, being of the Deity. It can only be drawn out or developed to make life perfect, for it is at present imperfect. I am not developed in harmony with my true self. We can have no conception of Deity except through the divine principles that reside in the soul. The Infinite could not be conceived of as a personality, nor was it possible to conceive of principles being expressed except through a personality; and so I seek a type of God, which I find in the human soul. I do not pray to any being outside of myself; I appeal to the divine life within.

Mrs. Nicholls in her remarks expressed her faith in a Great Cause outside of ourselves, and that we should ask for the unfoldment of spiritual gifts whereby to apprehend aright the path before us in the great voyage of eternity.

The Chief Monitor in summing up the observations that had been offered, expressed his pleasure at the true spiritual insight which they in their several ways displayed. There was great harmony apparent in them. The mode of expression and point of view differed somewhat, but that was rather an advantage than otherwise.

The verses cited could be best understood by reading them in connection with the verses which follow in the same paragraph. There the goodness of God was illustrated by the affection of an earthly father who, being evil, yet could give good gifts to his children. This was an excellent basis for some opinions that had been offered as to the human spiritual nature being a type of the Divine Spirit.

To limit the inquiry more particularly to the uses of Spiritualists in their form of worship or spirit-communion, he would direct his attention to that issue. When we meet in the spirit-circle, of whom shall we ask? All prayer should be addressed to God the Father. It is manifestly wrong to enter the spirit-circle with personal requests addressed to individual spirits prominent on our minds. By so doing we act in an unmannerly way, and by violence create inharmony, so that all cannot receive that attention from spirit-friends which is their due. The self-seeking spirit is not the proper state for a sitter to maintain in the spirit-circle. All prayer, then, should be to God, with the humble desire that He should send to the individual that influence for light which is best for him to receive. The wants of the soul are thus placidly exposed to the spirit-world, and answers come to all in due order, because Divine order is maintained in the asking. Thus on a previous evening a spirit addressed a sitter at Mr. Towne's circle, and said, "This visitor has a question to ask; will the visitor please put it?" The ques-

tion was seen in the mind of the visitor. It was put, and satisfactorily answered. When harmony of this kind exists, all questions can be answered much better, and the higher light of the spirit-world can shine into each soul individually, unobscured by the clouds of selfishness. This harmony can only be secured by each soul being lifted up to God, desiring that He appoint such ministrations as may be best for one and all.

For what shall we seek? For truth in that peculiar form which the wiser ones who teach us in spirit may see to be best for our condition. We need not suppose that this will weaken our personality and make us subservient to spirits. It will, on the contrary, strengthen us; like food which, when eaten and digested, enters into the nutritive fluids of the body.

Where shall we knock? The answer that has been given is unanimous that it should be within ourselves. To adapt the answer to the subject of spirit-communion, we should not throw the responsibilities of communion on the spirits, and demand that they do this or that. We should not expect service of them of any particular kind, seeing that we are ignorant of their conditions, and have no right to presume to dictate in that matter which concerns the ability of others. Let us look within ourselves, and the constitution of the circle, for the key to unlock the mysteries of the spirit-world, for it cannot be opened unto us further than our own conditions and development are fit to receive it. "He who hath ears to hear let him hear;" but what availeth the light to those who are blind. So then, to profit by spirit-communion or spiritual influence and truths, it is essential that we enlarge ourselves as spiritual beings in the direction of the desired benefit. Self-culture is the true work of the Spiritualist, and his salvation must be effected by his own efforts.

REPORT OF THE LOWESTOFT SCHOOL.

Mr. Tink has a large upper room for Spiritual Teachers, kept for that purpose by request of a spirit, under the name of "Guardian of the Temple." Circles for physical manifestation are held in a lower room. On Sunday afternoon week, Mr. and Mrs. Allwood were present at the circle. Mr. Allwood is about leaving Lowestoft. He has done a vast amount of good for Spiritualism in his visits to the various large towns of Suffolk and other counties. He not only distributes spiritual and progressive literature, but is an earnest missionary, enlightening many in the A B C of Spiritualism. The good seed sown will in time bring forth fruit. T. Dowling, O.S.T., of Framlingham, visits the School at Lowestoft every few weeks, when several intelligent inquirers attend the school to listen to the addresses of his guides. The following paper was sent by him, which was read to the Teachers and approved by them. Mr. and Mrs. Tink are earnest Spiritualists; there is a true brotherhood amongst the Order. A considerable number of MEDIUMS, furnished by Mr. Burns, has been distributed.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Matt. vii. 7.

