



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

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**The Order of Spiritual Teachers.**

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

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To encourage the formation of Schools of Spiritual Teachers, and the spread of knowledge on Spiritualism, we offer to give one book in, as a present, when three copies of the same work are ordered. Thus, on payment of 15s., the price of three copies of the "Arcana of Spiritualism," four copies will be supplied, worth £1. All other works supplied to Schools on the same terms.

**MOTTO FOR THE ORDER.**

"I am made all things to all men that I might by all means save some."—PAUL in 1st Corinthians, 9th chap. 22nd v.

There are possibly but few mottoes which could be presented to the Spiritual Teacher bearing a greater diversity of interpretation than the one quoted above. It expresses a question of policy, and thus is capable of extensive variation in its meaning. To many it suggests a very low and odious form of conduct, implying that the Spiritual Teacher should in effect repudiate the light and knowledge of his gospel, and instead profess to believe in the superstitions and weaknesses of those whom he desires to proselytise. He is a Jesuit to the Jesuits, a Jew to the Jews, a Rationalist to the Rationalists, a Ritualist to the Ritualists, Churchman or Dissenter, anything or everything that will bring grist to his preaching mill, and uphold the commercial stability of his pulpit performances. This kind of conduct cannot be too severely reprobated—it is the method of those who have no spiritual light, and are quite incapable of teaching, and in lieu thereof degrade the function of the Spiritual Teacher to a nefarious commercial transaction.

A somewhat higher view of the motto is that which means the politic effort to organise divers intellectual elements into one association, by keeping in abeyance those questions upon which the members would be disposed to split. This is also a form of proselytism, and gives rise to a wrong object as the basis of association: the worldly or prudential element is made all-important, and the hearty love of truth and outspoken yet kindly avowal of it are suppressed. The members attempt to appear what they are not. This is not liberty, but it is bondage. The context in some respects implies that this was Paul's meaning, for he says, "And unto the Jews I became a Jew, that I might gain the Jews;" but again, he says, "I have made myself servant unto all, that I might gain the more." How are these apparent contradictions to be reconciled? It is evident that the traditions of the Church have interpreted the motto in the light of expediency, and hence the discussion of radical principles is altogether shelved by those who seek for new members for the religious bodies, and a superficial agreement on dogmatic points is alone sought, till at the present day the true spiritual elements of religion are nowhere to be found in Churchal Christianity, though they survive—thanks be to God—in the human breast, whether Christians or otherwise. The view that the Spiritual Teacher would take of the motto is this: Be unto the Jew as a Jew, that is, in explaining universal spiritual truths, endeavouring to do so through the symbolism already entertained by

the Jewish mind, otherwise the Jew could not comprehend the truth which it is desired to impart to him. This is indeed a necessary process, but it requires to be wisely and honestly carried out. Persons devoid of spiritual light are, like children, inexperienced in those forms of thought which belong to men, and in teaching children that which is beyond their experience, we have to advance the knowledge to them through the symbolism of those toys, games, or experiences which come within the scope of the childish mind. This is quite a different matter from making it appear that Jewish or any other kind of dogma or superstition is spiritual truth. Originally these may have had a spiritual origin, but have become wholly conventionalised by the lower method of being all things to all men. They are old bottles, and cannot hold new wine: yet they may serve as a form of thought, out of which may be developed an altogether superior and better-adapted phraseology.

We are almost forced to admit that there is great contradiction existing between the teachings of Jesus in the Gospels, and the expediencies adopted by Paul at a later date, and it will be for the Spiritual Teacher at all times to carefully consult his own inner light, and not permit himself to be led by any class of readings wherever they may be found.

The phrase "I have made myself servant unto all," seems to us to be the most spiritual method of explaining the conduct, "I am made all things to all men." It evidently means this: "I took those steps which enabled me to be of the greatest service to all whom I desired to benefit," and explained in the language of today, it may be expressed thus: To one I supplied phenomena, to another, tests; to another, spiritual sympathy and comfort; to another, exhortation; to another, reproof; to another, encouragement; to another, philosophical dissertation; to others again, advice in hygiene, improvement of dietetic habits, healing treatment, sympathy with them in their worldly struggles, and how to cultivate their gardens, or enhance the health of their families. By these and other methods of adaptation, the Spiritual Teacher can do that which is most needful to those around him, and thus gain the only accessible avenue to their attention.

It is altogether useless to preach a stereotyped gospel which is adapted to perhaps no single hearer in the congregation. Much excellent matter is weekly retailed from the thousands of pulpits in this country, but it is like those regimentals supplied to the Militia, it does not fit any of the individual members of the force. The Spiritual Teacher, on the contrary, is inspirational in his attacks. By a peculiar psychometric insight he is impressed to adapt his teaching to the individual or audience before him. How often is it that the Spiritual Teacher stands upon the platform with the intention of delivering a certain kind of address, but he finds quite a different vein of ideas take possession of his mind, and afterwards he realises that he has said the very thing which suited the greatest number of his audience. So it is in dealing with private individuals, be he Jew, under the law, under his private vices, under a cloud of ignorance or bigotry, the susceptible Spiritual Teacher at once feels the tone of mind before him, and adapts himself to it with that unflinching wisdom which wins the greatest possible conquests. This is not proselytism, it is not a betrayal of the truth, it is not that hypocritical expediency which makes the truth appear to be what it is not, but this is genuine instruction, beginning at that point which the pupil has already reached. All truth is relative, and it is to be seen alone from the standpoint of the receiver, and the great art of Spiritual Teaching is to bring truth into that position, from which it can be favourably observed by the one to whom it is presented. We are of opinion that there

is possibly some blunder in the translation of these phrases upon which we now comment, and we would respectfully warn all Spiritual Teachers to be careful that when they endeavour to become "all things to all men," they do it in the light of spiritual wisdom, and not as a member-hunting expediency, to swell the roll of a society, or the pews of a fashionable congregation.

#### NO. 1 SCHOOL, 15, SOUTHAMPTON ROW, W.C.

The time of the School after the distribution of books was devoted to the discussion of Mr. Long's letter, given below. The meeting concluded with the control of a medium for healing and speaking.

#### A CHURCHMAN'S APPEAL TO SPIRITUALISTS.

To the Editor of the MEDIUM.—Dear Sir,—As a believer in the facts of spiritual phenomena, allow me to call your attention to a subject which is, I think, unfairly dealt with by the advanced school of Spiritualists, viz., the relations of the various Churches towards the Spiritualistic Movement, more especially the Established Church of the realm. Now I am a Spiritualist, a believer in the supernatural origin of the phenomena, and I can appreciate the beauties of spiritual lore; at the same time, as an attendant of our National Church, I much regret to see a large section of Spiritualists utterly repudiating all church teaching, and joining with Nonconformists and Materialists in the party-cry of Disestablishment. I believe that the scant courtesy extended by the (if I may use the term) extreme democratical portion of the spiritualistic community to the various religious bodies, is a fruitful source of the dislike with which Spiritualism is looked upon in middle-class circles. Christian denominations are often accused of bigotry and intolerance towards the Cause. These accusations may be true in regard to many dissenting bodies where we hear totally uneducated men expiating on the blood of Jesus, and the awful torments that are reserved for those who will not accept the sanguinous doctrines of their own particular "ism," but I deny that the Church can, as a body, be accused of a like hostility to spiritual teachings. Cannot Spiritualists have and practise a little more charity towards those whom they may regard as weaker brethren, who are still in the shade of mediæval ideas? It may be that we are, but for myself I am not ashamed to say that I am proud of our Church, and its glorious continuity of traditions which form a connecting link between the present and the past, and lead us back step by step to the very threshold of ancient civilisation; and during the ages of barbarism and darkness which followed the destruction of the Roman Empire, it was to the Church alone that we are indebted for the preservation of the remains of ancient culture that we now possess. It was the religious sentiment of the times, as manifested in the crusades, which again united East and West, and laid the foundations of modern civilisation. It has been said that the Church is non-progressive, and that its doctrines are incompatible with Spiritualism, but let anyone hear the sermons of Dean Stanley Mr. T. J. Rowsell, or Mr. Hawsel, and they will soon perceive that some of what may seem the most inconsistent, and incomprehensible dogmas are capable of sublime spiritual meanings. In past times, the Church taught according to the light possessed by the age; but as light comes, so the Church is, and will be found teaching with increased spirituality and truth, as suited to the requirements and capacity of the hearers. From the platform of the Tabernacle may perhaps be heard the fierce denunciations of the bigot, from the City Temple the unsatisfactory gabble of uncertainty, which doubts even of an after-life, though it may be clothed and hidden under frequent references to the blood of Jesus, that favourite topic of Nonconformists, while the mountebanks who lately performed at the Agricultural Hall, may have promised instant salvation to those who were terrified by the menace of an impossible hell. It is the Church that keeps the mean between the extremes, and gradually as the ages progress, unfolds more spirituality, and becomes less bound to the letter either of dogmas or books. Spiritualists must not forget that there are innumerable multitudes whose tastes, and the direction of whose ideas, prevent them sympathising with the movement. All are not prepared to accept the general ideas of Spiritualists' teachings (I allude to the advanced school), and in order that these might not be driven from us, would it not be well to consider the saying of St. Paul,—I became all things to all men so that by any means I might save some.—Faithfully yours,  
CHARLES LONG.  
June 15th, 1877.

#### SPIRITUALISTS IN REPLY TO THE CHURCHMAN.

This letter raises a great many issues. In the first place it infers that Nonconformity with the Church of England is a blunder or something worse, and that Spiritualists should as far as possible endeavour to rectify such an error. Now we have to observe that Spiritualists cannot possibly do otherwise than occupy the position of dissenters, seeing that Spiritualism was neither taught nor practised within the pale of the Church. Whether churchmen or not, we who are Spiritualists have derived our Spiritualism without the Church boundaries, and therefore being Spiritualists we are of necessity so far dissenters. Every man who follows the spirit must dissent from the institutions, traditions, and teachings of men. But the Church of England is itself a dissenting body; it originated in an act of nonconformity with the Ecclesiastical domination of Rome; it was dissent of the most emphatic kind, and spared neither life nor property in carrying out its intentions. Spiritualists may be Nonconformists, but they are immaculate saints compared with the kind of nonconformity which manifested the evolution of the Church of England from its parent stem. The Church of England is moreover a Protestant Church; its members protest against the overruling of priestly minds in dictating the course that ought to be followed in regard to spiritual truth, for a Protestant is literally a Nonconformist of the most pronounced type, not only in Church polity but in Church dogma. If we go back further, and take it for granted that Jesus and the apostles were founders of that system of which the Church

of England is a branch, we come to Nonconformity of the most daring and radical kind. Jesus taught conformity alone to the voice of God in the soul, and the demands of conscience in regard to the rights and privileges of the neighbour. He had no form of Church Government, priests, dignitaries, dogmas, printed prayers, Bibles, ceremonials, or vestments. Surely then the Church of England ought to be a pronounced example of dissent if it is at all true to any of its traditions.

Secondly, we are apprised of the fact that upper-class learning and generous tolerance abounds in the Church—that totally uneducated men expatiate on sanguineous doctrines in dissenting bodies. Now, the logic of this objection appears to be, that nonconformity is the cause of all this ignorance and superstition. It would be well to view the thing in another light. This ignorance existed prior to dissent, by which process alone has a vast number of Englishmen been enabled to educate themselves spiritually, and improve their moral and social positions. The crude theology and unlettered utterance of Nonconformists is the outcome of hundreds of years of Church ignorance and superstition. If the Church of England was really the Church of the people, it would be impossible for this ignorant condition of a vast multitude of the people to exist, and the necessity for dissent would be at once removed, with its supposed pernicious consequences. It may be urged that the monopoly of educational advantages which the Church has arrogated to itself has been somewhat a necessity in the process of national development. When the universities were founded they were intended for the education of the people at large, through representatives fitted to fulfil the trust imposed upon them by their acceptance of the university advantages; but for many generations these national institutions have been in the hands of a sect which has rigorously excluded all that did not place their consciences in its keeping. But these educational advantages have been conferred not only on a theological sect, but on a social class; the younger sons of landowners, and those immediately interested in the material wealth of the country, have had the privilege of priestly culture, and have been, by patronage of the aristocratic stratum, placed over the great body of the English people, to teach them to respect "churchal teaching," or, in other words, become the brainless serfs of a dominant faction. We would rather see the most ignorant plebeian shouting from a boulder in a market-place the crudest ideas respecting the blood of Jesus and hell torments, than have the same man led by the nose by a parish priest, as if he had no more brains and spiritual inspiration than the horse which he drove. All this crude and uneducated nonconformist theology is the first step to arouse the mind to a sense of its constitution, as having personal responsibilities resting upon it. Ages of "churchal teaching" have brought all but the priestly class and its nominees into a state of such degraded ignorance and superstition, that when an advance for freedom is made it must of necessity begin at zero. The Church of England is indeed literally, as its name implies, the Church of "England,"—the Church of the broad acres and smiling landscapes; it is not the Church of God—of the soul, but it is the Church of landed property and gubernatorial interests. The Church is easy about the ignorance, degradation, and spiritual blindness of the people as long as the property of the privileged classes do not suffer thereby. So long as the parishioners so far submit to "churchal teachings," that they are willing serfs, in mind and body, to ecclesiastical and political superintendence, they are excellent people, but no sooner does an unthinking school-girl pluck a geranium blossom protruding through a garden fence, than a reverend magistrate convicts her to the abode of felons. In short, the Church of England is not the Church of the people at all. The Establishment, as embodying the dignitaries and high servitors in the cathedrals, is an appendage of the Crown, giving dignity and sacerdotal flavour to the "divine right" of the higher estates of the realm. The parochial clergy are somewhat more on the humanitarian plane, but they are also, in the interests of England—of the land, not of the English—the people who till the land, and whose immortal souls are the grandest product of the country.

