



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

SPIRITUALISM.

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MRS. ESPERANCE IN LONDON.—RECOGNISED MATERIALISATIONS.

That mediumship for frequent and successful materialisation phenomena does not debilitate a most fragile and refined female organism, is surely proved by the experience of Mrs. Esperance during the last few days. It is needless to describe her personal appearance to those who have the pleasure of her acquaintance; but to the majority of our readers it may be necessary to say that the lady in question is about 5 feet 5 inches in height, of slender yet graceful figure, pale face, prominent features, expressive, dark eyes, and dark hair. Altogether she is of a delicate, ladylike build, would be supposed to be deficient in physical power and endurance, and much more spiritual than material in temperament, the very last person one would, at first sight, suppose to be a materialising medium,—suggestive of the fact that it is not the animal force possessed by the medium, but a something else of a more inscrutable quality that leads to success in these experiments.

That these sittings do not necessarily reduce the health and constitution, we were about to give some evidence; but before doing so it might be well to observe that the effect of a sitting on a medium depends entirely on the composition of the circle. Mr. Fidler very cordially reports in his masterly article published last week, that after one of the seances, at which some rather objectionable sitters were admitted, the medium felt weak and ill, whereas at other times she does not seem to suffer, further than would be expected from the performance of work or duty of any kind.

Yet another point: it is often found that physical mediums exercise a harassing, weakening influence over sensitives; but of this tendency Mrs. Esperance is singularly free. She is herself a sensitive and clairvoyant, of fine quality and distinguished faculties, and thus in her case the gulf which usually separates the physical from the psychical medium is bridged over; both qualities, with artistic and literary abilities added, existing in her case. This is a rare combination, adapting her to intermingle pleasantly with all classes, except the coarse and unspiritual. The logical conclusion forced upon the mind by these experimental facts, is that physical mediumship is not necessarily incompatible with spirituality and high intellectual culture and psychical refinement. Such a medium, however, should only mix with those of her own quality of organism and order of development; when lower types and states are intersphered with, then the finer instrument suffers, and the result to the coarser sitters is vague and unsatisfactory. The consideration of these conditions is the most needful task in Spiritualism, and it affords us great satisfaction to think that it is receiving considerable attention in Mrs. Esperance's circles.

Now as to what all this has been leading up to—the endurance possessed by the medium of whom we write. Mrs. Esperance attended her usual sitting at New Bridge Street, Newcastle, on Sunday morning, and spoke at the Temperance Hall in the same town in the evening. Shortly after midnight she left Newcastle in the excursion train for London, accompanied by a lady friend. They arrived at the Spiritual Institution on Monday morning about half-past nine. After breakfast the Gateshead party, accompanied by Mrs. and Miss Samuels, of Cardiff, and also by the writer, went to the Alexandra Palace. It was anything but a rest, and the crowded state of the buildings made it impossible to remain in them in comfort. Home to tea early in the evening, after which Madame Tussaud's Exhibition was exhaustively surveyed per catalogue. A long circular walk home by the Thames Embankment, to see the electric light, and by it Cleopatra's Needle and other ob-

jects of interest, finished the day's work, or rather two days and one night's work all in one, and yet the medium was able to carry on an animated conversation for two hours after coming in.

The recording of these occurrences may seem trivial—as no doubt they are in themselves—but a pinch of fact is worth a bushel of argument. The reader is able to judge as to whether mediumship undermines the constitution,—even a highly sensitive and delicate one,—and the incidents enumerated surely show that the work of the medium, instead of being incompatible with organic ability, is really conducive thereto; but all depends on how the medium is surrounded, in the circle and out of it.

After a good night's rest, Tuesday was devoted to visiting, and early in the evening the seance, quite impromptu, took place at the Spiritual Institution. There was just a dozen sitters, including the medium seated in the back room used as a cabinet. There were seven well-known mediums present, Mr. and Miss Brown having just arrived from the North on their way to join the ship at Southampton for Cape Town. The folding doors separating the front from the back drawingroom were opened and curtains hung in their place. The light used was one gas jet from the chandelier in the middle of the front drawingroom. The sitters formed a horse-shoe circle, the apex of it coming under the gas jet ten feet from the curtain behind which the medium sat. The writer occupied this central position and managed the light. Mrs. Burns sat at the north pole of the circle within about three feet of Mrs. Esperance, who sat towards the west, and could hear her breathing even, and every movement, while the spirits were at work. Miss Godfrey sat next, and these sitters gave great power to the materialising spirits. Mrs. Samuels occupied the south pole and seemed to afford great aid to the operators. "Daisy's" medium and other clairvoyants were in the circle, and clairvoyantly saw all that took place in the back room, so that no further test was needed. Miss Samuels, of Cardiff, an accomplished musician, took her place at the piano in the angle of the room behind the circle, and led the singing. During the sitting she joined the circle, and Miss Brown took the piano. The greater proportion of the sitters were ladies and the influence was most harmonious.

