



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

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SPIRITUALISM IN THE BISHOP AUCKLAND DISTRICT.

MRS. MELLON'S MATERIALISATION SEANCES.
 DEBATE BETWEEN MR. BAITEY AND MR. BURNS.
 BY J. BURNS, O.S.T.

My visit to Bishop Auckland occurred at the time of Mrs. Mellon's engagement to give a series of seances at West Auckland, and though I had been invited to be present at these seances, yet I had no expectation of being able to comply. It was my desire to spend the time between Saturday, Feb. 22, and Tuesday, Feb. 25, at Bishop Auckland with my friends, and possibly address meetings on the Sunday and Monday. On the Friday before leaving London I felt so ill in health that I wrote to Mrs. Mellon and Mr. Lobbey, to say that it would be inexpedient for me to sit in a seance after my long ride from London next day, and that I would try to be present on some other evening. My journey down, however, was a pleasant one. I had a good rest, and when I arrived at Bishop Auckland at 5.30, I found a deputation eager to escort me to the place where the seance was to be held, and I yielded. My presence at these seances was therefore purely accidental, and I had no official connection with them whatever. At the same time, I was not sorry to be present, but the contrary, and seeing that I had no particular business on hand, other than enjoying the kind hospitality of Bishop Auckland friends, I was glad of the opportunity of again witnessing the grand fact of spirits appearing in the physical form; of paying my respects to Mrs. Mellon as a note-worthy and irreproachable medium; and of making the acquaintance of the warm-hearted friends who had been instrumental in getting up the meetings.

I availed myself of the conveyance provided at the railway station to carry my portmanteau, but I preferred to walk over the crisp snow, part of the way through fields in their winter clothing of snowy whiteness. A walk of a little over a mile took us to Tindale Crescent, a solitary row of cottages, where I was comfortably provided for by Mr. and Mrs. Dobson. Those engaged in the coal-mines have excellent houses in that part, generally two large chambers on the ground-floor, and two or three bed-rooms above. A fire is kept blazing which would frighten a frugal Londoner at the enormous expenditure of fuel, and altogether the accommodation is much better than the expensive "apartments" occupied by handsomely-salaried men in London. Hard times are hard to bear everywhere, but our coal-getting friends have many advantages that would be highly prized by other classes, who are esteemed by the popular voice to be vastly better off. The clean, trim cottages in this district are much better than those further North, and in Northumberland.

MRS. MELLON'S SEANCES.

To reach the seance-room we had to travel about a mile and a-half further, past the little chapel of Mr. Baitey, and close to his residence, where, right under his nose, in the house of Mr. Lupton, a large assembly had collected. They seemed to be all connected in some form or other with the getting of coal, and a very intelligent, respectable, and orderly assembly they were.

The front room was used as a reception-room, and that behind it was arranged for the seances. A piece of cloth hung across a recess in a corner formed the cabinet. The opposite side of the room was packed with sitters three deep, tapering off into a single

row till they reached the limits of the cabinet. In all there were about forty persons present, not a very encouraging consideration for a successful seance. All of them were strangers to the medium, and I was somewhat surprised to find that I was about the only person that had been present at her materialisation sittings. I certainly expected that Mr. Armstrong, Mr. Mellon, or other friend, would have been present. As it was, Mr. Brunskill did excellent service in arranging the sitters and enforcing conditions. Being an experienced medium for materialisation and other physical phenomena, he knew just what was wanted; and his clairvoyant gifts were useful in determining the true position of sitters. He occupied the place of honour just outside of the curtain, within a foot of where Mrs. Mellon sat, and he and others near him were all the time certain of her being in her place, not only when the spirits were manifesting, but at all other times. She could not move in her chair nor stir her dress without being heard—a certain test of the honesty of the medium, even if the manifestations had not settled that matter in another way. Mr. Brunskill, attended by a party of ladies and gentlemen, walked four miles to the seance and back each night, an evidence of earnestness that cannot be over-estimated, when the condition of the snow-covered roads is considered.

PREPARING FOR MRS. MELLON'S FIRST SEANCE.

I was so fearful of receiving injury from promiscuous influences in my weak state, that I was permitted to occupy an isolated position behind the table in front of the sitters, but I am happy to say that I received nothing but good except on the second evening, on which occasion I was not the only sufferer. Mrs. Mellon passed into the cabinet and was soon entranced by the little prattling spirit "Cissy;" and as I was the person present best known to her, I was accosted with her cheerful greetings and friendly reminiscences. She asked me if I remembered kissing her and the other spirit "Minnie," at Newcastle, and as the burden of conversation thus fell on me I endeavoured to interest the listeners in the evidences I had thus obtained of spirit-individuality and favour. I regarded these spirits as dear friends and sister workers in the Father's vineyard, and their proffered salute was esteemed by me as a personal favour, in addition to the opportunity it gave, for me to get closer to these interesting visitants. What can there be purer than the kiss of an immortal spirit, clad in the garments of earth only for a few moments? To this question all who have had the privilege of receiving these marks of esteem can give a heartfelt answer.

And now a word as to the need of all the mirthful gossip that preludes the appearances of these spirit-forms. A very sensitive person sitting in the midst of a group of observers can feel at once whether there is harmony in their minds, or if each individual is thinking, surmising, suspecting on his own account. Possibly there is no frame of mind so near being devilish as that which suspects a fellow-creature of being a cheat, and is busy inventing excuses to prove him or her to be so. This demoniacal state is largely indulged in by so-called investigators of Spiritualism, who think it is their duty to suspect the character of the medium rather than observe the phenomena. The first step to be taken is for the minds of the sitters to be released from these personal thinkings and unite in any general feeling or emotion. The concentrated and thinking brain, full of foregone conclusions, is not receptive to truth, and is more impressed by its own suspicions and opinions than by actual facts. The spirit-forms are also made up materially of a nerve-atmosphere or vital essence derived from the sitters; but

the concentrated mind uses up that nerve-atmosphere and holds it in, whereas the mirthful laugh or other emotion releases the brain and lets out a portion of the life-power and sympathy of the sitters. If the sensitive person in a circle is influenced by the inharmonies of the sitters, then the spirit-forms are much more so; therefore, on many considerations, it is expedient that there should be mental harmony and a joyful feeling of confidence and unreserve running through all. The studied hypocrite who strives to appear what he is not cannot deceive the spirit-world, for his effort to deceive is the means of his detection and the impediment to the success of the manifestations.

HOW SHOULD WE MEET THESE SPIRIT-FRIENDS?

It all depends on who they are. "George," the materialising spirit, is something of a public servant, like myself, and his appearance at the sittings I liken to my arrival at the railway-station. What mockery it would have been if my friends had held a religious service on the platform when I came in sight, instead of saying, heartily, "Well, Burns, how are you? Glad to see you. Come with us to West Auckland?" "No, you will come with us," says another party. And thus, by a pure expression of human feeling, you experience the fitness of your reception. So it is with these spirits. They are nothing to us of a personal relation, if we have not made their acquaintance before; and so we receive them as we would a public character at the railway station. But lo! there manifests a sister, a parent, a child—and how different is the emotion! The heart pours forth its sympathy and love, and the spirit-visitant is welcomed without spoken words, but with inexpressible fulness of soul. In the inner circle of developed Spiritualists the influence is altogether of a heavenly kind, and the most sacred feelings are evoked. The epiphanies are of the most intensely religious character.

The spirits must know their work in a promiscuous meeting best, and hence they always stimulate a cheerful social influence, or make use of others to do so. When the company sit quiet, glum and suspicious, there is no result, and the frantic singing of hymns is not much better. Hence the spirits, by their personal appeals to sitters, gradually melt the reserve from one, then another, till all are free and at home like a family group round the fireside. All the time this is going on the spirits are busy gathering materials from the sitters and laying the foundations of the bodies in which they appear during the evening. Our first seance was rather stiff; all were strangers to the medium, many were strangers to one another; and though all were more or less convinced of the genuineness of spiritual phenomena, they were there for further knowledge and to dissipate doubts.

THE SPIRIT-FORM APPEARS.

In due time there appeared, at the opposite side of the cabinet to that at which the medium sat, a human figure clothed in white; it had a copious black beard and white cap. The light was low, and the features could not be discerned by those at a distance. It moved in a natural manner, and spoke with the Scotch accent; it was the spirit "George." He complained that the brick floor was cold for his feet, which were evidently bare, and I borrowed a shawl from a lady for him to walk on. He explained that when materialising near Edinburgh, when his photograph was taken in daylight, he had walked on the damp grass, which imparted a disagreeable and dangerous feeling to the limbs of the medium, who was not in trance at the time and was aware of the fact. Now that she was in the trance, the transmission of the chilly sensation from the spirit-form to her frame would be even more dangerous. This was to me food for reflection, and so it must be to those who think they can with impunity test the genuineness of these phenomena by pinching or grasping the spirit-form. By rude acts of that kind the medium might be killed outright, or damaged for life.

A lady of fine mediumistic temperament, and rather advanced in years, sat nearest to the point at which "George" emerged from the cabinet. A gentleman with an opposite temperament sat still nearer to the cabinet, but he was requested to move, for obvious reasons. But the spirit entered into familiar conversation with the lady, took a piece of paper and a pencil, and wrote a few affectionate phrases on it, and gave to her. The question of bestowing kisses then came up; in fact, any pleasant idea to keep the minds of the sitters alive, and from becoming too intent on the manifestation. "George" proffered a salute to this lady, but she shrank back as if timid, which appeared from her subsequent statement to be the fact, though at the same time she desired to have the test thus offered to her. The delicacy of this favour being bestowed in front of so many spectators was then named, when, alluding to the reluctance experienced in Scotland to kiss "before folk," it was suggested that the difficulty would be overcome by stepping into the cabinet. Of course all this excited a hearty, mirthful interest, in which there was not the slightest feeling of impropriety, or the chance of such a feeling being realised in action, had anyone there been so foul as to entertain it. Yet would it be believed that the Christian opponents of the Cause could descend to such depths as to imply that, under the pretence of being a spirit, a man had thus intruded himself before these people! Foolish man that, if he thought thereby to attain any evil end.

I am at some pains to state these particulars, as the matter was introduced into the debate on the Tuesday night, and the foul-souled insinuation which disgraced the platform of the Temperance Hall, has been rolled as a sweet morsel under the tongue of many "pure" and "charitable" worshippers in the little Bethels in the

district. It may be asked why did the spirit direct his attention to this lady? I answer because of her personal atmosphere which was helpful to him, and any expression of kindness or sympathy on her part made it more so. Hence the philosophy of the whole affair.

A tall female spirit appeared. Mr. Brunskill recognised her as his sister, who passed away in childhood, but in spirit-life has grown to woman's estate. Mr. Burnhill handed the spirit my scissors, and she cut a lock of hair from her head therewith—we could hear the crunch—and handed it and the scissors to her brother. We were shown the hair afterwards, it was not like that of the medium. Mr. Brunskill took the hair home and compared it with another lock which the same spirit had given him when she materialised through Miss Wood's mediumship nearly two years ago. He found it exactly the same hair, and also identical with a lock of hair cut from the head of his sister at the time of her decease.

The spirit "George" appeared in many little acts, all calculated to show that he was an individual for the time being like ourselves, but it is not necessary to give a fuller description. The excellent singing of the friends was a pleasant and useful feature of the meeting.

THE SECOND SEANCE.

On Sunday evening the audience was not quite so large, but of rather more select quality. After the registered sitters had been arranged, the remaining seats were being appropriated to applicants who were present, when the claims of others were waived in favour of a couple, one of whom was a "gaffer," as they called him, at the pits. He was a large-framed man; one of those who use up a deal of vital power in a circle, and possibly, for no fault of his own, is not generally a welcome sitter. But he was, as I learned, the superior officer of some present; had expressed a desire to be convinced, and much trouble had been taken with him; and to show him another favour, he was allowed to enter the sitting in preference to others who were waiting. His drawing, oppressive influence was soon felt by many, and his presence, even with good behaviour, was a painful infliction to not a few. This I do not magnify into a fault; for a man cannot help his temperament, nor, it would appear, his manners either. The spirits commenced their work as on the previous evening; but, on the whole, with more alacrity. "George" appeared, and also a female spirit, who was recognised by Mrs. Brass as a relative. The spirit was asked if Amelia was present, alluding to another spirit-friend. The answer was given in the affirmative. I learned next day that, at the same hour, Mr. Smith, of Bishop Auckland, had a spirit-message in his own house, which he could not leave, because of a bad foot, and in that message the fact of these spirits being present at our sitting was named.

All seemed well satisfied with what was going on, but our friend the "Gaffer" ordered the spirits to do so and so. It was not good enough for him. For six years, he said, he had been going about among Spiritualists and could get no satisfaction. Now, to desire satisfaction, and to coax the spirits to do their best, is the object of such sittings; but this sitter gave out his demands in such a tyrannical and querulous tone, and his influence was so scathing, that silence fell on the whole company, and the spirits retired behind the screen. "A' cud mak' a better ghost nor that myself," he said. A little singing restored conditions, and somewhat obliterated the destructive breath of the objector, which cut down all that came before it. Again there was an appearance at the opening of the curtain close to the medium: it was the little spirit "Cissy," holding up the curtain, so that both herself and the medium were seen at the same time. Mrs. Mellon was now in the conscious state, and said, alluding to the spirit, "she's growing bigger," encouraging us to send out our best sympathies to allow the spirit to demonstrate to the satisfaction of all the genuineness of the manifestation. This our censorious friend would not permit. He again flung out remarks more insulting and ungentlemanly, when there was at once an end of the whole thing.

He then commiserated us on being such fools and impostors, levelling his insults at myself. He wanted to "gaffer" me as well; but this I resented; and there he stood, on a Sunday evening, with his hat on, in the midst of a respectable assembly, bullying with all his might,—and he is a rare hand at it. That he was not quietly carried out and placed in the snow astonished me. Pitmen are not the fierce men they are supposed to be.

The excitement and disturbance was a sore infliction on Mrs. Mellon; she had a bad night after it, and was affected considerably next night.

The slight dissatisfaction thus alluded to aroused the zeal of the committee who got up the seances, and they handed me the following document to use in my debate if an attack had been made on Mrs. Mellon's character as a medium:—

We, the undersigned, do hereby certify that we are fully satisfied with the mediumship of Mrs. Mellon during her visit to West Auckland, and we do hereby kindly recommend her to other circles as likely to give every satisfaction.

CHARLES LUPTON. JOHN LUPTON.
WILLIAM WRIGHT. GEORGE ROBSON.
THOMAS DOBSON. HENRY LOBBAY, Sec.