Thirdly, we are apprised of the service which the Church did for religious traditions in preserving the remains of ancient literature during the Dark Ages, but it must be remembered that this Church was not the Church of England. It was not the hangers on to state ceremonials or the occupants of episcopal palaces that did all that work for humanity; it was men of devotion and literary talent who abandoned every other consideration but that of promoting the literary advancement of the age. In short, these men were less priests than publishers, they were the copyists, collators, and multipliers of religious histories and spiritual literature, many of them occupying the position of Nonconformists at variance with dominant kings and superstitious ceremonials—living sometimes in caves, isolated brotherhoods, and remote places, where they could, undisturbed, carry on their literary work. They were the spiritual editors and publishers of that age. We might take a glance at European society when it is proudly claimed that the Church Catholic ruled throughout Christendom; there were no dissenters then, but it was the age of darkness, superstition, ignorance, cruelty, and priestly degradation. Before Romanism was overthrown in this country the priesthood was in an intolerably low state; it was the same in Germany in the time of Luther, and in all times where one universal church has reigned without a competitor, the religious life of the people has been in the worst condition, and the priesthood has been the most flagrant disgrace to humanity.

Fourthly, the writer of the letter urges that the Church is Conservative, stores up the best elements of the nation's thought,

making progress as it is possible so to do. Truly it is Dissent that has made the Church progressive; all the elements of progression which have reached her alone have taken place outside of her ritual, not necessarily outside of her membership, for a man may be a great benefactor of his country and be a nominal member of the Church of England and yet do all of his good works outside the requirements of his churchal duty. The saints and heroes of our country; those genuses and liberators who have reflected so much honour on the nation and bestowed unpurchasable privileges on the people, have been for the most part heretics, dissenters of the most violent hue during the time of their struggle, but having reaped the advantages of their labours, the Church is feign to canonise them and absorb their glory unto herself. The Church, in teaching according to the light possessed by the age, causes the Church to represent the ignorance and superstition of the age rather than its light and progress. The Conservative institution (and all ecclesiastical institutions are Conservative) is the least likely of any section of the population to admit of a new truth. The nonconforming pioneers have to labour, and bleed, and suffer, it may be for generations, before the fruits of their patriotism and inspiration become sufficiently popular and respectable to be regarded as a department of Churchal teaching; in fact, the policy of all priestly classes is to look to themselves and make as much use of the people as possible towards that end, and leave the multitude to find the means of spiritual light and progress as best they can. Such has it been in England, and such it is now—slavery.

We are pointed to the fact that there are three men in the Church of England who preach instructive sermons. It would be curious if out of such a vast body of so-called educated men, there were not a few who retained the characteristics of an honourable individuality.

Of Dean Stanley we know from his organisation that he could not possibly be otherwise than a spiritually-minded, aspirational, and progressive man, let his theological bearings or position in life be what it might. Mr. Rowsell we will say nothing about; but Mr. Haweis is a Spiritualist, and, we are of opinion, an inspirational medium, and for none of which privileges we are sure is he at all indebted to the Church of England. He may be regarded almost in the light of a parson on his own hook, who maintains his position, not because of his ecclesiastical relationships, but of the intellectual abilities which he possesses, and of the opportunities which he has had for obtaining light and conditions for development. If Mrs. Makdougall-Gregory's seances were an institution of the Church of England, then we might give that church some credit for Mr. Haweis's most marked progressive peculiarities. It is not the teachings of the Church that make such men distinguished, or those who have passed through a similar curriculum would be equally distinguished. These men hold their individual position from their individual merits, and indeed in opposition to the spirit of the Church in which they labour.

We are not apologists for the Tabernacle, the City Temple, or the Revivalists' rostrum, yet we must admit that these nonconformist items manifest a degree of ability which is not to be met with in the Church; which institution though possessing enormous funds, patronage, and educational advantages does not frequently produce the phenomena which have attended upon the ministrations of a Spurgeon, Parker, or even Moody and Sankey. When we see men rise up in strength and gather up influences such as produce a Surrey Tabernacle, and flood the country with weekly sermons, and other periodicals which are read by the thousand—when we see the hard-working, and life-enjoying Saxon elements of our population not so well cared for by the Church as are cattle on the glebe, thus finding a means of exercising their intellectual, moral, and spiritual faculties, we are proud of Dissent, however much we may abhor the theology in which it expresses itself, and which, if analysed, is identical with the doctrines of the Church itself; the only difference is that possibly the Dissenter believes what he preaches, whereas the University Doctor of Divinity or Master of Arts is probably a materialist at heart, and a mercenary hypocrite.

It would be useless to deny that the Church of England is full of excellent men, who do an incalculable amount of good for humanity, and possibly the Church of England is just as good as circumstances will permit it, but when we have Dissent placed in a derogatory light in respect to the Church, we must use a few parallels to see whether the objections raised against Nonconformity be inherent in that section of the people, or rather in those from whom they have estranged themselves.

We now come to the last position to be noticed, namely, the duty of Spiritualists towards the Church. We really do not understand what is meant by such phrases as the "advanced school of Spiritualists." Spiritualism is Spiritualism, and truth is truth; it has got no distinction as to the school to which it belongs. The spiritual phenomena are facts, demonstrably so, and they cannot be regarded as anything less, hence to apply the distinction of "advanced" or "conservative" to the acceptance of these facts is evidently absurd. But the spiritual phenomena are not all of Spiritualism; the mind of man in its development opens the exposition of a new series of facts, and evolves powers, perceptions, and understandings which are themselves as incontrovertible phenomena as the physical manifestations, and even more so, because they become part of the man himself. Then, again, the spiritual origin of the manifestations induces another series of considerations connected with the life of man in the spirit-world, and the relations of that life to the one enjoyed on earth. These revelations, taken in connection with man's superior power to understand spiritual truth, enhanced by the study of spiritual themes, gives us really a new

plane of thought which at almost every point comes in dire collision with the dogmas, not only of the Church of England, but of every other Church. What, then, is our position as Spiritualists? We have got the truth of truth, which the Church has been powerless to bestow upon us, and having got it we have nothing to expect from any Church. They can confer upon us no favours, aid, or compliment; we are their teachers and superiors in all spiritual respects, and our work is to enlighten them in the truth we possess, and draw them up to the position which we occupy. The point of the letter is to show how this best may be done. It seems to be inferred by the writer that there is a want of charity on the part of Spiritualists, and that it would show on their part an amount of sympathy to appear renegade to the indisputable truth, and appear to regard with favour the superstitions of Church members. Spiritualism is not exactly a new thing; during thirty years it has made the most astounding progress, and continues to do so at an increased proportion, as each year rolls on. It has made this inroad upon the mind of the age, not by any expediences on the part of Spiritualists, but by their firm and unflinching adherence to that which they from time to time find to be true. The outside world has gone to the Spiritualists, not the Spiritualists to them, and our business as Spiritualists is to remain as positive as possible in our acceptance of the truth, going to those around us only in service but not in dogma.

In conclusion, let us state that the truth is not conserved either by Churches or creeds, but by humanity. We must remember that the Church of England, or any other Church, is composed of individuals, and it is in their capacity as individuals, and not as a Church, that the light of the spiritual truth has been kept alive on earth. God does not speak by any means so powerfully in Bibles, sermons, and Church ritual, as He does from the soul itself. All our Church apologists seem to forget that man is the child of God, and were it not for the trade in priestcraft God would not be able to maintain control over his offspring; at the same time the fact is universally patent that it is those outside of priestly rule who have in all ages been the most vivid exponents of God's will and law.

We have not by any means exhausted the subject, or treated it with that scrupulous care which it demands. Our position is one of defence, not attack, and we hope no one will take umbrage at our hurried remarks, seeing that we are not the instigators of any form of contention. The gauntlet has been thrown down to us.

#### DR. MONCK AS A HEALING MEDIUM AND CLAIRVOYANT.

Mr. Editor,—I think it may be advantageous to those who read the MEDIUM, and who may not be able personally to meet with Dr. Monck, to be made aware of a peculiarity which belongs to him as a powerful healing medium, viz., that by means of anything, such as a lock of hair, or even the handwriting, he can be brought so thoroughly *en rapport* with the sufferer, as to be able at once, from the similarity of the symptoms produced in himself, and without any information from the applicant, to describe the disorder from which the writer is suffering. To many, this statement may perhaps appear incredible, but easily understood by those who have any acquaintance with the wonders which belong to the magnetic healing power.

Let me give instances in proof. I was present at the meeting in Doughty Hall on Sunday evening, and close to Dr. Monck. Having forbidden each of the seven or eight individuals on whom he operated to speak, until he had ascertained by his own peculiar mode of diagnosis, the nature of the complaint from which each was suffering, he had only to touch the hand of the patient, and without a moment's hesitation, gave in every instance, as the individuals themselves publicly acknowledged, a detailed and correct description of the patient's symptoms, and their precise locality. Like myself, all the patients were, I believe, with a single exception, total strangers to Dr. Monck.

Let me now mention a case somewhat different, but more extraordinary. Having a friend residing three hundred miles distant, of whom Dr. Monck knew nothing, and who is a severe sufferer, I called at the Doctor's rooms, 99, Southampton Row, W. C., and requested him to magnetise some flannel, which I wished to send to her.

Having suddenly put one hand on the back of the other, he told me that he felt an acute pain, pointing out to me the path of this pain—from the back of the hand to the front, and to a spot in the wrist. He said, "That is the way in which your friend suffers." I had not told him the locality of the pain, and being an entire stranger, I was astonished at the strictly correct description which he gave, for my friend actually suffers from rheumatic gout; the pain commencing at the back of the hand, passes round to the wrist, precisely as the Doctor had told me it did.

I have heard of many other similar cases in which symptoms of individuals have been correctly described by him, although he has never seen them; they were at a great distance from him, and yet their sufferings he subsequently removed by means of magnetised paper, forwarded through the post. From what I have seen and heard of his remarkable magnetic healing power, I feel it to be my duty to publish these facts, that the sick and suffering who are unable to come to him for personal treatment may be induced to seek his aid through the post. I may say that I have found the Doctor's terms to be exceedingly moderate, these being made to suit the circumstances of the applicant.

I may further say that I was much astonished by his marvellous clairvoyance. I had just entered the room, and before I sat down, he described two female spirits standing by me, and said that he

clairaudiently heard a voice say, "that they were sisters, and closely connected with me." The fact is, that "two sisters"—my wife and her sister—are in the spirit-world, and whenever I attend a seance, they invariably manifest their presence. Dr. Monck knew nothing of this, hence it was to me a powerful and convincing test. The room was lighted by three large windows, and the daylight was strong. As we stood together for a few minutes before my leaving the room, raps came loudly on the floor beneath me. There was no table between us, and the whole of Dr. Monck's body was visible to me. I believe such impromptu manifestations attend him wherever he may be, and take place without any formal seance. They are, in my estimation, most convincing evidence of his mediumistic power.—Yours, &c., A CLERGYMAN.

#### A SEANCE WITH D. DUGUID, THE GLASGOW PAINTING MEDIUM.

To the Editor of the MEDIUM.—Dear Sir,—Through the kindness of Mr. Bowman, photographer, 65, Jamaica Street, Glasgow, and friend David Duguid, I was privileged, with a sceptical friend, to attend a seance at Mr. Duguid's house on the evening of 24th July. The first part of the seance was in the light, the gas full on. My sceptical friend sat close to the medium's right; I sat just to his left hand. We both watched him very closely, and are both satisfied that his eyes were shut—tightly shut—I would say sealed. He never winked nor opened them. In this state, before our eyes, and in the light, in a very short time he produced a good oil-painting. In the days when Israel was a prosperous nation, God complained of "Blind people, who had eyes;" they must have been a prolific race, for very many of their descendants live in our own day; and one does not know of the two things which to wonder most at: Duguid painting with his eyes shut, or the "Blind men and women with eyes who will not see it," and who cannot see its significance. The second part of the seance was in the dark, under test conditions; the result was an oil-painting by direct spirit-power. The controlling spirit made me a present of the picture, for which I feel more than grateful. I feel glad to think the cause of Spiritualism is in such good hands in Glasgow. Every one I spoke to in the train, by the sea-side, amongst my friends, had heard something of the painting-medium; some had seen pictures. It is admitted that

Facts are chiefs that winna ding,  
And canna be disputed.

Messrs. Nisbet, Bowman, and their intelligent associates, have the facts, and know how to use them; their faithful, unflinching stand at the post of "duty and of danger," has not been without results. Their work is quiet, but effective; there is not much of the "Ram's horns" element, which brought down the walls of Jericho; but the trumpet of Spiritualism, in more silvery tones, is calling up sweet echoes all over "Bonnie Scotland." The hammer of time is rising to strike the triumphal hour. We shall soon walk at liberty in truth's broad daylight.—Very sincerely,

THOMAS MCKINNEY.

Elm Street, London Road, Peterboro', 6th August, 1877.

#### A MEDIUM ON SPIRITUALISTS AND MEDIUMS.

The following letter from Mrs. Scattergood, in America, addressed to us, was handed in by Mr. John Lamont, of Liverpool. Mrs. Scattergood's ironical remarks on the multifarious demands made upon mediums, and the reluctance with which they are recompensed, are too true:—

I have been much interested in your recent utterances, which are indeed well aimed and of no uncertain sound. I only hope your burning words may go deep down into the souls of all whom they may concern, and bear the desired fruit in rich abundance, to comfort, cheer, and sustain you in your arduous, self-sacrificing labours. It is but a small return for your weary days and anxious nights, to supply you with the raw material for working up into active usefulness, that which would enrich and bless humanity. Whatever may be done in supplying these sinews of war, there would still be a void which none but the spirit-world could fill. This void is after all, in a personal sense, of the most importance. Surely your hands will be held up, your knees strengthened with material resources, while your spirit struggles to faithfully discharge the higher and constantly increasing labours imposed upon you by the spirit-world. Doubtless, there are thousands of generous souls who would help on the car of progress, had they but the power to do so; gladly would they assist, but the struggle is so desperate with them sometimes, existence itself trembles in the balance: hence the necessity for hearty, generous, and liberal help from the affluent. Many of these have promptly responded to your appeals for means to carry on the work in hand, but I cannot close my eyes to the fact, that others with an abundant supply of this world's goods have miserably failed to do their part. I suppose we have reversed the old saying, and now read: It is more blessed to receive than to give.

I have in the past heard and read a few observations on paid mediumship. It would doubtless be equally—yes, perhaps, much more—pleasant to the great majority of mediums, if the question of £. s. d. could be left out entirely, for then the mind would be relieved from a subject which is, to most sensitives, unpleasant in the extreme, and which, in the current opinion obtaining in society is fraught with considerable dissatisfaction.