Soon after the invocation by Miss Brown, under influence, a white draped figure began to peep through the curtains. Then it came close to the side where Mrs. Samuels sat, and made advances to that lady with apparent confidence and affection. The second spirit-figure was one which showed herself at the central opening—a small, neat lady, who unwound the long white drapery from her head and bust, and showed her face and garments. "Yolande" was next seen squatting on the floor at the opening of the curtain, her brown, well-shaped limbs being well defined in the moderate light used. As to light, it would have been advantageous had a paper lantern been used to diffuse the rays.

While these figures were thus in sight Mrs. Esperance could be heard speaking in the cabinet or back room. "Yolande" was rather shy at first, but the offer of Mrs. Samuels' watch and chain gave her confidence. As soon as she received it she sat down on the floor and commenced to fasten the chain round one of her ankles. Chains and beads from other ladies were used in a similar manner, and when she walked afterwards they could be heard rattling against the carpet. These articles were freely returned to the owners before the spirit retired.

"Yolande" then appeared in a new character—as the well-built spirit-figure of a woman of medium stature. She stood at the central opening, as if awaiting some request. It was suggested

that she desired to reach the piano, and the writer went up to her and offered her his arm. She placed her hands on his left hand. They were well formed and soft, but as cold as ice. The spirit walked two or three steps, but retired. The light was then lowered, so that objects could scarcely be seen. Then the spirit, on the writer's arm, still cold as snow, advanced to the gaslight. The spirit turned it up till it was about the power of two candles, and then suddenly jerked it out altogether. The spirit found its way back into the cabinet while the gas was being relighted with a match.

There was now somewhat of a pause, but it was not long before a white figure could be seen peeping through at the side of the curtain close to Mrs. Burns. It stepped gently forth, bent over that lady and quickly retired. As soon as she could control her emotion to speak, Mrs. Burns said it was her mother that had come to her. The spirit put her hand up to her cheeks so that her curls and features were distinctly seen by the sitters, who also recognised the well-known hand. The spirit-mother placed her two hands on her daughter's head, as she had done so many times in the long ago, and gently said in her quiet manner, "Never mind, child." Is it to be wondered at that these words caused tears to flow and sobbing to be heard from one weak with long illness, caused by many years of care and struggle for the cause of Spirituality, and who having done so well is now assailed more cruelly than ever by unmerited unkindness from the unspiritual and the ungrateful? "Never mind, child." How significant! The counsel of the spirit-world to the spiritual-worker. "Never mind" the buffeting and the wickedness of those you may strive to benefit; forget it all, and think only of the great purposes you have in view. But when these words came from an ascended mother, best of all comforters when the body and spirit are overwhelmed with painful experiences, then, and only then, does the full force of spirit-communion manifest itself to the mind.

The writer would have been glad to have received some words from this dear friend, but conditions would not permit of it. However, after a little time the form of a young woman appeared, and came into the middle of the circle. The writer rose and it came close to him, and, laying her hand on his shoulder, she placed her cheek to his with great affection. There were several little movements of this kind, so that it could be felt that the flesh was slightly warm, and, placing his hand on the body of the spirit, the writer could feel that the pelvic bones were well formed as in ordinary life. The face was seen on retiring—as this took place close to the light—to be very like that of the medium, but the complexion was darker, and the features larger. The hair was abundant, and hung down her back. The figure, on retiring to the cabinet, bent over Mrs. Burns, placed her arms round her neck, kissed her, and said the name "Ann." The sitters recognised the spirit as a relative that was brought up by her mother, who had abundance of long dark hair, and died of consumption, being attended in her last illness by Mrs. Burns. There was therefore a probability of these two spirits coming together, and of the latter one manifesting an interest in the writer in accordance with his desire.