After the visitors from a distance had dispersed, an harmonious party sat round Mr. Lupton's hospitable hearth, and excellent evidences of mediumship were afforded. The members of Mr. Lupton's family are highly mediumistic, and in the future will be of good use in this Cause. The beautiful singing of a lady, and her budding spiritual gifts, were the admiration of all. Such tender instruments, however, require careful handling.

* This photograph of the spirit "George" is being published in *Human Nature*, and may be obtained with an extra double number, post-free, 1s. 1d.

THE THIRD SEANCE.

On Monday I removed my base of operations to the hospitable mansion of Mr. N. Kilburn, jun., Bishop Auckland, and after a Turkish bath I walked back to West Auckland to the seance. The company had assembled when I arrived. I was worn out, and in a bad condition for sitting; but being placed close to the younger Mr. Lupton, I was much refreshed by his genial influence. I think we could almost tell the character of men by the influence which they thus offer in the spirit-circle.

The atmosphere was on this occasion calm and spiritual, no jarring element being present, and emotions of a deeper character pervaded the sitters' hearts. Mrs. Mellon was ill from the consequences of the previous evening. To vary the conditions, and to aid all to believe the grand truth of spiritual manifestations, she desired that a committee should tie her in the best manner they could devise. Mr. Brunskill had a large roll of broad tape, and with that Mrs. Mellon was tied into the arm-chair in a very thorough manner. The sitting went on as usual, but the company was smaller. "George" manifested in his customary manner, and desired that the strength of the light should be considerably increased. It had been circulated by the malcontent of the previous evening that this spirit had white legs and a black face. The beard is black, but there is considerable face between that and the white turban, though it is difficult to determine in a low light and at some distance. To remove all doubts on these points, the spirit materialised in such a manner as to stand a higher light. All in the room declared that they could see his features well, and the exclamations of gratitude and fervour were very marked. The black beard was indeed there, so also were the nose, the eyes, and other features as plainly distinguishable between beard and head-dress as if an ordinary human being had been placed in the same position. As the object of the spirit was to show himself in this distinct manner, and as the effort used up all the power at command, the medium being in a weak state, the seance was very soon over, but it elicited more decided signs of satisfaction than any that preceded it. When the light was augmented and the curtain pulled aside, Mrs. Mellon was found tied exactly as she had been placed by the committee at the beginning.

THE FOURTH SEANCE.

The fourth seance was of a more private character for the benefit of the committee and a few friends, and was held on Tuesday afternoon in the same house. I was not present, but have had handed to me the following communication, which describes what took place:—

SEANCE HELD AT WEST AUCKLAND ON TUESDAY AFTERNOON, FEB. 25, 1879.—I am requested to give an account of two seances that I had the mixed pleasure of attending. I have said *mixed*, because the first was anything but a pleasure. I do not intend saying anything further about the first, except that from my place of observation, I could not help considering it as a piece of sheer nonsense, and—may I say humbug? This may appear rather strong language, but when I state that times out of number believers in Spiritualism have said that they desire to convince non-believers, and on this occasion actually placed the disbelievers at a great disadvantage, and not only that, but to publicly declare that there were two sceptics in the room, was, to put it mild, rather insulting. I have now done with the first seance.

I shall now endeavour to give an impartial account of the second seance. On entering the room I took a most favourable seat for observation, and quite contrary to expectation I was allowed to retain it, the medium (a young lady) suggested that we had better have some test, this was agreed too, and I had the duty assigned to me of assisting to tie her in a chair, and then I marked every knot, half-a-dozen in all. After a little singing we were given to understand a spirit would appear directly. I then observed the curtain in front of the cabinet put to one side, and what appeared to me to be a man came out. I noticed the following particulars when I was standing as close to him as one person can stand to another comfortably, and I may add there was no deficiency of light. I could see plainly, the height of this supposed man was about four or five inches higher than the medium, face very pale, cheek-bones rather high, feet very broad, plenty of whiskers of a dark colour, on the whole a good specimen of a man, but not a good talker; the feel of his robe was like very fine washed muslin; could move its arms very well, as it hit me over the head with a paper tube. After this figure retired another small figure appeared but, only indistinct; it retired, and almost immediately the curtain was removed from the front of the cabinet, and the medium was found exactly as we had tied her, the knots remaining as at first.

I may add I am certain as anyone can be that the phenomenon was genuine, but I cannot by any means account for or understand the cause of it.

JOHN HINDMARCH.

The above is written by the companion of the sitter who raised the disturbance on the Sunday evening. He does not seem to remember that the meeting was arranged before he and his friend entered; and that, as a seance, it was held as much on behalf of believers as of sceptics—in fact, no class was particularly considered, the sitters being arranged with a view of improving the conditions rather than of favouring any individuals. The writer of the above testimony is candid, but confessedly ignorant of the subject; and the only fault that was found with him on Sunday evening was on account of his forcible statement of opinion as to where he should or should not sit—a matter which surely more experienced men were better capable to judge of than himself. The spirit of such visitors may be judged of from the great freedom with which he uses such sharp weapons as "sheer nonsense," "humbug," &c.; and when he thus asperses people who are not in any way his inferiors, he regards their self-defence as insulting to him. I have no doubt but the above writer may become a very

intelligent Spiritualist; but he had better attend seances under a different leadership from that which accompanied him on the Sunday evening. Inquirers on this subject must not take judgment in hand. They confessedly come to learn; experienced sitters know better than they do: they should, therefore, consider it their duty to submit to whatever conditions may be imposed upon them, knowing that they are in wise hands, and that by so doing they will attain their ends sooner. Spiritualists are anxious to teach all; but they can only do so in accordance with those natural laws which regulate the manifestations of spirits as well as all other phenomena in the universe. In their efforts to do the best they can for everybody, Spiritualists meet with considerable abuse for their pains, as on the Sunday evening; and if the intruders do not relish a little manly resentment, they should not be the first to make the attack. Whatever may be thought of the Sunday evening seances by those who were somewhat excited, the more calm judgment of the other sitters was that there was neither "nonsense" nor "humbug" manifested, except on the part of those who disturbed the conditions and inflicted unnecessary epithets upon the company.

THE FIFTH SEANCE.

took place in the large room at the Turkish Baths, Bishop Auckland, on Wednesday evening. There was quite a large company, which formed a semi-circle in front of the divan, at the side of the room on which the medium was placed. Miss Brown, of Howden-le-Wear, occupied one pole of this semi-circle; and Mr. Hull, also a medium, the other pole. I was outside of the circle with two other sitters, and managed the light.

Mrs. Mellon had her dress sewn to the cushion on which she sat. The curtain in front of the recess in which bathers recline was drawn, and we awaited events. The proceedings were of the usual character; but the following special results were obtained: The spirit "George" came out close to where Miss Brown sat. She stood up and looked straight in his face. He told her to move into a certain position, and he would kiss her. She did so, and "George" performed his promise. It was desired that the spirit would write a letter. I went into another room, brought a small table, which was placed in front of the curtain, and a chair beside it. The spirit came out in his white robe, sat on the chair, and wrote several sentences upon leaves torn from my pocket-book. This he did with a pencil, in view of all the sitters. He then took the chair and held it up for auction, imitating Mr. Hull, who is an auctioneer. For amusement, several sitters made bids, till the chair was run up to a considerable price. All this was, of course, done to show what power the spirit had to act as a human being. I then asked him if I might have a small portion of his beard. He assented. I went round the circle till I came near to Mr. Hull, and handed my scissors in to the spirit. He clipped a small pinch of hair, wrapped it in paper, and handed it to me, with the scissors, over the top of the partition which divides the next divan from that in which the medium was placed. To do this, he had to get up on the bench and cushion on which the medium sat (but she was at the other end of it), and giving me the scissors, he gave my hand a considerable push, to indicate his muscular power. I observed that his hand was wrapped up in some white material, like that which covered his body.

Various other sitters say that they saw another spirit-form from their point of view accompanying him, and that it was "Robson," a control of Mr. Hull.

The spirit said the hair would possibly somewhat lose its colour. We looked at it at the close of the seance. It was of a mixture—light brown and very dark brown hairs combined. It has now lost its colour considerably, as far as I can recollect. It is beard hair, but very fine. I have it yet in my pocket-book, and hope to show it to any friends in the district when I next visit Bishop Auckland.

This seance was highly satisfactory, as the medium was found stitched to the cushion as at the beginning; and indeed the manifestations were of such a kind that she could not possibly have simulated them, even had circumstances permitted her. Intelligent investigators who had not hitherto been satisfied on the question of materialisations now declare their convictions to be complete and well grounded.

This series of seances is one of the most extraordinary that has occurred, when we take into account the fact that the medium was entirely amongst strangers, that very large numbers attended the seances, and that the phenomena were uniformly of such a character as to give full satisfaction to those who came for the purpose of realising the truth. Within one week nearly a hundred and fifty sitters had witnessed these extraordinary results, and the good which has been done in the district it would be impossible to estimate.

THE DEBATE WITH MR. BAITEY.

My speeches are reported in another part of this number. The audience was said to be the best in quality and size combined which had assembled in that hall. Mr. Baitey is a little dark man of the resistant temperament. The head and face are somewhat large, with prominent features, and surmounted by a shock head of dark, crisp-looking hair. The shoulders are broad, and the trunk well developed, but tapering down into lower extremities that are not quite harmonious with the upper portions. He is evidently a man of dogged perseverance, achieving his ends by industry; by nature somewhat of a pessimist. It is not the organism to make a Spiritualist of. He has written a letter in the *Auckland Chronicle*, in which he depreciates me in many ways, phrenologically included. It

is not my purpose either to run down Mr. Baitey, or praise myself. This resort to egotistical self-conceit and personalities is, in my opinion, a sign of great weakness on the part of the opponents of Spiritualism. I have done the best I could under the circumstances to present a report of what I said, and allow others to think for themselves. I regret that the report reached me in a very imperfect manner. An hour's hard speaking was condensed into half-an-hour's reading, and many parts were unintelligible. I have therefore had to supply what I could of my argument, but it is in no sense so happily expressed as when delivered. I can excuse the reporter, as I spoke very rapidly and uttered a great deal of matter in the time. In my replies I did not attempt so much to dogmatise as to meet objections and state reasons for my view of the proposition, leaving my hearers to form their own conclusions. One thing I have not done: I have not eliminated one of the abusive phrases with which Mr. Baitey says my speeches abounded, and it is not likely that the reporter would have overlooked such spicy portions if they had existed. Mr. Baitey says I have no tact. Well, the truth does not require it; but possibly if I had attacked him with much fierce invective, my tact would have been to him more appreciable.

MY TEMPERANCE LECTURE.

On Thursday evening, Feb. 27, I delivered a lecture on Temperance, sustained by arguments derived from Spiritualism, in the Temperance Hall. In the absence of Mr. Joseph Lingford, president of the Temperance Society, Mr. Moseley, temperance agent, presided in a genial and able manner. Bishop Auckland has always been a temperance town since I knew it, but the results of Mr. Moseley's skill and assiduity are apparent on every hand. There is now an elegant and commodious temperance hall, with minor rooms and offices for many educational purposes. On Saturday night a "free-and-easy" of recitations, music, and song is held, and the place is crammed. There is no man in Bishop Auckland who works harder than Mr. Moseley, and in his case it is a labour of love, for with him the bread that perisheth is no further consideration than that it is a physical necessity. He works for the love of it.

DEBATE WITH THE MECHANICS' INSTITUTION CLASS.

On Friday evening an intelligent and somewhat numerous audience again met in the Temperance Hall. I opened a debate on Spiritualism, and the members of the discussion-class carried it on. It was rather a failure, disputants should read up before they enter into conflict.

LECTURES AT SHILDON.

On Saturday I went to the house of Mr. Brass, New Shildon. An excellent audience listened to my Temperance-Spiritual lecture in the evening. This lecture, it is said, removed many objections to my views. On Sunday afternoon we had a nice conference at the house of Mr. Mensforth. Mr. Mansfield presided. A number of visitors from Bishop Auckland were present. Several mediums were controlled, and progress was made in spiritual work. Mr. Walker writes to say that an improvement-class is about to be formed. Spiritualists should begin at home, and improve themselves and their own families: that is the only true foundation. On Sunday evening I spoke to an excellent audience in the Co-Operative Hall, Old Shildon. Many of the objectors were present, but they seemed well pleased with the proceedings. Mr. Mansfield conducted the meeting. Mr. Hill gave an invocation under spirit-influence. The platform was most congenial. On Monday morning I travelled onwards to Burnley, which I could not reach till late in the afternoon. I had a grand time of recuperation and spirit-communion with Dr. Brown and his good lady. Next day I left, much refreshed and encouraged, called on a kind friend in Manchester, and reached Derby in time to dine with Mr. Wells, and afterwards listened to his able lecture on the Suppression of Immorality, delivered to an audience of 800 men. Mr. Wells is doing a grand work. I reached home about 5 o'clock on Wednesday morning.

DEBATE BETWEEN THE REV. W. BAITEY AND J. BURNS, O.S.T.

In the Temperance Hall, Bishop Auckland, on Tuesday Evening, February 25, 1879.

The hall was densely crowded in every part, but the opponents of Spiritualism seemed to be the most numerous, particularly in the gallery. There were Spiritualists present occupying a radius extending to Cockfield, Ferryhill, Consett, Tow Law, and places of similar distances. The demonstrations on the part of the friends of Mr. Baitey were most vehement, and they alone manifested an offensive disposition. The conduct of the Spiritualists was hearty and appreciative, but they showed no discourtesy towards the opposite side, though the personal attack from that quarter predominated. Mr. Baitey and his committee occupied the left hand end of the platform, Mr. Burns and his committee the right hand end. Rules of debate agreed to by the joint committees were read at the beginning of the proceedings. The speakers adhered to them strictly throughout, so that the duties of their respective chairmen were light. Mr. J. P. Soutter officiated for Mr. Burns, and sat on his left, Mr. S. S. Lingford sat on his right, Mr. Gibson was behind him and Mr. Oyston in front of Mr. Lingford, Mr. T. M. Brown was on the other side of Mr. Lingford. Thus Mr. Burns was well sustained, and is much indebted for the kindly support of these friends and others in the meeting.

The proposition was as follows:—"Spiritualism incomplete as a form of religion, and inconsistent with science and art, which it professes to aid;" and the bill of announcement further states: "Mr. Baitey will take the positive and open the debate." But the proposition is a negative one, and in Mr. Baitey supporting it he took the negative, not the positive, as he imagined. He read his remarks rather deliberately from a book or other object of the kind which he held in his hands. The matter for the most part appeared to be that which has formed the staple of his lectures against Spiritualism in the district. The nature of it may be gathered from Mr. Burns's replies, which we alone report.