If our angel-friends who use the organisms of mortals for communicating with their friends in the form, would kindly take the matter up, and solve the problem, it would be a relief, and save mankind all expense and responsibility. For example, they might take steps to relieve the anxieties of mediums, by giving them absolute security for the supply of food, clothing, and habitation under all circumstances, or better still, translate them to the supernal regions where they might be held in readiness for all emergencies, such as the delivery of trance or inspirational orations, for the delectation of the intellectual portions of

the community,—societies who desire their services gratis at a "good time," such as a tea-fight, picnic, or other demonstration, when grist is wanted for the financial mill.

Again, perhaps Mr. Graball might prevail on the gods to send the oracle to inform him if the ship he has chartered will land her cargo safely, and at the auspicious moment, when the markets are favourable for the realisation of large profits on his merchandise; or perchance some timid soul might obtain the sweet assurance that his contemplated speculation would prove a glorious success; or it might be that Squire Hunter would like a prescription for his sick hound, the farmer might want a remedy for rinderpest, or foot-and-mouth disease. Then, by the way, our theatrical friends might require a little help—say, a new comedy, farce, or some great tragedy. Again, many have a penchant for fortune-telling, want to know all about the happy experiences they are likely to meet in the good time coming,—are anxious to obtain a charm to ward off all the demons that they imagine are obstacles to the attainment of the desired object. These, and many other things too numerous to mention, are demanded from one and the same medium, who is often compelled to sit for hours, surrounded by these blighting influences. The result is more easily imagined than described.

I do not say that mediums are not to blame in this matter; there has been too ready a compliance with the demands for these vagaries. To render the matter more painful still, the miserable spirit of petty jealousy pervading the minds of mediums vitiates their proceedings. We speak of charity. I think the very fact of mediums being so uncharitable towards each other, proves we have not as yet grasped the spirit of brotherly love. Gladly we ascend the Mount together, and feel it is good to be there. Few can muster courage to watch with us in the garden, or own us before the Bar of Pilate. We must break the bars of the Tomb, and stand clad in bright raiment again before we can be recognised.

#### A SPIRITUALIST'S REPLY TO A SWEDENBORGIAN.

To the Editor.—Dear Sir,—I am greatly amused at the tone of your Swedenborgian correspondent's letter; it shows a degree of narrow-mindedness and bigotry, scarcely conceivable in an enlightened person. I presume the gentleman is a Conservative in his opinions generally, but I do not intend to enter on that matter. He takes great umbrage at the Swedenborgian message, or "the truth about Swedenborg," and sneers at the spirit who gave it, and at all spiritual communications. In this respect he shows that he himself is full of contradiction, for he professes to follow one who was entirely guided by spirits, and lived under spiritual influence; yet he turns into ridicule, spiritual advice and council. If there is so much contradiction in the follower, will there not be some in the leader? I would be sorry to sneer at the opinions of any; I would be sorry to throw dirt at any prophet or his disciples; for everyone has a right to think as he pleases, and to reverence what prophet he pleases, and to allow others to do the same, without ill-temper or malice.

Mr. Pulsford's creed appears to be, There is ONE GOD, and SWEDENBORG is his prophet. The poor Mahometan's creed is, There is ONE GOD, and MAHOMET is his prophet—and the one is as likely to be correct as the other.

Your correspondent also sneers at me for sending the article, and for writing, as he pleases to call it, anonymously. I am not anonymous, at least to you, and it is not necessary for anyone to come striding before the public, with their full name and address. The best writers of all ages were shy of coming before the public in their real person, and it is only very small writers, and persons of no account who publish their names in full at first, for "fools rush in, where angels fear to tread."

The great Swedenborg, he whom Mr. Pulsford appears to follow so devotedly, would not come before the public except anonymously till he became a very old man; if your correspondent has read his works he will know this.

He sneers also at the spirit who gave the spirit-message, and wishes to know his name; but he cannot know his name, as it is not for everyone to know. I will only say, that the spirit who gave the message was and is greater than Swedenborg ever was, that he went to the spirit-land long before Swedenborg was born, and while on earth possessed spirit-power and influence that Swedenborg never possessed. I may also say that he travelled over the whole world, and had knowledge of all nations. This is all I will say on the matter. Mr. Pulsford is not likely to see the hem of his garment.—Very truly yours, JOHN HERRON.

2, Queen Street, Belfast, Aug. 5.

P.S.—Swedenborg never meant the half of what he wrote to be published over the whole world. He never intended persons to set him up as the ONE PROPHET. He gave what was given to him in good faith, but he never meant his private diary to meet any eyes but his own. If his own will had been followed out, his private diary would have been buried and never come to the light. His theological works alone were what he intended for the public eye. He never was vain enough to wish to be followed or worshipped. He gave the glory to the ONE GOD, and considered that all glory must go to HIM. He did not wish one temple to be opened where he alone was admitted, and all other great prophets shut out.—J. H.

KEIGHLEY.—Mr. Wallis arrived amongst us at Keighley on Friday evening last. We had a private sitting with him, when a control took place calling himself "Lighthouse," and truly we made our hearts light with his witty chat and hearty good humour; and after that he gave a delineation of character of each person present in a most wonderfully accurate manner, each person acknowledging the truthfulness of what the control said, we all being strangers to the medium. On the Saturday a large party of friends went to Hawkliff Wood, of which you will have had some information; and on Sunday Mr. Wallis's guides gave two discourses (subjects chosen by the audiences), which were ably handled. The audience seemed taken by surprise at the intelligence of the guides. I need not comment on the discourses, as they seemed to make a deep impression upon the minds of the hearers present. Both meetings were attended by large and intelligent audiences, and we all hope the time will soon come when we shall have the pleasure of hearing Mr. Wallis's guides at Keighley again.—A. MORRELL.

## Editorial Rambles.

## THE OSSETT SPIRITUALIST AND LYCEUM ANNIVERSARY.

It is now several years since we had an excursion amongst the numerous villages in the West Riding of Yorkshire, at which time Spiritualism offered fair to become the prevailing religion of the district. It is by no means quenched now, but is manifesting itself in a more permanent form. The mere process of holding occasional public meetings with imported lecturers, and opening seances to satisfy the curiosity of investigators, is giving place to well-established Sunday meetings and educational agencies, to be described hereinafter. The centre of activity in the neighbourhood in which we have just visited has been transferred from Gawthorpe to Ossett, and yet some of the best workers in the Ossett body come from Gawthorpe, which, at the time of Mr. Peeble's and Elder Evans's visit to this country, had a meeting-room, now given up, but the friends still continue seances for healing and other purposes. Mrs. Swift is said to be very useful as a healer.

Ossett is famous for having a Children's Lyceum, which commenced its operations in the meeting-room of the Spiritualists a year ago. The hall is a neat little place, capable of holding about seventy sitters, and having in front of it a pleasant patch of lawn, with apple-trees, under which meetings can be held when the room will not contain the audience.

On our arrival on Saturday last, we met Madame Gillies, and Miss Gillies, of the Progressive College, Grasmere, at the railway station. They were on a tour for the purpose of securing pupils for the College, and making the acquaintance of Spiritualists generally. On reaching the hospitable residence of Mr. C. Hallgath, which is the head-quarters of Spiritualism in Ossett, we found Mr. Morse, who had just arrived. He was the speaker at the last anniversary, and as he is attached to the friends at Ossett, he put himself to considerable inconvenience to spend a few hours with them, continuing his journey at a late hour in the evening to Newcastle-on-Tyne, where he had to speak on the following day. A series of tea-meetings, which took place later in the afternoon, were a great success; there were friends from surrounding villages, and from towns at a considerable distance. During our visit, amongst other old friends, we met a party of ladies from Cowms, near Huddersfield, where Spiritualism retains its hold, though the forces have been weakened by the decease or removal of valuable workers. Mr. Woolley of Castleford, said he alone represented the Movement in that place. A lady from Wakefield said she knew very few in that town to whom she could mention the subject. Mr. Fenton, and Mr. Armitage, from Batley Car (near Dewsbury, and about three miles from Ossett), were, as ever, full of intelligent energy for the Cause. Mr. Armitage has greatly improved in health since we first knew him as a medium on former visits to the West Riding.

The Batley Carr friends occupy a better social position than many of their West Riding brethren, and have been enabled to give a prominence to their work which has been denied to equally earnest adherents. It would be difficult, however, to find others who would surpass them in their intelligent devotion to the subject. We hear that they have secured physiological diagrams, lessons from which are to be given by the guides of Mr. Armitage while he is in the trance state. Their Sunday meetings have been for a long time a permanent institution. We were pleased to meet visitors from Leeds, Bradford, Burnley, and the villages in the immediate vicinity; indeed, it was a general gathering of representative Spiritualists, and when they were all collected together, they presented a remarkably intelligent and respectable appearance. The combined influences were elevated and truly inspiring, and we have no doubt but when again stimulated by the influence of spirit-friends, the West Riding Spiritualists will be found to present an undaunted front to all enemies of progress.

The entertainment on Saturday evening was of a miscellaneous character. Mr. Joseph Wyld, who is a veteran in the Cause, presided in a very able manner, and introduced Mr. Morse to give a trance address, as he had to leave the meeting for Newcastle. Mr. Morse's guides spoke appropriately and eloquently upon the occasion, and the remarks offered were received with evident appreciation. Mr. John Kitson performed on the violin, and various recitations were given. Unfortunately only a very poor specimen of a piano could be obtained, and Miss Gillies's exquisite skill was displayed with a minimum amount of effect. A gentleman rose in the meeting and said that if he had known that such a superior artiste would be supplied with no better instrument, he would have procured one from a considerable distance.

Various speeches were given during the evening. Mr. A. Kitson recommended the formation of a circle in connection with that room, the sittings of which would be held at the houses of the sitters in rotation. Mr. Armitage, Batley Carr, urged the study of man's physical system as a basis for the investigation of Spiritualism. We had to live on earth before we passed on to the spirit-world, and it was manifestly man's duty to know himself, and be prepared to perform the duties of earth-life preparatory to his existence in a higher sphere. Mr. C. Hallgath gave a sketch of his experiences in Spiritualism, and supported the idea of a circle, as proposed by Mr. A. Kitson. He also recommended intellectual culture, as a necessary proceeding in the promotion of Spiritualism. Seeing that theological ideas have been thrown off, it was neces-

sary to supply something else upon which the mind could exercise itself.

During the evening Mr. Burns made several phrenological examinations, with striking effect. The information afforded on the subject of Phrenology and Temperaments was well suited to the studies of the Lyceum, and obscure points of character were brought out with great clearness. There was a general assent to the truth of all that was stated. The meeting separated after having spent several happy hours, all being much pleased with what had occurred.

On Sunday morning the Lyceum was in operation promptly at ten o'clock. There were some fifteen or sixteen pupils present, some of them being young men and young women, and the smallest ones, children of five or six years of age. Mr. A. Kitson acted as conductor, and Mr. C. Hallgath as general assistant. After a hymn the conductor read a poem entitled "I can't and I can," giving out two lines at a time, the children repeating it after him altogether. Mr. Kitson concluded the reading with some appropriate illustrative remarks, giving an application of the moral it contained. Questions on moral subjects were then put to the school, the conductor accompanying them with appropriate and instructive expositions. At the proper signal the children stood up to march; they marched to their own singing, keeping step with great precision and singing with fine effect. Seeing that the Lyceum has only been a year or so in operation the efficient manner in which the various marches and other exercises were performed, reflected great credit, not only on the officers but on the individual members of the Lyceum. During the gymnastic exercises the children also sang, not having a performer to lead upon the harmonium.

The general exercises having been concluded, the particular lessons of the day were introduced. The elder scholars formed in a semicircle opposite the wall, upon which a diagram hung, representing the viscera. Taking a pointer, Mr. Kitson indicated the various organs, saying, "What is this part of the body called?" Answer: "The chest." "And this part?" "The abdomen." "What is this called which divides them?" "The diaphragm." "What's this?" "The right lobe of the lungs." "And this?" "The heart." "And what is this organ?" "The stomach." He soon went through the whole series—liver, pancreas, spleen, duodenum, kidney, large and small intestines, gall-bladder, &c. Having thus pointed out the organs and recognised them, the children were asked to state what each organ did in the economy of the vital system. The answers were all exceedingly well given, showing that the children had a perfect knowledge of the lesson before them. Mr. Kitson then gave a brief, lucid, and practical lecture on physiology and hygiene, explaining the process of digestion, the circulation of the blood, and the functions of the skin. The muscular system and capillary circulation was then described, illustrated by coloured diagrams drawn by Mr. Kitson himself. These diagrams, enlarged from engravings in Dr. Nichols's works, were very creditable and useful representations of the parts which they illustrated.

While this class was being exercised Mr. Hallgath occupied another portion of the hall with the smaller children, who were supplied with transparent slates on which to draw objects from nature. The object on Sunday was the bramble leaf, and the children traced its outline, ribs, venation, and hairs with remarkable fidelity. The conductor took occasion to remark that these exercises were useful in teaching the children to observe accurately the peculiarities of natural objects, and to gain habits of collecting useful information; they also had a tendency to subdue the passions.

Mr. Burns was called upon to address the classes, and he enlarged upon some of the topics which had been introduced by Mr. Kitson. The Lyceum exercises were, upon the whole, extremely interesting and characterised by a fullness of intellectual value which the children seemed to appreciate very much. Mr. Kitson is admirably adapted for teaching, and is doing an excellent work. He says he has sufficient pupils to occupy his attention, but would be glad if parents would come to the school, imbibe the instruction offered, and put it into practical operation in their families.

In the afternoon the hall was well filled. Dr. Brown of Burnley presided, and delivered a most excellent discourse on his experiences as a medium with regard to the phenomena and matters of vital interest to Spiritualists. Mr. Burns followed, and spoke on "The Lessons of Spiritualism."

In the evening again the hall was crowded to repletion, under the presidency of Mr. Wyld; Mr. Burns officiated as speaker. His remarks were of an impromptu character, and accompanied by a strong spiritual influence which was appreciable by all present. The harmony was perfect, and many of the sitters were moved upon in a visible manner. The meetings concluded with collections, and the day's proceedings were regarded by the leaders of the movement, as of a very satisfactory description in every respect. In accordance with Mr. Peterson's orders, we supplied the Ossett friends with publications to the value of £1, this being Mr. Peterson's third donation of the kind, extending in all to somewhere about £5. Choice was made of Tuttle's "Arcana of Spiritualism," and two more physiological diagrams.