The next spirit to appear was "Bretimo," Mr. Brown's guide. He tried to walk forward to his medium, but could not command the power. Mr. Brown, however, stepped up to the cabinet and shook hands with the spirit, who manifested great interest in his medium. The writer also went forward and shook hands with the spirit. The hand was finely formed, elastic, yet firm, and the grip was almost painfully severe and prolonged. It was not the hand of Mrs. Esperance, nor was it her face and figure. The spirit seemed to be about 5 feet 8 inches in height, and had a dark, swarthy complexion, with a slight moustache and whiskers, and prominent brow.

Another spirit was endeavouring to manifest, but there was not time, as Mr. Towns's circle was waiting below, impatient to occupy the seance-room for the usual weekly meeting, and so the sitting had to be brought to a close.

In the early part "Yolande" performed a number of manifestations which have not been recorded. The most remarkable was the materialisation before the circle outside of the curtain. The central opening was slightly parted, and the figure rose up in front of it, as was proved by the side sitters, and not in it, as would appear from the front. After manifesting, the spirit dematerialised in the same place. "Yolande," at her first appearance, was small—almost a child—but when she came out in full form she was a fine woman. During one of her incursions into the room she bent over Miss Brown in an affectionate manner.

Besides the fact of materialisation appearing while Mrs. Esperance, from her conversation and other sounds, was in her proper place, there were distinct facts of identity, and that of two kinds, viz., form and intelligence. Mrs. Burns recognised the features of her mother, and though the writer did not know any of the other spirits, yet two of them whose faces he saw were *not alike*, showing a differentiation of form supporting the doctrine of identity. In two cases the spirits spoke, one of them addressing her "child," and manifesting a knowledge of her troubles, and expressing motherly sympathy therewith. This was equivalent to giving a name. The other, "Ann," gave her name, besides which characteristics of form were to be observed. "Yolande" was recognised by those who had seen her before. Mrs. Esperance conversed in the cabinet considerably with the spirits. Some of them who manifest regularly she recognised. The strangers who were recognised by sitters she did not know. All these facts are just what would be expected in the actual presence of human beings, whether denizens of earth or from the spirit-world.

In addition to this there were the sensations of sitters accompanying the draft of magnetic power. This is a feature of genuine materialisation sitting which cannot be simulated. Mrs. Samuels, at the piano, felt deadly cold in the hands and feet. Always the case when she is present at materialisations. There is the testimony of the clairvoyants, which presents itself as thought more significant than can be gathered from any of the external features of the sitting. The medium and all that went on within the cabinet were seen. Many spirits that could not wait an opportunity to materialise were seen, and some of them controlled afterwards, and stated what they had observed of the process during the time the materialisations were going on. Not only were the spirits seen, but also the spiritual as well as the physical state of Mrs. Esperance; and just here is where the knotty point comes in. That the spirits are largely indebted to their medium as well as certain sitters for the material in which they appear as well as, and it may be called, a necessary fact. Now the medium is composed of what may be called physical and psychical matter—solid and the more or less ethereal. It is too much to suppose that the actual solid tissues of the medium can be abstracted and built upon a spirit, unless we admit that the medium is transformed and transposed bodily, which hypothesis would give rise to the so-called "frauds" and "exposés." If it be proved that the medium is in her place when the materialised spirits appear, as was in the case under consideration, then this hypothesis is untenable. But there the psychical matter of the medium's organism which may be abstracted, or the solid tissues may be etherialised, and in that fluid state drawn off. If so, does the psychical form of the medium, or "double," come away bodily, or in an amorphous condition, in which it can be used as a plastic material to clothe the manifesting spirit? It is possible that both of these methods may be employed. Clairvoyants have seen spirits laying upon their spiritual bodies a white matter drawn from the medium or circle, and clairvoyants have also seen a double of the medium—one representing the physical body sitting, and the other, a spiritual double, being manipulated by the spirits in the act of materialising.

Experience shows us that spirit-forms are sometimes just like the medium, at other times they are like what the person was when on earth. Mrs. Esperance says that "The French Lady" that materialises is the very duplicate of the medium—Mrs. Esperance. "Mr. Biltcliff," on the contrary, is like his former earth-self, and no one else. What then is the difference of method employed in the one case from what is used in the other? If the double of the medium can leave her body, and being clothed upon with physical matter so as to give external appearance to "The French Lady," but resembling the medium, what condition is the physical body of the medium in when thus robbed of its "double"? And further, what is the difference of the medium in such cases from what it is in those in which the spirits are like their earth-selves, as in the case of "Bretimo," Mrs. Burns's "Mother," &c.

