



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

SPIRITUALISM.

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DR. MONCK'S RECEPTION AT DOUGHTY HALL.

On Sunday last that long-looked-for event occurred—Dr. Monck's appearance at Doughty Hall, after having obtained his liberty. The hall was crowded to excess, the vacant space at the back being occupied with persons standing. It was truly a representative meeting, the brain, bone, and muscle of London Spiritualism being present, and a wholesome absence of aught in the form of the professional-defence-of-mediums party. It was a public and a genuine display of sympathy for Dr. Monck, and therefore decided protest against the means which had been used against him.

The service opened with Hymn 103 in the "Spiritual Lyre," entitled "Consolation of Angels," and right heartily it was sung, as indeed were all the hymns, showing that the crowded audience was not a heartless congregation of sight-seers, but earnest in their attendance.

Psalm lx. was then read :

O God, thou hast cast us off, thou hast scattered us, thou has been displeased; O turn thyself to us again. Thou hast made the earth to tremble; thou hast broken it; heal the breaches thereof; for it shaketh. Thou has showed thy people hard things; thou hast made us to drink the wine of astonishment. Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

That thy beloved may be delivered; save with thy right hand, and hear me. God hath spoken in his holiness; I will rejoice: I will divide Shechem, and mete out the Valley of Succoth. Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my law-giver; Moab is my wash-pot: over Edom will I cast my shoe; Philistia, triumph thou because of me.

Who will bring me into the strong city? Who will lead me into Edom? Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies? Give us help from trouble, for vain is the help of man. Through God we shall do valiantly, for he it is that shall tread down our enemies.*

Dr. Monck then delivered an impressive invocation, after which the 108th Hymn—"Soon shall the Trump of Freedom"—was sung.

In introducing Dr. Monck, Mr. Burns said he could not allow the occasion to pass unnoticed. A similarly large and influential audience had assembled a few weeks ago, when there was a probability of Dr. Monck being present just after his liberation. During the month that had passed since that expectant meeting was held, Dr. Monck's mediumship had been before the public as a theme for investigation and discussion, and the present meeting showed that after so long deliberation Dr. Monck stood higher in the estimation of a London public than ever, notwithstanding his sufferings.

I have known Dr. Monck, said Mr. Burns, for about four years, and within the last two years I have experienced his mediumship in all the multifarious phases that have been reported of it. These covered all that was reported to have taken place at Huddersfield. The various intelligent reports that have appeared of Dr. Monck's seances these two years have corroborated my personal observation as to these phenomena, that they are indisputably genuine, and not the result of trickery.

Since Dr. Monck's restoration to liberty, friends have sat with him, and have had the Huddersfield theory refuted in the most

certain manner. Only last night, said the speaker, Dr. Monck met his committee at the Spiritual Institution, when the phenomena were of such a kind as to defy any other theory than that Dr. Monck had no hand in them whatever. Having thus acquainted himself with the facts of Dr. Monck's mediumship over a period of several years, both before and since the Huddersfield episode, and having had his observations corroborated so universally, the speaker uttered it as his deliberate conviction that there was some mistake about the contradictory opinions expressed by the Huddersfield sitters. Their theory of tricks was wholly gratuitous as well as unsupported by their own testimony, for if a medium was endowed with powers such as Dr. Monck was so well known to possess, he had no cause whatever to put himself to the trouble to simulate and work tricks. It was not the speaker's business to produce any theory to cover the conduct of the Huddersfield people, but he did consider it his duty, in the name of many Spiritualists, to state that he regarded Dr. Monck as not in the least degree tarnished in his reputation as a medium or otherwise by the ordeal through which he had to pass in that town. In the language of the Psalm that had been read, it would be henceforth said—Huddersfield is my wash-pot, and not at all a clean job they made of it.

Dr. Monck was naturally sensitive as to the complexion of foulness which it had been sought to impose upon him, and the speaker thought it was the duty of Spiritualists to declare their confidence in him in respect to that accusation, and leave his mind free to do the work before him.

These remarks were received in the most cordial manner by the audience, there being not only no dissentient, but repeated expressions of applause.

Dr. Monck then presented himself, and was favoured with a most hearty reception. He began by giving a familiar account of some of his experiences in Wakefield jail. He said he had been well treated, and spoke with evident gratitude of the kind manner in which the officials had performed their duty. He suffered considerably from functional disturbance at first, and the medical officer was most attentive to him. He did no hard labour, and experienced all the consideration, from the governor downwards, consistent with the duties of the officers of the prison. It was not at all lonely. He had many pleasant interviews with his spirit-friends, and enjoyed a valuable season of rest and development. He would not say all he could, as he hoped to publish soon a volume entitled "Three Months in Prison, by a Spirit Medium."

Dr. Monck then took for his text the verse in the Psalms that had been read, "Thou hast given a banner to them that fear thee," and a most eloquent discourse was delivered thereon. We hope it may yet find its way into print.

Dr. Monck having concluded a very lengthy address, which was listened to with breathless interest and greeted with many tokens of applause, Mr. Burns said no doubt some friends would be glad to say a word on such an occasion, but he also wished to speak a few thoughts which occurred to him. In the first place, God indeed was to be feared; that is, if the spirit-world were disregarded the consequences would be unpleasant. Recent disturbances in Spiritualism were due to the fact that mediumship had been offered to those who are unworthy of it, and turned round and rent those who desired to instruct them. We, as Spiritualists, had degraded our mediums by so persistently bringing them in contact with persons who were unfit to sit in circles. Because a man was willing to pay his fee to enter a circle, that was no reason why he should be permitted to do so. He came there for his pound of materialised

* During the reading of this Psalm, loud raps were made by Dr. Monck's spirit-guides. While the Invocation was being given, a gentleman was seen to make raps with his foot, possibly as "Amen" to what was being said, but these foot-sounds were not at all like the genuine spirit-raps that had been heard just before.

flesh in return for his fee, and, having no generous impulse in his nature, he dragged the medium down to a lower level than is compatible with the exercise of high powers or of personal safety. The speaker urged every representative of a family present to form a home circle, and invite into it fitting and proper persons from amongst the neighbours. These harmonious circles would soon become so inter-blended and developed that when a medium like Dr. Monck was invited, the relations of the sitters would be enabled to walk forth in material form and salute their friends as when in earth-life. But to insure this, circles should be established in accordance with the affectional principles which are so potent in man's nature, and these principles declared that no man should permit to enter his spirit-circle any man or woman whom he would not desire to be the bosom friend or partner in life of his father, mother, wife, sister, brother, son, daughter, or other near and dear relative. We all felt that the relations of life were so sacred that we carefully guarded them from the intrusion of improper or unworthy persons. But in spirit-communion, which, if possible, was more sacred still, we sat down with any conspirator who paid his half-crown. It was right and proper that mediums should be paid; and if circles were conducted as he suggested, mediums would be busy all the time, have uniform success, and no one would grudge them their fee, as the results would be so entirely satisfactory.

Mr. Peterson, late of Calcutta, then stepped forward and made a few remarks. He spoke highly of Colonel Armytage, the governor of Wakefield Jail, as a gentleman of birth, and he was pleased to learn that the authorities, from the governor downwards, had treated Dr. Monck with every consideration consistent with their duty. Mr. Peterson made an eloquent appeal on behalf of Dr. Monck, and hoped the audience would consider the great loss and privations to which he had been put, and contribute handsomely at the close of the meeting.

Mr. Burns said he was about to speak on the same point. Dr. Monck had been entirely deprived of resources by the attack that had been made on him. His goods and money were yet at Huddersfield, and the speaker hoped the audience would give a generous collection.

Dr. Monck then took some articles from his pocket that had been carried to him by the spirits while in jail. He showed a piece of an address-card which had been torn from the other portion. A gentleman in the audience brought another piece of card from his pocket, and the two pieces fitted together most accurately, and no doubt had once been parts of the same card. The printing on the card thus severed caused the relationship of the pieces to be the more striking. Mr. Peterson desired to look at the dried bunch of flowers, one of the objects which Dr. Monck said had been carried to him by the spirits, remarking that it seemed to him to be the same bunch that the spirits presented to him at the seance of the Eddy Brothers. Dr. Monck was at once entranced by "Samuel," who said, "'John Mitchell' says it is not the same one, but it is like it." "That is very curious," said Mr. Peterson, meditatively. "John Mitchell was the name of my great-grandfather, an eminent scientific man of the last century, who frequently communicates with me." "Samuel," still entrancing Dr. Monck, said that the spirit alluded to had been at the Eddy seance. It transpired that Mr. Peterson was an entire stranger to Dr. Monck, and that the latter did not know Mr. Peterson's name till after the test was given and explanations had been made.

Presently Dr. Monck, looking to one side and holding out his hand as if shaking hands with someone, said, "Here is a little, dark fellow, like a negro, who says something about a cellar-door, and that it was him that took the key." "Well, that is really very extraordinary," said Mr. Peterson, and proceeded to explain that at his country house in Hampshire he has a cellar for roots, &c. He had locked the door and taken the key into the house with him, but afterwards could not find it when he wanted to enter the cellar. A carpenter was about to cut down the door-post and release the lock, when it was suggested that a small boy might be thrust through the air-hole down to the floor nine feet and see what could be done from the inside. With great difficulty accordingly a small boy was thus introduced, when the key was found in the lock inside, and the puzzle was how it got there.

Dr. Monck was asked to give the spirit's name. He replied, "It sounds like 'Sambo.'" It was, however, "Ambo," Mrs. Olive's control, and thus an incident, of which Mr. Peterson had spoken to no one in London, was brought to light, and the cause of a very puzzling circumstance explained.

Dr. Monck gave several other tests, saying to Mr. Freeman, "Uncle William is here." This was promptly acknowledged to be correct. Dr. Monck said there were many spirits present which he could describe if he had the time.

The meeting then came to an end, when a very handsome collection was made at the door. Congratulations and hand-shaking went on for some time, so that the meeting in all lasted nearly three hours. It was one of the heartiest and most interesting we ever attended.

DR. MONCK'S ANNOUNCEMENT.

Dear Medium,—Allow me to thank my friends for the hearty reception they accorded me last Sunday at Doughty Hall, and those who have sent me so many and such cheering words of congratulation, sympathy, and confidence from all parts of the country. It has made my heart strong for the work that lies before me, and having now publicly buckled on my armour, and laid hold of the sword of Truth once more, I hope, by the aid of the all-potent spirit-world, to do good work in the van of

our army of progress. I have already held a number of successful seances in the daylight as well as by gas-light, and many have benefited greatly by my magnetic healing power, which is now in full force. I propose to confine my work principally to London, lecturing whenever occasion may offer, and being in attendance at the Spiritual Institution daily to treat patients (personally or through the post), and hold physical test-seances in the light, and trance-seances for test-communications.

Friends from a distance wishing to make sure of seeing me, should, to prevent disappointment, communicate previously by letter, making an appointment. Strangers must in every case present a letter of introduction from a well-known Spiritualist.

I am fully engaged till next Tuesday, and correspondents will please excuse a little delay in answering their letters.—Yours fraternally,

FRANCIS W. MONCK.

15, Southampton Row, W. C., July 4.

DR. MONCK'S SEANCES AT BURNLEY.

By DR. W. BROWN, BURNLEY, LANCASHIRE.

Since writing my last report of a seance with Dr. Monck, I and the members of my circle have had other sittings with him at Burnley. We invariably sat in a good light, and under unusually strict test conditions. The phenomena were wonderful, not only for their number, but also for their variety and novelty. No two seances have been alike, fresh phenomena occurring at each, and every manifestation continuing for a sufficient time to admit of the most thorough critical examination. It would occupy too much of your space to give details of each seance, hence I propose simply to describe some of the more remarkable phenomena witnessed by us at the various sittings. We always sat around a table, one of us being on either side of the Doctor, and close to him. The gas was overhead, in the middle of the circle. We have had the table, weighing 112lbs., and having a 14-lb. musical box on it, lifted evenly off all its legs a distance of eighteen inches in the air, both when our hands were on it and when they were raised several inches above it. The table has also been raised clear off the floor and held suspended some time in mid-air, when a gentleman weighing 170 lbs. was seated on top of it, and all the investigators around it standing and holding their hands nearly two feet above it. The medium's hands were held during this extraordinary manifestation. A slate belonging to me having been cleaned, and a morsel of pencil placed on it, the medium placed one hand on the table and with the other grasped one corner of the slate, and one of us the opposite corner, and thus held the slate under the table and close to the under surface of its top. We then desired the spirit to write the words we dictated, and this was instantly done.* All heard the sound of rapid writing, and at the same time the lady who held one corner of the slate felt what seemed to be a human hand, much smaller than the medium's, grasping and pulling her dress, and touching her fingers, which she held under the slate. A perfectly human hand then came up to view, between the lady and the table, far out of the medium's reach. All this occurred while Dr. Monck and the lady were pulling strongly at the slate in opposite directions, to make sure that each retained a firm hold of it. I wish to particularly call attention to the fact that while the sound of writing was heard on top of the slate, the lady felt what seemed to be a human hand touching her four fingers, which were under the slate, thus showing that in addition to the Doctor's hand, which was pulling at one corner, there must have been two materialised spirit-hands occupied, the one above and the other beneath the slate, because one hand could not possibly have been at both sides of the slate at the same time. As soon as the sound of writing ceased, a second materialised hand, larger than the first, came up between the lady and the table, and we all distinctly saw it carry the pencil between finger and thumb and place it on the table, after which the hand gradually disappeared. I should state that during the whole time occupied by these strange manifestations Dr. Monck's disengaged hand was in sight, and held by one of us on top of the table.

A gentleman next the Doctor now stood up, and we distinctly saw a white hand grasp his arm, rise to his shoulder, and pat it, and then to his head, when it stroked his face, pinched his ear, pulled his beard, and ran its fingers through his hair. All this was deliberately done, and within three or four inches of a good gas-light, so that we could perceive that the hand was of flesh-colour in one part, while the rest was "white," and some of the fingers were only partially materialised at first, but gradually became perfect as we gazed at them. During this manifestation Dr. Monck's hands were in full view, held by some of us.