Before we ask, we must have a desire. If the material body hunger, the child asks for food, and the parent would not give him a stone; ye ask and receive not, because ye ask amiss. Thousands of prayers are uttered, but there is no answer, because the desire is wanting. When a spirit, whether in the body material or spiritual, desires light, it instantly receives it, just in proportion to the will-power of the spirit manifested in its desire—"As the hart panteth after the waterbrook, so panteth my soul for thee, O God."

The soul that thus panteth receives the living waters. If ye wish for material light when sitting in darkness, ye instantly, according to the will-power of the desire, let in a sufficiency of light to lighten your darkness. So with spiritual darkness; just in proportion to the will-power of the desire of the soul for light, so will light illuminate darkness. It matters not in this your great need or desire for light, whether ye ask it of Jehovah, Jove, or Lord, or of the Great Centre of Light, our Father and Mother God. The same effect follows the cause. The soul thirsteth, and thus opens an aperture for the inflow of spiritual waters. Here, then, is the well of living waters, springing up within you, refreshing and strengthening you through the eternal progression of life.

"Ask, and it shall be given you," is a promise based upon an eternal law of love and wisdom; a law not intended for one planet or sphere, but for all spheres, therefore spiritual in its nature. As the material organism of the spirit is an epitome of the world it inhabits, so is the soul an epitome of the Great Infinite Soul.

There is a material birth of the body, and a spiritual birth of the soul. As the body develops, its wants and desires are material and carnal; as the soul develops, its wants and desires are spiritual and infinite. The material body can be satisfied and surfeited. The soul can never be satisfied; its infinite longings extend throughout eternity, hence its eternal progression. The material infant feeling its hunger-pain, seeks for its alleviation from the maternal breast, and, as its want is supplied, love is enkindled for the natural giver; and as its organism is developed, the love extends to other members of the family, to relatives and friends, but it is a selfish love. So with the infancy of the soul, its first craving is from the maternal essence of Deity; it needs spiritual food suitable to build up its spiritual body. It seeks and asks for love, and it receives it from the maternal bosom of Infinite Universal Love. And as the spirit develops from the indrawing of this Infinite and Universal Love, it conquers the material, selfish love. So that the spiritual body and material body exist together in harmony; it seeks not a saviour for itself, but to be a saviour of others. If ye then become spiritually minded as little children, ye will ask, desire, and thirst for this infinite unselfish love; and according to the will-power of the desire, so will it be given unto you. There must be this strong desire of spiritual love can enter the temple of the soul.