Mr. Baitey, having spoken thirty minutes, Mr. Burns stood up, and without notes of any kind made the following remarks, which occupied thirty minutes in delivery:—

MR. BURNS'S FIRST SPEECH.

Ladies and Gentlemen,—I would wish in the first place to say that this debate has commenced in a very anomalous manner. We have had the negative side of the proposition placed first, and we have had no opening of the subject whatever, because there is an absence of those elements of definition necessary to the basis of a discussion in logical form. I do not see that certain newspapers, and publications, and writers, and disconnected facts and statements, have anything to do with that which is Spiritualism. Would you suppose that what Mr. Baitey says about Christianity and the Bible is a definition of Christianity, or that his present position would be regarded by his own church as one which a minister of the gospel ought to occupy? In like manner, Spiritualism is not a speaker's conduct. Spiritualism is not a person's words or deeds. But Spiritualism is a fact. In the first place it is action; in the second place it is a result; and in the third place it is a revelation.

We essentially believe in the existence of Spirit. By spirit, we mean that great fountain of intelligence which has devised all things, and from the power and wisdom of which all things have proceeded. The Opener of this debate has most wilfully garbled my statements in the lecture of mine to which he alluded.* I say it is impossible for a "Cause" to work by blind chance. A "Cause" from its very nature must be intelligent, and it would be just as plausible to suppose that the clock before us is the result of blind chance, as that the mechanism of the universe had a non-intelligent source. The intelligent principle in the clockmaker now manifests itself in accordance with mechanical laws in the clock, and we cannot conceive of the universe existing and working from a cause inferior to that manifested in the clock. No man, except the most arrant simpleton, would ever suppose that an intelligent result can be other than the effect of an intelligent cause, for the cause must be always equal to the result, and if it requires intelligence on the part of my mind to read the Book of Nature and learn its lessons, surely it must have required a greater mind to produce it.

The Opener attributes to me the opinions peculiar to Mr. Bradlaugh, intimating that I am atheistical in my views; but let me say, if there is one of us at all in accord with Mr. Bradlaugh it must be the Opener of the present debate, for he rubs shoulders with him quite comfortably, and uses the materialists' arguments against me and Spiritualism. My position is exactly the opposite, and I ask the Opener—Has he ever stood before Mr. Bradlaugh on the platform and endeavoured to defend his belief in God and the spirit-world against him as I have done for two nights together? and if I have health I hope in the near future to do it again. Spiritualism, then, acknowledges as its basis the existence of God, who is Spirit,† or a Spirit, just as you please to render the Greek. And this Spirit extends throughout the universe as far as our imagination can conceive.

We believe that in man there is a portion of this great Power or Spirit, and the immortal part of man we may call the Infinite Principle finite in man. Again I have to complain of the garbled manner in which the Opener has referred to my views on the *animus* and *anima*,‡ endeavouring thereby to make it appear that I regard the soul as a vital principle merely, and comprising all that is spiritual in man. I do not say that the soul is the spirit of man, but I say it is the organic relationship connecting that infinite power "spirit" with the manifestation of it in man's organism. There is an infinite power by which the Divine Will works and builds up our organism without the exercise of our finite or human will, as in infancy and in sleep, when our mind can take no part in the matter. Furthermore, we believe that on the death of the body the immortal spirit passes into another condition of existence favourable to its requirements; and it is no shame to the Spiritualist if he say that he does not know all about the spirit and the spirit-world. We know that this departed spirit can, under certain conditions, communicate with those left behind, and we most firmly believe that the purpose of life is to develop this spirit within man and prepare it for its eternal destiny in the spiritual spheres. I think this is a much better definition of religion than that furnished by the Opener, which I entirely disallow, and protest against Spiritualism as a religion being measured by such a low standard. I hold, then, that Spiritualism is the most complete form of religion.

The Opener has paraded before us the results of science, insinuating thereby that Spiritualism is not consistent with science, because it is not exhaustive in its statements. But do the geologists know all about the earth and the rocks? do the chemists know all about the constituent parts of everything that they come across? As regards the field of science generally, I venture to say that in some points what was considered a fact a year ago, is now regarded as the very contrary, because new discoveries are being made every day. The science of to-day and the science of a year ago in certain respects are quite different, and at

* "The Creation, Fall, and Redemption of Man," a discourse delivered at Doughty Hall, by J. Burns, O.S.T., on November 17, 1878:—"The universe viewed from the spheres of effects is called Nature, and the universe viewed from the sphere of causes is called God. An epitome of the phenomenal universe is called the book of Nature—that which we gather from a sensuous acquaintance with the external world. That which is communicated to us respecting the world of causes is called the Word of God, and the one 'Book' is complementary to the other. They follow the one on to the other as a necessary sequence."—*MEDIUM*, No. 452, Vol. IX., November 29, 1878.

† John iv. 24.

‡ *Human Nature*, June, 1878.

present primary substances are being discovered by which the previous ideas of chemists will be exploded as error. Let us consult astronomical science how far it is to the sun, and differences of millions of miles will be recorded by different authorities, so that no science is complete; and Spiritualism is therefore as much a science as any other. The Openers objected to astrology, but some of the greatest astronomers have been if it can be demonstrated as a fact, I am willing to accept it.

I include all religion in the term Spiritualism,* and I do not think there is any religion on the face of the earth that can reject its principles. But remember, Spiritualism is not a sectarian religion; Spiritualism is an universal religion; and it does not depend merely on what a man knows, but on his faith—aye faith. Not faith in a written creed that someone has put into your mouth to repeat like a parrot, but in a creed which, as it was said of old, is written, "in fleshy tables of the heart;" a creed that a man can make for himself, and which tells him there is a glorious future in store for him. Now we only know in part, and we prophesy in part.† It is but with a darkness of vision that we see these great truths, but well we know that a perfect day is coming; and a far greater gift than a mere creed is that faith which can accept the finished work of the great creator as the goal to which the soul should aspire in the coming future; and it is that faith which is the faith of Spiritualism. Faith in God and his promises to the soul; not in man-made creeds.

Then, again, to return to science, Spiritualism is the very essence of science, because it teaches a man to know in what his own nature consists. What is all the science in the world to a man if it takes from him a knowledge of his own soul? We demonstrate the fact—that man is a spiritual being. We go to the very basis of his existence, and we show scientifically that it is the working of the spirit within him that builds up his body and maintains him in existence.

Spiritualism further may be said to be a recognition of the spiritual, and a demonstration of spiritual existence. In this respect it is the very opposite of Materialism, and of the scientific authorities which the Opener has quoted against Spiritualism,—a science which, as regards God, is Agnosticism; as regards the human soul is Nihilism; and as regards the earthly life of man is Sensualism, morality being simply an expedient. It is this kind of science which is being brought to bear by the Opener, in argument against the truth of Spiritualism.

Coming to the matter of the materialisation of spirits at West Auckland,‡ I had the pleasure of being present at certain experiments, but these experiments were not necessarily religious occasions any more than any other experiment you might take in hand might be considered a religious service. Spiritualists regard every act of life as equally religious, because they are all done in the sight of God. You can perform no action which has not a relationship to the life of the soul within the body. And I can say before God, that there was nothing done or said at either of these seances to reflect the slightest taint or shadow upon any immortal spirit or child of God present. What authority has the Opener for his insinuations? Some friends who were there are here now, and if I exchange a pleasant word with either of these friends now, it would be just on the same principle as if I did the same with the spirit "George." As regards the spirits "Clay" and "Minnie" kissing me (as they have done many others), the allusion to it made by the Opener is confused, garbled, and fragmentary, misrepresenting the facts and misleading his hearers. It is an attempt to scoff at and degrade grand manifestations that God has permitted in this age for wise purposes. [See the report of the seances in another column.]

On Saturday night I saw a man receive from a materialised spirit-form, his deceased sister, a lock of her hair. [See report of seances in another column.] Do you think that man would feel gratified by anyone scoffing at that act, and if the privilege had been accorded him of kissing that dearly beloved sister, what would he have thought of the man that would have insinuated unmentionable foulness as associated therewith? And why do these spirits love us, and why do we love them? Because they are engaged in teaching us facts calculated to improve our minds, in respect to a branch of science of which scientific men can teach us nothing. And again, by these spirit-forms coming into sympathy with us we derive a spiritual effect, and are elevated spiritually; and thus, while our minds are impressed with a fact of great importance, our hearts are filled with gratitude and love for the greater blessing which accompanies the fact. I am not ashamed to say that I love these spirits that come and labour, to teach me that of a truth immortal life is within me. I am not grateful alone to these spirits because they teach me that truth, but because they impart to me knowledge whereby I can introduce these teachings of spiritual manifestations to others. It has been said that these manifestations of spirit-forms are the result of trickery, but we know by the observation of certain conditions, and the observation of facts, that they are not the result of trickery: for instance, in the case of this spirit "George," he speaks the Scotch dialect, which is familiar to me, and by his using certain phrases, with which the medium and all others present are unacquainted, I have had an absolute test of his individuality, and that he is a being apart from the medium, or any second person. He brings out phrases, and he says things in the laconic style of the West Country, many of which are quite foreign to Scotchmen living in other parts of the country. The fact of a materialisation then, is not only true, but a spiritual individuality, as well marked as that which belongs to any man, is proved to be manifested through that materialisation. Such tests are a direct contradiction to the low and degrading light in which the Opener seems to regard us. You have heard it said, that "to the pure all things are pure;" and I want to know what insinuation of immorality or crime can be imputed by even the vilest mind to the friends who assembled at West Auckland at these seances. For myself, I ex-

perienced no moral deterioration, and I think those friends who were present with me would say that they were not degraded, but elevated by the fact, that they had it demonstrated before them that an immortal spirit can come back again and manifest its presence in the material sphere.

We Spiritualists know quite well and can demonstrate that the matter of which this physical world is composed is simply a manifestation of spirit; that the world around us is the product of spirit-action; this globe was built up in its phenomenal objective form by God the great Spirit; that body of yours was made primarily by the power of the Spirit within you. Your body has no ability to sustain itself; a Spirit exists within the body, and that Spirit is the prime motive principle of the body. The Opener has attempted to explain away the phenomena of Spiritualism by ridiculing the attempts of some thinkers to explain the manifestations which they witness, and he has laughed at the idea of electricity becoming a sentient organism. As well might we return the answer by asking how bread-and-butter can subserve a similar purpose, and enable the Opener to deliver his speech, for even bread is nothing but condensed atmosphere, so that in reality to eat solid food is simply to eat air in another form, and why may not electricity be capable of similar transmutation? A seed of wheat is put into the ground, and produces at harvest-time many seeds, the composition of which is for the most part derived from the atmosphere. What causes this growth in the grain of wheat, and what enables it to develop many other grains by the materialisation of atmospheric gases? I say it is the universal spirit manifesting itself through the wheat, the power of God which is the Soul of Nature; and I say the same power also operates in our bodies. Spirit, then, in man and in Nature, is the power which makes solid objects out of the atmosphere, and reduces that solid matter to atmosphere again. The solid globe itself might be volatilised and reduced to such an impalpable state that our senses could not take cognizance of it. What is called "matter" in its various forms is simply a relative term, but Spirit, which has the power to transmute matter from one form to another is the one eternal reality in the universe.

These considerations lead us to appreciate the scientific value of the spiritual phenomena. The physical manifestations are making a greater advance in science than all the scientific men put together. Science has come to a standstill, and has landed in sheer Materialism and Atheism; but Spiritualism turns over another leaf in the Book of Nature, and says that, contrary to the dictum of scientific men, an object may be raised from the surface of the earth without physical means. The simple movements of the table in experimental seances show that such is the case, though scientific men, instead of trying the experiment, protest that it is not possible. We know also to a certainty, that by spirit-power solid objects can be made to pass through solid objects. We know that while two persons grasp hands tightly, a solid iron ring can be passed on to the arm of either of them. I have held the hand of a human being, and an iron ring has thus been passed on to my right arm instantly. I have also held the hand of an individual and a chair has been strung on my arm, indeed a couple of them at a time. A few of you may doubt such facts, and say they are against the laws of Nature, but they are none the less facts, and hence their value as increasing our scientific knowledge.

Pursuing the investigation further we have, in the first place, communicated with the intelligence, or spirit, through the ordinary methods known to Spiritualists. As a second stage we have recognised the individuality of that spirit by its being able to express to us knowledge only in the possession of itself. As a third stage we have seen that spirit begin to materialise and grow up right before our eyes into its full form, as it was formerly known, and come amongst us and converse with us in its well-known voice, and even kiss us affectionately. We have further seen that form dematerialise and pass away again while we looked at it; and you will ask where did the matter come from which constituted the body of the spirit for the time being? where did it go to when the materialisation had ceased? I answer, the matter was drawn in its atmospheric form from the body of the medium and those around. You must know that all the solid matter of our bodies has to be reduced to an impalpable airy form before it can be laid down as a portion of the tissues of the body, or used in the expression of mind. We know that the great part of the bulk of a man is composed of this atmospheric matter, and it is through the agency of this ethereal element in man that his own spirit is able to communicate externally through the body.

The life principle, which the Opener thought I regarded as the immortal part of Man, is simply the motion established in these inner aërial fluids by the will-power of the spirit operating outwardly towards the external organism. Thus you see in the ordinary actions of life all the spiritual phenomena reproduced; for the means used by spirits in communicating from the spiritual state to men in the physical state are also used by the spirit of the living man in communicating, through his body, with those around him. Some call this imperceptible airy matter which connects the spirit with the body, "electricity," others "magnetism," and other terms, upon which all are not agreed; but no doubt there are many kinds of fluids, one related to the other, the finer attaching itself to the spirit and the coarser to the body, and thus the spiritual principle in man is able to act upon that which is purely matter through the intervention of these various nerve-fluids in the body.

The Opener said he wanted science, and here is science for him, and science of the most important and exalted description. Anthropology is the greatest of all sciences, and to understand the nature of man is to accomplish more than every other science can profess to establish. This science of Spiritualism reconciles all scientific knowledge with religion, whereas, without spiritual science, scientific researches are generally opposed to religion, leading to Materialism and not to Spirituality. In Spiritualism, Religion and Science are happily united, for it lifts up the intelligence of man to the conception of the laws of immortality, and explains to us that which is at present utterly unknown to scientific men. Spiritualism is therefore the perfection of Art, and I will tell you why. Because the most beautiful object in the universe is the perfected and purified human soul. The soul of man is the source and foundation of beauty, which is the mainspring and object of Art; and it is by the development of our spiritual nature that Art is at

* These recurring allusions to the same topic were caused by having to take up special points mentioned by the Opener. The object being to speak to the Proposition and reply at the same time.