While his hands were thus held near the middle of the table, a large human-looking hand came above the edge of the table, at some distance from him. It rose between the table and one of the sitters, who could easily have secured it (if that were possible) by pressing it between his body and the edge of the table. This, however, was found to be impossible, for he tried the experiment, but the hand appeared to partially dematerialise directly, and then re-materialised above the edge of the table.

We all leaned over the table to watch it. The fingers moved to and fro slowly, then rapidly. The nails were very apparent, and altogether it looked perfectly like a human hand, only that we saw it was not connected with a body, but ended abruptly at the wrist. We asked it to grasp and shake our outstretched hands, but while it touched most of the hands, it refused to do more, except in three instances, when it grasped the hands of two sitters, and shook them, and did the same by Mr. Burrill, allowing him alone the

* The writing was totally unlike the medium's.

privilege of grasping in return, when a hearty mutual shake of the hands was given.

In grasping our hands, the spirit-hand nimbly folded its fingers round ours, and held them in a tight grip. Mr. Burrill said that when he grasped the hand, it felt human in every respect, and was perfectly solid.

Emboldened by this success, we now asked it to write on a piece of marked paper on the table. The hand waved three times in token of its readiness to do this. One of us then held out a piece of lead-pencil, and the hand took it. We asked it to write words we had been singing, *i.e.*, "Scatter seeds of kindness," and then we distinctly saw the hand write, in bold legible characters, which occupied five lines of the paper, the longest line being five inches, the following sentences:—

"Scatter seeds of kindness. Be good, love good, and be sure you do good to all men at all times. God bless you.—SAMUEL."

Here were four test phenomena at once:—(1) the materialised hand, (2) the writing, (3) the first four words dictated by us, and (4) the writing was done with a blue pencil. Until we saw the writing no one beside the owner of the pencil (a stranger to the Doctor) knew that the lead of the pencil was blue. The writing is enclosed for your inspection.

Perhaps you may see fit to publish a *fac-simile* of it, as it is, so far as we know, the first manifestation of its kind. The curved mark between the first and second lines was made beforehand by one of the witnesses, and the name "Brown" by another for the sake of identification. You will observe how carefully the spirit commenced the second line below the curved test-line, so as to preserve it untouched.

During the above unique manifestation, Dr. Monck's arms and hands were on the table in full view of all, and his hands were held.

On another occasion a hand rose above the surface of the table, grasped a bell, held towards it by a gentleman whom the Doctor had never before seen, and rang it loudly. It answered his questions by ringing the bell once and three times for "no" and "yes." This has frequently occurred.

Last Tuesday (in daylight) two thumbs materialised, and placed themselves on the table by the side of Mr. Burrill's hands. Dr. Monck sat at a distance from him, and the thumbs were not connected with any visible hand or other substance. They disappeared, and a hand rose in their place between the edge of the table and Mr. Burrill's body. A perfectly-formed hand appeared at the opposite end of the table, rose nearly to the level of a lady's shoulder, and grasped her upper arm so powerfully that she cried out. This also was in daylight. We have many times had hands grasp our bodies and garments under the table, and more than one of us have been nearly pulled off our chairs, and under the table. A hand has first taken a bell from us, then carried it under the table and rang it there, and finally placed it in our hands or on the middle of the table.

My musical box, placed beneath the table, has been instantly wound up, stopped, played fast or slow, one note at a time, &c. This box, weighing fourteen pounds, was on the table, with the lid closed, and while Dr. Monck's hands were held above his head, the box was wound up, played, stopped, &c., as before, and answered our questions by sounding three notes for "yes," and one for "no." The box was then moved, without human contact, in all directions across the table, and raised clear off the table, and held suspended in the air.

This occurred when the gas was on at the full, and the light as strong as daylight.

(To be continued.)

HUDSON TUTTLE ON THE SITUATION.

My Dear Burns,—I have been deeply impressed to write you for some time, for I feel that you are in the shadow, and need all the sympathy that your friends can bestow. Your noble statement of the true *status* of the Cause was indeed refreshing to me, and the only criticism I can make is that you did not say it sooner. But we all have to wait for circumstances, and perhaps it is best the mighty tide which sets in from the sea of spirit should meet a momentary barrier, for a time spend itself in froth and spray, and cast high on the sands the foul slime, the sea-weeds, and the devil-fish, which otherwise would form a seeming part of the crystal waters.

It was a mistake to hold forth that Spiritualism was on trial in the person of any medium. That prosecution was the result of the methods that medium pursued. He gave his manifestations for the guineas, and as he dealt with the spirit of selfishness, he but received his own.

To hazard Spiritualism on such a card was as unnecessary as wrong; and having made the hazard, to have the issue escaped by a legal quibble, made the matter worse.

But, my friend, the sky is not so dark as it appears. The blackness you think is a tornado, is only a wind gust, which will only blow away the dust, and will not affect anything substantial. The glorious sun of Spiritual Truth is shining just as clearly above this momentary fog, and the world will not be left in night, because a will-o'-the-wisp has shot athwart the marshland. The crowd may stand gaping in silent wonder at the flash of a meteor, but when the sun fills the heavens with brightness, they go their way nor think it strange.

We, too, are under the shadow. The *appearance* is worse than with you. But the result will be associative effort, forced by the necessity of the emergency. The day of the wonder-worker is past.

The morning of the study of Spiritualism as the Science of Life here and hereafter dawns in the murky mists of old wives' tales and credulously received phenomena.

If Spiritualism has come to bring us certain knowledge and demonstration of the life beyond, let us have demonstration, and not be thrust aside with the conjurer's plea of "conditions."

The phenomena are extraordinary, and as such demand extraordinary proofs. It is not unreasonable to demand such evidence.

Home's book is sharp, caustic, and at times marked with too keen a personality, but as a whole it is excellent, because it is just what the present moment demands. It is a spur and a cautery, and it is better some out of their own ranks hold up the glass that we may "see ourselves as others see us," than to have the ungracious task performed by an enemy.

Spiritualists may abhor the pictures presented and hurl invective at Mr. Home, but none have denied the statements he has made.

There has been folly enough to set the world a-laughing, and what good is there attempting to conceal it? Better have the faults so presented that they may be once and for ever laughed out of the world.

The circular-letter of Mrs. Burns made me sad for many a day. Her patience and endurance must be taxed to the utmost; and when her faith and hope began to waver under the constant strain, an hour of unspeakable grief must have been hers. I hope her letter, that seemed the expression of a great heart enduring to the last, has met the warm response it so well deserves.

The *Religio-Philosophical Journal*, under the management of Colonel Bundy, is commencing a new career of usefulness. You will have noticed, I presume, the changes that have been made. No man could have been called to the editorial and business management more thoroughly qualified, both by natural endowments and thorough training.

Mr. Frances, who for many years has held the position as assistant editor, still holds that place. He is highly sensitive, mediumistic, and invaluable at the desk and in the composing-room.

The forces of disintegration having spent their energy, the more silent, but equally essential, attractions which draw individuals into associations are beginning to become manifest. Local societies are being organised, and the tone of the Press indicates a change of sentiment. It is fully comprehended that to the scattered forces of liberalism and Spiritualism there are only two alternatives—"elimination or absorption."

Mrs. Tuttle joins me in sending to Mrs. Burns, yourself, and your family, which I presume is composed of those two promising Highland lads, our most sincere regards and friendship.

Berlin Heights, June 12th. HUDSON TUTTLE.

[Our esteemed correspondent at the time of writing had not seen the review of Mr. Home's book in *Human Nature* for June. That review should be widely read, as it is regarded by all parties as a fair and unanswerable statement of the matters in dispute by one who knows what he is writing about.—ED.M.]

SPIRITUALISM IN NEW YORK.

A LETTER FROM DR. HALLOCK.

In a letter dated June 1st, Dr. Hallock thus writes:—
"An aching tooth and the thermometer at 88 deg. in the shade are not conducive to epistolary efforts, but please remember me to Mr. Burns, and say to him there is no going back here in Spiritualism. Opposition from open enemies and false friends are alike powerless to stay its progress. Its facts and its philosophy are the great needs of the nineteenth century, and those who would give it a stone in place of the bread for which it cries, will not long be able to cheat it of the sustenance which is its due. Mrs. Brigham, an inspirational speaker, is drawing large audiences in Lyric Hall; while the conference at the Harvard Rooms has a numerous attendance of friends and strangers. Good work is being done in these meetings in the way of ploughing and planting, and a better discrimination between the tares and the wheat which grew up together after the great sower of Judea had finished his work, is apparent in many minds. You know that the time has been when the spiritual platform was, as to the past, a mere place for pulling up and burning without selection all that belonged to that past, under the silly delusion that wisdom was born with the present generation. That foolish fire still smoulders in here-and-there a place yet; but its embers are dying down, and the wheat of history is being gathered in greater purity and larger quantity into the garner of consciousness than ever before, accompanied by a vitality more vigorous perhaps than entered into the conceptions of those who planted it."

Mrs. Hallock also encloses us a photographic likeness of the Doctor, which vividly recalls to memory the genial features of the original.

MANCHESTER.—We have been pleased to hear that Mr. Colville's services gave great satisfaction at Manchester on Sunday. He has made many new friends and opened the way for further work.

MR. BURNS'S LECTURE ON DIET, given at Doughty Hall on Sunday week, cannot appear at present. This information we give in response to inquiries.

MRS. WELDON'S SOCIABLE EVENINGS.—On Monday evening Mr. and Mrs. Ward and their two clever little daughters were a great attraction at Langham Hall. Their efforts were repeatedly greeted with the hearty applause of a considerable audience.

MISS WOOD AT BARROW-IN-FURNESS.

We have received from Mr. Walmsley, 70, Cavendish Street, Barrow, a lengthy report of seances with Miss Wood; also copies of the Barrow Herald, containing columns of report. Mr. Walmsley says:—"The gentleman who reported our meetings is an intimate friend of ours. He was delighted when we asked him to attend our meetings and give us a plain report without any comment derogatory to the Movement. He joyfully consented to our request. So far, his reports are faithful and accurate." The writer alluded to is styled "Our Special Commissioner," and his views are therefore sub-editorial. He thus concludes his fourth column of report:—

"In concluding my account of these seances I may say that I have endeavoured to give a plain, impartial outline of them. There is something very perplexing in the phenomena, as I have the greatest faith in Miss Wood's honesty—believing her to be, in some unaccountable way, merely a passive instrument of a power which science as yet has not formulated. I simply know the fact that evanescent forms of some kind were in the room, visible to all, possessing power to do all the things I have narrated, and more than I have recorded, as notes I made were necessarily brief. I can offer no opinion where these forms came from, nor where they went to when dissipated. As I stated before, I examined the room, also the veiled recess, called a cabinet, and found no trap-doors, nor any implements of trickery—nothing more than a chair in which the medium sat, and in which she was tied. The room was so small that the slightest movement of the medium behind the curtain could be heard, so that no change of dress could be made, even had it been possible for her to have slipped out of her bonds, which I have evidence she could not have done. Nor was it possible for her to have a large stock of muslin stowed about her—as her scant proportions and black attire plainly indicated. Besides, she was stopping at the house of friends who, if there had been any semblance of imposture, would have exposed it. We were told by them that Miss Wood came without box or bag, her travelling accompaniments being a waterproof cape in a strap, so as to remove all doubts as to her integrity. I say this in justice to the young lady. However, I must leave the unriddling of the phenomena to psychological investigators. I only know such wonderful facts did transpire. How, I do not know. Here I must leave the question, having simply done my duty as an impartial journalist. I trust the verdict of those who were present at the seances will be that I have given a truthful, unbiassed, and honest report."

It is pleasant to read such an honest, manly article in a newspaper, and it brings out in strong relief the manners of those who, without a shadow of evidence, would gratuitously injure the reputation of a defenceless medium.

Mr. Walmsley thus describes the first appearance of the spirit-form:—"About one o'clock in the morning, after the seance had continued some five hours, you may fancy our feelings when we were expecting every moment to see one of those relatives we had been longing so to behold,—Mrs. W. and I, sitting on either side of the cabinet, were favoured with 'Meggie's' first attention. I heard the rustle of the curtains open, when 'Meggie,' tall and beautiful, stood for a moment between the folds, then gently approached Mrs. W., when all heard the words 'Thank you, thank you,' 'Meggie' having with the naked hand touched her gently on the face. The next moment she was paying her attentions to me in a similar manner. Certainly to me it was the touch of a kind, loving spirit; every touch of the form seemed to convey the feeling of the spirit to my perceptions—it was a touch which spoke. Passing from us, she took hold of the paper tube we had taken the precaution to provide, and touched several sitters at a greater distance from the cabinet than ourselves. Her stay was not long, owing, doubtless, to a gentleman who, 'Pocka' told us at a subsequent meeting, had taken hold of her wrist, which was a violation of the conditions, which act incapacitated him from attending the last four meetings. Every act like this teaches Spiritualists a lesson so as to guide them in the future."

Mr. Walmsley proceeds to describe other sittings:—

"Next night 'Benny,' at a late hour, put in an appearance, and certainly he intended that we should not in a hurry forget his visit. He placed his very large hand on my head and crowned me at that particular moment with loving kindness and tender mercy. The weight of his person caused the room floor to vibrate. He played several tunes on the harmonium, rang the bell, and touched many in the room. At this stage he got very powerful. Getting hold of the strong paper tube, he used it very unmercifully, the object of which, doubtless, was to prove by physical demonstration that it was not all imagination. I said "Benny" can you pull my shoe off?" In less than thirty seconds it was off and thrown up the room, heard by all in the meeting. A gentleman who sat next but one to me asked the same favour. He is the most sceptical person that attended our meetings, but one who would make a good Spiritualist could he be convinced in his own way. After awhile 'Benny' acceded to his request, to the delight of all present; some exclaiming "Take it away 'Benny,'" and sure he did. Some say they saw him put it up the chimney. I may say that the grate in this room was a very small one, and close to it was a harmonium, the space between the harmonium and grate not being more than one inch; the instrument, being small, fitted under the mantelshelf; against the harmonium sat Mrs. W., and a gentleman next to her with both of her hands in contact with his, and he resting his arm on the instrument, so that both are prepared to say that it was not moved in the least during the meeting. After the meeting was broken up several attempts were made in feeling up the chimney before the shoe could be found. The question arises how did the shoe get there if 'Benny' did not put it there? This of itself ought to be a good test to our sceptical friend.