THE CONJURERS.—At Bristol, G. W. Buck, known as Her. Dobler, has had an action with other conjurers who have been libelling each other. It ended with a withdrawal. The pretensions put forward in respect to exposure of Spiritualism were amusing. It is astonishing how the public can be gulled by the pretensions of such people. While the crowd prefers to be led by men who find it convenient to change their names frequently, Spiritualism cannot be expected to make much progress, as the low condition of intellect will not permit of it.

## A HOLIDAY RAMBLE AROUND ENNISKILLEN.

THE GHOST OF KNOCKMORE.

(From *Saunders's News Letter*.)

We ought not to blame our friends across the Channel for not coming to see us oftener when Irishmen as a rule know so little of their own country. Perhaps no city in the world, certainly none in England, can boast of having such splendid scenery and interesting historical associations within such easy reach as Dublin possesses. Howth and Malahide on the north, Killiney and Bray on the south, and the Dublin Mountains on the south-west, are all within a walk. And for a holiday ramble what can be more delightful than a tour through the hills and vales of Wicklow, or an excursion to Lough Erne, such as we have lately enjoyed, and the reminiscence of which we now lay before our readers.

Booking to Enniskillen, on the Great Northern Railway, from Amiens Street, we pass through Drogheda, where a delightful day can be spent examining, first, the ruins of Monasterboice, with its fine ancient Irish crosses, then the gigantic tumulus of New Grange—which recalls Agamemnon's tomb—then the scene of the Battle of the Boyne and the other historical associations which cluster around this town. But this tempting halting-place must not detain us now. Onwards we journey to Dundalk and thence to Enniskillen, which "Murray's Guide" asserts "is one of the prettiest places in Ireland." This is perhaps a little exaggerated praise, for the first impression is one of disappointment. The most conspicuous object, on leaving the railway station, in fact for miles around, is the lofty pillar which commemorates the military exploits of Sir Lowry Cole, the ancestor of the present Earl Enniskillen, and which stands on a mound that was once a famous stronghold in the conflicts of the past. An ascent of this monument reveals, however, a view of wonderful extent and remarkable beauty. Away towards the sea and back towards Linasea stretches the water system of Upper and Lower Lough Erne—there swelling into a broad expanse, here contracting to a river, there again enlarging, and so, by devious paths and many changes of amplitude, making its way to the sea. Murray calls it "one of the largest and most beautiful of the Irish lakes," and certainly it is most picturesque. Bordered on each side by hills, the slopes leading down to the water's edge, it reminds one forcibly of Windermere, though longer, and in many respects more beautiful, than the English lake. Moreover, Lough Erne has for the archaeologist charms of which Windermere cannot boast, and to which we shall allude in a moment. From our bird's-eye view on the top of the monument we see that Enniskillen is built on an island in the lake. The name Enniskillen is in fact derived from the little round island one sees on crossing the bridge after leaving the railway station. The most notable building to be seen from our present position is the Royal School of Portora, founded by Charles the First, and which occupies a commanding and beautiful situation.

Descending from our elevated standpoint, we take a boat up the lake; we row to the island of Devenish, on which is one of the most perfect round towers in the whole of Ireland. This tower alone is well worth a visit to Enniskillen. Under the conical roof runs a carved cornice with sculptured heads, and the excellence of the masonry, together with the architectural features, indicate a later date for this tower than many of its fellows. Happily this and the other ancient monuments of Ireland are now under the protection of the Government, so that the dilapidations caused by time and wanton vandalism are at last arrested.

There seems to be little doubt that these round towers, so long a riddle to archaeologists, were erected when the country was subject to invasions and predatory incursions from the Danes and other marauders. They were erected, as Miss Stokes has ably shown, in places where navigable rivers or valleys rendered inroad more easy, and were probably intended as a place of safety where the treasures in the churches could be deposited, and where also a look-out for the enemy could be maintained. According to this theory the high entrance-door, reached by a ladder that could be drawn inside, over which the little window whence missiles could be discharged in case of assault, and the four look-out windows at the top of the tower, are all readily explicable. In later times the towers were doubtless in many cases used as belfries, but there can hardly be a doubt this was not their primitive purpose. What tales of religious zeal, of barbarous conflict, and of anxious watchings could these towers reveal if their stones had language!

Before leaving Devenish we examine the ruins of the ancient abbey church of St. Molaise, a fine archway of which still remains on the island. Amid the ruins of this church and the graveyard some monumental stones of much interest have been discovered; amongst other things, a fine though imperfect cross has lately been exhumed, and is now erected.

Returning from Devenish we take a car to Florencecourt, where Lord Enniskillen has gathered his unrivalled collection of fossil fishes. On the way back we make a *détour* to visit the so-called Marble Arch. Stopping at the bridge that crosses the river, we enter a lovely glen. On one side abrupt and wooded cliffs descend to the leaping and foaming river, and on the other side rises a sloping hill-side covered with luxuriant vegetation. Tourists travel great distances to see the Torrent Walk at Dolgelly, in Wales, but this glen has all the beauties of the Torrent Walk, and, in addition, some wonderful natural features which are wanting in its Welsh rival, for at a sudden turn in the vale we come upon a vast archway eaten by the river out of the limestone rock, and weathered into weird, fantastic shapes.

Out of this archway or tunnel, for such it is, the river emerges with a roar and impetuously flings itself along its rocky bed. Huge bubbles are blown in the peat-coloured water by the escape of the imprisoned air; these are hurried along whirled into destruction, or massed into foam by the eddying torrent, and, drooping over all, are branches of trees, or flower-laden shrubs, whilst endless ferns and mosses cling on every projecting rock. Higher up still we trace the river, and find it at the bottom of an awful ravine, and then it disappears, for its source is still higher up the mountain side. Soon after its rise it plunges into its first tunnel, forming for itself the monumental limestone gateway, known as the Marble Arch. These subterranean rivers are one of the most interesting and peculiar features of a limestone district. In some such way the huge caves that abound in these regions have been formed. One such vast and gloomy cave, well worth exploration from the beauty

of the scene from its mouth, is to be found on the hill side near the Marble Arch.

Still more interest attaches to such a region as this when one learns that it was in limestone caves the earliest races of men made their habitation. Most of these pre-historic dwelling-places have long since been more or less filled in with "cave earth," or choked by the slow formation of stalactites and stalagmites. This renders much labour necessary to restore the cave to its ancient condition, but such labour has been of immense service, for it has revealed traces of men who lived ages before writing was known, and whose weapons, implements of domestic use, and other handiwork, are found entombed beneath the rocky crust that successive ages have deposited and hardened in the cave. A long drive to the romantic and magnificent cliffs of Knockmore will well repay a visitor to Enniskillen. Here and at Knockninny some most valuable discoveries have been made in these caves by one of the most earnest and yet modest of amateur scientific workers whom it has been our good fortune to meet. Mr. James Plunkett, of Enniskillen, has for years devoted his leisure and all his spare means to the exploration of these caves, and other archaeological features around Lough Erne. When Mr. Smiles wants a new subject for his charming biographies he will find one to his hand in Enniskillen. No less than eleven hundredweight of bones belonging to ancient men and mammals has Mr. Plunkett dug out of these caves. Bone pins and vessels of rude pottery or ornamented cinerary urns, used in later periods, have been unearthed and presented by Mr. Plunkett to the Royal Irish Academy. The labour of blasting and digging, and the number of labourers necessary in order to make a systematic exploration of these caves can only be realised by a visit to Knockmore and an examination of the work already accomplished. The country people, and we suspect not a few of the townsfolk as well, cannot understand what motive can prompt a man to such arduous and costly toil. The general impression is that the Government have offered a large reward for the discovery of hidden treasure or hidden traitors.

The beauty of many of these caves astonishes anyone unaccustomed to cave hunting. Through a narrow entrance one forces one's way into lofty tortuous passages, which open out into vast dome-shaped caverns, from the roof of which hang innumerable stalactites, formed by the lime-laden water, and glittering in the light of the candles that each one carries. In one cave a lake of clear, good water was found at the far extremity. No doubt, long since their original inhabitants have passed away, these caves have furnished a hiding-place to many a felon—in one, indeed, remains of such an occupier were found by us. We have not space to notice the remains of "cranoges" in the bog, the ancient lake-dwellers—a more recent and a more civilised race than the cave-dwellers. Nor can we stay to point out the marks of the ancient glaciers that, as the Rev. Maxwell Close has shown in his profound paper on the subject, probably once covered the whole of Ireland with a vast ice sheet, the headquarters of which were not far from the region we are describing.

One more old-world incident and we have done. As if in keeping with the awful gloominess of these vast caves, and the terrible grandeur of the huge cliffs that frown over the lonely valley below, we learn that here under the very shadow of Knockmore, in this wild and lonely region, the solitary cottage of a little farmer is haunted by some troubled spirit. Most of the night the scratching of demoniacal claws, and the loud rappings of a wandering ghost, with stone-throwing, and stealing of lamps and candles by invisible hands, have been going on with scarcely an intermission since Good Friday last. Neighbours and friends have in vain tried to fathom the mystery: it remains insoluble; the terrified family crouch together at night into one room, but cannot escape their cruel tormentors. The oddest part of the matter is that in this humble family, in the wilds of Fermanagh, are repeated all the strange disturbances that once haunted the Wesley family, and, still later, a farmer's household in the hamlet of Rochester, in the United States. We stay and devote some nights to an attempt to discover or explain away this ghost of Knockmore—but in vain; it baffles us, and makes us look with more respect on the fairy tales of our childhood, or the Spiritualism of the present day. To all lovers of the marvellous we heartily commend a trip to Lough Erne, not forgetting the caves in the cliffs and a night with the ghost of Knockmore. B.

A correspondent has sent us the *Impartial Reporter and Fermanagh Farmers' Journal*, from which we cut the following notice. It evidently alludes to the phenomenon described in the closing paragraph of the foregoing article. "B." who we presume is Professor Barrett, from what appears in the extract from the *Impartial Reporter*, significantly calls the place "Knockmore," withholding exact particulars as to locality, possibly to prevent giving too much publicity to the abode of a persecuted family, who evidently would be glad if their invisible tormentors would knock less. Some medium should visit the place, and endeavour to hold circles. By these means the actual nature of such disturbances has been discovered in a number of instances, and the cause of the phenomena removed by satisfying the demands of the spirit. It would appear that our scientific friends have not been able to throw any light on the subject, just what science has been compelled to do all along in this matter, and the reason why is that it has not as yet condescended to use the proper apparatus. The spirit-circle and well-developed clairvoyants can alone grapple with such cases:—

## "MYSTERIOUS PHENOMENA NEAR DERRYGONNELLY.

"Since our last notice of the mysterious knockings, &c., which occur at the house of Mr. Thompson, the matter has been fully investigated by Professor Barrett, an eminent Physicist and Professor in the Royal College of Science. He was accompanied by Rev. Maxwell Close, President of the Royal Geological Society of Ireland. Professor Barrett has been investigating, for the past few years, the phenomena called Spiritualism, and is quite familiar with all the various phases it presents. After several severe *crucial* tests with this case at Derrygonnelly, and made while most extraordinary manifestations were occurring, and in the midst of ample light, so that it was impossible that any 'trickery' could occur, he unhesitatingly asserts that these manifestations are produced by some invisible agent, and are exactly similar to what he has witnessed elsewhere.

"We hope that this investigation, and the opinion of such an eminent

authority based on facts which he witnessed will put a stop to the indelible and uncharitable stories which have been freely circulated, causing an innocent and respectable family pain, while the shadow of a great sorrow still rests on them by the death of their mother. Such stories are the result of deep-rooted prejudices and not based on a calm intelligent investigation of these strange phenomena."

#### PIC-NIC OF THE KEIGHLEY SPIRITUALISTS.

To the Editor.—Dear Sir,—On Saturday, August 4th (Mr. Judson having succeeded in obtaining a pass), the friends here paid a visit to a very beautiful place called Hawkcliff Wood and spent a very pleasant afternoon there. The party numbering fully sixty persons assembled outside at about four p.m., and then we were admitted to the enchanting spot. The path wound round and up the hill side, through trees and ferns, and moss-covered stones until we reached a small open space, like a lawn, surrounded by trees and stones, on one side was the hill, towering above capped by a small turret, and on the other the steep descent towards the road. We were soon gathered together by the musical manager Mr. J. Pickles, and the instrumentalists Messrs. Walton (concertina and violin), and John H. Beaver (bass viol) struck up a tune which was very heartily and sweetly sung by the young ladies forming the choir, after which for a time the ambitious ones were off in parties searching amidst the rocks and caves to find a way to reach the turret at the top, and their loud shouts and hearty ringing laughter was evidence of how much they were enjoying the fun. When successful and "the height of ambition" was attained the view of the surrounding country and the woods beneath amply repaid for all the struggles gone through to reach it. A cave was afterwards explored, in the narrow part of which a visitor stuck fast, the extrication affording considerable merriment. Tea was provided, and the tired explorers enjoyed the meal amazingly, for their tongues were quiet for a short time, and I'm sure nothing but stopping their mouths with food and drink would have caused the cessation of joke or laugh.

Dancing was next on the order of the day, and many were the attempts to foot it fealily on the light fantastic toe, but what was lacking in scientific accuracy was made up by the hearty enjoyment of the fun, more singing followed, and a trance speech from Mr. J. Wright, and then a rest for a time succeeded by songs, when Mr. Wallis under control gave a short address, and the party broke up and enlivened the walk home by singing, having spent a very happy time and seen Nature in best dress; and many were the hopes expressed that it would not be long ere another such trip was organised. Two meetings were held on Sunday at the Lyceum, both well attended and addressed by the guides of, yours fraternally, in the good Cause, E. W. WALLIS.

#### A SOCIAL EVENING AT OLDHAM.

Mr. Editor.—Dear Sir,—Permit me through your columns to inform the public that the Sociable Evening, which took place in the Temperance Hall, Oldham, on Thursday, August 2nd, proved a success in every respect. There were about 200 persons present, including several Spiritualists from Rochdale and other places near Oldham, and the Oldham Spiritualists were very fairly represented. The company assembled soon after 7 o'clock, and at 7.30 the proceedings of the evening commenced by singing the 140th hymn. After this Mr. Kershaw took the chair and opened the business of the evening by calling upon Miss Dixon to give a recitation, which she did in so brilliant a manner as to receive a deafening encore, to which she kindly responded.