† "Written not with ink, but with the Spirit of the living God; not in the tables of stone, but in fleshy tables of the heart" (2 Cor. iii. 3). This is our Spiritualism to a letter.

‡ 1 Cor. xiii. 9, 12.

§ The Opener falsely stated that Mr. Burns had been sent for to conduct these seances, and that they were held under his direction. This is utterly untrue, as the committee are prepared to avow.

all possible in this world of ours. The divine image within man is the artist's highest pattern, and to cultivate the relations between soul and body, so that man is perfect as his Father in heaven is perfect,* is the highest art that man can give his attention to, and that is the highest object of the Spiritualist.

We have done the best we could with this first speech by Mr. Burns, which lasted thirty minutes; but we are only able to present two-thirds of it. The other third, consisting chiefly of telling points which cannot be recalled, has altogether eluded the reporter's pen.

Mr. Baitey now made his second speech, which occupied fifteen minutes. It was very much a reiteration of what had been before said, the leading objection being that Spiritualism could not be a perfect religion, as it had no creed, forms, and churches. Other points noticed in Mr. Burns's reply may be inferred from what is stated in his second speech. During its delivery Mr. Burns was very much interrupted by the misconduct of Mr. Baitey's friends, when hard knocks were administered.

MR. BURNS'S SECOND SPEECH.

Perhaps some of you have heard that there is a great diversity of "spiritual gifts."† Amongst this great audience there are very few who have the power of "discerning spirits," and hence spirits have to be brought down to the physical state, so that our ordinary senses can perceive them; otherwise the great bulk of mankind would be doomed to live in perpetual ignorance of spiritual beings altogether.‡ The popular religion of the present day has led to an overwhelming proportion of materialistic thinkers amongst the people. The creeds and dogmatisms of the churches teach nothing of spiritual science, and by their illogical conduct they set the minds of thinking people against religious ideas altogether, till the existence of man as a spiritual being is doubted by a very large number of people. This is the reason why these physical manifestations of spirits are given, to prove to the most materialistic mind that the individual man can exist apart from the physical body, can assume the form again under certain conditions in our presence, and manifest their individuality to us, as when in the flesh, in many ways. We do not pretend that there is any particularly religious influence connected with the demonstration of these facts, any more than there is connected with the phenomena of nature generally; but we must recollect that man is always elevated by observing the facts of nature, and in like manner the facts of Spiritualism have in themselves an elevating tendency apart from any strictly spiritual use which may be associated therewith.

Some might ask—What is the use of all these manifestations in relation to spiritual truth? In reply I might ask—What is the use of dissecting a dead body in view of the subject of health? The physical manifestations are in reality, *the anatomy of Spiritualism*; tedious, laborious, and repulsive in some of their forms, but imparting necessary knowledge, laying a groundwork; even as the dissecting-room of the student of medicine is utterly repulsive and ghastly, redolent of disease rather than of health, but which nevertheless leads to health and beauty at last. So in Spiritualism these experiments and manifestations are simply the initial steps to a knowledge of spiritual existence, by in the first place observing its manifestations. But they are not necessarily a part of Spiritualism. Spiritualists in their higher investigations do not require such things as took place at West Auckland. It is the dense ignorance of spiritual existence which the Opener has suffered to grow up around him, where he acts as a preacher that has necessitated the materialistic form in which the experiments at West Auckland took place. My visit to West Auckland had nothing to do with the getting up of these seances, but they were planned and carried out wholly by the people of West Auckland, and my presence there was entirely accidental. I would say furthermore that the results of these seances were completely satisfactory to all, except to a certain individual who mis-conducted himself on the Sunday evening.

We do not regard Spiritualism as a belief in what spirits tell us. If a spirit vouchsafes to tell us something, we take it for what it may be worth. Our Spiritualism does not consist in a dependence upon spirits, but Spiritualism, both ancient and modern, leads us to the individual perception of the principles of truth which every man possesses within himself—that highest of spiritual gifts by which man perceives and knows what is good and true without requiring to be told by anyone. In the gospel it is said, "They seeing see not, and hearing hear not, neither do they understand." "But blessed are your eyes, for they see, and your ears, for they hear."§ That is what we mean by Spiritualism: the power of the individual man to perceive truth without any assembly of divines to declare to him what is or what is not true. Those who require that help are the spiritual blind, of whom it was said, "And seeing ye shall see, and shall not perceive."

This matter of creeds is the great bugbear of religion. There is only one religion, but a great many creeds, and the Opener has mixed up his creed as a sectarian preacher with religion, which belongs to all mankind, and to no sect whatever exclusively. Is there any sectarian principle in honesty, in telling the truth, in morality, in justice? Does not God send His rain and sunshine upon the just as well as the unjust,|| serving all alike? and why, then, should we consign religion to the care of narrow, paltry sects, as if God disregarded the claims of everyone else. In respect to the Bible, the Opener seems to think it was written for the special benefit of his sect alone, and he claims to have the exclusive right of its interpretation. The Bible belongs to me just as much as it does to the Opener, although he may make his living by talking about it. I prefer to accept the Bible as the gift of God, and not the stock-in-trade of any particular sect or class of men, and they have no right to stand between me and my God in my acceptance of these gifts. The spiritual truths of the Bible have been bestowed on man by this very manifestation of the spirit, the truth of which we have met to discuss; and I treat these Biblical spirit-teachings as I do all others, accepting them just so far as my conscience tells me they are

pure and true. If Christians only understood the Bible, there would be no need but for one sect. The reason why there are so many sects is because Christians do not understand the basis upon which they profess to found their religion; and if they cannot agree among themselves, why should they dare to take it upon them to dictate to me how I shall believe or how I shall interpret that which did not come to me through them? If you brought a number of engineers together from the various counties in England, though they had never seen each other, they would agree as to the principle of an engine and methods of construction, and not quarrel about it. But place the Bible and the great principles of spiritual truth in the hands of sectarians, and the most heart-breaking disagreements are the result.

In times past these sectarians have committed millions of their own belief who differed from them on certain points to an untimely death, and there is not a degrading and diabolical cruelty which the heart of man could think of but has been committed by Christians over the question of Bible belief. The fact that the Bible exists as a spiritual revelation is to me an argument in favour of the position of Spiritualists. We can only understand the Bible by understanding the nature of the instrumentality through which the Bible was given to man. The Spiritualist who is acquainted with mediumship and the various means by which the spirit-world can communicate with man, is in a position to throw a light upon the Bible which none of the Christian sects can possess. Respecting our relations to the Bible, we are continually being reproached, as if we had not the liberty to think for ourselves. We are told that we are un-Christian, and that Spiritualism is opposed to Christianity. I want to know, What is Christianity? The views of Christians are diametrically opposed to each other, and it is not fit that they should meet together and worship side by side. Christianity is therefore, opposed to itself as much as it is to Spiritualism. The Opener and men of his stamp, who make a trade of religion, and desire to keep the people in darkness, that they may earn a living on ignorance, would make us believe that their little traffic is religion, and that to oppose their personal interests and dare to enlighten their ignorance is to fight against religion. This is all nonsense. What the Opener may call Christianity I have no desire to inquire; but if he desires to move the ground of debate, I am ready to meet him or any competent man as to whether Spiritualism is in accordance with the Gospels as recorded in the New Testament. There is a solid foundation for investigation, and it would be some pleasure for me to find an opponent of Spiritualism ready to meet me thereon. Let us have some such basis, and then I am prepared to give argument; but this kind of priestly abuse, which condemns a man because he is not a sectarian Christian of a peculiar stamp, and in that manner shirks the discussion of unwelcome truth, I do not consider worth my notice.

The Opener says he does not know of any discoveries made by Spiritualism, and therefore there are no discoveries. There have been many discoveries communicated by the spirit-world through mediums, and there are many people who are instruments of the spirit-world and are unconscious of the fact. Can the Opener tell me where discoveries in general come from? Spiritualism has discovered spiritual existence to millions of people, which is itself a grander discovery than any which history can produce. If I were to bring before you all those who had embraced Spiritualism, even in this district, and through it discovered that the spirit-world is a fact, you would have an immense army, an army that would astonish any person to behold. The very fact that there is such an interest in this subject as to call forth this great meeting proves how deep is the impression made upon the public mind by Spiritualism, and how anxious many are to test its truth.

As time is up, let me just say that Spiritualism is not an organised church, but exists for quite a different purpose, just as it was said of old, "Where two or three are gathered together in my name, there am I in the midst of them;"* that is the organisation of Spiritualism.

The condition of the notes sent us will permit of only the above being given, which is scarcely the half of what Mr. Burns really said.

In Mr. Baitey's concluding speech he quoted the opinions of many materialists and others, but no fresh arguments were named. Mr. Burns, in his concluding speech of fifteen minutes, treated a variety of objections, of which he had taken note.

MR. BURNS'S THIRD AND LAST SPEECH.

I am sorry to hear that Mr. Baitey has been choked off so soon;† because he has been the very best friend Spiritualism has had in this part of the country for some time. In severing my partnership with him, I have no fault to find with his conduct, but would rather thank him for all he has done for Spiritualism. If we could lay our heads together to play into each others' hands, as we have done these last six months, we should soon make the people of County Durham Spiritualists. I desire the leaders of the sect to which Mr. Baitey belongs to know that I, as a promoter of Spiritualism, set a very high value upon the efforts which Mr. Baitey has put forth in this district on behalf of the Cause, and I am really sorry that he has determined on withdrawing himself from the work.

I have always understood that the Jewish Dispensation was superceded by the Gospel, and hence it can be no blasphemy for me to follow in the path of Jesus, and advocate a continuance of spiritual revelation. The Bible does not profess to contain all that it is possible for the Divine Mind to reveal to man. It conveys to us a record of portions of what has taken place in the past, and gives a promise or revelation that greater things shall be done in the future.‡

We Spiritualists do not profess that the summit of spiritual excellence has as yet been attained by the present movement. All spiritual dispensations have been a work of time, and their advent has been proclaimed by forerunners who have prepared the way for the greater light. Our first work is to clear away many of the misconceptions and abuses which the present religious system has imposed upon the minds of the people, after which the way will be clear for the reception of spiritual truth.

* Matt. v. 48.

† 1 Cor. xii. 1.

‡ "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed" (Mat. xiii. 15).

§ Matt. xiii. 13, 16.

|| Matt. v. 45.

* Matt. xviii. 20.

† In his last speech, in rather a doleful tone, he said he would have nothing more to do with the subject.

‡ John xiv. 12.

As I stand here, a humble worker in this Cause, I say I do not count myself worthy to unloose the shoestrings of him who is to come after me.* We are, at the present time, merely paving the way for spiritual light, by removing that trade in ignorance and that system of hirelingism which exists in the churches. The necessity for our beginning so far from spiritual results in this work, is because of the ignorant state in which our Christian teachers have placed us. All of us who are Spiritualists were previously the creatures of Christian teaching; and so deplorably ignorant of spiritual truth did we find ourselves, that many of us did not even believe in God or immortality till we had proceeded for some time in these investigations. As the Spirit of God, through the pillar of fire and the cloud, led the people in the days of old through the weary wilderness to the land of plenty, so does our Father in this age, through phenomenal manifestations that our physical senses can behold, lead us through the howling wilderness of Christian bigotry and materialistic barrenness to a land of spiritual knowledge and beauty.

The work of Spiritualism is going on up and down the country by thousands of firesides, where there is no hirelingism at work—nothing to instruct the seekers but the manifestation of the spirit through beloved ones gone before, that have an interest in the spiritual development of those still remaining upon earth. These domestic groups around the family hearth are the organisation of Spiritualism—not a system for collecting money, and paying men to profess to teach us spiritual truth, but who have no more knowledge of the spirit-world than any one of us has. The knowledge of spiritual things is not a product of the human mind—it cannot be acquired in colleges—it is a gift of God, and no creedal system nor class of men can profess to teach it to us. The truths of Spiritualism cannot be bought of any preacher or any sect or distinction amongst men. It must come to us from the spirit-world through appropriate channels, and it must be received by us as spiritual beings. To exalt our spiritual perceptions, and open up these channels of spirit-communication, is our religious ritual.

Spiritualism in its higher forms is, indeed, the power of God within us, revealing to our intuitive consciousness the grandest of spiritual truths; and this is a work that no man can accomplish for us—no hireling can supply. Each individual must see spiritual truth for himself, or remain in spiritual darkness. My speech to the people can only indicate the work which each individual has to perform for himself, that it is only by the manifestation of the spirit first to our external senses, and then operating upon the spiritual nature within us, so that we can have our minds enlarged and our spiritual senses opened and elevated, that they may perceive the divinest truths of spiritual existence.* Such is the great object of Spiritualism; and it is plain to be seen that, while it is the soul of religion, Spiritualism is, at the same time, the downfall of the churches, and hence the opposition which those who live by the churches and thrive on spiritual ignorance have to bring against it. The existing churches have, in all ages, persecuted and opposed the servant of spiritual revelation.

You have read of the "second coming," of the time when the power of the spirit will again be manifested amongst men. This Spiritualism is indeed the forerunner of these grand revealments, and as those who were the instruments of spiritual work in past ages were reviled and persecuted and rendered of no account by the world and priestly class, so are we in this age being visited by the same difficulties, objections, and oppositions which were bestowed upon those who went before us.

The Opener desires it to appear that Secularism and Spiritualism are identical, because that in my discussion with Mr. Bradlaugh I said there was nothing in the principles of Secularism, as stated in the Secularists' Almanac, which is opposed to Spiritualism. And I ask, What does Secularism mean? It means a due attention to the requirements of the physical life. Will Spiritualist agree? No Secularist can say there is not a future life, all he can say is that if there is one he is not aware of it. Spiritualism, however, reveals to men the fact of a future life, and adds to the teachings of Secularism further teachings respecting our duties to the future life or the spiritual part of our nature, as well as our duties to the present life or the physical part of our nature. The Opener has presented no argument to show that there are any grounds for his allegation that my views are those of a secularist. For the teachings of Spiritualism superadded to those of Secularism do away with Secularism altogether and make it all Spiritualism.