"'Benny' was so full of fun in using the tube that I and my left-hand neighbour begged him to desist, for he used it about our heads in such a manner that it was not at all pleasant. When I remarked to him that he had struck fire in my eye, he gently patted it, as good as to say 'I am sorry, but I will cure it.' 'Benny' finding some water in a jug, he used it by sprinkling all who came in contact with it.

"Next night was a failure as far as phenomena was concerned, owing to our sceptical friend wanting certain tests—tests which neither the meeting nor Miss Wood herself could promise him. He wanted to go into the cabinet while the form was out, to see if Miss Wood was there, although he knew she was securely tied. He asked this at the outset of

the meeting, before Miss Wood entered the cabinet. If the gentleman's request could have been granted, certainly it would have been a very good test, but we knew that under existing conditions such a request could not be granted. I would recommend the gentleman to form a circle at home, and engage a medium specially to get the tests he wants. It is not reasonable that he should get evidence to satisfy his own mind through a stranger in three meetings in a strange house. No, he must take what he can get, and be thankful for small things, and by-and-by he may get all he desires. This ended the first three nights, so that fresh contracts had to be made for the remaining meetings.

"The fourth night was a very harmonious meeting, and 'Pocka' promised good results, and her promise was fulfilled to the letter. A stranger spirit manifested, who turned out to be a lady guide to one of our circle. She appeared in a most tangible manner, walking about the room like any ordinary person. The lamp being opposite the cabinet, I had a good view of her when she was walking between the light and the cabinet, paying her attentions to the sitters. Her foot was tangible, as it touched mice in passing from the cabinet. She took my pocket-handkerchief out of my pocket, went across the room and wiped the perspiration off the brow of her medium, and came back and stroked my face down, after which she put it into my pocket again.

"I asked her several questions relative to my private circle, which she readily answered by gentle taps on my cheek, standing close beside me. Informing me that she constantly attends my meetings, and 'Pocka' telling us she begged to be allowed to materialise, it drew an additional amount of sympathy from my breast towards her. This meeting, Sir, I shall not soon forget. After having lavished her kindnesses upon the friends, she retired to the cabinet. In a minute 'Pocka's' voice was heard in the cabinet, telling us she was about to 'terialise,' the announcement of which put new life into us all. As we had been told 'Pocka' generally speaks when in the form, also that when she passed away she was only five years old, we were all very anxious to see and hear the little spirit speak. We were told to use our vocal powers, which we gladly did. Not having sung many verses, the curtains of the cabinet opened, and a reed-like voice was heard, and a very small form presented itself. I am sorry the light was not sufficient for me to give a description of it. In passing me (I being next to the cabinet, and my right hand at liberty, resting on my knee, projecting a few inches) I distinctly felt the frills of her little frock, as though it had been got up with starch. She took the small bell, rang it, danced, placed the bell in my hand, took it out again, answered questions with her reed-like voice somewhat indistinctly, touched my hand and that of Mrs. Walmsley with her tiny bare hand. I compared it to the size of my thumb. Mrs. Walmsley said it appeared to her like a stump and two fingers. The next meeting 'Pocka' confirmed Mrs. Walmsley's statement that she had only power to materialise two fingers and part of the thumb. This closed the fourth and so far the best meeting.

"Saturday night brought us to the fifth meeting. This night was to be devoted to taking moulds. Not able to get any paraffin-wax in Barrow, we sent a telegram to Mr. Wholstenholme, Blackburn, when he sent us two pounds by the next train. Previous to 'Benny' coming out, 'Pocka' kept up a lively conversation, and singing her choice songs. The two buckets being ready, previous to the seance we were all anxiously waiting to see and hear something quite new to us all. After a patient waiting, 'Benny,' in full stature stood between the folds of the curtain. He then sat outside the cabinet, moved the buckets to his liking, and in he plunged his foot—first into one bucket and then another. I may say this attempt was a failure, owing to the paraffin having got too cold before the materialisation was ready. However, the meeting was not a failure, for 'Benny' got up from his seat, removed the buckets, placed the one containing the cold water close to my feet, and with his large hands gave my head a thorough waxing, causing the water to run down my face, to the great delight of all present. No imagination in this, Sir, for I put my left-hand neighbour's hand on my head to bear testimony to the fact. He was not unmindful of those who made me the object of their laughter, but, as though he had got a scoop in his hand, he gave them all something more than a sprinkling; also used the tube pretty freely, and played the harmonium again for us. In addition to all this, 'Benny' obliged a friend by cutting a small lock of his whiskers, and presented him with it.

"I should have said a gentleman requested each form to write something in his pocket-book, which he had placed on the mantelpiece. 'Pocka' wrote the first, that she would be a good girl. 'Benny' signed his name to it.

Sunday morning came, with its hallowed influences—men and women repairing to the various places set apart for worship to pay their morning's devotions. While listening to the tramp of footsteps in the streets of those who were endeavouring to keep holy the day—twenty of us had met in a small upper room to hold communion with those who have passed from this sphere, but who return to us to prove their continued existence—a thought occurred to me how many of those passers-by, and those who met in the sanctuaries that day, believed what we had that week experienced, and that very morning realised. Alas! very few.

"'Pocka' during the week had said Sunday morning must be devoted to mediumship, or in other words telling us how to form ourselves into two large circles, and pointing out those sitters who would blend with each other, and the kind of mediums those present would make; but one or two strangers from a distance being present, and who could not be present at night, 'Pocka' suggested we turn the meeting into a materialisation one. The idea pleased all present, especially those friends from a distance. 'Pocka' commenced in her usual manner, using her wit and puns. I remarked if we should have as long to wait as we had in the previous meetings, it would be a late hour before we broke up. She told me not to trouble, as I should have my dinner before one o'clock. During the chat of 'Pocka' the paper nailed over the window had given way, so as to let in streams of light, which caused some little trouble and confusion. Two gentlemen volunteered to stand beside the window, and keep the paper against the window-frame so as to keep out the light, to me not very satisfactory, as the sequel will tell.

"The light being turned down, and we told to again use our vocal powers, presently a most tangible form came walking out of the cabinet, paying her attentions first to me and Mrs. Walmsley, and afterwards to all in the room with about two exceptions. In passing me her person came in contact with my hand, which was to me as tangible as any

human form could be, only having one very thin, soft garment on. She patted me gently about the face repeatedly. Asking who it was, it turned out to be the stranger again, the one who took my pocket-handkerchief out of my side pocket. I said, "Jemima," you will have a greater difficulty in taking my pocket-handkerchief this morning, as I have got my frock-coat on." In less than twenty seconds she had it out. She walked all over the room, paid her attentions to nearly all in the room. Standing in front of a gentleman to my left, who had come a considerable distance, and who had never been to such a meeting before, I said, "Jemima," will you please kiss my friend Mr. H—? when in a moment, about two feet from him, she used her lips, and made a smack heard by all in the room. Having done this, she planted a kiss upon his face and made another audible sound. Surely this was not all hallucination, as all in the room heard it, and the gentleman felt it. I said, "Jemima," you might as well give me one, and with a gentle touch which conveyed the idea, 'You wicked man, I will tell your wife of you,' she glided across and gave the kiss to Mrs. Walmsley. It was truly a happy meeting. When she was at that side of the room near the window, paying her attentions to all there, our friends who had charge of the window were anxious to have a touch, when for the moment they appeared to have forgotten their important duty. In reaching forward the paper gave way, and let a flood of daylight in, when the form was seen by four of them, like a crystal statue, which glided into the cabinet like a flash of light. My friend Mr. H— said it was to him a most beautiful sight. In a minute 'Pocka' took control, asking what we had been doing with the light. There being great harmony in the circle, a spirit, through a trance medium, in the afternoon told us it prevented the medium from sustaining any serious damage. At this point we sang the Doxology, each getting home in time for a one-o'clock dinner, all delighted with the results of the meeting.

"In the afternoon a few of us met to listen to our friend, Mr. Proctor, a trance medium from Dalton, who has been expelled from the Primitive Methodist Society as a local preacher because he is a Spiritualist and medium.

"The seventh and last meeting was held on Sunday night for mediumship (as explained) and moulds. We melted two pounds of paraffin in a large bucket, and beside it a large one with cold water in it. Both were placed outside the cabinet, and an empty chair beside them. After 'Pocka' had entertained us for a long time, the curtains opened, and 'Benny' came forth to do for us what we were all so anxiously waiting for. As on the previous night, he took his seat in the empty chair beside the cabinet, and adjusted the buckets to his liking. The next moment all heard the plunge of his foot, first in one bucket and then in the other. Everyone at this stage of the meeting was very quiet, and the least stirring of feet was silenced by 'Benny' giving gentle raps. After awhile he placed something in my hand quite warm, which was a mould of his large foot. Holding it in my warm hand to the end of the meeting, it went somewhat out of shape. It is what we may call a pretty good one for the first attempt in a strange circle. The day following I took a cast of it. The skin marks are very distinct, and the size of the foot compared to Miss Wood's is very great. This was all we got this night, and finished seven most instructive and interesting meetings.

"Speaking for myself, Mr. Editor, I am very well satisfied with Miss Wood's visit to Barrow. Taking into consideration the different forms, their size compared with each other—'Benny' with his large hand, 'Pocka' with her stump and two fingers, 'Benny' with all the energy of a most powerful Scotchman, 'Meggie' and 'Jemima Wood' with all the gentleness of the most polished ladies—tell me in most unmistakable language that they were not Miss Wood, but what they professed to be, spirits, who once lived and moved in this sphere, and who thus come back to tell that there is a life beyond this."

REPLIES TO PROFESSOR BARRETT.

To the Editor.—Sir,—Professor Barrett will see in the current number of *Human Nature* what I say about my experiment with Louie. I mention it merely as an illustration, and attach no great importance to it. I do not know Heller's clairvoyance, but I personally tested the little girl Louie, in a way that seems to me to exclude mistake. I whispered to her father, who was completely beyond her hearing, a purely fictitious account of a pendant to my watch-chain, and it all came back through the child with the utmost promptitude and precision. I made up a most circumstantial story, and elicited it exactly. That can be done by transference of thought—perhaps by trick. If so, I do not know how the trick is done.

But I am disposed to pay little heed to the professions of conjurers one way or the other. I am of opinion that the conjurer who could mix up with his conjuring the phenomena produced by mediumship would succeed in bamboozling his audience most completely; and I suspect the presence of mediumship in more than one of the so-called exposures of Spiritualism. It is manifestly impossible for a chance visitor who pays a visit to the Aquarium or Egyptian Hall to investigate anything he sees there in any sufficient manner. The impatient audience would soon stop him. And as for the conjurer's patter, it may go for what it is worth. Dr. Lynn's medium (as he ostentatiously calls him) does things as wonderful as any I have seen; so does Dr. Lynn himself. The Doctor's tricks, however, are clever illusions, manifestly caused by sleight of hand. Whether the medium's are due to the same cause I do not pretend to say. But if he were a medium, and if he had trained his mediumship to such purpose as the production of certain phenomena at will, I should expect to find results such as I saw at the Aquarium. They may be dodges of the conjurer; I can't say without careful investigation, and that I shall not get a chance of making. But, speaking by the card, I should say that Lynn is quite astute enough to know that Mediumship plus Conjuring is equivalent to Bewilderment for his audience.

I quite agree in the necessity for caution in all these matters; and in nothing is caution more necessary than in accepting the statements of persons who "profess to do all that others have done" and to exceed them, and yet by trick. Is Professor Barrett quite sure that the person he met at Mr. Burns's can fulfil his promise, and show the trick? There is always that flaw in conjuring exposures. Of course no one is so foolish as to expect the conjurer to kill the goose that lays his golden eggs by showing "the way it is done," but when a man steps out to

expose the phenomena of Spiritualism as tricks, and rests his exposure on his sole assertion that he does what I see by *trick*, and by *trick only*, I say that I must have some further evidence before I either believe or disbelieve his assertion. He is not an unprejudiced witness.

Professor Barrett is working in a vast field. A comparatively little time and trouble has enabled me to collect and classify cases of Transcendental Action of Spirit, the mere recital of which, with only the briefest comment, fills some 150 or more pages of *Human Nature*. They might be indefinitely extended; and no doubt it is good that such records should be classed and placed within easy reach. It is a phase of work that is valuable, and I heartily wish Professor Barrett God-speed in his efforts to enlighten the world of science on these palpable facts. Perhaps with our "much wearing" they may in the end listen. That, however, is of minor moment. What is of serious import is that those who profess Spiritualism as a faith, and do not merely dabble in its phenomena as an amusement, should make enlightened use of their knowledge, and especially of that which "makes for godliness" in life and conversation. I welcome heartily all attempts to organise and instruct men; and it seems to me that the institution of home centres of instruction, such as the Order of Spiritual Teachers provides, is a step in the right direction. There are three points to which attention should be directed in reference to Spiritualism—the Phenomena, Philosophy, and the Religion of the subject. Respecting the philosophy, it becomes a duty to gather up the fragments of previous ages, that nothing be lost; to collate, classify, and expound. Respecting the phenomena, we should strive to eliminate all that is either merely frivolous, equivocal, or suspicious, and to place what is done on an unimpeachable basis of proven fact. Respecting the highest aspect of all, the moral and religious teachings of Spiritualism, I hope we shall be wise enough to keep clear of dogma, both in theory and practice, and to cling fast to that simple religion of which Christ was the great expositor, and which finds its closest illustration from the teachings that come to us now. In proportion as we do this, and carry out our teachings into effect, I believe we are doing our respective duties. "M.A. (Oxon)."