Miss Gillies, from the Progressive College, Grasmere, then gave us some exquisite music, and some of the Oldham choir rendered songs in an admirable manner. After several short speeches, interspersed with music and singing, cake and fruit were partaken of by the audience; it was then 9 o'clock. After a special request from Mr. Kershaw, my guides gave an address on the "New Messiah," and a poem on "Who are the Redeemed?" The address and poem were by no means lengthy, as the room was very hot and the time at disposal very limited. After an appropriate song, exquisitely rendered by Mr. Bradley (leader of the choir), refreshments were again partaken of, and Miss Gillies favoured us with some brilliant music, and Miss Dixon with an exquisitely rendered recitation. Two mediums kindly allowed their controls to address the meeting.

Mr. Kershaw closed the meeting by a short but highly effective speech, and with a vote of thanks to all friends who had added so kindly and efficiently to the enjoyments of the evening, we separated about 11 o'clock.

The collection paid all expenses, and handed over a small balance to the funds of the Society; so every way the meeting was successful. All appeared to have spent a very enjoyable evening, and expressed their hopes that another similar gathering might soon be arranged in Oldham. Apologising for brevity and incompleteness in this sketch.—I am, yours, truly, W. J. COLVILLE.

#### BUSINESS MATTERS.

With pleasure we call attention of visitors to London to the comfortable home which they may find at 37, Powis Square, Bayswater. It is near to the railways and bus routes. For those who desire to see the sights and avoid the pressure of city life it is everything that could be desired. Major and Mrs. Forster are remaining there at present.

BLACKPOOL.—Our Lancashire and Yorkshire friends would do well to bear in mind that Mrs. Butterfield has a house of entertainment at Lillian Cottage, Lord Street, North Shore, Blackpool. Mrs. Butterfield has exerted herself most laudably on behalf of Spiritualism, and having opened a place for visitors, to enable her to devote her services in the winter more fully to the Cause, it should be the duty of Spiritualists visiting Blackpool to extend to her their patronage.

DOMESTIC ASSISTANT WANTED.—A family in Lancashire requires a girl from 12 to 16 years of age to take part in household duties, or an elderly person with the requisite qualifications would be acceptable. A good home to any who will suit. Apply to J. Burns, 15, Southampton Row, London, W.C.

#### TRIBUTE TO A MEDIUM.

The following poem expresses some of the advantages of mediumship to those who seek its gifts. It is quoted from the fly-leaf of Lizzie Doten's "Poems," and we print it as a word of encouragement to all mediums. The volume just alluded to also bears the following inscription:—

"Presented to Miss Young by a few friends, in grateful appreciation of her kindness in attending several seances at Fairlawn, New Cross, S.E., and administering to their spiritual needs through her valuable mediumship."

Worthy willing worker, earnest  
To diffuse the Truths thou learnest,  
Of sublimest inspiration,  
Spirits from the Soul supreme  
Pour in glorious streamlets o'er thee,  
Pointing to a flood before thee  
Of Divinest Revelation,  
Which the world will yet esteem.

While unto thy "guides" we're listing—  
As they tell of joys, existing  
On a scale more grand and glorious  
Than conceived by sage or youth—  
Feel we growing aspiration  
For immediate transportation,  
To those realms where reign victorious,  
Love, and Happiness, and Truth.

As a tiny raindrop showeth,  
Whence the storm most mighty bloweth,  
Gratitude we fail to measure  
Doth this little gift express,—  
For thy frequent visitations  
Bringing brilliant emanations  
From the spirit-spheres—a treasure  
In thy voice to cheer and bless.

When the future shall be present,  
Reminiscences right pleasant—  
As a most delightful duty,  
We will cherish fervently—  
Of the "Fairlawn" happy meetings  
Heralding forth happy greetings  
In the Summer-land of Beauty,  
Where together we will be.

April 16, 1877.

JAMES LEWIS.

#### CONFERENCE OF LANCASHIRE SPIRITUALISTS.

The Eighth Quarterly Conference of the Lancashire Spiritualists will be held on Sunday, August 20th, in the Grosvenor Street Temperance Hall, Manchester. The working committee will meet at 10.30 to transact the preliminary business. The general conference will commence at 2.30, when the report and balance-sheet of the quarter will be submitted, the appointment of the working committee made, and other business connected with the Movement transacted.

In the evening, at 6.30, Mr. John Lamont, of Liverpool, and other friends, will deliver addresses. The spiritual workers of the district are respectfully invited to attend and give their support and sympathy.—On behalf of the committee.

W. JOHNSON, O.S.T.

#### OBITUARY.

CAPTAIN FINCH.—The *Colchester Mercury* gives intimation that the vessel commanded by Captain Finch was lost near Buenos Ayres on July 23. Eight of the crew are announced to have been saved, but Captain Finch, of Colchester, and other two officers, were drowned. The deceased Captain was a very devoted Spiritualist; he discreetly but industriously spread a knowledge of the facts, chiefly through the circulation of literature. He was an officer of great experience, and a man of more than average ability. His decease will be regretted by a wide circle of friends.

PASSED ON TO SPIRIT-LIFE, July 30, Mr. H. Tilby, brother to Mr. G. F. Tilby, ex-secretary of the Marylebone Association.

THE TREATMENT OF LUNATICS.—To the Editor.—Dear Sir,—In your last issue is a notice of the proceedings of the Lunacy Law Committee of the House of Commons, and that it is said, "The Committee have resolved that it is entitled to judge individual cases, and to back up Dr. Winslow in his abominable and dangerous doctrine that a medium must be mad." I know a medium whom I believe to be more reliable for and successful in curing lunatics, when attempting it, than the doctors themselves, having cured three or four while living a considerable distance from himself, and seeing the parties but once before using his powers in their behalf.—I remain, respectfully yours, B. M., Aug. 6.

BIRMINGHAM.—It gave me much pleasure in attending Mr. W. Perks's circle last Sunday evening to find the room so full of respectable friends and warm supporters of Spiritualism that there was not a vacant seat to be had. Mrs. Johnson was the medium, her guides taking for the evening lesson the twenty-second chapter of Revelations, and middle clause of the second verse, "And the leaves of the tree were for the healing of the nations." The guide using very pathetic language explained the epoch of the grand millennial day. The guides of the following mediums, Mrs. Elliott, Mrs. Tomkins, Mr. Joseph H. Perks, and Miss Blinkhorn, from Walsall, then controlled their mediums. After two hours enjoyment the meeting was brought to a close.—H. P., 312, Bridge Street, West Hookley.

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FOR 1877.**

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**TO SPIRITUALISTS IN THE COLONIES.**

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 10, 1877.

### THE FEATURES OF THE WEEK.

It is gratifying to observe the increasing interest which is being manifested in the philanthropic aspect of our Movement, and the desire which is actuating men's minds to combine in sympathy with practical purposes for the promotion of the Cause. The opponents of Spiritualism are overwhelming, and were it not for the prowess of our leaders in spirit-life, and the invincible nature of the armaments with which they supply us, our success would be hopeless; but following them faithfully, and using our opportunities energetically, we must eventually conquer universally, as we have already done in numberless local and personal instances.

Our union, however, as an army must be spiritual, and expressing the orderly, methodical accomplishment of practical tasks. It is no use for men to band themselves together by affirmation, or signature of a constitution, or roll of membership. In spirit we must be united, and in practice harmonious, but external bonds can never combine us in this manner; on the contrary, they cause weakness and revolt.

Everywhere we hear of committees breaking up with bitter rancour and revilings. At Leicester, at Liverpool, Oldham, and elsewhere, societies are torn up with painful discussions, while Spiritualism blooms with luxuriance outside their petty squabbles. At Ossett, the leading men have come to the conclusion that committees and human tarmois are a nuisance and a hindrance. Said a sensitive lady, "I always dread a committee-meeting—so much contention, evil influence, exhaustion of vital power, and nothing done, but to weary the willing workers." Few real servants of the spirits can sit out a committee-meeting, and they have no time to waste on "councils."

The method of procedure which seems to work best, is, for an inspired individual to act faithfully to his Light, elevating it before the eyes of men that they may witness its splendour, and all those who are spontaneously attracted to it will be found efficient and harmonious helpers. All the results of combination are thus attained, organisation is achieved by the divine magnetism of vital attraction, as it is in the living body, and the egotism of man is left out of the question.

Voluntarism has had a new form of triumph at Oldham; from the report it appears that the social evening held there last week, was numerously and respectably attended, and the audience contributed, voluntarily, sufficient to meet the expenses, though a very excellent entertainment was provided, to which were added two services of refreshment. There was not only an immunity from loss, but a balance was handed over to the local fund.

By sympathetically rallying round any central worker the greatest degree of strength may be developed, but these central ones are not appointed by show of hands, but by organic fitness to effect spiritual work. The tree is known by its fruits, and like is attached to like. These spiritual laws universally ruling, there may be no difficulty in knowing who are the right people to work with if men would lay their selfishness and petty jealousies aside. Those who are afflicted with mental diseases of the kind are not fit to be spiritual workers at all, and the Movement is better without them. Let them therefore stand aloof till they learn wisdom, and let every true soldier of the Light be thankful that he has an invaluable means of discerning who are his real friends and helpers.

The missionary spirit is abroad. Our columns have of late given expression to cheering signs of activity, the object of which is to spread Spiritualism as thoroughly as possible by individual influence. The professional principle of promoting Spiritualism is not a favourable system of spirit-action—it harasses Spiritualists with heavy liabilities, and oftentimes discourages them with small results. When the inspired and benevolent missionary does his

own work, he effects much more good, and has the satisfaction of seeing it grow under his eyes. Mr. Anthony Dobson of Ferry Hill expresses the growing tendency pretty clearly in a letter recently received. He says: "In rural districts, the great want experienced in the development of mediums is a guiding practical friend. I would like much to see some means adopted by the leading Spiritualists in every district to penetrate the villages and hamlets which are remote from any centre of spiritual activity. I do not mean the hiring of workers, but voluntary effort, something analogous to the labours of local preachers, where the work is undertaken for the love of it to bless humanity. I submit that if an effort of this kind were inaugurated and extensively carried out, it would give an immense impetus to the diffusion of Spiritualism."

Mrs. Bassett's select meetings for the direct spirit-voice at the Spiritual Institution, 15, Southampton Row, will be suspended for a few weeks as Mrs. Bassett is about to leave town. Her address will be—60, Malins Road, Sutton Road, Landport, Portsmouth.

Mr. Williams will leave London for the Hague on Monday, the 13th instant.

On Sunday evening there was a good audience at Doughty Hall. Mr. Pitcher delivered his maiden speech on "Spiritualism," and evinced great promise of future usefulness. Dr. Monck took part in the service, and laid his hands on the sick with good effect at the close.

### DR. MONCK AT DOUGHTY HALL.

On Sunday evening Dr. Monck will again speak at Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

### ORGANISE.

Organise, organise soon,  
For some of us want to be leaders,  
Eloquent souls from the moon  
Come to the earth as pleaders.\*  
A president we must have,  
A scribe, and something more,  
A fellow to hold the bag,  
As they did in the days of yore.  
The folks have a millstone got,  
And the day will come we'll rue it,  
If we don't organise soon  
And help them to see through it.  
As Moses the Israelites led,  
And Jesus His ten an two,  
We'd liked to lead the Spiritualists,  
And tell them what to do.  
For they're a poor ignorant set,  
Rattlebrained—running free,  
And what they are coming or going to,  
It puzzles a seer to see.  
So it's plain we must organise soon,  
Form ourselves into a church,  
Or the devil will take the hindermost  
And the rest be left in the lurch.

—Banner of Light, July 14th, 1877.

Jo COSK.

### A FACT FOR PROFESSOR BARRETT.

In Santiago a deep interest has been awakened in the phenomena of mesmerism and Spiritualism. In the immediate locality there is a young country girl possessed of wonderful faculties. Two bars of magnetised iron held over her horizontally, half a metre distant, were sufficient to suspend her body in the air.—Boston Herald.

Dr. Monck desires us to say that he may be found at his rooms, 99, Southampton Row, from 10 to 1 o'clock daily.

Mrs. WELDON'S ORPHANAGE.—It will be observed, from Mr. Colville's list of engagements, that he has arranged to give two addresses at Mrs. Weldon's social evenings at Langham Hall. Mrs. Weldon reads extracts from the History of the Orphanage every Monday evening at the popular meetings which are now attracting a large number of Spiritualists.

A CORRESPONDENT thus commences his letter: "Since I saw you I think I have convinced ten families of the great truths of Spiritualism." That is more than is sometimes effected by expensive public demonstrations. We wish all Spiritualists were of this pattern, then the complete Spiritualisation of the people would only be a question of time.

A CLOUD OF WITNESSES.—This extraordinary spirit-drawing, containing hundreds of faces and figures, has reached a second edition, and to secure its more extended circulation, Mr. Gill has reduced the price to one shilling a copy. It may be obtained on application to Mr. W. Gill, 154, Marine Parade, Brighton, or J. Burns, 15, Southampton Row, London, W.C.

Mr. FLETCHER, whose advertisement appears in the proper department, has moved from opposite the Spiritual Institution to 2, Vernon Place, Bloomsbury Square, an address so long associated with the successful operations of mediums. Mr. Fletcher gives great satisfaction to sitters; we frequently have entire strangers visit us, who express their astonishment and satisfaction at the immense number of facts and tests which he unfolds to them, accompanied by valuable instructions on very important matters.

\* Don't for heaven's sake, print this "bleeders." It is not so intended, and some one might take offence. Besides, I am a peace man, and if an irresistible force should meet an immovable body the consequences might be awful.—Jo COSK.

MR. BURNS AT THE EAST END INSTITUTION.

To aid in sustaining the meetings at 15, St. Peter's Road, Mile End, during Mr. Wallis's absence, Mr. Burns will attend on Sunday evening as speaker, on which occasion he will be glad to meet a hearty muster of East-End friends. Mrs. Wallis has struggled bravely to keep the ball rolling during the successful tour of her husband; and we hope the numerous friends of the East End Spiritual Institution, will do all they can to strengthen her hands.