Having asked and received from the well-spring on high, your cistern will be full to overflowing. Then comes the great desire to seek channels for this great outflow. Ye will not seek the poor, downtrodden, crime-stained sons and daughters of humanity with pity, compassion, or material relief only, but will look upon each one of them as a God-atom, shrouded in darkness and materialism; and the Infinite flame burning within you will seek, by its warmth and pure rays, to start the atom into activity that shall develop its Infinite powers. Thus ye shall not only relieve the poor, raise the downtrodden, and purify the crime-stained, but ye shall make each one of them a Saviour of their fellows, banishers of discord, and establishers of harmony. The New Commandment will be engraven upon the tablet of their hearts, "That ye love one another." Seek ye, then, as Teachers, to promulgate this eternal truth: that however deformed the material organism, whether by parental in-harmony, education, or its surroundings, it still has hidden within it a germ of Infinite love and progression; and this truth, as it becomes acknowledged, shall do more to banish hatred, discord, and crime, than your penal code, with its gaols and gallows. Seek ye, then, the lost, lone ones, lost in the wilderness of materialism, to the higher life of the soul, with its eternal progression; lone, because shut up in its own selfishness. Seek ye, then, diligently, and ye shall find; and having found, your soul shall rejoice, and even the souls in high spirit-spheres shall rejoice exceedingly, they being Spiritual Teachers and seekers. Be ye, likewise, spiritual teachers and seekers; and if ye would add to your power, remember what the Great Teacher promised to his disciples; it is a promise as eternally true in the aggregate as in its unity: "If," he said, "two of you shall agree on earth touching anything ye shall ask, it shall be done unto you; for where two or three are gathered in my name, there am I in the midst of them." If one soul, then, by its desire, open an aperture for the influx of spirit-power, how much more so the united desire of a School of Spiritual Teachers. Therefore, when ye enter your School, leave all selfish desires outside, and shut the door, even the doors of your souls, so that no inharmonies can enter. Gather thus together, and let there be a oneness of spirit; and if ye are truth-seekers, and mediums are present, then shall ye find spiritual truths satisfying to your souls. Seek ye with the same spirit that Jesus sought, when he prayed the Father to make his disciples one with him, even as he was one with the Father, they in him, and the Father in all, thus being perfected in oneness. Seek and desire this, and ye shall find. Seek ye with bodies kept pure by Nature's fruits and drinks, and by temperance, cleanliness, and chastity. A pure spirit needs a pure body; but if ye seek for high spirit-intercourse through your mediums, and ye surround them with impure bodies and discordant spirits, ye might as well envelop yourselves with dense clouds of black, material smoke, and expect the sun's rays to penetrate with brilliancy through them. Seeking thus, ye will not find. Let every thought-atom of your souls be reflectors of the spiritual light thrown upon them; then will your whole body be full of light. But if the spiritual light within you be darkness, great will be that darkness. Having found this light, seek not to hide it, but let it be seen as far as your circumference extends, dispelling darkness, and causing others to rejoice in the light. Seek for spiritual light, that ye may enlighten others. Science has sought and found means of concentrating food, so bound together that it can be easily and cheaply sent to starving material bodies. So, likewise, spiritual literature is food concentrated and bound together, and can be sent easily and cheaply to starving spirits. There are more starved spirits than starved material bodies; seek, then, to supply their wants. If there is a material famine in this or other lands, thousands of pounds are quickly raised for the suffering bodies of humanity, and we rejoice it is so; but, alas, the children of this world are wiser than the children of light, for where a lord mayor gets gold for material wants, a poor worker for spiritual wants gets pence. Seek, then, for aid to distribute spiritual food. When a starved material body returns to the earth from whence it sprung, it is of no more use to humanity, until by chemical action it is redistributed. But a starved spirit enters its spirit-home a dwarfed, ill-developed spirit, and its development, that should have been accomplished in its earth-life, must be carried out in spirit-life; hence the greater necessity of spiritual food being distributed. Be ye, therefore, earnest seekers for aid to supply this spiritual food, and as the desire of your souls shall be in seeking, so shall ye find.

Having asked and received the spiritual universal love, which casteth out all selfish love, so that your soul is free for spiritual intercourse—for perfect love casteth out fear—and having sought and found spiritual truth and liberty, then become true spiritual workers, missionaries to others. Knock gently for entrance to the temple of their souls, as departed spirits in their infinite love and missionary labours to spirits on earth strive by knocks to reach their understandings, and by patience and perseverance succeed in establishing intercourse between the two worlds. Even so strive ye to establish intercourse between your souls and the souls of others. The vibratory sounds that shall reach the closed temple of the soul must be given by the larger spiritual love. No selfish love, ambition, self-interest, love of praise, or any kind of self-love must be used in the vibratory sounds used to reach the inner temple of the soul.

Even as love-laden spirits of higher spheres, by their gentle intuitions, knock at the temple of your own souls, so knock ye, and it shall be opened unto you. But wait patiently for entrance. This kingdom of heaven that is in every human soul is not to be taken by storm or violence. The fresh, soft, loving breath from an infant's lips may enter there when the vapouring of a noisy demagogue or the thunder of anathema would not be heard. This God-love can penetrate the soul though it be locked up in its material surroundings, as easily as the departed spirits can enter your temple and houses. As secret brotherhoods know by the knocks given at the door of the temple if it be an initiated brother claiming entrance, even so the souls of the brotherhood of humanity shall understand the knocks and give entrance to the spirit of infinite love to those who are truly initiated.