To the Editor.—Dear Sir,—I was not greatly surprised to find that Professor Barrett should, in his able letter of your to-day's impression, have requested to hear further of the conversation we had together in the editorial department of your establishment, seeing that he took such an interest in what I assured him was a trick. However, as it is a trick which I defy either Maskelyne, Cooke, Dr. Lynn, or the famous Louie, to attempt, much more to succeed in, I will place before your readers, not how it is done, but what really can be done, without fear of any failure at any time, always supposing the two performers be *compositis*.

My colleague Reginald Owen, the illustrious Liverpool poet mesmerises me, at least he is supposed so to do, and of course I become unconscious, or am supposed to be unconscious. In that state he leaves me, and goes amongst the audience where half-a-dozen stories of the most philosophical, or of the most absurd character are told to him, when he either returns to me, being carefully watched by spectators on the platform, or plays a tune on a piano fifty yards distance, or goes entirely out of the room and after going into a kind of fit himself, I immediately reveal the whole of the stories.

When I had the misfortune to be in Liverpool, we delighted thousands that way, and I am sorry to say, revealed the trick to some few—who, however, if their lives depended on their attempting it, could not live a second. I trust, however, that those who have been so privileged, will not reveal their knowledge, for should any community feel disposed to subscribe and send for "the two mock mediums" for an evening treat, I for my part would gladly respond to the call, for I am not burdened at the moment with too much of the circulating medium, and I never knew a poet in my life in any other state than that of impeccability. Hoping that, should any curious set of gentlemen command us through the medium of James Burns, they will if practicable, make the specified evening Saturday—not that either of us have anything particular to do during the week, only that we should for once at least, stand a fair chance of getting a Sunday's dinner.—I am, my dear Sir, your obedient servant,
CHARLIE HALLAS.

DEVELOPMENT OF THE PRIVATE CIRCLE AT WINCHESTER.

To the Editor.—Dear Sir,—Permit me to offer a small account illustrative of the progress of Spiritualism in the family circle at the above city.

Mrs. C. Malkin (the medium) has hitherto been controlled and manifested through during unconsciousness; but during the last three weeks she has produced phenomena while in a normal state, and in full possession of her faculties, both while in the cabinet, and at the table in the centre of the room.

I will give one instance. On the 30th of May, at a sitting, in the cabinet, with hands tied behind, a banjo was played, a drum, a fan moved quickly about, and a bell rung vigorously above, below, and outside the cabinet simultaneously, after which the medium's boots were taken off and thrown across the room; cheffonier drawer (outside cabinet) opened, and papers, &c., strewed over the floor; pictures taken down from the wall, sofa lifted up and repeatedly bumped forcibly, chairs moved about, including a large arm chair; the medium's chair taken from under her and brought outside the cabinet and placed on the sofa, she having been placed in a sitting position (hands still behind), and signatures given of the controls and attending spirits, written in pencil on a sheet of paper taken by them from cheffonier drawer.

All this was done while the medium was quite conscious, her hands tied behind, and repeatedly conversing.

Sceptics will of course doubt the reality of these manifestations, but we, knowing their genuineness, and being fully conscious of their agency, are satisfied and thankful that we are permitted to enjoy communication with our departed relations and friends, who sympathise with us and do their utmost to convince us of their proximity and intercommunication.—Yours faithfully,
F. J. MALKIN.

Winchester.
NOTTINGHAM.—Mrs. Story in the course of a letter thus alludes to Mr. Wallis's visit—"We have been very pleased with Mr. Wallis and his guides, I assure you."

IS A VEGETABLE DIET SUFFICIENT FOR ALL CONSTITUTIONS?

To the Editor.—Dear Sir,—The following is a compilation of a few ideas promulgated through the mediumship of Mr. De Main, High Grange, on Sunday evening, the 10th inst. As the subject suggested will doubtless interest your readers, I hope you will consider it worthy of a small space in the columns of the MEDIUM.

If you take a retrospective view of the past you will find that from the earliest period of which history furnishes any record, man subsisted solely on vegetable substances. Adam was commanded to eat of every tree in the garden except one. No order was given to slay and eat the animal creation, but, on the contrary, instead of being a destroyer of animal life, he was commanded to protect and preserve them. So long as man obeyed this divine injunction he lived to a great age, but he went aside from these first principles and he must be brought back by painful experience.

View man physiologically and he bears testimony that vegetable diet is his natural food.

Animal food creates animal propensities, and instead of man being a little lower than the angels, he becomes lower than the brute beast. He not only kills the animal creation, but he also kills his fellow-creatures.

A vegetable diet renders man docile, mild, and good. Experiment on it with your pets, and vegetable diet will increase their docility, but supply them with animal substances and they will become savage and voracious.

Past ages speak in favour of partaking entirely of the natural products of the earth. Those who have been saviours of humanity have been abstainers from animal food. Cyrus the Persian accomplished the most stupendous feats and overcame the most gigantic difficulties that ever beset the pathway of an ambitious conqueror, and he subsisted on vegetables and water. Swedenborg, the great seer, was a vegetarian in his latter days. Wesley who accomplished such a considerable amount of severe daily labour, derived his stamina from vegetable substances. The most noble in the land of the Orient are abstainers from animal food, and are as fine a race as ever lived.

In the present age a certain portion of the nations of Europe are abstainers from animal food. The Russians are subject to severe cold, but they live on vegetables and are hard labourers. Flesh diet is the greatest barrier to man's spiritual development. He partakes of the flesh and blood of the animal, and as a natural consequence he inherits the propensities of these creatures. How many thousands gloat over the war-fiend's work? Humanity will never progress, nations will always be slaying each other, unless there is a great reform in that direction. By this pernicious practice, animal life is assimilated into the system, and human beings delight in cruelty and in inflaming one man against his fellows.

Go out into the forest and secure a beast of prey. Supply it with vegetable food, and it will appear to begin to pine and die; but eventually the re-action will occur, and the silky coat which was so beautifully sleek when you began the experiment, but which deteriorated in beauty for a short period, will assume a more glossy and improved appearance. So with man. When he resolves to discard his acquired appetite, like the habitual drunkard he feels great effects from the abstinence; or like the inveterate smoker who violently struggles against his enslaving propensity; but if he manfully overcomes the acquired habit, the result will well repay the self-denial. Every constitution is adapted for vegetable food. Man has teeth suitable for grinding, stamping, or crushing of vegetable matter.

The saliva glands possess a greater amount of juice than the secretives of the flesh-eating animal because it is unnecessary to employ such a large quantity to digest animal substances; vegetable food supplies all necessary qualities in greater profusion. If it was chemically analysed, it would be found to possess more flesh-forming matters, for a greater per-centage of water is contained in the animal food.

Another point worthy of consideration is the suffering to which animals are subjected by our butchers. Your blood would curdle did you witness the cruelty frequently displayed. If Christianity be true to its principles, it will never rest until these pernicious practices are swept off the face of the earth. But the foe is wresting the flock from the shepherd, and unless the advocate of Christianity endeavour to overcome the prejudices of the masses of the people, that reform which is so much desired by them will not be accomplished. Man must live upon vegetable substances if he desires to progress physically, morally, and spiritually. To break off at once produces a mighty change in the system, and the change cannot occur without peculiar sensations. Many have experimented on this diet and have been apprehensive of the result, and when they were experiencing the necessary change caused by the new element supplanting the old they have been afraid to push the battle to the gate, and been obliged to return. But take courage, go forth valiantly, and you will succeed. The grand time will come when man will live naturally by partaking of the products of the earth. Then peace will reign, all will worship one God, and all be united in one grand purpose, viz., the elevation of their fellows. There are many evils to be overcome before that time arrives, but when the reform does occur man will become wealthy as in the patriarchal age, when riches consisted in the possession of flocks and herds.—Yours fraternally,

Humwick, Willington, Durham, June 19. C. G. OYSTON.

ANNIVERSARY MEETINGS OF THE WEST PELTON SPIRITUALISTS.

COUNTY OF DURHAM—SATURDAY AND SUNDAY, JUNE 23RD AND 24TH.

Saturday afternoon's meeting was but poorly attended. Many had to walk considerable distances, and the unfavourable aspect of the weather kept them at home. Mr. James Wilson, acting as chairman, opened the meeting by commenting upon the wonderfully rapid progress made by Spiritualism in the locality, within its first twelve months. Mr. Brown, of Howden-le-Wear, then followed, and in the course of his remarks, spoke condemnatorily of a class of individuals who studiously refrained from speaking the truth, when they thought it to be repugnant to the feelings or opposed to the prejudices of those amongst whom they lived, or with whom interest or society forced them to associate. Reviewing the twelve months which had elapsed since his spirit-guide "Bretimo," had broken the ground and tilled the soil with the first few seeds of truth, he thought it looked very encouraging. There had been a something which was superior to human agency in the bringing of these results about and our angelic guides would continue to assist us, if we only showed a zealous desire to co-operate with them. Their mission was to enlighten the age with the beams of truth. Some one had asked, "What is truth?" It was his opinion that truth in its entirety could not be perceived or accepted by the human mind in its present condition, but there was undoubtedly a class of truth which we could comprehend. It was our duty to adopt all forms of truth which in any way tended to elevate and advance us. Truth would separate the wheat from the chaff, and present to our mind that which would be wholesome and nutritious.

Mr. Dunn's control, speaking of the necessity of living exemplary lives, said the true principle of life was to live it out in harmony with God's will, and in obedience to the teachings of his ministering angels. We were to visit the sick, heal their pains, and outwardly manifest in our own individual lives the universal principle of divine love. By uniting together, we could assist each other, and thus our souls' aspirations would carry us safely through death to bright and glorious homes in spirit-life.

The evening was very pleasantly spent, but more in a social than in a formal manner. There was a somewhat larger attendance than that which characterised the afternoon.

Miss Longbottom spoke in her normal state, and gave some of her early spiritual experiences. Miss Longbottom does not appear to be open to engagements at present, as her platform guides seem to have given her a three-months' vacation. She simply came amongst us as a guest, and, in the time, some of her lesser controls have been permitted to make a small and occasional use of her.

Miss Brown, the daughter of Mr. Brown, of Howden-le-Wear, spoke under the control of an Indian spirit, and a pleasant evening was thus harmoniously brought to a close.

Sunday, 10 a.m.—The atmospheric conditions looking better than on the previous day, a greater number of friends ventured from their houses, and so the day's proceedings commenced under more favourable auspices. The sight of so many earnest believers in spirit-communion was extremely gratifying. Hymn 22 was sung from the "Harp," an invocation was delivered by Mr. Wright, of Stockton-on-Tees, another hymn sung, and then the chairman opened the meeting.

After his remarks, one of Mr. Dunn's guides, a most characteristic Irishman, controlled the medium. The tenor of his remarks was an earnest advocacy for the adoption of a vegetarian diet.

He said that people who endeavoured to reform the world, generally began in the wrong place. If we wanted to reform the world we should commence with self, and we should make sure, before commencing, of the firmness of the foundation. The fundamental basis of reform, in his estimation, was the stomach. We were a greedy lot. We could not bear to see the poor brute creation enjoying life, but we must needs send the butcher to slay them. We thought we had a right to do this, because we prided ourselves upon being "the lords of creation;" but then the commandment had said: "Thou shalt not kill." It ought to be a pleasure to us to see them grazing on the mountain sides in happiness and safety. We ought to show more earnestness in trying to solve the mysteries of the laws of life. If we wished to discover the advantages of vegetarianism, we should adopt it for a time, and then we would know which was the best system of diet.

A hymn was sung, and Mr. Wright, from Stockton, spoke upon the necessity of every true Spiritualist turning his life to some practical account by living a pure life, and showing forth disinterested actions.

Afternoon: Met at 2 o'clock.—Having opened the meeting by hymn and prayer, the Chairman said he was glad to see so good a gathering; and he thought, from what he saw, that great progress must have been made, and a wide diffusion of spiritual knowledge effected in the locality. He had heard talented men in the pulpit, but he had never been privileged to hear from any normal speaker such eloquence and logic as he had heard from comparatively uneducated men and women who spoke in the unconscious state or trance. God was no respecter of persons. He was permitting the use of mediums, as human instruments, for the conveying to us a knowledge of the after-life. The religions of the day contained many false views in regard to immortality and the conditions of life, and he had known ministers themselves who were glad, as disembodied spirits, to obtain communion through their mediums, and to let the circles know they had been deceived in regard to things they taught whilst living as men on earth. Spirits told us that God was not a revengeful God; and they frequently said they could not find language to depict the brightness and happiness of the life which they enjoyed.

Mr. Brown was controlled to speak as follows: "I am Matilda Henrietta, better known by the name of Sarah, and I am tempted, on the present occasion to say something to you in way of congratulation. I, with "Bretimo," did endeavour to make as good an impression, on our early visit, as the conditions you afforded and the power we possessed did permit. I have come to congratulate you, and well I may. There seems to me to have been at work—permeating and impressing the minds of the dear people of this neighbourhood—a desire to know more about—what, in first instance, appeared to them a strange thing; a desire to know more about that which has proved itself to be a spiritual lever; a power of truth, an inspirational power of love;

dispelling the darkness and removing the veil that long hung between the material and spiritual planes of life. You now know that your mothers and fathers, who have passed from your sight, are as much alive as they were when they lived with you and tenanted the material form. You know they are not only alive, but possess a deeper knowledge and a more intense love than they possessed before; you know that they are more spiritualised beings, and that they are ever hovering around you, trying to impress your minds with bright hopes of the day when you will enter the pearly gates where they will be awaiting you, to conduct you to the shining and indescribable realms of light, in the boundless regions of your Father—God. I shall not speak long, as I have a desire to reserve the strength of the medium for the use of "Bretimo," who intends addressing you later in the day. The control concluded with an address on "The Power of God."

Mr. Dunn gave an inspirational address on "Spiritualism, Religion, and Science."