This truth of Spiritualism is to my soul great above all others. As I stand before you I say it, that I thoroughly believe that God acts through and by the Cause of Spiritualism; that it is His work alone, proceeding from His power; and that in this great Cause we can do nothing of ourselves. We are simply humble instruments, unworthy, it may be, of the high duties devolving upon us, and only by influence of the spirit-world can we know anything of its existence or be endowed with thoughts to understand its laws.

I say premeditatedly that had I lived on earth centuries ago, I would have allowed my body to be consumed by fire sooner than have denied the truths which I have expressed to-day. As it is, no such form of persecution awaits us at the present time; but is it nothing for a Spiritualist to have the finger of scorn pointed at him, to have his character taken away, and be oftentimes deprived of his bread. There is no class of thinker but the Spiritualist at present in society who endures the slightest approach to martyrdom and suffering for the cause of Truth; all others are apparently deemed unworthy of the honour. Our punishment for being Spiritualists is indeed no punishment at all, and the hissing of a few half-grown boys* may be counted as nothing, but it proceeds from the same spirit of bigotry and uncharitableness that inflicted far worse things on those who stood up for the truth in the olden time.

We have got no leaders or superiors in Spiritualism. You have read how of old it was said, "Neither be ye called masters,"* and we Spiritualists call no man master. Our master and our teacher is not of earth; man of himself can show us nothing of the spiritual state. To no human knee we bow or owe allegiance; we worship God alone, and in

respect to spiritual things can only derive information of them from spiritual sources.

The Opener brings against my position a number of authorities,—atheists, materialists, and infidels, who, by their bigoted dictum, would destroy at the same swoop Spiritualism, and all religion with it. The position of the Opener as a religious man must stand or fall with that of the Spiritualists, for the very same authorities which he has quoted against Spiritualism are used by the atheist and materialist against all religion. I say that it is "natural" for man to have a spirit. The action of spirit is the very soul of nature; the laws of nature are simply invariable methods by which spirit makes itself manifest. Eliminate the spiritual or miraculous element out of the Bible by the process which the Opener brings to bear against Spiritualism, and it would simply be an essay on morality and as a spiritual guide to men, would be of no avail whatever.

In conclusion, I insist and have sustained by facts and arguments, that Spiritualism is the very essence and the Soul of Religion, and has been the Basis of Religion in all ages of the world. Spiritualism is in Accord with Science, because it is the science that explains the spiritual relations of man to the universe around him, and points out to him his immortal destiny. Spiritualism is in Accord with Art, because true art is the expression of spiritual beauty and divine principles in form, in expression, in language, and in the every-day life of man.

This is only about two-thirds of what Mr. Burns really said, and by no means so well expressed as it was from the platform.

BISHOP AUCKLAND AND DISTRICT SPIRITUALISTS' ASSOCIATION.

On Sunday last, March 9, a conference was held at Auckland Park, at the house of our much-esteemed friend, Mr. Joseph Eales, 260, William Street, when there was a good muster of friends from the district. The speakers were Mr. Hill (chairman), Mr. Allison, Mr. Brunskill, Mr. Barker, Mr. Mansfield, Mr. Brass, Mr. Mensforth, Mr. Lupton, &c. The subjects considered were principally upon the management of private circles, mediumship, the different influences connected therewith; establishing of small circles through the district, planning of mediums, &c., to attend the same.

At the close of the conference we adjourned for tea, when upwards of fifty sat down to the good things provided by Mr. and Mrs. Eales, assisted by a few lady friends from the district. At 6 o'clock we had a public meeting, and the room was crowded to excess. Trance addresses were delivered by Messrs. Brunskill, Hill, Mansfield, Lupton, Mensforth, Gouldsborough, &c. It was an excellent meeting, and everyone present seemed highly delighted.

We hope to have another conference in a short time, and at another part of the district, of which due notice will be given.

Bishop Auckland, March 11.

T. N. HOBGSON, Sec.

DR. STOWELL TO REV. DR. MONCK.

My dear Sir,—By the kind permission of Mr. Burns, I speak to you through the MEDIUM AND DAYBREAK. Though you have through illness been laid aside for a time, and by good spirit-friends abroad sustained, you are not forgotten in England. Your kind letter from Switzerland I should have answered on its receipt; but the directed envelope enclosed was never to be found after the day I received it, and to this day my reply awaits your present address.

Though cloudy and doubtful reports of your health have alarmed many of your friends here, as soon as sufficiently up in strength to return, my fraternal sympathy begs that you will come and spend a month with me, as I shall be most happy to receive you as my guest for the benefit of the sea air, and such means as will establish your health permanently.

By your favouring me with a few lines and full address, I will write you a long letter.—I am, my dear Doctor, your attached friend,

THOS. STOWELL, M.D.

Church Street Dispensary, Brighton, Mar. 8th.

THE *Dietetic Reformer* assumes increased importance as the questions of economy in food, health considerations, &c., force themselves upon the notice of the public. Hard times will not have come in vain, if they turn our attention as a people to the best means of subsistence. The exigencies of the present state of affairs are turned to good account by our contemporary, which, from month to month, comes in crowded with information in respect to the qualities of foods and the most economical methods of preparing a pleasant and nutritious meal. We can post a specimen copy for 2d.

A NEW periodical of much importance made its appearance at the beginning of the year, and seems to have met with a very favourable reception from the public. It is entitled "*House and Home*," a weekly journal for all classes: sanitary house construction; overcrowding; improved dwellings; hygiene; building societies; dietetics; domestic economies." This extended theme is ably handled under the editorship of Mr. John Pearce, and with first class portraits occasionally given, this new weekly is a marvel of cheapness at a penny. We will be glad to send a specimen copy on receipt of threepence, or it may be obtained through all newsagents.

WHY MEDICAL MEN ADVOCATE VACCINATION.—The total amount of bonuses by medical inspectors to doctors, for what is called successful vaccination, during the year 1877, was £15,231. The award to the vaccinator is indeed a gift that "blindeth the wise." There is no dogma or practice, however absurd, that could not be enforced where such means are at the disposal of officials who carry out the law. The gold is the best argument in the service—in fact, almost the only one left; and this new device of paying for the work a second time, in the shape of "awards," is a keen stroke of policy, and is the surest way of perpetuating this traffic in disease and death.—From Mr. W. Young's Tract, "*Cost of Public Vaccination*."

* John i. 27.

* Saith the spirit: "No man can come unto me except the father which have sent me draw him."—John vi. 44.

* This was in allusion to the conduct of Mr. Baileys most demonstrative supporters who made strange noises.

* Matt. xxiii. 10. Read the whole chapter.

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

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

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

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN

SUNDAY, MAR. 16.—Mr. J. Burns at Doughty Hall, 14, Bedford Row, at 7.

TUESDAY, MAR. 18.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, MAR. 19.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, MAR. 20.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, MAR. 21.—Social Sitings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH, 14, 1879.

TO OUR THOUSANDS OF NEW READERS IN COUNTY DURHAM.

Our edition of this week extends to several thousands of extra copies, and thousands of new readers will this week see our paper for the first time. To all we come as a friend to instruct and guide, and not with personalities and abuse to deride and offend. It is our earnest desire that all should be enlightened in spiritual truth, and learn of the grandeur of the future state, and how to provide for it.

The Rev. W. Baitey has thought fit to write a letter in the Auckland paper full of personalities against Mr. Burns. The Bishop Auckland district people say he is bitter because he was defeated in argument. We say it is no disgrace to Mr. Baitey, even if he did meet with defeat, for who can fight against God and prevail? Spiritualism is a divine gift to man in this age, and no power on earth can prevail against it. To give revilings for revilings is not our pleasure. We live for better and higher work, and can only pity those who, by abuse of others, defile themselves.

Our report of Mr. Burns's speeches is of the most faulty kind, doing that speaker great injury. We did not get the reporter's notes till Tuesday, and found them in the most imperfect form. We never met with such utter disappointment; and in extending in a readable form the disconnected expressions sent to us, we have been enabled only to give the faintest echo of what Mr. Burns really said. Many grand paragraphs are quite omitted, which suggests that, in working for us, our reporter was at the same time acting on behalf of the other side. The last speech is particularly defective, hence its disjointed form as we are forced to present it.

If Mr. Baitey, or some other champion of a hopeless cause, likes to have another turn with Mr. Burns, we will secure a better reporter, and do justice to our friend to whom our apologies are tendered.

We give in another column rules for the spirit-circle so that all can investigate the phenomena for themselves.

To our friends in Co. Durham we would say: Treat the people with consideration, stand up for truth and your rights boldly, but hold no malice. We are teachers, the "workers with God," in this great Cause, and they that are for us are mightier than all that can come against us. We can afford to be generous, and pity those who can't.

A TESTIMONIAL TO MR. TYERMAN.

At Doughty Hall on Sunday evening it was resolved that, as Mr. Tyerman has come 3,000 miles to visit us, and must travel 16,000 miles before he gets home, the Spiritualists of this country ought to do something handsome to help him on his way. Two subscriptions were at once presented, and all friends in London or in the country are kindly invited to forward such sums as they may think fit to bestow on this excellent object. These amounts may be sent to this office. A ladies' committee is in course of formation.

"As we intend," says Mr. Brown, "going to another country, we shall, if possible, visit all or most of our friends before we leave."

Miss E. A. Brown expects to be in the Midland counties by the first Sunday in April. She will call at Malton and other places en route.

Mr. T. M. Brown will remain in Northumberland next week. Address him—Care of Mr. James Archbold, Scotland Gate, Choppington, Northumberland. He will visit Stockton on his return from Northumberland.

ANOTHER HAPPY EVENING!

THE FAREWELL TO MR. TYERMAN, AND ANNIVERSARY CELEBRATION ON MONDAY, MARCH 24.

As Mr. Tyerman sails on Tuesday, March 25, it is imperative that the farewell entertainment take place on the previous evening, as he does not return to London till Saturday, March 22. The only convenient hall available on that date is Wellington Hall, Wellington Street, Upper Street, Islington, nearly opposite to the church. It is the nicest hall that Spiritualists have yet occupied in London, and is very accessible. It is not far from the "Angel" and the Agricultural Hall, and tram-cars from Moorgate Street and 'busses from the West End pass the door. It can be reached for fourpence or sixpence from any part of London.

Volunteers come forward in such numbers that a very superior entertainment will be the result. The tickets, one shilling each, are now ready.

MR. TYERMAN AT DOUGHTY HALL.

On Sunday evening Mr. Tyerman had an excellent audience at Doughty Hall, and he ventured to try an experiment with them that few speakers would have dared to attempt. After an appropriate and well-delivered recitation by Miss Annie Waite and the usual service, Mr. Tyerman lectured for two full hours, and so intensely interested were his hearers that no one thought the discourse was of unusual length. The subject was "Spiritualism; its Teachings and Uses, with Answers to Objections." We regret that this able discourse is not in the hands of our readers. Mr. Tyerman will speak for the last time at Doughty Hall on Sunday week, on which occasion "A.T.T.P." and other gentleman will take part.

NOTES AND COMMENTS.

This edition of the MEDIUM may be obtained wholesale of Mr. J. P. Soutter, Turkish Baths, Clyde Terrace, Bishop Auckland. All the friends of the Cause are earnestly invited to circulate this number. Those engaging in the work will be supplied at a very much reduced price, as the object is to spread knowledge, not to make money.

Mr. BURNS will speak at Doughty Hall, 14, Bedford Row, Holborn, on Sunday evening, at 7 o'clock.

THE delicate and sensitive, mediums in particular, should pay frequent visits to the Turkish baths, Bishop Auckland. Mr. John Soutter has excellent healing powers, which can be administered in the baths with special advantage. The use of heat and water is employed with strict reference to the needs and feelings of the most delicate or sensitive bather. Mrs. Soutter attends upon ladies two days in the week.

MAJOR FORSTER and family have returned to town, and are residing at 37, Powis Square, Bayswater. We regret to state that Mrs. Forster is very ill. Mrs. Horn has arrived in London to superintend the publication of her new book, "The Next World."

NEWCASTLE-ON-TYNE.

Mr. John Tyerman (of Australia) will deliver three lectures in the Lecture Room of the Mechanics's Institute, New Bridge Street, Newcastle-on-Tyne, on Sunday and Monday, March 16 and 17. Subjects:—Sunday afternoon at 2.30, "Is this World Man's only state of Probation, or is there Hope for the Wicked Beyond the Grave?" Sunday evening at 6.30, "Immortality, or the World to Come as revealed in the Light of Modern Spiritualism." Monday evening at 7.30, "Is there Another World, and can Departed Spirits Communicate with Friends on Earth?" All Spiritualists are cordially invited, and it is hoped that North Country friends will embrace this opportunity of hearing this highly-gifted worker, who has suffered so much for the Cause.

Miss LEIGH HUNT's tale will be concluded next week. We have on hand some excellent trance discourses by Mr. S. De Main, High Grange, which will be published soon.

WE have overlooked till the last moment to give a report of an excellent seance for physical manifestations, given by Mr. Brunskill at West Auckland.

MRS. MELLON having secured a large and commodious room at No. 28, Newbridge Street, Newcastle, begs to inform both her town and country friends that she will resume her usual seances on Sunday mornings at 10.30, and on Thursday evenings at 8 o'clock prompt.

HOW TO FORM THE SPIRIT-CIRCLE.

A party of from three to ten persons, the sexes being as equally represented as possible, should sit round a table, placing their hands lightly on the top of it, and engage in pleasant conversation or singing, thereby ensuring mental harmony. When the company is mediumistic, the table moves in a few minutes, or it may be in an hour; but some circles have to meet repeatedly before any manifestations are obtained. A medium is a person having a peculiar temperament, which throws off an atmosphere, or "magnetism," through which the spirits can connect themselves with physical matter. If no such person be in the circle, manifestations cannot be elicited. But, in cases where an agreeable party sit repeatedly, the mediumistic power has a tendency to become developed. If the attempt result in failure, certain of the sitters should withdraw from the circle, and on the next evening allow others to take their places, that new combinations may give the desired conditions. A circle should not sit longer than two hours, nor oftener than twice a week. A truth-loving, cheerful, and elevated state of mind leads to the control of spirits of a like character, whereas opposite qualities in the sitters have a tendency to attract spirits in sympathy therewith.

BRIEF NOTES ON NEWCASTLE SPIRITUALISTS, MR. WILLIAMS, "DAISY," AND THE SPIRITUAL INSTITUTION.

To the Editor of the MEDIUM AND DAYBREAK.