Finally, then, if ye would have the whole concrete of humanity bound together by this bond of brotherhood and initiated members of this inner circle of infinite and universal love, see that ye are initiated members yourselves, so that, as each God-atom develops this God-love within it, it shall so cement humanity together and so develop your planet that it shall be a sphere of harmony. T. DOWNER, O.R.T.

TO THE SPIRITUALISTS OF EAST LONDON.

Having long seen the necessity of having a suitable meeting place for the Spiritualists of East London, I have engaged a hall at 298, Commercial Road, corner of Dean Street, for the purpose of holding seances once a week. It is a hall well adapted for Spiritualist purposes, being well lighted and ventilated, and capable of accommodating about 200 people; it is easy of access by tram-cars, which pass the door from Poplar, Limehouse, and Aldgate, and by omnibuses from the City and West End. The co-operation of friends is earnestly invited. The meetings will be held on Monday evenings, at 8 o'clock.

WM. SHROSBREE.

THE NEED OF MISSIONARIES IN ENGLAND.

To the Editor.—Sir,—Looking over the *Christian Herald* of July 31, my attention was drawn to a report of a lady's departure to China. This paragraph states that a touching scene was witnessed when the lady gave a farewell address to the children of Kensington Gardens Mission, Brighton, in connection with which she has laboured most zealously. She commenced her address by referring to the Crusades, and the winning back of the places of the Holy Land. After a few more remarks, the lady made the following statement, to which I call the attention of your readers: "There are four hundred millions of people in China, but only four hundred Christian teachers. I am going to China," she continued, "because there are so few to teach the Chinese boys, and girls, and adults, about Jesus."

She then closed (the *Christian Herald* remarks) with a few touching words about the light she was to carry to the heathen. This lady's remarks might do for little children who had not come to the years of reasoning and sound judgment, or people that cling to the cross with tenacity, and despise others who do not fall in with their views.

With respect to there being only four hundred Christian teachers, it is simply absurd. The Chinese are more devout and more Christian-like in principle, not merely in profession, than the teachers that go out to China to teach them. Let these teachers stay at home and seek to improve the demoralised state of things in England, where thousands of people are starving, others leading lives of licentiousness, covetousness, and dissipation. Let them take the hand of the inebriate, the fallen woman, the outcast, the widows and orphans, the aged, sick, and poor; there is enough work of a Christian character to be done in England, without going to China, or India, or elsewhere. Reform is needed here, the vice and immorality of our country is a hundredfold worse than the Indian Juggernaut.

The darkness prevailing around this country is alarming; so I think that that lady and her adherents ought to shed the light of true Christian principle at home, and dispel the darkness of misery and degradation now existing.—Yours,

E. R. DALE.

THE PIC-NIC IN EPPING FOREST.

On Monday last a numerous company of friends found their way to the place indicated in the last number of the *MEDIUM*, though the number was considerably less than what might have been expected, a fact, perhaps, attributable to the threatening and unsettled state of the weather. Mr. Dale provided a well-selected stock of provisions, which were well patronised of by those who had found an appetite in the fresh air.

There seems to be much need for a few more social gatherings, either in the open air or in the shape of quarterly meetings, where Spiritualists may meet each other, exchange sentiments, and receive and impart encouragement to those who stand in need of such help. The cold, icy stiffness which springs from a partial knowledge of our friends, was painfully apparent on this occasion, and the entire party seemed to be broken into knots and groups, instead of forming a united company for the indulgence in some social game.