Miss Longbottom delivered a prayer and the proceedings of the afternoon came to a close. Tea was provided for those who had come from afar, and after we had regaled ourselves and refreshed each other with a little general conversation, we betook ourselves to the thoroughfares of the village and announced our evening meeting.

Mr. James Wilson, and Mr. Wright made short speeches and then we returned to the Co-operative Hall.

Evening, 6 o'clock.—The Co-operative Hall was comfortably packed, with an attentive and apparently earnest class of people. Invocations in the trance were given by Miss Longbottom and the gentleman who presided at the harmonium, and then we were addressed by a spirit called "Sarah," who spoke through the organism of Miss Brown. The discourse consisted of remarks upon the consolatory and elevating influences of spirit-communion.

Our old friend "Bretimo" (Mr. Brown's control) was the next to speak, and the subject chosen by him was "The Way of Life," in speaking of which he made a few remarks about the way of death. The question was, If we continue our existence in another state, what can we do whilst we are here to improve our condition when we arrive there? The human race had contracted an accumulation of evils, and it would either have to live itself or sin itself right. He did not believe the world would continue as it had been, but that out of the present race a higher type of manhood would arise, who, discerning the causes underlying previous abuses, would set to work to practically reform themselves. Spiritualism had done much to supply our needs, but it would not be the last form of revelation to brighten and illumine the earth. There was something, he thought, that was held in store by the Almighty that would prove even superior to it. This concluded the address. At the special request of the meeting, the Irish control, "Michael," took possession of his medium, and spoke to us concerning certain "evils arising from the use of the narcotic weed." It was a witty and a profitable speech.

W. GAUTREY.
[We have had to condense this report considerably, as it arrived late.—Ed. M.]

A PRIVATE SEANCE IN MANCHESTER.

At the special request of Miss Garbett, I send you a very few lines descriptive of a private seance held at Miss Garbett's residence in Richmond Terrace, Boston Street, Hulme. On Saturday, June 30th, having received a kind invitation to call upon Miss Garbett and her friends on the day in question, and being asked to spend the evening with them, I arrived about 5.15 p.m., when I was ushered very silently into a room where I beheld three ladies and two gentlemen sitting together, forming a circle. One lady was standing up entranced, and had just finished speaking under inspiration when I entered the room. The lady stood in a meditative attitude for a brief space when she was controlled by "Sunshine," a cheerful and talented Indian spirit, who described the surroundings and distinguishing characteristics of the persons present. She talked to me very familiarly indeed, and as I was an entire stranger to all in the room, I guessed she was the same "Sunshine" that controls Mrs. Olive, and on asking a question to that effect found my opinion was a correct one.

After "Sunshine" had relinquished control, a gentleman present wished to hear a poem from my guides on "The Air we breathe," which was accordingly given; then "Warrior" and "Prairie Bird," two of my Indian controls, entered into conversation with the sitters, and soon after we partook of refreshments in the dining-room, where, during some very interesting and edifying conversation, a spirit of a very high order controlled the lady medium who was in the room and answered most lucidly some queries which a talented gentleman present had asked and none of the mortals in the company could in any sense adequately answer. Soon after this, other persons began arriving for the evening seance, which commenced at 7.30. A clairvoyant medium at this seance described a beautiful plant with long drooping leaves standing in the centre of the room, one leaf reaching to and touching the heads of the sitters. The evening was spent in singing and receiving communications inspirationally delivered by the mediums. The lady whom I have previously mentioned was the principal instrument in the hands of the spirits on this occasion. She speaks in a state of exaltation and ecstasy apparently, and pours forth sublime strains of eloquence, fraught with profound spiritual knowledge. At the request of all present, my guides gave an address and poem and answered a few questions. Being compelled to leave at 9.15, I could not remain till the seance was over. Though quite incompetent to report the beautiful seance in question, I do so at Miss Garbett's request, and therefore these few lines from yours truly,

W. J. COLVILLE.

"THE TWENTIETH CENTURY"

Has appeared in a second edition, with enlargements and an additional sketch. The plan of publication has been changed, and the Editor has determined on publishing it quarterly for the present. The second edition of No. 1 stands for No. 2, and the real No. 2 will appear on the first of August. After next month, the price will be raised to 1s., so that those who desire to secure a good bargain should remit their sixpence at once, with an additional 1d. for postage. It is supplied at this office.

NOTES OF A SEANCE.

HELD AT 15, SOUTHAMPTON ROW, JUNE 30, 1877.

By "M.A. (OXON.)"

Present—Dr. Monck (medium), Mr. Fletcher, Mr. Wedgwood, Mr. Swinburne, and nine others. Time 8.30 p.m.

The room was fairly lighted by means of three uncurtained windows, and by a small jet of gas; the light being sufficient to distinguish what occurred.

At first we sat round the table in the light room; afterwards the medium went behind the curtains in a dark room opening out from that in which we sat. The following phenomena are worth record.

1. A hand formed under the table-cloth, took my pencil-case, and at request placed a finger-tip on each of mine, the table-cloth being between us. Medium's hands and those of all sitters in view.

2. I tied together a couple of slates which I had previously seen thoroughly cleaned and had initialled, and the medium placed them on the table, put his hands on the top one, and then covered his hands and part of the slates with his pocket-handkerchief. For some time his right hand moved up and down, and finally the slates were handed to me. I satisfied myself that my knot (a peculiar one) was undisturbed, and found written on the inner surface of one of the slates "ALL HAIL. SHOUT FOR" (JOY not added).

3. The medium having gone into the dark room, and the curtains being drawn, we pushed the table up to the curtains, and sat in fair light. The first appearance was a bulging out of the curtain, caused by the medium standing close to it. A very small white face and head-dress, not unlike a rather large doll's, appeared close to the medium's right shoulder. The features were very pale and waxen in look, but seemed to possess a certain mobility, and a voice very low but distinct appeared to issue from the mouth. The name "Lily" was given.

4. The next appearance claimed to be related to one of the sitters. At request, the medium stepped forward so as to show both his hands at the opening of the curtains. He stood there clapping his hands all the time that the figure was visible. It was that of a rather old or middle-aged woman, with pronounced features, showing little flexibility. The characteristic was the intense whiteness of both face, head-dress, and drapery, the colour being a dead white, as of plaster of Paris.

5. The medium again showed his full figure and hands, and I approached close to the curtains, leaning over the table. I then saw that the female figure on his right was standing in the shade of the curtain distinctly separate from the medium; while on his left, as though affixed to the curtain at the height of his shoulder was a mask. The mask or cast of the face was complete in itself, was totally undraped or connected with any support, was quite separate from the medium; was, in short, a palpable cast or mask of a human face fixed to the curtain. The control ("Samuel") pointed out this fact, and said they could not complete the materialisation as the weather was hot and electrical.

6. The medium came back into the light room, and sat on the top of a cottage piano. After a time notes were sounded, and the keys were plainly depressed as though by a blow. Several keys were so put down together and consecutively. During the whole time the light was good, and the medium's hands were in full view. It was entirely beyond his power to produce the effect by any means that could be traced by the closest scrutiny.

7. An attempt, more or less successful, was made to illustrate the passage of a solid body into a closed room, as detailed lately by Dr. Brown. The conditions of test were not so complete as to render the case worth record.

When the materialisations were concluded, at the request of the medium, he and the dark room were thoroughly searched by Mr. Swinburne and myself, and nothing was found that could account for the production of the forms and drapery we had seen.

Premising my belief, founded on rigidly careful observation throughout, and on a complete search made at once, that what I saw was *bonâ fide*, I note as a warning to hasty judgment by persons who (like the Huddersfield prosecutors) are not skilled in observing phenomena, and who have not patience and impartiality in the investigation, that to a casual looker-on there was in this seance much to suggest doubt. The movement of the medium's hand under the handkerchief while writing was going on in the closed slate was suggestive of the suspicion that he was writing the words himself. Yet my knot was intact, and he could not have reached the surface on which the writing was going on without getting rid of the string. Again, an inexperienced observer would have seen in the mask of which I have spoken evidences of fraud. Yet the account given of it tallies with experience on other occasions. The whole seance was suggestive of a struggle against bad conditions of temperature; and it might well be that the power to make or mould a whole form was deficient, and so the result was imperfect.

I again repeat that I used every vigilance, and believe that I have recorded with precision what was actually produced by *bonâ fide* agency of invisible operators. "M. A. (OXON.)"

MISS ELLA DIETZ, the daughter of Mrs. Hallock, so well known to many Spiritualists on both sides of the Atlantic, will give a series of recitations, entitled "An Evening with the Poets," at the Eleusis Club, 180, King's Road, Chelsea, on Sunday evening, July 8, at 8 o'clock. Admission free. As the talented lady is an accomplished *artiste*, a treat may be expected of no ordinary kind.

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

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

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 6, 1877.

MRS. BRITTEN'S SPEEDY RETURN TO AMERICA.

We cannot express the disappointment which has been caused by the fact becoming known that Mrs. Hardinge-Britten intends sailing from Liverpool on her return to America on Tuesday next. It appears that her engagements are of such a nature as to prevent her remaining longer in this country.

Letters have come pouring in from the principal centres of Spiritualism, asking for visits and lectures, and the interest manifested in London has been very great. Various gatherings of friends have been held to make proper arrangements for a London reception; but deep disappointment is experienced at the futility of all these preparations.

There can be no doubt but Mrs. Britten is much wanted in this country. She has received a most hearty welcome, though it has not as yet taken on the form of a congratulatory meeting. She should endeavour to arrange her affairs in such a manner as to enable her to return to England early next year, and give us a few months of her eloquent services.

MRS. BRITTEN IN LIVERPOOL.

Dr. Hitchman intimates that he has paid Mrs. Britten a visit, and that she will lecture in Meyerbeer Hall, 5, Hardman Street Liverpool, on Monday evening next, at 8 o'clock.

There will no doubt be an overflowing audience, not only of Liverpool Spiritualists, but of friends of the Cause from the surrounding district.

MRS. BRITTEN IN MANCHESTER.

Later on we received from Mr. Fitton, Manchester, a letter saying:—"An hour ago I arranged with Mrs. Emma Hardinge-Britten, to deliver an oration on Sunday evening, at 6.30 o'clock in the Free Trade Hall Assembly Room. Friends in the locality must be guided by the advertisements in the Manchester papers. As it is the only opportunity of hearing the gifted lady, I hope she will have a large and sympathetic audience."

We cannot conceive of a higher compliment to any public speaker than the promptness which has been displayed in taking advantage of Mrs. Britten's brief presence in this country.

MR. WHITE'S CHALLENGE.

This appeal has not as yet met with much response, but a few have done what they could, and we have been left to fight out the balance of the burden. At this we do not repine. We have been called to carry through a distinctive work, and we mean to do so, God helping us. At the same time we are of opinion that if voluntary contributions are legitimate in any case of progress or philanthropy, they are so in Spiritualism, and if to any branch of the Cause, then the Spiritual Institution is entitled to such aid more than any other department of the work.

While we are grateful for any help that comes, we confess we would be far better pleased if we could out of our own resources sustain the whole thing, and not only so, but give a kindly hand to all cognate endeavours. While it seems to be a painful operation for some of our brethren to part with aid or effort in such a work, we are pervaded with the opposite feeling, and regard as the one all-absorbing pleasure of our life this grand purpose.

It is possible that in the immediate future we may be able to act independently of gratuitous help. The time has come for the introduction of a method of self-supporting co-operation, and it will be a happy moment for us when we can bestow on this Cause, not only unwearying work, but goods and money.

On the other hand, it is well that there should be a generous giving of combined aid, and that can be better effected in and through an organisation like the Spiritual Institution than by

any other plan that has yet been adopted; history proves this fully.

We have spoken a good deal of truth of late, and it has offended many. We have soared above the temporal interest, and we have to pay the penalty of temporal neglect and hardship. We are now indeed on the threshold of an entirely new movement, and the Spiritualism of which we would desire to be the exponent is no more like the blind-souled phenomenalism of some, than heavenly theism is like the fetish worship of the King of Dahomey.

We really and truly begin the work anew, forming new friendships and entering upon a new field. But we have got nearer to principle—to the starry hosts of heaven—to God; and what matters it though friends fluctuate? The All-powerful will provide for that which his purposes demand.

That is our faith, on that we depend and not on the smile or favour of princes.

MRS. HARDINGE-BRITTEN IN MANCHESTER AND LIVERPOOL.

That no one need have any excuse for overlooking the announcements made elsewhere, we hear summarise facts relating to Mrs. Britten's visit.

Sunday evening, Manchester.

Monday evening, Liverpool.

She sails from Liverpool, on Tuesday, July 10, and can only appear twice in public:—

Free Trade Hall Assembly Room, Manchester, on Sunday, at 6.30.

Meyerbeer Hall, 5, Hardman Street, Liverpool, on Monday, evening, at 8 o'clock.

We envy our Lancashire friends having all of Mrs. Britten to themselves, and we hope they will show their appreciation of the privilege by filling the halls to overflowing.

DR. MONCK'S SEANCES.

Since his arrival in London, Dr. Monck has been overwhelmed with invitations to give seances, which he will attend to as his time permits. He has also been useful in cases of healing.

On Monday evening he sat with a member of his committee—Mr. Vickery, 9, Cambridge Terrace, Raiton Road, Herne Hill—who has furnished us with the following report:—

"There were only four of us—members of my family—besides the Doctor. During supper raps were heard about the room answering questions and immediately afterwards we commenced our sitting, but in another room.

"We had not sat but a few minutes before the table tilted on one side—not the one at which the Doctor sat—and shortly after the whole table was lifted completely off the floor and held suspended for about half-a-minute, coming down with a heavy bang, showing fully to our sense of hearing, as well as seeing, that it had been off the floor. The Doctor then asked me if I had any slates. I had not, but I produced a small rosewood workbox, which was emptied of a few papers belonging to my late wife, and into it we put a half-sheet of paper previously marked with my initials and a pencil. We closed the lid and placed the box on the table for a short time, but nothing was done.