THE PROGRESSIVE COLLEGE.

To the Editor of the MEDIUM.—Dear Sir,—I have arranged to call at the following towns in my tour:—

August 9	.. ..	Preston.
" 17	.. ..	Burnley.
" 18	.. ..	Bury and Rochdale.
" 19	.. ..	Oldham.
" 20	.. ..	Belper.
" 21	.. ..	Uttoxeter.

London to follow.

I can call at one or two other places if desired.

I am pleased to see in last week's MEDIUM Mr. Kitson's letter advocating Progressive Lyceums. I think it is the duty of Spiritualists in every town to establish a place of worship and a Sunday school with at least as much zeal as the Christian sects severally display, and to appoint and maintain paid ministers (normal and mediumistic) at least as liberally as the various denominations support their teachers.

I shall be glad if in the course of my tour I have an opportunity to witness the working of a Children's Lyceum. I also hope to be present at one or two meetings of the New School of Spiritual Teachers. I hope from these institutions to gather some ideas which may be imported with advantage into my college system.

I am sorry my proposed new department has not yet met with so much encouragement as I hoped for. Hence I fear I shall not be able to open it quite so soon as I wished to do.

From several quarters I have been asked to open a girls' school in connection with the Progressive College. I am hardly prepared to take such a step just yet, but I may do so before long if I receive a sufficient number of applications to make the scheme practicable.

—Yours very truly,  
PERCY ROSS HARRISON.  
*The Progressive College, Grasmere, R.S.O.,*  
August 7.

[From information received since the above was in type, we think it is possible that Mr. Harrison's tour may be delayed for a day or two.—Ed. M.]

WILLIE EGLINTON'S HEALTH AND MEDIUMSHIP.

Mr. Burns.—Sir,—In reply to many inquiries respecting Willie Eglinton's health and mediumship, I beg you will permit me to say, in your columns, that he came to Malvern about two months ago, worn down by the exhausting effects of unharmonised circles, and the anxiety naturally incident to failing health and resources. He could not bear to leave the work which Providence had given him to do, and had so signally favoured him in doing; but he was forced to feel that he could not endure the trials of a professional medium. His anxiety brought on a brain fever, and his liver, as usual in such cases, was much affected. It was a case of nervous exhaustion, and its consequences, to brain and stomach. He needed and has had rest, fresh air, a plain, pure diet, water-cure treatment, and the magnetism of short, well-harmonised seances, and by these means he is fast recovering health and power as a medium, as I have had the opportunity of observing in a series of test-seances, the most remarkable I have ever seen, and which I am having accurately recorded; to which, I may also say, no person is ever admitted for money, nor anyone from any motive, who would destroy the high harmonic conditions which seem to be absolutely necessary to the most perfect manifestations.

The results of these rather stringent precautions have been very satisfactory, materially and spiritually. Mr. Eglinton has not only improved in health, but the manifestations have been more striking—more astounding, I may almost say, than any I have ever before witnessed. I have satisfied myself, beyond all doubt, that he is a pure-minded, true-hearted, honest and honourable young man, worthy of perfect trust; and for this reason, and because of the immense value of the facts of these manifestations, I have decided, with the aid of Mrs. Nichols and other members of these circles, to make such a record of phenomena here, produced under test-conditions, as will settle, so far as human testimony can, all doubt of their reality. These records will be embodied in a brief biography of Willie Eglinton, and some accounts of "Joey," "Ernest," &c., his spirit-guides, and such other matter as they may give us for publication.—Faithfully yours,

T. L. NICHOLS.

"LEAVES FROM MY LIFE."

In reply to numerous inquiries from various parts of the United Kingdom and abroad, concerning the appearance of the above book by Mr. Morse, we desire to state that it is now running through the press, and it will be issued at the earliest practicable moment. The many friends of Mr. Morse will be well pleased with the work, containing, as it does, many interesting events and experiences during his career as a medium; it will be of historical importance. Mr. Morse's high position as a trance speaker, and the esteem in which he is universally held, will, we are sure, cause his book to be received with a hearty welcome by Spiritualists of all classes. Orders sent in at once will secure the book at the subscription price of 1s. 7d. post free, providing the money be remitted at the same time.

Contents of the "Medium" for this week

	Page		Page
The Order of Spiritual Teachers	497	Poems by Robert Elliott	506
Dr. Monek as a Healing Medium	498	Mr. Colville in Macclesfield	506
and Clairvoyant	499	Swedenborg and a Spirit's Criticism	506
A Seance with D. Dnguid	500	Extraordinary Phenomena at New-	
A Medium on Spiritualists and Me-		castle-on-Tyne	506
diums	500	Oldham Psychological Society	506
A Spiritualist's Reply to a Sweden-		The Present Condition of Spiritual-	
borgian	500	ism	507
Editorial Rambles	501	A Hardworking Spiritualist	507
A Ramble Around Enniskillen	502	Private Seance at Manchester	507
Pic-nic of the Keighley Spiritualists	503	Islington Spiritual Institute	508
The Features of the Week	504	The Views of an Investigator	508
The Progressive College	505	Seances and Meetings during the	
Willie Eglinton's Health and Me-		Week	508
diurnship	505	Advertisements	509-512

QUAKER WORSHIP.

Vex'd by the din of the city, the bustling excitement of labour;  
Weary of chatter incessant, and poverty's mad agitation;  
Discord was lord of my brain, like a storm in the elements raging,  
While in my bosom below, the poor denizens trembled in terror.  
O for a valley secluded, the silence of forest or hill-top,  
Nothing between me and God, I could bask in the light of His Spirit.

Where could I rest me awhile, for my spirit was quivering and broken?

Where could I drink of that peace which still passeth our faint understanding?

Could I find peace in the park on the slope by the motionless water?

No, for great crowds of the people were there from the heart of the city.

"Why do you not go to church, friend, to hear of Christ Jesus, the Saviour—

He has invited the weary and those who are heavily laden?"

Ay, but I'm flying from din, and besides, all the churches are Christless,

Godless and Christless are they, for the spirit is veiled by the letter.

Nay, did I say that the churches were all of them Godless and Christless?

Here was a church where the Spirit is sought with a due contemplation,

Sought in a childlike docility uninterrupted by language;  
Knowledge so finite as ours is obey'd and they wait on the Spirit.

High was the wall that environ'd the house from the gaze of the people,

Lovingly folding it round from the filth of the earth to protect it,  
Thro' the small doorway I enter'd, and into the glorious "God's-Acre,"

Silent and cleanly, and grassy, it seemed as tho' God smiled upon it.  
Glory encircled the house, with the virtue of saints 'twas illumined.

O! I was out of the world, and my spirit was free from its trammels.  
Entering thro' the quaint porch, it seemed like to the portal of heaven,

All my confusion was gone, and the Spirit of God came upon me.  
Calm and serene was my mind, for no wind of the earth blew upon it,

Like a bright motionless lake, where the picture of heaven is reflected.

O it was good to be there in the reverent, ominous silence—  
Silence that spoke to the soul in a powerful deep inspiration.

Even as Jesus had spoken aforetime, "Be still" to the tempest,  
So spoke the Spirit that Sabbath, and deep was the peace of His children.

Thro' the high casement the sun sent a beautiful column of glory,  
Like inspiration from God, or the radiant breath of an angel:

Brighter, however, the light from the land of perennial summer,  
Sunk was the sense of the flesh, and the eyes of the soul could perceive it.

I wander'd out of myself in this beautiful light of the Spirit—  
Light that was music and life, and the infinite love of the Father—

Into the realm of the thought-sphere where glorious mind was apparent,

Like the warm sunshine we feel in the genial days of the summer.  
Would that my tongue could recount (but our language would darken the meaning),

Part of the music and beauty and feeling that ravished my spirit.

Why, when I came to the sense of the world, was I bitterly weeping?

'Twas that I could not remain in that glorious realm of the thought-sphere;

Troubles were calling me back to the earth, and I had to obey them,

Knowing that they are the steps over which we must reach the hereafter.

Ah! but my soul had found peace, and the terror had fled from my bosom,

Discord no longer was lord of my brain, but the power of the spirit.

Ye that are weary and worn, and are sore with the bruises of earth-life,

Bow to the Spirit in silence, and He will anoint ye with healing.  
Go to the Infinite Spirit, and heed not the letter that killeth,

Man cannot mould any form to enshrine the Creator of Nature.

Boerton, July, 1877.

J. REGINALD OWEN.

POEMS AND RECITATIONS, BY ROBERT ELLIOT,  
CHOPPINGTON. PRICE 6d.

The author of this little collection is one of the most enlightened and intellectually-active working men in Northumberland; he takes great interest in the progress of his class; is an ardent politician, social reformer, and Spiritualist. His wife is a valuable clairvoyante. Mr. Elliot is not a cold intellectualist, but he is overflowing with generous affection. His poetical compositions are therefore calculated to excite the emotions, as well as to appeal to the intellect. The book opens with a long poem—"On visiting my Birth-place." The thoughts contained are calculated to elevate the social affections. "On the Death of my Mother" is almost a continuation of the same theme; and another piece, "On the Death of my little Nephew." These compositions breathe sentiments of Spiritualism. A number of poems are written in the local dialect, and "A Pitman gan te Parliament" is in the political line; also, "What Right to Vote have Howkies?" By "Howkie" we understand "Pitman;" the verb "to howk" being equivalent, in northern districts, "to dig." The publication of such works is one of the pleasant features of modern times, in which the moral nature of man shines forth as brilliantly from the bowels of the earth as from under the coronet or crown.

MR. COLVILLE IN MACCOLESFIELD.

On Sunday, Aug. 5, Mr. Colville delivered orations and poems, under the influence of his spirit-guides, in the meeting-room, Derby Street, Macclesfield. In the afternoon the meeting commenced at 2.30. Mr. Bancroft, of Oldham, ably performed the duties of chairman. After singing and reading from the Scriptures, the audience chose "The Spirit-World, its Nature and Enjoyments," as the subject for the address. At the conclusion numerous questions were asked and answered. After singing, the audience chose "The Soul of Man" as the subject for the poem, which was much appreciated by the audience. At this meeting the hall was fairly well filled by a very select audience.

In the evening, at 6.30, the room was crowded by a very intelligent and appreciative audience. Mr. Bancroft again presided in an admirable manner. The subject chosen for the address was, "The Love of God." The oration was a very impressive one, and was delivered in a forcible and impassioned style, which kept the audience in rapt attention throughout, the oration having lasted an hour. There was very little time for questioning at the close, as the chairman was compelled to leave the meeting at 8.15. Mr. Colville's guides stopped the questioners rather abruptly, but not without giving them clear and pointed answers to their queries. The subject chosen for the poem was, "The Future Existence of Animals." Immediately at the conclusion of the poem Mr. Colville's guides pronounced the benediction, and the meeting terminated at 8.10 p.m.

There seemed to be a lingering expectation of something further on the part of many of the audience, who remained in the hall, apparently not knowing why, till 8.40, when Mr. Colville returned to the hall and said his guides wished to have a meeting then for answering questions. This announcement was warmly received, and a large number of persons took their seats in the hall without delay.

Mr. Colville and his guides occupied the position as organist and chairman at this meeting, as well as their own position as speaker. About 100 questions were asked, and satisfactorily answered. The subject related not only to matters immediately connected with Spiritualism, but a great majority of questions referred to the sun, moon, planets, fixed stars, &c., and the condition of their inhabitants. Whatever questions were put were answered almost before the words were in the questioner's mouth, and in some instances the exact answer was given the person mentally wished to receive, though he had only asked the question in his mind. This meeting gave great satisfaction apparently to all present. The proceedings closed at 10 o'clock. Mr. Colville's guides offered to speak every evening during the week, if convenient to the parties connected with the hall. The offer was cordially accepted, so something more relating to Macclesfield may possibly appear in print next week.

SWEDENBORG AND A SPIRIT'S CRITICISMS.

To the Editor.—Dear Sir,—As your "Correspondent" still remains anonymous, we are compelled to address a few further remarks to him, through the medium of your journal. We trust we are not trespassing on your kindness in so doing. We rather think he is but little acquainted, either with Swedenborg's writings or the objects of New Churchmen, when he suggests that Swedenborgians should join with Spiritualists and become one Church. We take it that the chief if not the only aim of Spiritualists generally is to demonstrate by actual spirit-manifestation the existence of a future world, and thus to increase and vivify the spiritual life of man.

The New Church—there may be individual exceptions—has no alternative but to accept Swedenborg's *dictum*: "But to speak with spirits at this day is seldom given, since it is dangerous; for then the spirits know that they are with man, which otherwise they do not know, and evil spirits are such that they hold man in deadly hatred, and desire nothing more than to destroy him both as to soul and body." ("Heaven and Hell," 249.) And it possesses a series of theological principles, communicated indeed by Swedenborg, but capable of demonstration as being consonant alike with Scripture and with reason. The general adoption of these principles the New Church believers will give the world a pure religion, enabling men to live more wisely and happily than at present.

To sum up—Spiritualism, by a forcible appeal to the senses, desires to convince man of the existence of a future life, and, as a system, stops at that point. Swedenborgianism renounces such an appeal as dangerous and aims at the general acceptance of a theological and philosophical system expressed in certain definite formula, and to effect this by an appeal to man's reason and to divine revelation. Cannot your "Correspondent" see how any union between the two bodies is utterly impossible, since the one means of action—appeal to spirit-manifestations—he

accepts, we reject as dangerous to man's liberty and rationality. If we knew definitely the creed of Spiritualism, it is possible that there might be points of contact, if not of agreement, between it and Swedenborgianism; but meanwhile the words of our Lord occur to us: "Ye worship ye know not what: we know what we worship."—We are, dear Sir, your obedient servants,

THE AUXILIARY NEW CHURCH MISSIONARY AND TRACT SOCIETY.  
[We wonder where the above writer received his notion of Spiritualism from? Certainly not from our columns. How can a man be said to "know" that which he accepts on a "*dictum*" of Swedenborg, Revelation, Scripture, "Our Lord," or "any other man?" Surely there is an awful muddle somewhere.—Ed. M.]

EXTRAORDINARY PHENOMENA AT NEWCASTLE-UPON-TYNE.

A NUT TO CRACK FOR PROFESSOR LANKESTER AND DR. DONKIN.