Towards evening a change was noticeable, for a few of the more prominent members of the party clustered together and selected Mr. O. White as conductor of the proceedings. This took the shape of a public meeting for the dissemination of Spiritual truths, and was addressed by Mr. White, Mr. Jennison, Mr. Hough, Mr. Lambelle, and others whose names are not known. An appreciable amount of good was done, followed by the distribution of "Seed Corn," by Mr. Hough, containing Rules for the Spirit-circle, and terminating with friendly discussion by inquirers seeking information. It is well for Spiritualists to be provided with these silent messengers, "Seed Corn," for their influence is incalculable.

A happy time was spent, and everyone seemed improved by the outing.

MR. WESTGARTH AS A HEALER.

Sir,—Permit me through your valuable paper, the *MEDIUM*, to return my sincere thanks to Mr. Westgarth, of Sheriff Hill, Gateshead-on-Tyne, for the good I have received through his instrumentality. I have worked none, for twenty-one months suffering from bodily weakness, and having been under medical advice during the whole of this time, receiving no benefit whatever. I was advised to try the powers of Mr. Westgarth, who has, in a short time, restored me to my usual strength, and enabled me to commence work again.—Yours very truly,

Gateshead-on-Tyne, Aug. 5.

JAMES WILSON.

SEANCES will be held on Sundays, August 11 and 18, at 70, Mark Lane, City, when a well-known medium will attend. Collections will be taken on behalf of a widow, a Spiritualist. Seances commence at 7.30 for 8.

MR. W. WESTGARTH, inspirational and trance medium, contemplates a tour southwards, and would be happy to receive invitations from societies and others wishing to engage his services. Friends who feel disposed to take advantage of Mr. Westgarth's powers are requested to communicate with him at once, in order that arrangements may be made and the journey commenced. Address him, Mr. W. Westgarth, Sheriff Hill, Gateshead-on-Tyne.

A GENUINE GHOST STORY.

Whilst I was residing at Maulmain I saw a ghost with my own eyes in broad daylight, of which I could make an affidavit. I had an old schoolfellow, who was afterwards a college friend, with whom I had lived in the closest intimacy. Years, however, had passed away without our seeing each other. One morning I had just got out of bed, and was dressing myself, when suddenly my old friend entered the room. I greeted him warmly, told him to call for a cup of tea in the verandah, and promised to be with him immediately. I dressed myself in all haste, and went out into the verandah, but found no one there. I could not believe my eyes. I called to the sentry, who was posted at the front of the house, but he had seen no strange gentleman that morning. The servants also declared that no such person had entered the house. I was certain I had seen my friend. I was not thinking about him at the time; yet I was not taken by surprise, as steamers and other vessels were frequently arriving at Maulmain. A fortnight afterwards, news arrived that he had died, six hundred miles off, about the very time I saw him at Maulmain. It is useless to comment upon this story. To this day I have never doubted that I really saw the ghost of my deceased friend.—“*Burma, Past and Present*,” by Lieut.-Gen. Albert Fytche, C.S.I.

MAYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday last Mrs. Treadwell delivered a trance address to a small but appreciative audience, and sat as medium at the seance in the evening.

On Tuesday, August 6, Mr. Iver MacDonell delivered the second lecture on “The Teachings of the Churches and the Teachings of Jesus,” with special reference to the Trinity. The lecture was characteristic, full of deep reasoning, and showed how opposed the teachings of Jesus on the question of Godhead were to the formulated dogma preached and taught and manufactured years after his decease. A lively discussion followed; a vote of thanks to lecturer and chairman brought the meeting to a close.

On Sunday next, August 11, at 3.30, Mrs. Treadwell will deliver a trance address and attend the seance at 7.30 for 8. Admission to seance, 6d.

On Tuesday, August 13, Mr. Christian Reimers will deliver a lecture on “The Persecution Fables and their Consequences.” This is likely to be a very interesting lecture. CHARLES WHITE, Hon. Sec.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

A picnic under the auspices of the above society will be held in the picturesque grounds at Stella Park, near to Blaydon-on-Tyne, the seat of Joseph Cowen, Esq., M.P., by whose kind permission the grounds are granted for the occasion, on Tuesday, August 13. The grounds are well worthy of inspection; they command extensive views of Tyneside. Several prominent Spiritualists and mediums are expected to be present. Grounds open at 2 o'clock. Tea provided at 5 p.m.