"Dr. Monck then took the box and placed it under the edge of the table. My mother, who sat next to the doctor, took hold of the box with both her hands, and pressed it close up to the top of the table. Dr. Monck was controlled by 'Samuel,' who told us to listen, which we did, and all distinctly heard the pencil moving. Then 'Samuel' said, 'Shall I turn it over and write something on the other side?' We said 'Yes,' and we heard the paper rustling. Then 'Samuel' asked, 'Shall I tear it a little?' We replied in the affirmative; and being told to listen, we heard it torn. Then the box was placed on the table; and on opening it I found a loving message from my dear wife on both sides of the paper, and promising better manifestations on another occasion. There were touchings by spirit-hands, and pulling of the dresses of each of my friends, and other occurrences, but I name the most important at the first seance held by Dr. Monck at my house, the other of the sitters being unknown to him and disbelievers in spirits. All this took place in light sufficient for us to see each other, and also that there was no trick played."

It may be also noted that Dr. Monck was not acquainted with Mr. Vickery's domestic circumstances, and certainly did not know his deceased wife's name, which was given in direct writing in the box.

ACROSTIC.

T'is grand, to see the "daybreak"
H igh o'er the pine-clad hills,
E xtending down the valleys, where

M eander pearly rills;
E very leaf with dewdrop glistens
D rooping flowers now ope their eyes
I n silvery tones the birds are singing
U pward their melodies arise,—
M ournfully some, while others joyous,

A ll in harmony accord,
N ature joining in the chorus,
D ay is breaking,—I hear the words—

D ay is breaking, light is coming
A nd man shall from his slumbers rise
Y eoman-like, and in the morning
B ehold the radiant eastern skies;
R emembering that the light now dawning
E ver shines, though clouds may come
A cross its pathway in the morning,
K eep courage, friend, they'll soon be gone.

[These lines we received a few weeks ago from Mr. Simmons, who is at present at the Hague with Dr. Shade. His accompanying remark was that the acrostic writer had called and left it.—Ed. M.]

THE CO-OPERATIVE SYSTEM OF BOOK PUBLISHING.

I really am astonished at the callousness and tight-fisted apathy of my brother Spiritualists.—JOHN WHITE.
There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty.—THE PROVERBS.

To the Editor.—Dear Sir,—Although I have not written to you as frequently as I ought, yet my silence must not be attributed to want of inclination. Day after day have I contemplated doing so—in fact, ever since I forwarded my last £20 to be located at the top, middle, or bottom of the "The Publishing Fund," advertised to in your issue of the 15th instant; but a pressure of business has precluded the possibility.

I trust however, the money has been received, and I hope to see in next week's MEDIUM a full list of those who have followed my example, although it is not by any means the first, nor will it be the last £20 that I hope to have the pleasure of forwarding.

However, be that as it may, I have not time to write you at any greater length, but I wanted to add my "mite" to the "Fund," indicated, and when I have an opportunity will write you again to order some of the "important books connected with advanced thought," so that my shelves may be still better furnished with that kind of literature.

Please send me 14 lbs. of Solidified Cacao, and one dozen bottles New Wine, as a sample order, and if I like them will send for a larger quantity.—I remain, dear Sir, yours fraternally,
Preston, June 27th. E. FOSTER.

TECHNICAL EDUCATION.

To the Editor.—Dear Sir,—I am sorry your query under this heading is not put in a more definite form, so that I might supply just the information that your correspondents require.

By Technical Industrial Education I mean, generally, instruction in any of the useful arts. And I hope by degrees so to extend the Progressive College, as, in time, to include a number of different trades and industries in this useful department, so that my pupils may be sent into the world with their fingers well practised in many of the arts whereby the elements of nature are rendered subservient to man's use and comfort.

I conceive a Technical Education, even though it be confined to a single branch, a most useful means of accustoming boys to a daily routine of labour, such as must in most cases be their lot after they leave school. I consider it an unnatural and injurious plan to confine boys exclusively to intellectual work until they are sixteen or seventeen years of age, and then suddenly to remove them from school, and immerse them in a business in which they will be required from the first to perform eight or nine hours of physical labour per day.

Again, as a moral influence, I regard an industrial training as most important. Of late years it has become the fashion, more or less in all classes of society, to despise manual labour. Surely it is the result of a mis-directed education, that we so often hear held up as the goal of human ambition a situation in which a man may have plenty of pay, and little or nothing to do. Surely we who know better—who we feel that labour, however humble, is an honour, and a blessing,—that honest labour alone can bring health of body and peace of mind—in short, that a life of labour only is a life of happiness; surely we, I say, should bring up our children to such habits of industry as will keep this most needed truth daily before their eyes.

For the present I have two schemes in view:—(1) to teach my boys the use of tools, especially such as are employed in carpentering, cabinet work, and kindred trades; and (2) to annex to the College a small farm and garden, and to provide instruction and exercise in agricultural and horticultural matters. In both of these departments it would be necessary for me to engage special teachers, and therefore I cannot make further arrangements until I have a fair prospect of obtaining a reasonable number of pupils for each. The branches I have named are all I can expect to venture upon for several years to come, and perhaps are all that will be necessary, except for those boys who require special preparation for the trades in which they are in after-life to be individually engaged. At any rate they would form an excellent foundation for a more extended Technical Education, at a later age.—I am, dear Sir, yours very truly,
PERCY ROSS HARRISON.

The Progressive College, Grasmere, July 2nd.

A NEW MEDIUM AT DOUGHTY HALL.

On Sunday evening the platform at Doughty Hall, 14, Bedford Row, Holborn, will be occupied by Mr. W. J. Fletcher, the well-known medium, who will deliver an inspirational address. As there has been much talk about the extraordinary powers of this gentleman of late, there will be no doubt a full audience to meet him on Sunday evening. Service to commence at 7 o'clock.

SWITZERLAND.—Mr. Gustav de Voh, writes from Villa Bischofberger, Interlaken, Canton Bern:—"As to seances we are quite isolated here,—no medium, not one single soul to speak to about Spiritualism. Does any medium intend visiting this beautiful place, if so I give our address."

A GENTLEMAN gives it as his experience that it is much the best plan to send friends some reading matter on Spiritualism before speaking with them on the subject. There is nothing so good for this pioneer-work as the MEDIUM, every copy of which contains such a variety of matter as to suit all classes of mind. He finds that after reading, they desire to see, and thus become good sitters in his domestic Spiritual Laboratory.

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The Order of Spiritual Teachers.

All needful information for the working of these Spiritual Schools is given in Mr. Burns's discourse on the subject in the MEDIUM, No. 373; also in the MEDIUM, No. 376, and in Mr. Morse's Discourse, MEDIUM, No. 377, price 2d. each, post free.

A HYMN FOR THE ORDER.

Our Father God, we worship Thee,
On Thee alone we call,
O send Thy holy angels here
To guide and bless us all.

Teach us to live and work for Thee,
In virtue's holy cause,
And teach our hearts to read Thy love
Revealed in Nature's laws.

Our Father, who dost give to each
Some talents to improve,
Grant us Thy grace to use them all,
And perfect all in love.

Encircled by Thy guiding power
We shielded are from harm;
Give us the confidence of love
That nought can e'er alarm.

We wait on Thee, that Thou mayst guide
Our erring steps aright,
And as we teach, O may our souls
Be flooded with Thy light.

Thy blessing humbly we implore;
This Thou wilt surely give,
To every earnest, waiting heart
Who fain for truth would live.

W. J. COLVILLE.

MOTTO FOR THE ORDER.—"The workman is worthy of his meat."—Jesus as recorded in Matthew x. 10.

Last week our motto and the teachings derived therefrom were to the effect that the Kingdom is not of this world, and hence its servants do not take money. There are some ingenious people in Spiritualism who may be eager to interpret this Scripture, not to the purposes of the Kingdom, but to their own advantage, and they will argue most conclusively that it is shameful for mediums to derive any support from the aid they render to those who demand their services. We often receive letters describing circle phenomena, and with a chuckle it is added that the entertainment cost nothing. More extraordinary results would lose their value to such persons, because of the fact that justice had to be done to the medium in paying him for his trouble and the necessary expenses of the circle.

We pointed out last week that the spiritual worker or Teacher had two relationships—one to the spiritual sphere, and the other to the earth sphere. Spiritual work cannot be paid for in worldly coin, nor can worldly service be recompensed justly in spiritual blessings. Each sphere demands its appropriate conditions, which must be supplied, or poverty in either case will ensue.

We do not quote these mottoes as authorities to bind the Spiritual Teacher, but as truths to instruct him; but before any motto can be regarded as truth, its principle must be apparent. What are the facts in the instance before us? Jesus endowed with power, or developed, twelve apostles—mediums to herald the advent of the Kingdom, and by phenomenal works give evidences of spiritual power. He told them to provide no capital for the undertaking: no money, extra clothing, or accoutrements of any kind, and the reason is clear: "For the workman is worthy of his meat."

Now what does all this mean? what is its force and its teaching? Truly no one but an utterly selfish person can doubt the truth taught, which is, in plain English, that those communities which benefit by the services of mediums should pay for them—support the medium.

It is possible that some individuals may be found who will advance specious arguments against this rendering, for human ingenuity is illimitable in some cases when its exercise will save the parting with cash. "Oh, it is so naughty for mediums and other spiritual workers to have money. So we will do them good—protect them from the evil of money by keeping it in our own pockets."

The answer to such "unworthy" selfishness is contained in the same chapter further on, where the apostolic mediums are enjoined

to shake the dust from their feet when leaving the boundaries of such people, as if the slightest contact with their sordid conditions were contaminating and to be got rid of as speedily as possible.

We do not teach that spiritual or phenomenal service should only be received for payment. By no means; we glory in the fact that the greater portion of spiritual work is done entirely free, out of pure love for the truth and the welfare of those who receive it. The principle is this: Which are we serving—the spirit or our over-solicitous neighbours? If a few neighbours join together to meet at stated times for spiritual development, interior or phenomenal, then the work is a purely spiritual one, which does not trench upon their secular duties, for it is a mutual exercise enjoyed at the close of the day's labour and after the needs of the body have been seen to. Such a meeting is a little spiritual republic who labour for their mutual enlightenment, and afterwards for the instruction of those who are willing to listen to their experiences. Mediums and sitters are all alike needful to each other in the grand result that is sought.

Now let us vary the circumstances, and suppose that some one of the little group becomes most extraordinarily developed in physical phenomena, in clairvoyance, in test-mediumship, in intellectual teaching, or in healing. Instead of sitting at the circle only one night in the week, he is sought after every night, and his sittings take up all his leisure time. He is kept out of bed late at night, his vitality is exhausted, his health is depreciated, he cannot do so much work, he does not earn so much money, his master may become dissatisfied and discharge him summarily, because it has been found that he is a Spiritualist, and gives sittings. Furthermore he has calls to sit at hours when he should be at work. He loses time—a half day now, and a whole day then, and his weekly receipts are, in consequence, very much diminished. Will anyone but a moral imbecile venture to say that such a worker should go on thus and be entirely unsupported?

There is a natural law of demand and supply which regulates all things.

This noted medium which we have instanced is engaged, let us suppose, in a line of business which is already crowded. If he leaves the shop it will make a place for someone else who is waiting for a situation. But in mediumship there are but few competitors. The demand for phenomenal instruction is great. The common sense view of affairs is to go into that for which there is the greatest demand, and devote the powers which God has given, so as to confer the greatest benefits on society.

As to what amount mediums should be paid for their services, that is also regulated by the state of the market; for mediumship used for the service of importunate customers becomes a marketable article like the exercise of any other faculty.

If John Smith and William Brown and Peter Robinson desire to witness certain phenomena or have a healing or clairvoyant service conferred upon them, and if they have each a competency of money, they will naturally put a premium upon the service which they so much demand. All of them want the medium at the same time, and he naturally goes to the one who pays him best, if other conditions are equally favourable. This is a state of things which cannot be ignored; the greater the demand for any form of service the more difficult will it be to find it cheaply.

But here allow us to observe that this kind of work must not be regarded as the service of the Kingdom, but the service of those human beings who prefer their demands. If any medium be asked to give his time, accommodation, and vitality to any investigator or Spiritualist, he supplies a purely temporal service to a purely temporal agent, and to accomplish a purely temporal purpose—viz., the demonstration of a physical fact, albeit having a spiritual cause; therefore the medium thus acting should be paid in temporal coin.

When a medium can devote himself wholly with the greatest use to mankind as a medium of any kind or healer, it becomes to him his profession or means of existence, as it was in the case of the apostles: "for the workman is worthy of his meat." Let us, then, take the cases of Mr. Ashman or Dr. Mack. They are paid for healing or they would have no "meat" at all. It is their profession. It is a temporal service which they render, of temporal benefit to man, and they ought to be supported in it as other benefactors of society are sustained by the fruits of their labours. But when Mr. Ashman speaks at Doughty Hall, or when Dr. Mack heals in public at Doughty Hall, they make no charge, for then they work for the Truth and not at the behest of individuals. Mr. Morse is a speaker. He has a fee when he appears at Doughty Hall, but at the School of Spiritual Teachers he gives his services for nothing, or if he can benefit anyone by healing power he does it without price. Mr. Fletcher is a clairvoyant, and having constant demands for his services, he must live by them, but when he has the opportunity to serve the Truth outside of his profession he addresses a public meeting free of any charge. Mr. Herne is a physical medium, and takes a fee from those who engage him, but he holds a weekly developing circle at the Spiritual Institution free, for the benefit of the Cause of Truth. Mr. Williams has rent to pay, much correspondence to do, and many callers to see, and his seances occupy his time so much that he must be paid by his patrons or make them paupers to his generosity. But Mr. Williams gives literally hundreds of free seances in the year by admitting most handsomely all those who desire to witness his phenomena for the good of the Cause and not for personal purposes.