Dear Sir,—Permit me to place on record in the columns of the MEDIUM a little of my experiences during my present short visit to Great Britain. I have already given you a brief narrative of my visit to Scotland, and the successful sitting I had with Mr. Duguid, the far-famed painting medium. I do hope that something will be done to rouse the Land of Burns, to shake off the incubus of error and superstition which weighs so heavily upon it.

On Sunday, the 9th ult., being on a visit to my brother-in-law, Mr. Dunn, of South Shields, I went up to Newcastle-on-Tyne in the evening to see what was going on in the spiritual ranks in that fine old place. I found my way to the hall in Weir's Court, where the friends hold most of their public meetings at present. The place was well-filled by a respectable and intelligent-looking audience, though the evening was not very fine. Mr. Westgarth, a local brother, was the speaker, and gave an excellent discourse on "True Religion." Mr. Mould, the president, Mr. Kersey, the secretary, and other gentlemen, whose acquaintance I made, seem to be the right men in the right place, and are doing their best to sustain and extend our glorious Movement in Newcastle. I was invited to say a few words after brother Westgarth's lecture, and did so, they being the first remarks I had had the opportunity of making publicly on Spiritualism in dear old England. The friends gave me a hearty greeting. The meeting admirably sustained the reputation the north of England people have had since I was a boy, and long before that, for enthusiasm and whole-souledness in what they take in hand. The service was led by an efficient choir. I shall have the opportunity shortly, I hope, of becoming better acquainted with the Newcastle friends generally, than I could do during that brief visit, as I have to lecture there on the 16th and 17th inst.

Since visiting Newcastle I have been in London, and lectured four Sundays there to steadily-increasing audiences. Some notice of those meetings has already appeared in the MEDIUM. During my stay in the metropolis I have only attended two seances; a brief notice of which I wish to give.

On the 22nd ult., I was present at one of Mr. Williams's seances. So much has been said about that gentleman's mediumship at different times, and especially of late, that I was anxious to have a sitting with him, to enable me to judge for myself. Whether Mr. Williams has ever been guilty of trickery I do not know; I pass no positive opinion upon the case that lately made such a stir; but that he is a medium for genuine spirit-manifestations I have no doubt, from what I witnessed the other evening, and think it a duty, alike to himself and to the cause of truth, to say so. The room was carefully searched, and the company sat round a table, touching each other's hands in the usual fashion. I need not describe the room, instruments, &c., as that has often been done. Voices, weak at first, were soon heard, and most of the circle were touched either by a tube or hand. The banjo was played and floated round the room with marvellous quickness. It was once taken away, and played at a distance from the table, the sound appearing to come from another room. A number of lights flitted about, and loud raps were heard in different places at the same time. A hand took hold of one of mine, and raised it up over my head; while another gentleman's hand was drawn up as far as he could reach standing on a chair. Several articles were taken out of the pockets of sitters, while all hands in the circle were believed to be in contact one with another. The music-box was wound up and stopped and started several times in response to the wish of parties present; it was also taken from the table, and conveyed, still playing, to a table in the next room through the open folding-doors. There was a remarkable peculiarity about some of the voices heard. What purported to be a spirit showed itself several times by the aid of its own light—a light which only illuminated the figure, and did not diffuse itself over the room as ordinary lights do. Some of the instruments were taken up and knocked against the ceiling; and when the seance ended, it was found that a chair was standing on the centre of the table, with several articles upon it.

These are some of the results obtained. How are they produced? It must have been, I think, either by the medium, a confederate, or spirits. If the gentlemen holding Mr. Williams's hands are to be relied on—and I know nothing to the contrary—he was held all the time, and therefore could not do them. As to a confederate, in point of fact it would have taken about half-a-dozen to have produced what was going on in different parts of the room simultaneously; and I cannot believe there was that number among the sitters, nor that they could come in and go out of the locked doors undetected. I am therefore compelled to believe that they were produced by spirits, and that Mr. Williams is a genuine medium.

I also attended one of the social sittings at the Spiritual Institution. The sitting was a most interesting one, though nothing very extraordinary was got. It was not for physical manifestations, and therefore marvel-hunters would find little to gratify their curiosity there. But the medium has an excellent control called "Daisy." The way in which she seemed to sense

Contents of the "Medium" for this week.

	Page		Page
Spiritualism in the Bishop Auckland District—		Another Happy Evening ...	163
Mrs. Mellon's Seances ...	161	Mr. J. Tyerman at Doughty Hall ...	163
How should we meet these Spirit-Friends ...	162	Notes and Comments ...	163
The Spirit-Form Appears ...	162	Newcastle-on-Tyne ...	163
Temperance Lecture ...	164	Brief Notes of Newcastle Spiritualists, Mr. Williams, "Daisy," and the Spiritual Institution ...	169
Debate with the Mechanics' Institution Class ...	164	Historical Controls—	
Lectures at Shildon ...	164	Paul of Samosata ...	169
Debate between Rev. W. Bailey and J. Burns, O.S.T. ...	164	Glimpses of Spirit-Life ...	171
Dr. Stowell to Rev. Dr. Monck ...	167	Mr. J. Tyerman on the Revs. Dr. Witt Talmage and H. W. Beecher ...	172
Testimonial to Mr. Tyerman ...	168	Appointments ...	172
		Advertisements ...	173-174

and enter into the spheres of the different sitters was very suggestive. She gave me one or two very good mental tests, and other members of the circle were dealt with psychometrically in a manner that seemed to give great satisfaction. I was well pleased with the sitting, and believe that friends visiting one of those Friday evening seances would be well repaid for doing so. I heard that Mr. Towns also holds weekly seances at the Institution, but I am sorry I had not an opportunity of attending one of them.

In closing this letter, I beg leave to say a word or two in favour of the Spiritual Institution. I have no desire to flatter Mr. Burns, nor disparage anyone else. There are other excellent workers for the Cause in England, but I venture to think there is no one man in this country who is doing so much for it as he is. His thorough devotion to its interests is admitted even by those who may not agree with him in all things, and in his earnest endeavours to promote its extension and prosperity, he is ably seconded by Mrs. Burns, and all connected with the Institution. But he could accomplish much more good if he were not so crippled for want of means. Several schemes of usefulness are kept in abeyance for want of the wherewith to push them along with vigour and success. A good many friends of the Cause in the country have cheerfully assisted in the good works in hand, and will no doubt continue to do so; but more ought to be, and I think could be, done, hard as times are. Having seen a good deal of the Institution while in London, I can with great confidence and pleasure commend it to the hearty practical sympathies of the great body of Spiritualists in Great Britain; and I do so, as before stated, without wishing to ignore or underrate anything else that may be entitled to generous recognition. I have no other motive in thus commending the Institution than a desire to serve the Cause of Spiritualism, which is the Cause of Truth, Justice, and Progress.

JOHN TYERMAN.

Lofthouse, Yorkshire, March 11, 1879.

HISTORICAL CONTROLS.

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

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

PAUL OF SAMOSATA.

November 9, 1878.

The spirit thus began:—

"You have felt the strong desire to hold communication with one of the Church's earliest Fathers, and that wish is still predominant in your mind, and the purpose that will be obtained by that wish's fulfilment is known to those that sent me. You feel the desire to hear the opinion concerning the pre-existence of the Deity of Jesus Christ; you are also anxious to know when general reception was given to that doctrine that obtains universal acceptance to-day. For the purpose of answering any question you may have to put to me, I have been sent; I am Paul of Samosata; I flourished in the third century of the Christian era."

Before I record anything further, I would state that, at the time when the medium came, and for a short time previously, I was reading a work called "The Religion of Jesus compared with the Christianity of to-day," and my mind was in a state of bewilderment at the lengths perverted ingenuity had gone in mystifying what to me appeared simple—I wish simply to say that the eyes of my very clever medium, who, it is suggested, can get up all these scenes for the nonce, could never have seen the book; it was a new purchase the day preceding. At all events, I have not yet come to anything about Paul of Samosata therein, nor do I think it likely I shall. Having disposed of the medium's "cunning," I wish summarily to dispose of the other bugbear, *mind-reading*. As I had never heard of Paul of Samosata, there could be no mind-reading as far as he was concerned; there was, however, a reading of what was going on in my mind, and the proof of the real mind-reading and of its being apart from any mesmeric or clairvoyant power in the medium, is clearly given by the Control that came to explain by matter extrinsic, what might tend to enlighten my doubts. Not being posted up for the occasion, and feeling an uncertainty in the expression of dates by spirit-controls, I asked a few questions, which, possibly, hair-splitting ignorant critics may lay down to the ignorance of both the recorder and the Control. I must, however, state that I am well supplied with biographical

lore close to hand, and did I want to pander to the taste of hypercritical (or I may say hypocritical) readers, I could make every date and event fit the events and dates recorded historically. I do not profess to be well posted in the lore of the early Fathers of the Church: all that I have read about them is to be found either in Gibbon, Priestley, or the writers of works like "Supernatural Religion," and a few others.

The first plunge I made in questioning was:—

Q. Were you a contemporary of Athanasius?

A. "I was before Athanasius?"

Q. Who in your time was the head of the Christian Church?

A. "Flamininus, Bishop of Cesarea, was the highest in the Christian Church, and next to him in power was myself. I was the first cause of the foundation of the Roman Catholic religion—the first heretic to the then received doctrines of the Church. It was a commonly received doctrine that Jesus Christ formed a portion of the Divinity. The believers in the divinity of Christ and his pre-existence were in the majority. The most numerous of those holding the same faith as myself were in my diocese."

Q. When did the idea of Christ's divinity first arise?

A. "The notions of Christ's divinity arose about, as far as I can deem records authentic, 115 to 120 years before my time, meaning that the received doctrine of his supremacy arose 130 to 140 years after his death. There was no recorded datum previous to this 130 to 140 years. This doctrine arose in this way: The Church at Rome, and the highest representatives of the Church, took as their high standard of life amongst men the example of the founder of their faith, and as the disciples and devotees of Christianity became more numerous, the new comers held in high veneration one, of whom they had heard such wondrous accounts. Their former teachings had necessitated a worship of a plurality of Gods, and none of the Gods of their former worship could in comparison be held so worthy of deification as the founder of their new-born faith; and these devotees, or disciples, were themselves the first to deify Christ, to the dishonour of the earliest believers of Jesus's mission on earth. They grasped the worldly importance of this belief, and in lieu of at once smothering what a few earnest minds deemed a blasphemy, they cherished it, and it became generally accepted."

Q. Did not this arise from a desire on the part of the early Christian Church to add to their congregations by flattering the Pagan mind?

A. "I wish you to realise the date of my earth-life: I wish you thoroughly to realise, that what is deemed as traditions of the so-called Holy Land to-day, were accepted truth within the knowledge of any mind that sought for them. Every footstep of Jesus's earthly life, every footstep of his travelling was as well recorded, and as easily to be traced in my time on earth, as would your life, should one earnestly try to look for that life's particulars that are past. There were family records where Jesus had visited; how long he had stayed there; with whom he had held interviews; his wonderful miraculous power, and also records of those whom he had healed; the names and the ages of the patients, and the length of time their diseases had been upon them. There were numbers of families who could speak of their ancestors, of no distant date, having listened to his wondrous discourses; there were many descendants of his most immediate followers, so that the formerly Pagan idolaters had a harvest to reap of confirmation concerning the founder of their newly accepted faith. Wondrous as were the histories of their former gods, the lives of their chiefest gods paled into insignificance before the humanitarian labours of Jesus of Nazareth; and a full earnestness must be accorded to their belief, that Jesus was, indeed, as his most immediate disciples classed him, a God existing in the beginning; a life that would know no ending—or, as they would quote the words of the much-beloved disciple—the Incarnated Word, that commanded chaos to order, and changed all that was void into forms of beauty;—this belief was, as your mind has realised, cherished and strengthened for the purpose of bringing within the fold Rome's highest and noblest."

Q. Did the early Fathers then commence making religion a political power?

A. "That, even that idea, is treating their intentions most charitably; for sad, sad for me to state—yet being my firm belief, my lips will utter it—the acceptance of the deification of Jesus must, in justice, be deemed the offspring of selfish fears and prurient ambition."

Q. When did the Church first begin to feel itself strong as a political power?

A. "The Church and its strength as a political power had its commencement, and its advancement following rapidly, strengthening itself as it traversed its onward course. In my day the heads or the Fathers of the Church were enabled to hold private audiences with earth's highest rulers, and it was in consequence of such power that my enemies obtained my deposition and banishment, so that the political power of the Christian Church commences in the reign of the Emperor Aurelian, after the banishment of Zenobia, Queen of Palmyra. I do not mean you to infer the height of political power; but its commencement under Aurelian was during my time."

Q. You say it was in your time a strong political power; were there no earnest religionists who made a stand against this assumption of the Christians as to the divinity of Jesus?

A. "Oh, before God, I can answer you, there were many in my bishopric at Antioch that shuddered and were convulsed at the acceptance of this blasphemy at Rome; and when I preached in the meeting-house of this God, whom Jesus had taught men to

know, to recognise, to accept—when I taught them of Jesus' humility, when I spoke of his obedience, when I fully accepted publicly his divine reason and wisdom, one of the proudest among the new disciples rose in the midst of the gathering, saying: 'Paul of Samos, Bishop of Antioch, answer me: Are you referring to a man in speaking of Jesus, or are you speaking reverently of your God, or do you accept him as being the dual nature of God and man? Speak Paul, speak good bishop, for we that are latest in your ranks are listening attentively.' This was my answer: fervently addressing myself to my God for his help, I answered the speaker, the representative, and delegate of thousands in my diocese, and elsewhere. I felt that a momentous question was waiting my answer; I realised that the answer would be carried to the highest representatives of the Christian Church; strong in my faith in God, I answered: 'Dear brother in Christ Jesus of Nazareth, listen to me; and all that are here assembled, listen to your Bishop's answer. Years back every record, however insignificant, might be the event recorded, was earnestly sought after by myself concerning the earth-life of Jesus. I have traced records of his own life, I have seen writings that recorded his every-day existence before his public ministry. I have reverently entered the fane or Temple, where he stepping from amidst the congregation, had ascended the raised dais and read from the parchment the celebrated passage recorded in the prophet Isaiah. I have held conversation with the descendants of the centurion who protected him from his excited countrymen in Judaea's capital. I have spoken to the descendants of those, who were present at his suffering and dire agonies on the cross; and we spoke of that day as being the day doubly accursed for a crime which should be recorded whilst the world was in existence; accursed on account of the deep and fearful gloom that overspread the heavens, as if the omnipotent and divine Father refused the glorious sun of the heavens to shine upon a deed of such dire, such unnecessary cruelty. No labours of any Pagan deity come up to the incessant labours of Jesus: every hour of the day spent either in devotion to his God or for the benefit of his brother-man, and those hours which nature demanded should be his alone were broken into by the importuning crowd. No hour of the twenty-four was his own. I speak of these things, brothers, that you may realise that my love for Jesus is as deep as your own; that my knowledge of his labours and sufferings are equal to your knowledge. Now I must leave the broad track and depart from the accepted doctrine of the Church, recognising Jesus, the Christ or Saviour amongst men like unto ourselves, I must deny his pre-existence, giving him full credit for that divine wisdom with which God had endowed him, and recognising, and acknowledging his spiritual power. Oh, would to God, brothers, that some facile pen had placed on record so much of his life as I had learned to know.' Are you answered now as to your question?"