Special arrangements have been made with the railway company by the trains leaving Newcastle for Blaydon at 2.10 p.m., and the return train from Blaydon at 8.58 p.m. Fare, return ticket 7d. Tickets for tea and grounds, 1s. 6d. each; admission to grounds only, 6d. each, to pay at the gate. Children under twelve, 6d. each.

As only a limited number of tickets will be issued, it is necessary to secure them early—they can be procured of any of the committee. If the weather should prove very unfavourable the tea will be held in the Society's hall, Newgate Street.

REGINALD OWEN, Post Office, Leeds, thanks the following strangers for their response to his appeal: Mr. Jennison, London; Mr. Norman, Topham; Mr. Dowling, Framlingham; “Querist,” Leicester; Mr. Mather, Barrow-in-Furness; Mr. Allwood and Mr. Tink, of Lowestoft. He is rather disappointed that his many dozens of personal friends have taken no notice of his distressed condition.

LOWESTOFT.—By desire of a few friends I write to inform you of the progress made in the spread of Spiritualism in this town and district, during the last two or three months. Mr. C. W. Allwood, of London, delivered a lecture on Phrenology, and, after giving his audience an interesting and instructive description of the human organism, and the various temperaments, he publicly examined three heads, and delineated the characters of their owners with a precision that elicited applause from those in the hall who intimately knew them. He then diverged into an exposition of the known facts of Spiritualism; recommending its investigation to all present, he concluded his lecture. Since then his efforts in promulgating Spiritualism have been persistent and continuous. One result may as well be named. Twelve gentlemen, mostly sceptics, formed a “committee of investigation,” and decided on procuring the services of a medium from London, which was accordingly done. As they preserve secrecy in their inquiries, I cannot state results. Thus the ice has been broken, and I doubt not that before long we shall be able to record some useful results.—WILLIAM TINK, *Princes Street, Lowestoft*, August 5.

W. S. HUNTER, Sheffield.—We make great concessions as to price of books to those who take responsibility in the matter of providing means to bring out new works. We have been blamed for selling works too cheap, and, therefore, not making sufficient profit to meet all our expenses; our books are the cheapest in the market on the question. If Spiritualists want books at a reduction, they must take steps to deserve it, and not expect us to hand them our profits which are already inadequate for the burdens they have to bear. Form book-clubs, and four copies of any work may be had for the price of three. We ask for justice, co-operation, and not have all the advantage on one side. As for mediums, we are of opinion they work too cheap already. But all can provide for themselves in this respect, by forming circles and developing mediums of their own. Let us as Spiritualists fall back upon our own resources, and then we shall find the path much smoother. We are glad to hear of your disinterested work, and are sorry there are not more of the same type in Sheffield. “What has Spiritualism Taught,” by William Howitt, price 1d., is in stock, but we have no means of correcting the failures of your bookseller. If the London agent calls here, he may obtain abundant supplies.

MR. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, August 11, the Hall, 164, Trongate; subject, “God in Nature and Man.” Evening at 6.30. Monday, August 12, same place, evening at 8; subject, “The two Humanities.”
LIVERPOOL.—Sunday and Monday, August 18 and 19; and third Sunday and Monday in each month.
BELPER.—Sunday, August 25. Arrangements pending.
NEWCASTLE-ON-TYNE.—Sunday and Monday, September 1 and 2, and first Sunday and Monday in each month; also special lecture in aid of Society's Library on Wednesday evening, September 4.
WINDY NOOK.—Tuesday, September 3.
KEIGHLEY.—Sunday, September 22.
CARDIFF.—Sunday and Monday, September 29 and 30.
DERBY.—Sunday, October 13.
LONDON.—In October. Metropolitan Societies please notice.

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.

MANCHESTER.—Sunday, August 11, Temperance Hall, Grosvenor Street, at 2.30 and 6.30 p.m.; also September 8.
Reception at 159, Strangeways, Manchester, every Friday evening, from 7.30 till 10.
ROCHDALE.—Sunday, August 18, Regent Hall, Regent Street, at 2.30 and 6.30 p.m.; also September 15 and 22.
MACCLESFIELD.—Sunday, August 25, King Street Lecture Hall, at 11 a.m., and 6.30 p.m.; Wednesday following at 7.30 p.m.
LIVERPOOL.—September 1 and 2, and October 6 and 7.