Thus a profession is a service done for mankind, because it is a personal service done on demand, and occupying time and causing expense, and so must be paid for, even as the lecturer, doctor,

schoolmaster, preacher, artist, architect, or other professional man is paid. No medium gets himself up in mediumship with the view of entering into it as a profession, as is the case with doctors, ministers, &c., but mediums, finding that they have the power of demonstrating important facts, grant the use of themselves to those who require the service, and no one who has a spark of justice in his composition would say that they should not be recompensed, even as all men try to put their talents to the highest use and endeavour to gain the greatest amount of cash and personal distinction thereby.

A medium may follow his profession for the love of money or for the love of his work. That point we have not time to discuss now, but it does not interfere with the principle that the man who engages another, or is benefited by his services, ought to pay him or see that he is maintained during the accomplishment of his task.

Our motto has another important bearing—that mediums should not be endowed with funds, but earn their own living, as they go along, from the exercise of their gifts. Or take another view of it, the possession of money as capital to start with should not be a consideration with the spiritual worker. He should go forth in faith, and work, and depend on the means of continuing his work coming to him.

We have heard so-called Spiritualists congratulate themselves that they have never gone into debt in their spiritual work. No, they loved their own peace and comfort too well to put themselves to any inconvenience for the truth. As long as they could speculate in such a way as to have it all fair and straight by engaging a speaker or holding a seance, giving a minimum fee to the medium, they of course did so. In short, some persons trade on public opinion in the holding of meetings and forming of societies, and seeing that they can float the concern, in their worldly wisdom act accordingly. It is not to such workers that the present superstructure of Spiritualism is due. They are useful as travellers when the road is made, but they would make sorry pioneers. There is much that can be done in Spiritualism that requires no great risk of money. It is only in starting a periodical, opening a public institution, or providing literature, that any risk is involved.

We have sometimes had it thrown in our teeth as a sordid kind of recompense for our labours, that we ought to have made a fortune, and then we would have had means to aid the Cause. Now, there are hundreds of Spiritualists with a fortune, and why do they not aid the Cause in the peculiar way in which no one but ourselves has been able to do? The reply is, that it is not a "fortune" that is required, but the peculiar endowment to do Spiritual work. This indicates that there are two classes—those with a "fortune" and those with apostolic endowments—and the proper method of business is for the two classes to exchange. The spiritually-endowed spiritual worker requires no purse nor scrip, for those who benefit by his services or are "worthy" of being accounted brethren should support him, "for the workman is worthy of his meat."

In conclusion, our motto indicates a system of voluntarism to aid workers rather than a fixed income. Our salaried secretaries of associations are not spiritual workers at all, but the servants of purely human concerns. Like the secretaries of insurance companies, they do a certain service for a fixed amount of pelf. But where is the spiritual service or spiritual purpose? And Spiritualism in its mighty movements chooses its own agencies and goes on unmindful of the hedges that are planted to enclose it, even as the wise men of Gotham endeavoured to cage the cuckoo all the year round.

It is manifestly wrong for any human being to engage in any service for the pure love of profit, and it is equally wrong for any person to try to reap an advantage, spiritual or otherwise, at the expense of another. If mediums were justly and generously dealt with, their exactions would be unnecessary. The complaints raised against them are chiefly from sordid people, who carefully enhance their own professional position, but would deny the same privilege to those who confer special services on them.

THE NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On Thursday evening, June 28, this School was duly constituted. It was the first meeting held in the reception-room since the cleaning and re-decorating of the rooms, and the conditions seemed suggestive of taking a new step.

Mr. Burns said he desired to publicly subscribe to the principles of the Order as expressed in a series of questions, given in the MEDIUM, No. 376, page 377. Mr. Brain put these questions, and Mr. Burns answered them, after which he signed his name, "James Burns, O.S.T.," in the register; those present, eleven in all, following his example. The greater number subscribed 3d. a week for literature, one 6d., and one 1s., that they might all the sooner possess a book. Mr. King took upon himself the duties of accountant. The exercises then began by the Monitor for the subject, Mr. Crowe reading a poem he had prepared:—

INVITATION TO THE ORDER OF SPIRITUAL TEACHERS.

Come to the Spiritual School, say the angels to mankind;
'Tis heaven's way to teach you, to elevate the mind.
Unlike the "spider and the fly," we seek to cheer and bless,
And give no invitation from a heart of selfishness.

Will you accept the invitation, and walk in sisters all?

Will you, or won't you, brothers, now heed our earnest call?

The people of the spirit-spheres are taught upon this plan,
And what is good for angels, surely must be good for man.
This glorious scheme is not a dream, but of angelic birth,
And by its peaceful teaching, will make heaven upon earth.

'Tis healthy, moral, pure, and right, and heaven will bless the trial
And will by proper training, give the "curse" a flat denial;
By love, purity, and intellect, it teacheth us to know
That right and truth in every soul, need only help to grow.

The physical it cultivates with exercise and song;
The mental with right symbols, and high purpose it makes strong;
The moral it encourageth with sympathy's sweet power;
The spiritual in its genial rays expandeth like a flower.

Its methods are persuasive, teaching people with their might
To shun the wrong because 'tis wrong, do right because 'tis right,
And not depend on any scheme, by which their sins to shirk;
But seek eternal happiness, through justice, truth, and work.

It does not foster vanity, by fashion is not own'd,
But makes you love the angels more, by them it has been crown'd.
It will not bring you gold, or power; ambition it won't feed;
But to sweet peace and happiness triumphantly will lead.

The old system is a chaos, so hopeless so complete,
Where black and white, and wrong and right, in wild confusion meet.
These Schools are what the world needs, right teaching to insure,
To regulate the present and the future to secure.

Mr. Eagle then, as the Monitor for a Scriptural subject, read the second chapter of Acts, upon which he and others made comments, and the subject was adjourned till the next meeting, when Mr. King would undertake it as Monitor. Mr. Chant agreed to introduce a subject for the early part of next evening. Mrs. Treadwell was controlled, and her guides made some remarks.

A correspondent has sent us the following spirit-message, written through his mediumship:—

WRITTEN JUNE 9, 1877, BY "RANDOLPH THE PHYSICIAN."

Let those who are interested in the subject of Spiritualism give themselves up to the discovery of important truths, yet hid from the eyes of man. They may be discovered by earnest thought and prayer. There is much which would throw great light upon the theme. Why does not some earnest and honest worker devote himself to the discovery of more light? It is needed by all. Minds are dark; inquiry makes slow progress; the fact that spirits exist has been ascertained, but that is only the alphabet. How much, how much lies beyond? Who shall raise the veil? It is waiting to be raised; let but the right hand touch it, and, lo! a burst of glorious light over all God's universe! O! hasten, happy time, when sin and darkness shall have passed away; when the light of God's own presence shall be shed abroad like sunlight o'er the world. Faint not ye of well-doing, your work shall not be thrown away; but shall bring for you in due time a rich harvest, a bright reward. Fret not thyself because of the ungodly man; he shall not overthrow thy work; progress steadily and earnestly in the right way, and the ground shall soften beneath thy feet, and weariness be overpast.

May all good angels prosper the work of their hands, they who have striven, and yet strive earnestly to spread the glorious truth abroad. God looketh down from his throne of holiness, and is well pleased that at last the light shall be shed abroad, and his people filled with the knowledge of the truth. Long has the night been, and weary the way, yet there is rising, slowly yet surely, in the East, the light of the eternal day; before it evil shall flee as before a whirlwind, for the Lord of life himself cometh in his train.

Prepare then his way; clear from before his feet all refuse, all dust of evil lives; let all be pure and bright before him. He cometh not as an avenging Lord, but as a pitying and merciful Father, hiding his face from his people's sins, and wishing to lead them into new and happier paths. Who shall oppose him, is he not king over the whole earth? Repent ye, your Lord is at hand, and nothing evil may stand in his sight—yet is he merciful; his hand slow to anger, he will have pity upon your sins; turn to him, ye unholy ones, bow down your faces before him, and, lo! he raiseth you to perfect love; and his forgiveness which shall prove your bliss.

Fear not, he knows your weakness, fear not but trust in him, who is all wisdom and all love.

May his mercy follow you, may his love guide you, may one and all be safe anchored in the everlasting haven of peace.

The idea involved in the Order is manifesting itself in various forms, of which the meetings being held at Oldham by Mr. Colville are an example. We do not desire a slavish copy of any one pattern of meeting, but that spiritual life which will cause all to do what they can for spiritual enlightenment in their own peculiar way.

INSPIRATIONAL MEDIUMSHIP IN OLDHAM.

On Thursday, June 28th, the third of a series of Sociable Evenings was held at 80, Beaver Street, Oldham. After singing, and a very appropriate speech being delivered by the chairman (Mr. Joshua Wood), Miss Dixon, under the influence of her guides, delivered a beautiful invocation, which was followed by a most exquisite address on the "Spirit of Christ," referring to the prevailing notions in Christendom with reference to the life and death of Jesus. The control, while pointing out the errors of many of the existing theological ideas, did so in that loving spirit which ever seeks to magnify the virtues and hide the failings of others. There was no compromising truth in order to palliate and tone down the errors of the times, but the desire was unmistakably to acknowledge the truth wherever it might be found, and lead men and women to follow that example which Jesus set humanity, of living pure and noble lives, and thus showing to all that religion was something more than a mere intellectual assent to a creed—that it was a living principle in the spirit, and wherever the life was noble, there was true Christianity, true Spiritualism.

The address, which lasted for about half an hour, was delivered in a fluent and earnest style throughout. At times considerable oratorical ability was manifested, and the language during the entire address was choice and remarkably expressive.

Miss Dixon's guides express great hopes of bringing her out before the public ere long, and I am sure a young lady so highly gifted as she is would only need to be known in order to be appreciated by all lovers of true spiritual teaching, as in her addresses there is a beautiful combination of simplicity of expression, rich spiritual ideas, and sound logical reasoning.

The young lady has been named "Violet" by the spirits, and it is a very appropriate title, as she is of a gentle and retiring disposition, and at the same time possesses very choice spiritual gifts. If received with kindness and sympathy there can be no doubt of her becoming in a short time a most accomplished, useful, and eminently successful inspirational speaker.

After singing, my guides assumed control, and spoke on "Mediums," at the request of the audience, following the address by a poem on the "Complications of Life," and another on "Why does not God kill the Devil;" both these subjects were propounded by the persons present.

After singing again, we were favoured by Mr. Bancroft's guides with a most delightful discourse on "The Source and Object of Inspiration." Both the matter communicated and also the exquisite style in which it was conveyed, were beautiful beyond description. Our only regret was that this sublime flow of eloquence so soon came to a close. I am sure every person who is privileged to hear Mr. Bancroft's guides cannot fail to be deeply impressed and highly benefited through listening to the high spiritual truths so exquisitely conveyed through this highly-gifted medium.

After another hymn, and a few words addressed individually to some of the sitters by my guides, who gave the benediction in verse, we closed our meeting, after having spent two hours and a-half very pleasantly, and I am sure profitably also.

With kind remembrances to all friends who may peruse this letter, I remain, yours truly,
W. J. COLVILLE.

NEWCASTLE.—PRIVATE AND OCCASIONAL NOTES.

At our usual Sunday morning seance there were present seven ladies, and thirteen gentlemen. After singing a hymn, Mr. Hare opened the seance with a short invocation. "Cissy" now controlled the medium, Miss Fairlamb, and kept up a lively conversation until "George" and "Minnie" had collected power sufficient to materialise without taking too much from the medium. We were now requested to sing, and very soon "Cissy" opened the curtains of the cabinet and displayed a pretty large amount of drapery, for one so small as she is, with her little black hands, arms, and face. She did not come far from the cabinet on this occasion, but soon returned making way for "George" who now opened the curtains sufficient to show his head, and breast, and feet; the body was hidden by the curtains. I invited him to step out into the circle, he shook his head and intimated that his body was not sufficiently made up to do that.

I may here say that the light was sufficient to see the movements of the eyes as he looked from side to side, of the lips when he opened his mouth, the shape of the nose, the beard, and the smile on his face, and his bare masculine feet and toes, as he thrust them out between the curtains for our inspection. This was no mask, but a living face—no sham. "Minnie" now stood forward; extending her arm, she allowed us to touch her hand, and answered questions by tapping on my hand; at the same time those in the front of the circle could see "George," standing beside "Minnie" in the cabinet, two forms at the same time, or two at once.

The medium was now disentranced, and was alarmed to find the forms standing in the cabinet beside her, and one sitting on her knees. Gaining presence of mind, she told us there was a child sitting on her knee. We were told it was a friend, when all began to question "Is it a friend of mine?" and "of mine?" We were told it was a friend of all, no other than our little darling "Jeneritta."

The curtains were now opened by some invisible hands, and those sitting in front positions could see the medium in her normal state with the child sitting on her knee. During all this time a conversation was kept up with Miss Fairlamb, so that we know she was not entranced.

The curtains closed, "Cissy" entranced her medium and bidding us good morning with her "God bless you all," ended what Mr. Hare described as a most extraordinary seance, inasmuch as we had extraordinary good light.

Yes, it was good, but I have sat with Miss Fairlamb at a much better seance in every respect.
WM. ARMSTRONG.

June 24.

Mr. S. H. QUARMBY, of Oldham, desires us to place before the public a grievance which annoys him in that he has been charged by a local Spiritualist as a "sham medium." Oldham is, unfortunately for the "rough heads," an awful place for scandal. No one escapes; but our advice to all who truly detest such a thing, is to rise above it. Continue in the right path, and time will vindicate the cause of the just. Mr. Quarmby's good works are too well known to be damaged by the treatment of which he complains.