On Friday evening, Aug. 3rd, a seance was hastily improvised at the house of Mr. Joseph Petty, Newcastle-upon-Tyne. Present—Mr. Thompson, 57, Blenheim Street, Newcastle-upon-Tyne; Mr. W. H. Robinson, Chester-le-Street; Mr. Joseph Petty, and the medium, Mr. W. H. Petty.

After devotional exercises had been conducted, a double slate was used, in which was placed a small particle of slate-pencil, about the size of a large pin's-head. The slate was then carefully secured, and handed to the medium by Mr. Thompson, when, after the lapse of three minutes, the slate was unclosed, and on its surface was drawn a neat profile; the nose, eyes, and mouth, were significant for their correctness of expression. After a little oratory had been dispensed by one of the mediums present, the experiment was repeated, when a representation of the facial peculiarities of Mr. Thompson was sketched, and that honoured gentleman's name was written below the picture. We had still another similar proof and the meeting closed.

Now Professor Barrett has recently advertised for objective facts, setting forth the truthfulness of the spiritual phenomena. Here is something for him to give to the next airing of the learned *savans* who compose the British Association. If Mr. Lankester has succeeded in driving Dr. Slade out of England, it appears he cannot prevent an intelligent force from acting upon matter, though it be but the simple inscription of a name on a common school-slate; and the medium in this case does not require Mr. Lankester's guinea, as he is an innocent, unassuming young man, and is following an industrial employment in the town. Supplementary to what has been explained, knockings were repeatedly heard from centre to circumference of the table, which was oval in construction; and in response to a request there were given ten raps, which subjectively demonstrated the fact that the force was not only extraneous, but evinced intelligence.—We are, Sir, yours faithfully,

Aug. 3, 1877.

W. H. ROBINSON, Chester-le-Street,  
JOHN THOMPSON, Newcastle-upon-Tyne.

OLDHAM PSYCHOLOGICAL SOCIETY.

Ladies and Gentleman.—In presenting the Second Quarterly Balance Sheet to you we have to remark that we are still in debt. Owing, as we did, £4 17s. 10½d. at the close of last quarter, you will see that the debt has been increased by £1 17s. 8d. When you consider, however, the amount of business done, which you will see by observing the great increase on the turnover:—Receipts, quarter ending March 26th, £19 2s. 1½d.; ditto, July 23rd, £41 19s. 3d., it will be apparent to you that there has been an adequate increase in the work.

Your Society, ladies and gentlemen, has had much to contend with. You profess an unpopular truth. Each and all are, in a sense, martyrs, because none can openly confess themselves Spiritualists without running against the stream of current opinion. You will see then the great necessity of supporting each other, and thus giving vitality to the movement.

The great want in the town seems to be the formation of investigating committees to patiently sit, and by observing conditions and gaining every information, push forward the infant science of Spiritualism to a successful issue.

The Committee humbly submit that they have done their utmost this quarter in ministering to the intellectual wants of the community.

For nearly two months Mr. Colville, one of the finest mediums in the country, has been constantly engaged lecturing to audiences more or less numerous, both in public and private. This has been a great undertaking in itself, but the issue has shown its success.

Mr. Wallis, of London, the well-known trance medium, has been also engaged by this Committee, and on handing the engagement over to a fresh Committee, the hope is expressed that Mr. Wallis may confer as great a benefit upon our community as Mr. Colville has done.

Mr. Johnson, of Hyde, Mr. Morse, of London, and other mediums have occupied your platform at intervals, free of charge, thus helping us considerably.—Yours faithfully,  
THE COMMITTEE.  
July 23rd.

PHENOMENA IN THE LIGHT.—Mr. W. R. Hall writes from Stockholm in respect to a query which recently appeared in these columns. He says: "I have reason to think that the condition of darkness, or at least of subdued light, for the production of certain phenomena by our spiritual friends, is not a *conditio sine qua non*—I mean to say, that I believe the solar light is not a hindrance, but that the looks of the persons assisting at a seance may be so. I have lately read of seances in broad daylight, in which various curious phenomena took place, but not until each of the persons present had tied a handkerchief before his eyes. I mention this as a suggestion to your readers, some of whom might like to try the experiment." Spiritualists frequently observe that the movement of objects takes place in daylight, but seldom is it that the object thus moved is seen to start off. The movement occurs furtively. When the power is very great, the movements take place when the objects are looked at. The power of the eye in this respect is very different in different individuals, as is the personal sphere generally. Some sitters aid the materialisations or other phenomena, others impede them, and this latter class sometimes dissolve the face of the spirit-form by gazing at it, which again resumes its completeness when their piercing eyes have been averted.

## REMARKS ON THE PRESENT CONDITION OF SPIRITUALISM BY THE OLDEST MEDIUM IN ENGLAND.

To the Editor.—Dear Sir,—Allow me to congratulate the friends of Spiritualism on the great benefits derived from the late persecutions and prosecutions of mediums.

First—It has stripped us of many false friends, they having hidden themselves from view through fear.

Secondly—It has unmasked many of the hypocrites that were found among us.

Thirdly—It has put the extinguisher for ever upon nine-tenths of any sham phenomena which might prevail.

Fourthly—It has frightened from our ranks many false-hearted, free-loving charlatans, that would disgrace any cause.

Fifthly—It has caused the plain, simple facts of spirit intercourse to stand out in bold relief more plainly than ever before.

Sixthly—It has given to the honest and true-hearted workers in the Cause an impetus to do their duty fearlessly, regardless of all consequences to themselves.

Seventhly—Our ranks being purged from many of those discordant elements that have hitherto proved so obstructive, and produced so much discord, the true friends will in future be more united, and band themselves together more freely for mutual benefits, feeling the necessity for greater unity, sympathy, and fellowship of feeling.

329, Kentish Town Road, N.W.

W. WALLACE.

Respecting Mr. Wallace's power to serve Spiritualists and others we have received the following communications. We would be glad to see Mr. Wallace fully engaged:—

"Having had an interview with Mr. Wallace, our veteran pioneer medium, I was sorry to find him not fully employed. Is it not a pity that anyone with his experience should not be made more useful? He informed me that he is quite willing to travel through the country, revisiting all the towns he has been in before, taking in his route all others that be can, from John o' Groats to Land's End. When I remember what a change came over the Cause of Spiritualism from the time he passed through the country before, I think another journey would be of great value to the Cause, for all new investigators would receive much information, and old Spiritualists could compare notes and profit by each others' experiences. Some time ago one of our leading journals, alluding to the vast sums of money spent by Bible and Missionary Societies, said, if you want to know where the heathen dwell, go to the Chiltern Hundreds, Cholesbury, and Harridge Common, and you will find it out! Our medium made an attempt to plant a spiritual seed in that district twenty years ago, but could not keep it alive for want of help. He says that he would go now and spend a month among these people if he could receive five pounds to cover his expenses.—Yours, &c.,

"J. DIXON, M.D."

"Having read the doctor's letter concerning Mr. W. Wallace, I beg to call the attention of your readers to the same. Mr. Wallace being the oldest and certainly one of the most useful mediums in this country, whose career has been a credit to the Cause he represents, not being fully employed contemplates another journey through the country. I would only say to all people wherever he may go, Hear ye him. It is over twenty years since I first sat in a circle with him, and I believe all that have had the privilege of listening to the addresses through his mediumship will agree with me, that the information thus obtained is second to none. The subjects treated on are usually dealt with in a plain, straightforward, and masterly manner unmistakably instructive and pleasing to all. To people far away from London and other large towns to meet with such a medium must be a treat indeed.

"GEORGE BROWN."

## A HARD-WORKING SPIRITUALIST.

To the Editor.—Sir,—It often occurs to me when I hear Spiritualists say they do not know how best to present their knowledge on the subject to their friends, that they have not considered the various ways and means of doing so. Have they thought that they might give away their back copies of the MEDIUM, or purchase some "Seed-Corn" leaflets, and other tracts and information, as to the formation of circles. I myself am no speaker, nor gifted with any particular amount of persuasive eloquence, so am constrained to offer my friends and acquaintances other people's opinions in the shape of literature. I have spent some pounds in this way, doing good work, and have induced many to take in the MEDIUM and other periodicals.

Some friends at Southend, in Essex, were talking about the spiritual prosecutions, and seeing me smile at some of their remarks, they turned to me and said that my living in town might enable me to tell them something more of the general opinion on the cases, apart from the gossip of the Press. "Well," said I, coolly, "I am one of those hallucinated individuals called Spiritualists." "Ah!" cried they, "tell us some of your experiences." Suffice it to say we took a stroll, which ended in us sitting in a circle on the grass, when I brought into exercise what little power of argument I possess, and to my surprise they offered no opposition to what I advanced, but wished for more. A little knowledge seems to create a thirst for more. I made them realise that the more they knew of any subject, especially this one, the more they would find themselves ignorant. I ended with a promise to flood the town (by degrees) with cheap literature on the subject, as their friends were anxious to know something about the thing. I at once purchased 500 leaflets, some "Seed-Corn," and back copies of the MEDIUM, having, previous to my returning to town, arranged with a young man who left business at six o'clock, to deliver them about the town, to private houses, &c. In the meanwhile I sent by post some two dozen back numbers of the MEDIUM to the different big people of the town: the vicar, curate, physician, &c., &c. The ultimate fate of those papers I know not; the whole cost me but a shilling or two, and if one individual grasps the great fact, and is one jot the better for it, I shall feel that I have done much. Also on my business premises in Clerkenwell my customers, as they enter the door, are invited to take "Seed Corn," MEDIUM, and tracts, that cost me from 1d. to 3d. each. This seems the sort of work to do. Self-praise is the reverse of recommendation, I am aware, but many of

my country customers have taken the MEDIUM, &c., through it. It has also involved me in arguments apparently endless, but I have pulled through very satisfactorily—thanks to the intellectual feast I have gleaned from the Progressive Library. I have almost always been able to give inquirers enough to feed on for some time; unfortunately their mental calibre in some cases has not permitted them to digest it, and they said they did not believe it. Pardon me for taking up so much of your valuable space.—I remain, yours very respectfully,

ALFRED MONK.

21, Devonshire Street, Colebrook Row, Islington.

## PRIVATE SEANCE AT MANCHESTER.

To the Editor.—Sir,—On Wednesday evening, the 1st inst., in company with a number of other friends, I was again privileged to attend a seance with our mutual friend Mr. Colville, at the house of Miss Johnson, Bury New Road, who very kindly opened her door for that purpose. The subject selected for the address of the evening was "Personal Experience of the Change called Death, the Reception and Progress in the Spheres." The intelligent control of our friend, in beautiful poetic language, depicted his earth-life in the days and in the land of John the Baptist, with whom he was in close fellowship. He also told us of the life and labours of that great and loving soul and elder brother Jesus Christ, telling us in a charming style his first experience with Jesus; of his death and resurrection, which was spiritual, not natural; that, in consequence of his life of abstinence and purity, his physical body became so sublimated that the spirit within had full control, and at the final dissolution the particles of matter of which his earthly body was composed were easily dispersed by the attendant angels into their natural elements. After very briefly touching upon the rise and spread of Christianity (which was then a very different thing to the Christianity of to-day) the control told us of his death, by being stoned to death for his allegiance to the truth, of his reception and progress in the spheres, the great happiness of which far more than compensated him for the trials and sufferings of his earth-life.

At the close of this deeply interesting poem several important questions were put to the regular guide of the medium, who informed us that the previous address was not dictated by him, but in consequence of the excellent condition of the meeting a superior and more exalted intelligence had been communicating, who was, judging from the whole tenor of his life on earth, none other than the martyr Stephen. Be that as it may, the meeting was a sweet and hallowed foretaste of what we, as Spiritualists, are at liberty to enjoy if we seek it, and endeavour to cultivate the gifts and the graces of the spirit by living more in harmony with the higher plane of thought and action. How true it is: "To be spiritually minded is life and peace," which, we were informed, did not consist in following out the strict letter of the law, with love to God and man conspicuous by its absence, but rather, in obedience to the new commandment, the fulfilling of which was a practical reverence of the whole.

Since I became a Spiritualist I have held, and still hold, that if Spiritualism is to be of use to the world it can only be so in proportion to the love we have for the good and the true in all men. Then our meetings partake more of the character of the one referred to, which was one of pure instruction, a building up of the principles which underlie all spiritual progress, and not one by which to spend an idle hour in trivial manifestations, which in themselves are suitable and necessary for those in the A B C class of learners; then we may expect the Movement to be a power in the land, by ennobling the life, and expanding the understanding. A true Spiritualist is one above bowing the knee to form, ceremonial, and custom, at war with reason and the higher intuitions of the soul, but is guided by motives of love, and is a teacher of his kind. It has frequently been a matter of great surprise to me that when such valuable mediums as Mr. Morse and Mr. Colville have been amongst us, that their company and talents have not been utilised to a much larger extent than in the past. How can we expect a development of other good and useful instruments of the spirits, when we set such a small valuation upon those already developed for our use? Our friends at Oldham have acted very wisely in utilising the time and the talents of Mr. Colville during the few weeks he has been with them. The private family circle is the place held sacred, and the most congenial for the ministrations of those who are gone before. Such small gatherings where the twos and the threes are met have always in the past, and ever will be in the future, the birth-place of the noblest thoughts, and the best workers in the cause of human progress.—Yours truly,

Manchester.

RICHARD FITTON.

## DISCUSSION MEETINGS.

To the Editor.—Sir,—Doubtless many of your readers would be glad to see Mr. Hartley's letter, in last week's MEDIUM, recommending meetings for orderly discussion of the various subjects which necessarily claim the attention of those people who are in the habit of attending meetings where free thought and the exercise of reason are prominent features; and if Spiritualists are to avoid the thought-galvanising process (which they condemn) in both theological and scientific societies, open and free expression of opinion must be encouraged and promoted; but in order to do so, great care must be taken to avoid "bear-garden" scenes, by placing the meeting under strict rules of debate, especially in open meetings, as there is great difficulty in restraining the eagerness of some of our orthodox friends to re-convert us. Besides, the tendency to prolixity, in many who are fond of airing their opinions, needs to be guarded against. But the free expression of mind in public meetings, on such subjects as Spiritualism broadly lays claim to, is of the utmost importance, which must be my excuse for trespassing on your space, seeing that the letter in question is specially addressed to the friends in the neighbourhood of Manchester. But the matter of the letter is applicable to all who are interested in the movement; and if Mr. Hartley's letter, and your comments thereon, receive the attention due to them, the result must be beneficial to all concerned.—Yours, &c.,

Liverpool.