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

MR. E. W. WALLIS'S APPOINTMENTS.

WINDY NOOK.—August 10.
NEWCASTLE-ON-TYNE.—August 11, 12, 18, and 19. See Society's list below.
CHESTER-LE-STREET.—August 20 to 26 inclusive.
CONSETT AND DISTRICT.—August 27 to Sept 2 inclusive.
WALSALL.—September 15, 16, 17, and 18.
DERBY.—22 to 25 inclusive.

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.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

WHIRL COURT, NEWGATE STREET.

LECTURES FOR AUGUST.

Sunday, August 11, at 6.30 p.m.—“Life and its Lessons.” Mr. E. W. Wallis.
Monday, „ 12, at 8 p.m.—“Death and its Consequences.” Mr. E. W. Wallis.
Sunday, „ 18, at 6.30 p.m.—“Spiritualism: its Mission and Teachings.” Mr. E. W. Wallis.
Monday, „ 19, at 8 p.m.—“Spiritualism and its Relation to Christianity.” Mr. E. W. Wallis.
Sunday, „ 25, at 6.30 p.m.—Trance Address. Miss E. A. Brown.
Admission free. A collection to defray expenses.
4, Eslington Terrace, Jesmond Road, H. A. KIRBY, Hon. Sec. Newcastle.

LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

PLAN OF MEETINGS FOR AUGUST.

Mr. Jackson will speak at			
Rochdale	...	Sunday, August 11,	at 2.30 and 6.30.
Manchester	...	„ 18,	at 2.30.
Liverpool	...	„ 25,	at 6.30.
Mr. Johnson at			
Barrow	...	„ 11,	at 2.30 and 6.30.
Black Combe	...	Monday „ 12,	Pic-nic.
Manchester	...	Sunday „ 25,	at 2.30.
Oldham	...	„ 25,	at 6.
Mr. David Brown at			
Oldham	...	„ 11,	at 6.
Mr. Coates at			
Rochdale	...	„ 25,	at 2.30 and 6.30.
Mr. J. Wright at			
Macclesfield	...	„ 11,	at 6.
Mew Mills	...	„ 18,	at 2.30 and 6.
New Mills	...	„ 25,	at 2.30 and 6.
Mr. Taylor at			
Black Combe	...	Monday „ 12,	Pic-nic.
Ulverston	...	Sunday „ 18,	6.30.
Barrow	...	„ 25,	6.30.

All Spiritualists are invited to attend these meetings.

135, Mottram Rd., Hyde, JOHN LAMONT, President.
July 29, 1878. CHARLES PARSONS, Secretary.
JOHN HARTLEY, Corresponding Sec.

The friends of Mrs. Corner (Florence Cook), so well known for her extraordinary mediumship, will be glad to hear that the barque, *M. A. Dixon*, Captain Corner, is on her way home from China.

The Bradford friends were too late in their calculations to have the proposed meeting at Shipley Glen, having made a mistake as to the date of the feast. Why not carry out the idea in another form?

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THURSDAY, AUG. 15.—School of Spiritual Teachers, at 8 o'clock.

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SUNDAY, AUG. 11.—6, Field View Terrace, London Fields, E. Service or Seance, at 7.
MONDAY, AUG. 12, Hall, 298, Commercial Road, E. Seance at 8.
TUESDAY, AUG. 13, Mrs. Frichard's, at 10, Devonshire Street, Queen Square, at 8. Developing.
TUESDAY, AUG. 13.—6, Field View Terrace, London Fields, E. Seance at 8.
WEDNESDAY, AUG. 14, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, AUG. 15, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 58, Sigdon Road, Dalston Lane, E.
Mrs. Frichard's, at 10, Devonshire Street, Queen Square, at 8.
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BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 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, 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.
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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. E. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
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