WEST PELTON.—The anniversary meetings have not been a success in one respect—that is, the collections did not meet the expenses. The state of trade is so low in the district that there is no money to spare, and people are desponding and heartless. Our advice to all struggling workers is, Keep down expenses. Excellent meetings may be held in private houses, saving rent and the cost of advertising. If our neighbours want to learn of Spiritualism we can go in to their fireside or invite them to ours, and teach inexpensively those who desire instruction. We hear from all parts of the country of heavy losses being incurred in hiring mediums and holding meetings. This is because the friends will be big in their transactions, and engage expensive halls when they could get all their worthy visitors into an ordinary parlour. Let us be humble and gratefully accept the day of small things, and the harvest will reward us in due course. We do not by any means advocate a discontinuance of effort or the neglect of missionary mediums now in the field. Invite them by all means, and keep them constantly employed, but act in such a discreet manner as to reserve your resources for the mediums who instruct you, and do not fool it away on the thankless proprietors of public halls.

MISS CHANDOS LEIGH HUNT'S LECTURES ON VACCINATION.

On Tuesday, June 19, Miss Leigh Hunt gave her lecture, "Why are we Vaccinated?" at Quebec Hall, Marylebone, and on Sunday, June 24, she gave the same lecture at Freethought Hall, York Street, Walworth Road, to large and highly intellectual audiences. The subject was handled in her usual masterly manner, so much so that several members of the medical profession and other pro-vaccinators who had come notably prepared to raise objections against the position assumed by the lecturer, by the time the short hour's lecture was ended, some how or other all their objections had seemingly vanished, and in place of objections several pro-vaccinators expressed themselves as having had such light opened to their mental vision by the lecturer that they would never again dare to promulgate their former views, but, on the contrary, felt compelled to guard all against this crying evil of medical ignorance, or worse.

As Miss Leigh Hunt puts it—and this is taken from the Registrar-General's figures—with the exception of a most minute fraction of the people who have managed to escape the poisoned lancet through pains and penalties, 97½ per cent. of the population are vaccinated; the other 2½ per cent. are those the doctors refuse to vaccinate, because they are already suffering from inherited disease, got, no doubt, from a similar source. Hence it is that in the natural order of things these unhealthy ones for whom medical science (!) has got no succour must die a premature death from organic disease, except nature is strong enough (as it often is) to throw the *pus* matter out in the form of small-pox or other eruption and so rid them of their hereditary disease. And these last are pointed at by the doctors as a proof that the unvaccinated take small-pox, overlooking the fact that the healthy picked portion of the people, who are consequently least predisposed to express small-pox, are alone vaccinated, and yet these express about as much small-pox, which is "mild" enough to kill about the same proportion as in the notoriously diseased portion of the community, who really inherit the inoculation or vaccination of their ancestors. Thus are the people all vaccinated most thoroughly, and a crop of over 40,000 deaths in the small-pox epidemic of 1871-2 was the result. Blessed scientific protection!

After both lectures several mothers and others gave testimony corroborative of all Miss Leigh Hunt had stated, proving that absence of permanent injury after vaccination is the exception. One mother stood up and told of having lost three children directly from vaccination, and held up her fourth and last child, which had been vaccinated recently, and the poor thing was loathsome to look upon. The character of the ulcers all over it were enough to indicate even to an unskilled observer the source from which this "pure Government lymph" originated.

When is this wholesale slaughter of children to end in this free and enlightened, spiritually exalted, and highly scientific England? Blessed protection!

MISS CHANDOS LEIGH HUNT, who is on a short lecturing tour at present, was at Oakworth on the 2nd, Halifax on the 4th, in the locality of Bishop Auckland on the 5th and 6th inst., and is expected home the end of this week. She has stirred up the anti-vaccinators to increased energy, and enlisted many into the ranks who were wavering or uninformed of the exact position of the question, by giving to very large audiences all the latest and best known facts and arguments against this most barbarous of all superstitions—vaccination. When will the stupid, pig-headed advocates for this physical devil-in-man see that their theory must make health to be the centre of disease and disease the centre of health?

M.—We were not aware that the falsehood respecting Sunday services in London, and which we commented on last week as quoted into the *Boston Herald*, had originated in a London contemporary, or possibly we might have ignored the matter. Our words were more for the purpose of guiding our transatlantic friends than to confute a falsifier—a kind of person at all times unworthy of notice.

H. M.—"The Beauties of Nature" contains much poetical thought, but the expression of it is not as perfect as to warrant the publication of the poem. Some lines are too long, others too short and the construction is somewhat involved. The kind of verse is striking and somewhat original, and we would recommend you to try again and again. Lay the subject aside for six months, take it up and revise it, and you will find that great improvement will be the result. We do not wish to discourage you, but would rather incite you to that persistent effort which is sure to result in a gratifying success.

MALTON.—On Sunday, the 18th inst., and three following days a few friends here had the opportunity of sitting with the highly-gifted medium, Miss Wood, and the results obtained were most successful. "Meggie" materialised each evening and walked into the circle, and on two occasions took a pencil and wrote messages. "Pocka," who entertained us each night with her witty sayings and brilliant repartees, materialised at the last seance, but did not succeed in getting far from the cabinet. The generality of those who witnessed the manifestations are convinced that the "mighty veil of mortality" was drawn aside, and that the forms were indeed immortal beings. Miss Wood gave every facility for testing the phenomena, and I am of opinion that where anything like good conditions are given, she will give the greatest satisfaction.—I remain, yours truly, G. R.

BIRMINGHAM—312, Bridge Street West, Hockley.—A large circle of friends attended last Wednesday evening desirous of testing the mediumship of Mr. J. H. Perks. One of the guides of this medium promised some months ago that if any person would fill the medium's mouth full of water he would speak through the medium as usual. The test was delayed in consequence of the illness of Mr. Perks, senior. On Wednesday evening last the friends decided to put the matter to the test. His coat was taken from him and his pockets emptied of everything they contained. The medium then filled his mouth with water. Harmony was kept up by singing. After the singing the guide began to chat in his usual manner, the water being in the medium's mouth the whole of the time. Before the close of the meeting the guide spirted the water from the medium's mouth on to the ground, much to the satisfaction and amazement of all in the circle-room.

MR. MORSE'S APPOINTMENTS.

MANCHESTER.—Sunday, July 8. Temperance Hall, Grosvenor Street. All Saints. Afternoon at 3; subject: "Spiritual Democracy." Evening at 6.30; subject: "Scepticism: its Cause and Cure." Monday, July 9. Chamber Lecture.

BELPER.

DERBY.—July 10 and 11, instead of July 12 and 13, as announced.

LONDON.—July 15. Doughty Hall, Bedford Row, W.C.

KEIGHLEY.—July 22.

OLDHAM.—July 20.

Societies desirous of engaging Mr. Morse's services are requested to write to him, for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E.

MR. W. J. COLVILLE'S APPOINTMENTS.

Sunday, July 8. Bill's o' Jack's, at 2.30 p.m. Temperance Hall, Upper Mill, near Oldham, at 6 p.m.

Sunday, July 15. Temperance Hall, Oldham, at 2.30 and 6 p.m.

Mr. J. Wood says:—"Almost every night Mr. Colville has cottage meetings, and great benefits are derived from them."

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

Mr. Colville's address till further notice is 80, Beaver Street, Oldham.

MR. BURNS'S APPOINTMENTS.

Sunday, July 8.—Anniversary meetings of the Children's Lyceum at Sowerby Bridge.

Monday, July 9.—Oldham. Scottish entertainment—The Life, Genius, and Poems of Robert Burns, with illustrative readings.

Thursday, July 11.—Order of Spiritual Teachers, 15, Southampton Row.

MR. E. W. WALLIS'S APPOINTMENTS.

NEWCASTLE-ON-TYNE—July 8th, 15th, and 16th.

Mr. Wallis expects to visit Oldham, Derby, Walsall, Ulverston, Barrow, Sunderland, Keighley, North and South Shields, and Chester-le-Street, but dates not yet fixed.

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

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

NEWCASTLE PSYCHOLOGICAL SOCIETY.

LECTURES FOR JULY.

Sunday, July 8, at 6.30 p.m.—Trance Address. Mr. E. W. Wallis.

Monday, July 9, at 7.30 p.m.—Trance Address. Mr. E. W. Wallis.

Sunday, July 15, at 6.30 p.m.—Trance Address. Mr. E. W. Wallis.

Monday, July 16, at 7.30 p.m.—Trance Address. Mr. E. W. Wallis.

Sunday, July 22, at 6.30 p.m.—Normal Address. Mr. J. J. Nicholson.

Sunday, July 29, at 6.30 p.m.—Inspirational Address. Mr. W. Westgarth.

Admission free. A collection to defray expenses.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Friday, June 29th, Mr. Drake opened the discussion on the Temperance Question. There was an animated and lively discussion, which clearly proved that total abstinence was not universally taught in the Bible.

On Tuesday, July 3rd, Mr. C. W. Pearce delivered a lecture on "Swedenborg as a Scientist, Seer, and Theologian." Mrs. Hallock presided, and we had a most instructive meeting.

On Friday, July 6th, Mr. G. W. Davids will open a discussion on "Some of the Uses of Spiritualism."

On Tuesday, July 10th, Mr. Barber, formerly president of St. John's Society will deliver a lecture, with illustrations, on "Economy in the Consumption of Coals," whereby the smoke is consumed, the open fire-grate preserved, and more than half the coals saved.

On Sunday afternoons, trance addresses will be delivered, doors open at 3 to commence at 3.30.

The committee have made arrangements for Mrs. Prichard to attend the Saturday evening seances. Members and friends are requested to notice this.

The members' Monday evening seances are discontinued for the summer months.

CHARLES WHITE, Hon Sec.

ROCHDALE.—On Sunday, July 8th, two addresses will be delivered in the trance, at Dyson Elliott's, 3, Tweedale Street, Rochdale. Medium Mr. Johnson, of Hyde. All are invited. Collection to defray expenses.—DYSON ELLIOTT.

SUNDAY LECTURES IN LIVERPOOL.—On July 1st, Dr. William Hitchman gave a scientific address at Meyerbeer Hall, on the subject of "Trance: its relations to Science and Religion." Mr. John Priest presided, and there was a large and intelligent audience of believers and non-believers in the phenomena, which Dr. Hitchman calls "the New Spirit of our Age." Friends, many and sincere, including the lecturer himself, were greatly disappointed in not welcoming Mrs. Hardinge-Britten warmly to the only platform of Spiritualism in Liverpool, as well as to the town itself, where she has a host of cordial admirers. It happened, from some unknown cause, that the name of the Boston steamer, and the exact time of her being due, were not clearly understood, hence Mrs. Britten was not received, as desired, with a public manifestation of universal esteem. Many persons have requested Dr. Hitchman to publish his lecture on "Trance," therefore it need only be remarked at present, that he gave the anatomy, physiology, and physics of magnetic sleep; and concluded as follows:—"Though authority, or power, persecute you in life, and dig up your body after death, burn your flesh and bones—nay, drown your dust or ashes.—O, be just and fear not; the word of God, as written in the book of Nature man can neither give nor take away."

SHALL WE HAVE A PIC-NIC AT LUMLEY CASTLE?

Mr. Editor.—Dear Sir,—The friends at Ouston, West Pelton, and other places in the North, have for some time past been discussing the necessity of having a social gathering or pic-nic for Spiritualists of Northumberland and Durham Counties, and it is thought that Lumley Castle, with its romantic scenery and beautiful surroundings would be the most central and satisfactory for the occasion. Tea, and meetings for speaking could be held in the hall of the castle if the weather was unfavourable. If fine, there would be ample scope outside for sports, speaking, music, or anything that might be required; indeed a useful and happy day could be well spent, and also afford a grand opportunity of getting to know each other better, and uniting us more firmly in our work of truth. Suppose we take Morpeth on the north side and Darlington on the south, including all the friends between the two extremes, there would be a large gathering. Of course friends beyond these places might come if convenient.

I may state that Lumley Castle is situated in the Team Valley, nearly mid-way between Durham and Newcastle, and about fifteen minutes walk from Chester-le-street Station. I hope friends will take the matter up, and express themselves through the MEDIUM, so that preparations may be made.—Yours truly,

Howden-le-Wear, Durham. T. BROWN.

P.S.—I am at home, waiting arrangements for the South.

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

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SUNDAY, JULY 1.—Mr. Fletcher at Doughty Hall, 14, Bedford Row, at 7.
 MONDAY, JULY 2.—Mr. Herne's Developing Circle, at 8. Members.
 WEDNESDAY, JULY 11, Mrs. Bassett's Direct Voice Discourses, at 8.
 THURSDAY, JULY 5.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, JULY 3, Mrs. Olive's Seance. See advt.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing
 WEDNESDAY, JULY 4, Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, JULY 5, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 72, Navarino Road, Dalston, E.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
 FRIDAY, JULY 6, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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SATURDAY, JUNE 30, BRISTOL. Hand and Heart Circle, 10, Wood Street, Stapleton for Development, at 8.
 SUNDAY, JULY 1, KEIGHLEY, 10.30 a.m. and 5.30 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.50 and 6 p.m.
 BRIGHTON, 18, Atingworth Street, Marine Parade, at 7.
 Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 BURY, No. 1 Room, Temperance Hall, Henry Street, at 6.30 p.m.
 CARDIFF, Frederick Street. Development at 11.30; discourse at 6.80.
 DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, at Mr. T. W. Aquith's, 212, Victoria Street South, at 8 p.m.
 HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
 LEEDS, at Mr. John Pencock's, Shambles, off Briggate, at 8.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Sunday Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
 LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 38, High Duncombe Street, at 2.30 and 6.30.
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
 OLDBAM, Temperance Hall, Horseedge Street, at 6.
 OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.
 OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
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 SHEFFIELD, Mr. Hardy, Lowfields, Loddon Road, at 8. Developing Circle. Spiritualists only.
 TUESDAY, JULY 3, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday. Physical.
 BRISTOL. Hand and Heart Circle, 10, Wood Street, Stapleton, for Development, at 8.
 KEIGHLEY, at the Lyceum, at 7.30 p.m. Local Trance-mediums.
 STROCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
 NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
 SHEFFIELD. W. S. Hunter's, 48, Fawcett Street, St. Phillip's Road, at 8.
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 WEDNESDAY, JULY 4, BOWLING, Spiritualists' Meeting Room, 6 p.m.
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