Q. Was there any earnest Father bold enough to deny the generally accepted doctrine? Were the records that throw any light on the real life of Christ purposely destroyed or suppressed?

A. "I remember, in answer to that question, none—no, not one—of the descendants of those families which held such records joining in the doctrines of the Christian Church at Rome; not one who accepted Jesus of Nazareth as the Son of the living God; not one who held a confirmed faith in his pre-existence. In fact, I may here state, that all those from whom any information could be derived of Jesus's earth-life were refused admission into the recognised Christian Church, and became wanderers and aliens, with Lucien and myself: I mean Lucien the Christian Martyr. During my earth-life these records that I had obtained access to were in existence. I know only this, that these records of his early life were the records that the Church avoided. There were many records in the Church that were truthful, but they were all dated after the commencement of his public ministry. The pre-existent records were those I sought after and to which I allude."

Q. You said, in your time you only knew of one Gospel.

A. "That was by one who was reckoned the most learned amongst the followers of Jesus—one whose avocation for the means of livelihood was as a calligraphist to the Temple authorities. He is known as Luke the Physician. He was not a cotemporary of Christ; he collected from tradition. There was no other Gospel, for all records in the possession of the Church were traditional. There were a great many fanatical souls, especially amongst the new disciples—zealots burning with zeal, in a state of spirit-ecstasy or control, who wrote various histories, which were generally accepted, with a few exceptions, and which for their absurdity and blasphemy should not be mentioned by a lover of God: details of fictitious events from the birth of Jesus to the date of his public ministry; accounts of miracles performed by the instrumentality of his swaddling-clothes; stories concerning his hours of play with lads of his own age—of toy-birds that as a child he commanded to sing, and they warbled praises to God; stories of the lads' toy-boats swimming in the stream, and of the boat belonging to Jesus outstripping all its competitors and returning to the lad's hand upon his beckoning and calling for it."

Q. Were there in your time the Gospels of Mark, Matthew, and John?

A. "Not that I heard of; I heard of false and spurious papers to support a base theory; for had they been in existence, I, Paul, would have obtained them, for time and distance I held as nought in the search after information."

Q. Was there no written record of John, whom you before named?

A. "There was no record of John further than naming his brother and John as their followers—neighbour's sons."

Q. Why did the Church so entirely ignore all the earlier part of the life of Jesus Christ?

A. "All the histories of Pagan deities have their commencement in some passion or action that raises them above the conception of ordinary characters. To deify a common mind would be, or would have been, a useless labour, for such a god would have had but few followers; all the gods of the heathen mythology were formed from strange events and exaggerated actions, all tending to arouse the wonder of men; and when wonder is excited that feeling is followed by admiration, both feelings helping onwards to veneration or worship. To have recorded the earlier days of Jesus of Nazareth, the days preceding his public ministry, would have been no more interesting than to have recorded the earlier days of his immediate followers; when no wonder, no admiration, no reverence in men's minds would have been excited by recording the daily successes of Peter and John fishing, or whether they were successful in the sale of their fish, nor, on the other hand, the expeditious manner in which Jesus worked at his trade, or the mechanical skill he showed in the erection of any edifice on which he was engaged. His labour would have been but little admired by those who read the records. His full affection or the high state of his morality (providing it did not extend beyond the expression of these virtues amongst men) would have been but useless details; hence the Church, having no real foundation for wonders in Jesus's earlier days, left those earlier days unrecorded. How has it been proved to you, and also to thousands—nay, millions of other men—that the spirit acteth upon whom it listeth, or, in other words, as you understand spirit-communication, it comes from most unexpected sources and means; and in stating my belief, strengthened by the highest minds in the spheres, I firmly believe that no expression of spirit-power came to or surrounded Jesus during his earlier days, but that on arriving at man's full estate and feeling within him a strong desire and a strange feeling to witness and hear for himself the teaching of John in the wilderness—deemed mad by cultured minds, living the life of a brute beast in respect to his food and covering, yet with proof in every utterance that the spirit that had dwelt with many prominent minds of God's ancient people, and still dwelt with them, had found expression through this wild man, and that sayings prophetic were coming through him during his inspired ecstatic state;—believing this, he joined the immense concourse, burning with zeal for God's service, versed in all the prophetic utterances of the prophets of old; He views this man who was introducing a new rite or form, that of baptism; he views him and is recognised by the surroundings of John the so-called Baptist as being a sensitive of the highest kind, and for their purpose, the expression of spirit-power amongst man—a very god amongst men for that purpose. That this recognition of Jesus by John was publicly made and spiritually confirmed, this I conscientiously believe; and further than this I believe that the power of disentangling himself from the importunings of the multitude that followed him was permitted to him by the love of those who continually surrounded him. By what means he disappeared from the midst of them so often, it is not given me to know; but of all the prophets of the Jewish people—in other words, of all those sensitives—prominent stood Jesus of Nazareth. Jesus was, in fact, a great sensitive; the Jews would have termed him a prophet."

Q. Is the Christian religion of to-day anything more than a jumble or jargon of Paganism, Greek philosophy, and the doctrines of the public ministry of Jesus during his latter days?

A. "From that city, surrounded by hills, has proceeded dishonour to the teachings that Jesus Christ inculcated, and blasphemy to the God of Jesus, the great Creator and God of all men. Love of power; fear of privation of it: These two forces were the primal forces which caused this dishonour and this blasphemy. There were so many of Rome's noblest, who, turning to the tenets of this new faith, thrust aside from them for ever the multiplicity of Gods, forgetting the worship and reverence they had formerly rendered to these gods and goddesses; but there were many who, still clinging to their own notions, and strong in the remembrance of the heroic figure of their Mars and the beautiful statues of their Venus, required a deity that they could refer to—a deity whose life had been full of self-sacrifice—a wonder even in death. Such a god was given to them in Jesus of Nazareth, and they could not (that is, the Church authorities) put aside the original worship which Jesus had taught—namely, the worship of the Creator; so they gave equality to both; and then came in vogue amongst the former Pagans, the new disciples, a great talk of the 'spirit of change.' They deemed that a transformation took place in both form and feeling; and such strange language did this idea produce, that it was stated that it could easily be observed who would be the next convert to the Christian doctrines in any Roman family, to those on whom the spirit of change would seize, and their faces would shine, and their utterances would cease to be consistent for awhile, until the change was properly perfected. The Dignitaries of the Church seized on this feeling, and brought it in unison with one of the utterances of Jesus: 'When I depart from you, a comforter shall come amongst you;' referring to the spirit-change that would take place amongst men by the worship, the true worship, of the Creator, bringing the spirit-world nearer to earth, and opening a road for communication with that world's occupants, the loved ones that had passed on. A Comforter, indeed; but the Church gave to this spirit of change the name of the 'Holy Ghost,' or the Spirit of God among men, adding blasphemy to blasphemy. Had not the Spirit of God been always with His creatures? so that, according to the acceptance of this spirit of change, came the necessity of forming

another co-equal dignity, and giving to all three *Personalities*; at the same time, for their conscience sake, giving the superiority to God, making, in fact, an inexplicable mystery for all time. Well may you call it a strange jargon or jumble. For myself, what need to tell you, that after persistent efforts, they succeeded in hunting me from my pastoral duties and bishopric, and I became a wanderer, destitute, and yet full of the conviction that I had rendered my true service to God in refusing to bow down to error—God whom I tried to serve on earth; to whom now I humbly and obediently render my poor services; that God who loves all He hath created, and cares for all. Oh, may He bless you and keep you in the ways He would have you to travel, that when you join us, it may be as a soul ready for its glorious garments—ready for any services that the Creator may be pleased to give to you; for all services to God are a blessing to the soul that has to render them. God bless you."

With his blessing as he stood up, neither my Lord Archbishop of Canterbury nor he of York could have placed his hands on my head with greater dignity, or spoken with greater solemnity. I have no doubt hypercriticism will find plenty of holes to pick in many parts of this reported seance. As usual, if any of the matter be recorded in history, it will be alleged that the medium crammed it for the occasion. If anything has been said that is not to be found in history, I shall be told it can't be so because it is not in history, and so on the old game of see-saw and hair-splitting will go. The learned of to-day are like the learned of two and a-quarter centuries ago, who were puzzled as to whether a fish weighed anything in the water. Words and arguments ran high; an unlearned king suggested they had better try by weighing both separate and both together. So I, an humble seeker after truth, would suggest: let those who treat these phenomena as mere delusion, try with a desire for knowledge, not simply from motives of pride or an inclination to cavil. St. Paul gave them the best advice: "Try the spirits;" and so say I.

It will be observed that in this seance I was requested to ask questions, which I did to the best of my ability. The answers speak for themselves.

GLIMPSES OF SPIRIT-LIFE.—II.

[A little boy, a member of the Circle, recently passed on to the spirit-world, and the following is a record of his experiences given through the medium. Commenced in No. 462.]

(Communicated to the Cardiff "Circle of Light.")

We now went to the Institution or School of Invention. Here they were illustrating to the audience what may be produced by the application of various forces and contrivances. One invention or discovery was particularly noticed, a new force that will ultimately take the place of steam. They explained that they were prosecuting the investigation of this in spirit-life previously to impressing the idea on some sensitive organisation in earth-life. Herbert said, "It appears to me that all inventions on earth must come from here." I replied, "The first cause of all things we cannot tell, but it is a positive truth that they must pass through here." He clapped his hands, and said, "Well, I shall see everything now they have on earth." He inquired if the person to whom the impression is conveyed went under control, "as they do at grandpa's?" I replied, "No, it need not be so. Their organisation is susceptible to impressions. Every person receives impressions from the spirit-world, either good or bad. Everybody is susceptible in some degree to these influences, but when they are fully developed, there will be no necessity to become entranced." Herbert said that was good news for him, as then his ma would be enabled to hear him speak.

January 24th.—We now prepared to pay a visit to the Palace of Harmony. We entered this gorgeous structure; it was built of the finest crystal; language fails to express its splendour and the beauties which continually met the eye. It was one spacious saloon, with balconies and galleries all around, capable of holding thousands of people. At the centre of the building was a large platform, which would accommodate three thousand people. Around this platform were recesses for musical instruments, and in the centre was an elevated position for the conductor. The sounds were carried by a contrivance so delicate that a whisper could be conveyed from the conductor to the performers. Thousands had arrived to listen to this grand-performance. The sounds at the commencement were deafening, and reverberated through the whole building; then followed gentle harmony as if it came from the far-off distance, increasing in volume as if it came nearer and nearer. I observed that Herbert had become unconscious, in which state he remained until the performance ended. I asked him where he had been. He said, "My organisation was unfitted to receive the grand harmony. My spirit-guide entranced me so that I could enter into the essence of it from my interior condition." I replied, "You must try and keep yourself conscious, as when you enter into the unconscious state you are robbing your organisation of elements which you receive from this harmony, and which are of inestimable benefit to you." "How is that?" he inquired. "Because you attract the elements into the interior which ought to pass through the exterior or physical. When you go into that unconscious state you unbalance your organisation. The exterior nature will not be in harmony with the inner nature." Herbert said, "It appears to be more beautiful in this state." I replied, "You will in time arrive naturally at this state as you further develop." "I hope it will come soon," he said. "It will come in time, and brighter states than that will follow."

As a number of persons were leaving, he noticed a spirit there whom he said was very much like Uncle William. He asked if that was his uncle. His uncle could read his thoughts, and knew what was passing in his mind; he stood in the same position, and took no notice of Herbert. He said, "He is very like Uncle William; I will go and speak to him." When he came near, his uncle put his arm gently around his neck, and kissed him. He said, "You are my uncle; you know grandpapa and Uncle William. Grandpapa is often talking about

you; he wants to know why you don't go to the circle." His uncle opened a scroll, and showed him a list of engagements which he had to go through. Herbert said, "I don't wonder now why you don't go to the circle. Don't you find it very hard, Uncle Lewis, to go through it all?" "No," he said, "it is my greatest pleasure and delight. When I take rest, music is around me; if I take a walk in the green fields, there I hear beautiful music in the trees; if I go to the silvery brook rippling over its pebbly bed, still there is music and sweet melody, like fairies touching unseen harps." Herbert asked, "What instrument did you play in the large gathering to-day?" He replied, "It is an instrument not known upon earth, and a very difficult one to play. It is a combination of harp and organ. Earth's musicians may say there could be no harmony in it. Come, and listen to me for a few moments." He struck a note, and then paused. It seemed to be rolling around the palace, and come nearer and nearer, then pass away again. "That," said he, "is a vibrating sound that has gone to produce music in the higher spheres. They do not use instruments there." Herbert asked how this was. He replied, "As far as I have learned, there are no instruments in the higher spheres, but it is as difficult there as here. You have to pass through a training to enable you to collect the harmony so as to produce the music." He then executed a grand piece of harmony on the instrument. Herbert requested him to stop, as he found himself becoming unconscious. He asked if he would always become unconscious under such conditions. "No," I replied, "you are now in a higher condition than your state will admit. When you have received your training and education you will not be liable to this, but will be able to receive the music, owing to your then naturally advanced state."