JOHN LAMONT.

MR. T. BROWN of Howden-le-Wear is on his way south, and may be addressed care of Mr. S. Douthwaite, Savill Street, Malton.

## ISLINGTON SPIRITUAL INSTITUTE.

MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

Mr. Burns.—Dear Sir,—I have much pleasure in informing you that a few of the "old friends" have made arrangements to re-open the above hall, under its new title, on Sunday, August 12th, for the purpose of disseminating, through the means of trance addresses, and readings from the best authors, the higher teachings of Spiritualism; and for the healing of the sick; and they earnestly invite the co-operation, both of mediums and other friends of the Cause, to enable them to render these services worthy the attendance of enlightened Spiritualists, and a means whereby those who have not had the advantage of studying on an elevated plane, may have the opportunity of doing so.

The committee have also arranged for the giving of literary and musical entertainments occasionally, for which they will be glad to receive the names and addresses of friends willing to give their services for this purpose.

The following are the names of the Committee of Management:—Chairman and Scripture Reader, Mr. Jno. Swindin; Healer, Mr. Hawkins; Lecturer and Reader, Mr. Geo. Starnes; Secretary and Treasurer, Mr. Alfred Monk.—Yours truly,  
ALFRED MONK, Secretary.  
21, Devonshire Street, St. Peter's Street, Islington.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Tuesday last, Mr. F. Wilson lectured on "The Luminous Village" the ideal of Happiness and Comfort and Virtue.

On Friday (to-night) there will be a Floral Service in memory of our dear brother Harry Tilby, who passed to the superior life on Monday, the 30th July.

On Tuesday, 14th, Dr. Carter Blake will lecture on the "Difficulties for Inquirers into Spiritualism."

On Friday, 17th, Mr. Bull will open a discussion on the "Principles of Phonetic Spelling."  
CHARLES WHITE, Hon. Sec.

## A PIONEER IN SOUTH WALES.

The following is an extract from a recent letter:—

"I am happy to tell you that the cause of truth is creating a stir in this valley. The small pamphlet you printed for the Cardiff brethren has done a deal of good. I have distributed a lot through the place, with my name as witness, also to similar manifestations at the same place (Cardiff), which I wrote at the bottom of each tract in order that it should give more effect. I professed Spiritualism publicly in our Baptist Church, of which I have been a faithful member from a boy almost; then, after making an exhortation, I gave up my membership. You can have no idea of the effect; all the people—that is, of the reasoning class, come to me for explanation, &c. I am now starting a circle, for which purpose I have set aside an apartment in the house. Very likely you shall hear more of this again."  
"T. G. EVANS.  
"Nantymoel, Bridgend, Glamorgan."

## THE VIEWS AND ADVICE OF AN INVESTIGATOR.

Mr. Editor.—Dear Sir,—It is but a few months since I commenced to investigate Spiritualism, and that with a full determination not to be turned aside from the truth. I have been a member of an orthodox church about five years, and was persuaded that the doctrines of that particular denomination were as free from error, and more so, than any with which I was acquainted; and with my settled theological views I thought Spiritualism could not harm me, I concluded honestly to investigate and see what of truth resided within the theories of Spiritualism; and now, Sir, I must believe that I am more of a Spiritualist than I was a Christian, and I am confident that the glorious truths contained in the word "Spiritualism" will, ere long, shake the earth to its centre, tilt the tables of the money-changers in the Temple of the Most High, and will usher in that long-looked-for time of "Peace and good-will to man."

I want now, Sir, to endorse the sentiment so often expressed, that the MEDIUM should have a much greater circulation than it now enjoys, because it must do a great work, presenting as it does, in such an irresistible manner, the great truths that must, some day, be accepted by all classes and conditions of society, and it certainly should be sustained by all Spiritualists; it is, to my mind, a very potent means of spiritual advancement.

Now a word to investigators—Let Honesty be the controlling spirit; press forward and upward. So will the ever-brightening lamp of Spiritualism illumine your pathway, and the scattered treasures may be secured, the journey will be peaceful, and when the longed-for change shall come, kindred spirits will await and welcome you to the felicities of the bright Summer-land.

Hoping you will find space for the above in your valuable paper.—I am, Sir, yours truly,  
G. W. ROWE.

59, Rutland Street, Hulme, Manchester, August 6.

## MR. WALLIS'S VISIT TO SUNDERLAND.

To the Editor.—Sir,—The letter in your last issue by "Jeweller," of this town, is calculated to leave the impression on the reader that I declined to have anything to do with Mr. Wallis.

On receipt of his letter, I at once replied to the effect that I had handed his note to a gentleman who had charge of a circle, and that no doubt a meeting would be arranged for.

I may state that a large public meeting, involving great expense for advertising, &c., could not, at the time, be managed, but I thought that the "investigators" and their friends might spend an instructive evening in company with Mr. Wallis.

I myself was never in any way connected with this circle, which, I am informed, has since been dissolved.

If the members of "Jeweller's" circle had an opportunity of engaging Mr. Wallis and they do not do so, I am at a loss to understand why they should take offence.—Very truly yours,  
R.

Sunderland.

[It did not appear to us that "Jeweller" took offence, except at the intrusion of "Leonidas."—Ed. M.]

## MR. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, August 12. Spiritualist Hall, 164, Trongate. Evening at 6.30. Subject "Spiritualism a Practical Salvation." Monday, August 13; same place. Evening at 8. Subject "Spiritualism the Light of the Ages." Questions at the close on Monday evening. Admission free. Collections at the close.

MANCHESTER.—Sunday, August 19. Temperance Hall, Grosvenor Street, All Saints. Afternoon at 2.30. Subject "Spiritual Democracy." Evening at 6.30. Subject "Scepticism: its Cause and Cure." Chamber Lecture on Monday evening, August 23.

CARDIFF.—August 26. Pic-nic and Open Air Lecture at Pontypridd. August 27, 29, and 31, Spiritualists' Hall, Cardiff. Evening at 8.

YSTRADGYNLAIS.—August 28. Arrangements pending.

NEWCASTLE-ON-TYNE.—September 2, 3, and 5.

BELPER.—September 9.

WOLVERHAMPTON.—September 16. Arrangements pending.

KEIGHLEY.—September 23.

LONDON.—October 14, and December 30, Doughty Hall. October 11, Dalston Association.

BIRMINGHAM.—October 28.

MACCLESFIELD. } Arrangements pending.

STOCKTON.

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

## MR. W. J. COLVILLE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sundays, August 12 and 19. The Hall, Weir's Court, Newgate Street, at 2.30 and 6.30 p.m. Mondays, August 13 and 20, same place, at 7.30 p.m.

STOCKTON-ON-TEES.—Tuesday and Wednesday, August 21 and 22.

CHESTER-LE-STREET.—August 26.

BRIGHTON.—Wednesday and Thursday, September 5 and 6. Town Hall at 8 p.m.

LONDON.—Sundays, Sept. 2 and 9. Doughty Hall, at 7 p.m.

Quebec Hall, Marylebone, Sundays, Sept. 2, 9, and 16, at 3.15 p.m. Tuesdays, September 11 and 18, at 8 p.m.

East End Spiritual Institution, Sunday, Sept. 16, at 7 p.m.

Dalston, September 13 and 20 (probably.)

Langham Hall.—Mrs. Weldon's Social Evenings. Mondays, September 3 and 10.

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

Mr. Colville will complete his tour in the provinces on Friday, August 31, on which day he will return to London where he is open to accept engagements. As it is highly improbable that Mr. Colville will remain in England much longer, persons wishing to hear his guides are requested to apply without delay. His address at present is 32, Newgate Street, Newcastle-on-Tyne, or care of Mr. Burns, 15, Southampton Row, London, W.C.

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

OLDHAM.—August 10 till further notice.

WALSALL and LEICESTER to follow.

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

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

## NEWCASTLE PSYCHOLOGICAL SOCIETY.

LECTURES FOR AUGUST, 1877.

Sunday, August 5, at 6.30 p.m. "Elements of Cosmic Philosophy—Man: his Place and Nature." Mr. J. J. Morse.

Monday, August 6, at 7.30 p.m. Subject to be chosen by the audience. Mr. J. J. Morse.

Sunday, August 12, at 2.30 p.m., and 6.30 p.m. Subjects to be chosen by the audience. Mr. W. J. Colville.

Monday, August 13, at 7.30 p.m. Subject to be chosen by the audience. Mr. W. J. Colville.

Sunday, August 19, at 2.30 p.m., and 6.30 p.m. Subjects to be chosen by the audience. Mr. W. J. Colville.

Monday, August 20, at 7.30 p.m. Subject to be chosen by the audience. Mr. W. J. Colville.

Sunday, August 26, at 6.30 p.m. Inspirational Address. Mr. W. Westgarth.

Admission free. A collection to defray expenses.

## SPIRITUAL WORKERS.

ALLWOOD, C. W., Phrenologist, Electro-Biologist, &c. Normal.

BANCROFT, GEORGE, Oxford Street, Werneth, Oldham. Trance.

BLAND, J. L., 2, Caroline Street, Hull. Healing medium.

BURNS, J., 15, Southampton Row, London, W.C. Normal.

COLVILLE, W. J., 15, Southampton Row, London, W.C. Inspirational.

CRISP, W., Greatham, West Hartlepool. Normal.

DE MAIN, SIMON, High Grange, Howden-le-Wear, R.S.O., Durham. Inspirational and Healing Medium.

DIXON, VIOLET, Inspirational and Magnetic Healer, 80, Beever Street, Oldham.

DUNN, J., New Shildon. Trance.

HAMPER, R., Soho Hill, Birmingham. Normal.

MARONY, J. W., 1, Cambrian Place, Anglesea Street, Lozells, Birmingham. Normal.

MORSE, J. J., Warwick Cottage, 518, Old Ford Road, Bow, E. Trance.

NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.

WALLIS, E. W., 15, St. Peter's Road, Mile End, E. Trance.

WILSON, A. D., 33, Haigh Street, Pellon Lane, Halifax. Inspirational.

WOOD, EDWARD, Greaves Street, Oldham. Trance and Healing.

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

LIVERPOOL PSYCHOLOGICAL SOCIETY.—A general meeting will be held at the Camden Hotel, 12, Camden Street, on Wednesday, 15th inst., at 8 p.m. All old friends are desired to attend.—S. PAINE, Sec.

TO CARDIFF AND MERTHYR SPIRITUALISTS.

A combined social gathering, consisting of Spiritualists of the above localities will take place (weather permitting) at the Rocking Stones, Pontypridd (the dilapidated Druidical Temple), on Sunday, August 26, when Mr. J. J. Morse, the celebrated trance-medium of London, will be present, and will, under control, give an address at the Stones.

It is the intention of some to go by Breakees, so that the local scenery may be enjoyed with greater facility.

Those who desire this mode of conveyance are requested to notify their wishes to the under-mentioned, in order that adequate carriage room may be provided.

Spiritualists desiring to be present are requested to give intimation on or before August 18, to either Mr. Docton or Mr. Scott for Merthyr, and to Mr. E. Sadler, 109, Bate Road, or myself, for Cardiff, who will accord every attention to applicants.

Intended excursionists are also requested to provide themselves with refreshments as it may be inconvenient to obtain any in the adjacent towns on that day.

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SUNDAY, AUG. 12.—Dr. Monck at Doughty Hall, 14, Bedford Row, at 7.  
 MONDAY, AUG. 13.—Mr. Herne's Developing Circle, at 8. Members.  
 THURSDAY, AUG. 16.—School of Spiritual Teachers, at 8 o'clock.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, AUG. 14, Mrs. Olive's Seance. See advt.  
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing  
 WEDNESDAY, AUG. 15, Mr. W. Wallace, 329, Kentish Town Road, at 8.  
 THURSDAY, AUG. 16, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.  
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
 FRIDAY, AUG. 17, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, G.T. QUEBEC ST., MARYLEBONE RD.

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## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 12, KEIGHLEY, 10.30 a.m. and 5.00 p.m.  
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hoekley, at 6.30 for 7, free, for Spiritualists and friends.  
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
 CARDIFF, Frederick Street. Development at 11.30; discourse at 6.50.  
 DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.  
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
 HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.  
 LEEDS, at Mr. John Peacock's, Shambles, off Briggate, at 8.  
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
 LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.  
 LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.  
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
 MIDDLESBRO', 38, High Duncombe Street, at 2.30 and 6.30.  
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.  
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
 OLDHAM, Temperance Hall, Horsedgate 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.  
 BOWBERRY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
 TUESDAY, AUG. 14, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday. Physical.  
 KEIGHLEY, at the Lyceum, at 7.30 p.m. Local Trance-mediums.  
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
 NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.  
 SHEFFIELD, W. S. Hunter's, 48, Fawcett Street, St. Phillip's Road, at 8.  
 SHILDON, 155, Rowlinson's Buildings, at 7.  
 WEDNESDAY, AUG. 15, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
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- X. My own somnambulist writing.
- Y. Four similar cases from Tuttle.
- Z. Sir John and Lady Owen.
- AA. Apparition prevents injustice.
- BB. Apparition of Mr. Robertson.

3. Cases in which the apparition is connected with death.

- (a). Death Warnings.
- CC. Preservation from death at Leipzig.
- DD. Double reveals murder.
- (b). Apparition at time of Death.
- EE. Sister in Schwester-Haus.
- FF. Apparition of wood-cutter.
- GG. Mother appears to her son at sea.
- HH. Dr. Donne.
- II. Apparition of brother to Miss L—.
- JJ. Apparition at Cambridge, and three others.
- (c). Death Compacts.
- KK. Apparition in York Cathedral.
- LL. Dr. Pitcairne's dream.

- F. Murder disclosed by direct-writing
- G. Murder disclosed by spirit of murdered friend.
- H. Life saved by a guardian spirit.
- II. CONNECTED WITH DEATH.
- 1. Death Compacts.
- J. Major Sydenham and Captain Dyke.
- 2. Death Warnings.
- K. By physical means.
- L. By reproduction of physical peculiarities.
- M. } By symbolical vision.
- N. }
- O. By apparition of departed friend.

CONCLUSION.

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

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