The next visit we made was to a home a little distance beyond the city. It had a very magnificent appearance; flowers entwined themselves round the house, and spread delicious perfume around; the arrangement of the ground was most unique and picturesque. The home was superintended by two female spirits, one of whom made her appearance from the interior, arrayed in garments of the purest white, with a brilliant and shining star on her forehead. Herbert recognised her at once as his aunt Fanny, and told her how much more beautiful she looked now than when she appeared at the circle.* She went up to the entrance, and the door opened by will-power. As we entered their reception room, flowers burst open in all their bloom to meet us, changing their colours continually, and we heard the melody of sweet music. Herbert inquired from whence it came. The reply was, "From an opposite room. Therein is a spirit who has not long been over in spirit-life, and she is now training herself to join with those grand voices you heard the other day." He inquired what his aunt did. She invited him to follow her, and they entered a large open room. There was a beautiful mellow light suitable to the work. Here were musical compositions, also manuscripts to show her literary ability, paintings, and other specimens of art. "You may see here, Herbert, there is plenty for me to do." "But you do not practise in all these departments?" he said. "I do," she replied, and she advised him not to fix his mind too intently upon one thing alone, but to take a wide range in his studies, so that his organisation might be harmoniously balanced. Some, she said, who came over here from earth-life may be exquisite in their musical talents, but in other acquirements were very far behind. They then unfortunately had the labour of acquiring other arts before they were properly fitted for the brighter spheres since it was a necessity to have all the faculties equally balanced, so as to be in perfect harmony. Many advanced spirits saw this, which is the reason there are so many schools in spirit-land. It was a labour of love to train up the young so as to save them the necessity of returning to earth again to look up their neglected talents. There were many who came over, she said, who really thought themselves perfect, but when they stood before some of the teachers and were asked some educational questions which they believed it was not necessary for them to know, they were speechless. Then the teacher would call up some who had made themselves acquainted with these matters, and after they had heard them, they felt ashamed of their ignorance, and regretted that they had neglected that part of their education. They at once inquired what they had to do, and the reply would be, you must work to get this knowledge. To give it to you otherwise, that is, without work, if it could be done, would be depriving you of discipline invaluable to you in your development. Herbert heard a voice inside the room from whence had come the sound of music. "Pray, aunt, tell me who that is," he said. "You shall see presently," she replied, and took him to her retiring room. The furniture was pure white. The carpet and lounge were of needle-work done by hand, very beautifully and delicately executed. Here he took a short rest. When he awoke he took a walk in the grounds, and as he was walking around in the shade amongst flowers there were sounds of music in the air. He turned round, and requested to know where it came from. She replied, "It was vibration that caused it, so that you may learn how pleasant it is in our grounds." He said, "It is enchanting. I shall never forget my visit to you. I shall not care to go back to earth again, only to tell them of these great things, so that they may prepare themselves for it." "You don't feel sorry that you came over here?" "How can I be sorry?" he said; "but whose was that sweet voice I heard?" His aunt said she would not keep him in suspense any longer, and turned towards the entrance for a moment, when the doors flew open, and a little spirit came out in beautiful white garments, long flowing curls hanging down her back, and her face the picture of health and beauty,—his cousin Fanny. "I am come at your request," she said. "You did not call for her, aunt?" said Herbert. She replied, "I requested her to come." "But I did not hear it," he said. "No; we need not use our voice here to make each other understood. I requested her to come by will-power."

Herbert and his cousin went strolling along the green fields in a sequestered walk, and presently they arrived at a declivity. Below was a large lake, and on the water were flowers and water-birds with their brilliant plumage and sparkling colours. The lake appeared like a sheet of glass painted over, as if done by an artist's hand. Just below were a number of spirits, very bright and beautiful, and on the rising ground were some tents, thrown out in grand relief by a large cluster of trees

* References to the appearance of this spirit at the circle, under the name of "Pearl," and "with a jewel shining brightly on the forehead," will be found in our reports of materialisation phenomena.

in the background. In the distance were rocks and mountains, and while they were enjoying this charming landscape there came to their ears the most exquisite music. Herbert said, "Surely this must be angel-melody; it is sweeter than what I heard in the large palace. Who are these people, Fanny?" She replied, "These are the people who love to live out in the open fields, and enjoy the beauties of Nature." "But what do they find to do all day?" she said, "They are a people who are busy all day in the study of themselves, and of Nature's laws. They believe entirely in Nature, live out in her green fields, and lie upon her bosom." She took him amongst them, and they were received very kindly. One of their leaders came to Herbert, and asked him how long he had been in spirit-life. Herbert replied, "Not long." He said, "My child, you have escaped much, as the inhabitants of the earth live so contrary to the laws of Nature. She punishes them sometimes with famine, pestilence, storms, and disease, but still they do not profit by it. You, my child, are here before your time, but Nature has made provision for it. She has not put the rod on you heavily, but has put her arms around you tenderly, and brought you to this beautiful condition. I request you now to live in accordance with her laws, and to seek those who will teach you aright; then you will be a bright star in the future. Come and visit us as often as you please; we welcome all." Herbert asked why they did not live in houses? "Because," he replied, "there are greater beauties in the green fields." "Beauty!" said Herbert, "you have no grand paintings like my aunt's." "We have pictures," he replied, "that are ever changing." He pointed to a distant scene, and asked if he had ever seen a painting on canvas equal to that. Herbert replied, "No." He took him to other scenes, and Herbert said it was the most beautiful sight he had ever beheld. "We live here to train ourselves for the beautiful," said the guide. "We have passed through the stages of artificial life, and many of us now pass on to a more sublime life. Those scenes I have shown you are only faint pictures of that which is to come. We have our gatherings with those who are ascending and descending. We assemble for this purpose; some of us pass over to that state, while others return to us. We are now just preparing ourselves for that higher state." Herbert inquired if it were like sitting at a circle. He replied, "I have no doubt, when the earth becomes more advanced, the inhabitants will be enabled to hold similar gatherings to this." A large concourse of people assembled together on the top of the hill. Herbert and his cousin were invited to go with them to witness what occurred for themselves. As they and their guides were ascending the hill they heard voices in the atmosphere; their guides stood for a moment, and in an instant they were surrounded by hundreds of advancing spirits. Herbert fell down; the sight was too great for him to look at. His guide spoke kindly to him, and told him not to be afraid. Each spirit appeared to be like a globe of fire. Herbert was astonished, and could not think who they were; he asked if they came direct from God. As different thoughts passed through his mind, one of the bright spirits came near and spoke to him, and said, "My child, be not afraid; I am thy brother and a worker for progress, who once lived on earth, having passed through the same trial and experience as you. Look up now, and you will see what is laid up for those who have cast off all earthly stain." Herbert opened his eyes, and saw a sight so magnificent as to be beyond description. It entirely overcame him, and he was carried away to the side of the lake. They sprinkled a little water on his face, and so brought him again to his proper condition, then bade him adieu, and he and his cousin walked home together. "Have I been dreaming?" he asked. "Dreaming!" she replied, "No. You have been seeing what those spirits do, and where they go." He said, "It was very beautiful. The trees, the shrubs, the flowers, and all that I saw there appeared to throw out a beautiful soft light."

(To be continued.)

MR. J. TYERMAN ON THE REVS. DE WITT TALMAGE AND HENRY WARD BEECHER.

In a Letter of Travel by Mr. Tyerman, which appeared in the *Banner of Light*, of February 15, that gentleman describes a visit he paid, during his recent visit to America, to the churches of the Revs. Beecher and Talmage, and gives his impressions of those widely-known preachers in the following terms. The criticisms are not very flattering or complimentary to either celebrity; but we venture to think they are warranted by the facts of the case. Talmage's scurrilous abuse and gross misrepresentations of Spiritualism have already been exposed; and Beecher's honesty as a minister of the Gospel has been more than suspected. A little plain, if rather severe, handling of the following kind may possibly do both gentlemen good. Mr. Tyerman says:—

I stopped at Brooklyn over Saturday night with Mr. Haslem, and on Sunday morning, after paying a short but enjoyable visit to Dr. Crowell, I went to hear those two pulpit notorieties—Beecher and Talmage. I could not be present during the entire service in either church; but I heard Talmage's prayer and Scripture lesson, and Beecher's sermon. In one sense I was sadly disappointed in both men, but not in another, for they confirmed the impression I had formed of them from reading their published sermons. Talmage is a clerical mountebank; he could not remain still and reverential, even while addressing his Deity. He also impressed me as a striking embodiment of sanctimonious cant; during his prayer he hugged the Bible to his heart, and in effect, said to the people before him: See how I love this precious book! His vanity and self-esteem appear to be enormously developed, and in order to gratify them he panders to very questionable tastes, and attracts the crowd by grand exhibitions of pious sensationalism. His lesson was about the silver-smiths of Ephesus, who, when their craft was endangered by a new movement, exclaimed, "Great is Diana of the Ephesians!" History repeats itself. As I looked at the man and remembered the false statements and vile slanders he has indulged in, in his attacks upon Spiritualism, the parallel between ancient and modern times seemed complete. The New Dispensation threatens the Old; the craft of Talmage & Co. is in danger, and up goes the cry from those modern Christian idolaters, "Great is Diana of the Ephesians!" grand is our Bible! and as for Christ, who is like unto him?" His prayer was a piece of audacious

blasphemy. He told God that he was sorry they—he and his congregation—had kept him standing outside so long, shivering in the cold, his hair dripping with the dew of waiting; but they saw their error, and would now open the door and admit him into their hearts. They had not a very attractive place to invite him into, however; there was no downy couch on which he could rest his weary limbs, no sumptuous repast to appease his hunger, no crystal waters with which to slake his thirst; but small, dingy, and poor as the place was, he was welcome to it, and requested to come in and take up his permanent abode with them! This is almost a *verbatim* report of the first part of Talmage's prayer. It was only another way of telling God that he had built a house of which he ought to be ashamed; that he had furnished and provisioned it in a manner that was anything but creditable to him, considering the resources at his command; that he had put a bad, obstinate tenant into it, who had for years barred its maker and rightful owner outside; but that now that worthless occupant would condescend to open the door and allow his august master to enter upon and take possession of his own property! Such is a specimen of the unworthy and degrading notions which a false theology has given Talmage of God and his relation to his creature, man, and of the rubbishy stuff which he thinks best calculated to do the people good.

Beecher is vastly superior to Talmage as a genius, and at times it must be a real pleasure to listen to him. But while witnessing his performance on Sunday morning, the conviction forced upon my mind years ago by reading some of his sermons, was painfully confirmed—the conviction that he is a dishonest trimmer, trying to stand well with the conservative orthodox on the one hand, and the progressive liberals on the other; and therefore not entitled to the full confidence of either side. He blows hot and cold. Sometimes he shocks his fellow Christians by his bold and radical utterances; at other times he appears to be as sound in the faith as the most orthodox could desire. The impulses of his heart, and the tendencies of his mind, seem to be in constant conflict with the theological creed and the religious customs he has been so long identified with. He is a sad illustration of the cramping and obstructing effect of sectarian Christianity. He lacks either courage or the honesty to shake himself entirely free from creedal fetters, and give full scope to the dictates of his highest nature. Hence, he is carried away on the cars of progress one Sunday, and excites the hopes of the liberals, while filling the stationary religionists with alarm; and on the following Sunday he pulls up, beats a retreat, and puts himself right with the orthodox, by preaching what they call a good Gospel sermon. The discourse I heard on Sunday was of the latter kind. The subject was "Putting on Christ," the essence of which was the old story—believe on Christ and be saved; disbelieve in him and be lost. No hope of heaven was held out for those who conscientiously reject the popular doctrine concerning Christ, no matter how noble and good they may be. And this is the boasted liberality of Henry Ward Beecher! And yet he made some damaging admissions in his sermon, which proved that he is not much more logical than consistent, notwithstanding his admitted abilities. He allowed that all the essential elements of Christianity existed before Christ came into the world; and also stated that the apostles fully expected the second advent of Jesus in their time, which was dealing a severe left-handed blow at the assumed infallibility, and consequent divine authority of their writings. But I must dismiss Beecher and Talmage for the present.

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" Monday, " 17, at 7.30 p.m.

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(Address—35, Blurton Road, Clapton Park, London, E.)

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Dalston Association, 53, Sigdon Road, E. March 27, at 8.

Week's work for Lancashire Committee, April 6 to 11.

ASHINGTON COLLIERY.—April 12 and 13. NEWCASTLE.—April 20 and 21. WEST PELTON.—April 16 and 17. GLASGOW.—April 27 and 28.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Edlington Terrace, Jesmond Road.)

LECTURES FOR MARCH.

" 16, at 2.30 p.m. Normal Address. { Mr. John Tyerman
" 16, at 6.30 p.m. " { (of Australia)
Monday, 17, at 8 p.m. " { Mr. S. De Main.
Sunday, 23, at 6.30 p.m. Trance Address. { Miss E. A. Brown.
" 30, at 6.30 p.m. " {
Admission free. A collection to defray expenses.

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Tuesday, " at 8 p.m.—"Physical Manifestations."
Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class.
Thursday, Seance at 8 p.m.—"Form Manifestations."
Friday and Saturday at 8 p.m.—Developing Circles for Members and Friends (free).

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

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TUESDAY, MAR. 18.—Mrs. Pritchard's, 10, Devonshire Street, Queen Square, at 8.
WEDNESDAY, MAR. 19.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, MAR. 20.—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.
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BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
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GLASGOW, 164, Trongate, at 6.30 p.m.
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KEIGHLEY, 2 p.m. and 5.30 p.m.
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NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

SOMETHING NEW IN SPIRITUALISM.

In HUMAN NATURE is given,

PHOTOGRAPH OF A SPIRIT-FORM TAKEN IN DAYLIGHT

At Edinburgh—Medium Miss FAIRLAMB (MRS. MELLON).

The August Number of *Human Nature* will be a double number (including photograph). Price 1s.

Orders should be sent in immediately, to secure an adequate supply. This photograph will be accompanied by a descriptive article, which will render the number the most trenchant testimony on behalf of spirit communion ever offered to the public.

London: J. Burns, 15, Southampton Row, Holborn, W.C.

blasphemy. He told God that he was sorry they—he and his congregation—had kept him standing outside so long, shivering in the cold, his hair dripping with the dews of waiting; but they saw their error, and would now open the door and admit him into their hearts. They had not a very attractive place to invite him into, however; there was no downy couch on which he could rest his weary limbs, no sumptuous repast to appease his hunger, no crystal waters with which to slake his thirst; but small, dingy, and poor as the place was, he was welcome to it, and requested to come in and take up his permanent abode with them! This is almost a *verbatim* report of the first part of Talmage's prayer. It was only another way of telling God that he had built a house of which he ought to be ashamed; that he had furnished and provisioned it in a manner that was anything but creditable to him, considering the resources at his command; that he had put a bad, obstinate tenant into it, who had for years barred its maker and rightful owner outside; but that now that worthless occupant would condescend to open the door and allow his august master to enter upon and take possession of his own property! Such is a specimen of the unworthy and degrading notions which a false theology has given Talmage of God and his relation to his creature, man, and of the rubbishy stuff which he thinks best calculated to do the people good.

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MIDDLESBRO', 38, High Duncombe Street, at 7.30.
THURSDAY, MAR. 20, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street, South, at 8 p.m.
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