We suppose Mrs. Esperance is conscious all the time, but evidently her mind is more active at certain portions of the seance than at others. She is able to give important testimony in respect to these questions, and her word may be implicitly relied on. We would be glad to see a circle formed to investigate these matters. It must be a very select one, and Mrs. Esperance is just the kind of medium to be engaged in such work. The relations of the physical to the psychical in the medium, and the relations of the medium in these parts, or as a whole, to the spirit-form, is matter for sound investigation. We shall then know, by answering these questions, how it is that the spirit sometimes resembles the medium and sometimes the earth-body of the spirit; we will also discover the rationale of impersonations and so-called frauds. It appears to us that the fidelity of the materialisation depends altogether upon the conditions of the circle, or of any particular sitter whose spirit-friend may manifest. Given, uniform development in all the sitters, and the spirits will come forth true to their well-known individuality; but if the circle, as a whole, or the immediate sphere to which a spirit intentionally approaches be undeveloped, then the difficulty of faithful manifestation increases accordingly.

These and many other problems crop up, but one sitting, however excellent, is not sufficient to lead to their settlement. We would be glad to see Mrs. Esperance surrounded with a select circle for the purpose of these investigations. She is attended by a band of scientific spirits who would afford every aid in their power; but we must first have the brains to use it before any help of the kind will be vouchsafed to us by the spirit-world.

Let us conclude by saying that Mrs. Esperance left King's Cross on Tuesday night at 10.30, not at all fatigued by her severe tour. She had a seance to give on Wednesday night, if we remember rightly, and a portrait to paint by the week end; so if she can go on at that pace, we must be led to the conclusion that mediumship has a tendency to toughen the material of human existence.

We thank Mrs. Esperance for her courtesy in giving this sitting out of her few short hours in London. We always had implicit confidence in Mr. Fidler's statements; but we may say after what we have experienced that we *know* them to be true. J. B.

On Sunday evening, at a private seance at Mr. Pickering's, Camden Town, Mr. W. Towns gave some excellent tests. Among those present was a lady who had not seen anything of the kind previously, and some very satisfactory proofs, in the way of names and facts, were given to her. Everyone in the room received tests of some kind; and towards the latter part of the evening one of the controlling spirits asked the company to choose a subject for discourse. "Planetary Influence" was selected, and a very interesting little lecture was given on this head: the control evidently admitting the truth and power of the influence of the different planets on our system.

MAN.

A MEDIUMISTIC COMMUNICATION.

[In the MEDIUM, No. 512, there was an article on "Psychic Force," through a writing medium, who has contributed other articles before and since the one named. These communications are characterised by deep insight and much intellectual ability, and often contain views contrary to opinions already held, or of which the recipients were previously ignorant. The lady accompanies the following article with these remarks: "According to promise I send you another communication, given under the same conditions as the previous ones. I will just add that the subject was quite unsought on our part, and that before we received this communication we had rather inclined towards the Darwinian theory. I think the poem in last week's MEDIUM an excellent addition to Tonnyson's 'May Queen.'"]

A wise and noble king, in ages past, although endowed with much wisdom and learning, could not satisfy his mind as to the origin of man, hence, in one of his psalms we find: "What is man that Thou art mindful of him?" and again, "Thou hast made him a little lower than the angels."

The origin of man is a very intricate subject, a subject which no human being can solve; yea, it is not yet known, so far as I can ascertain, even in the spirit world—there are things which the angels desire to look into but cannot.

Man was evidently a distinct and separate creation, formed by the fiat of Him who spake and it was done—not evolved out of any other being or race, but a distinct creature, endowed with life, capabilities and understanding, and made in the form and likeness of the Creator. Man, in his primeval condition, was instructed and guided by spiritual beings ordained for the purpose; even as a child is instructed and assisted by his parents, so was Adam influenced and instructed by spiritual agents.

In the first ages man received information only by impression received from invisible or spiritual beings; he was guided or governed by them, subject to his own will in all things. You read in your Bibles, "God spake unto them by angels." *This is true*, and although there may be many incorrect assertions in that good old book, there is much, especially as regards God's dealing with man, that is absolutely true. This I can positively assert from information I have gained since my entrance into spirit-life. It may be said, "If man was so taught by angels, why did he not keep in his first estate? Why did he transgress at all?" Ah! Why does a child, after having been instructed and guided by Christian parents, fall into ways of vice, folly, and wickedness? Why man did not hold fast the glorious principles which he had been inculcated with, I cannot explain at present.

Man has always been the recipient of divine impressions; not anything has ever been imagined or wrought out without spiritual help. In the first period of man's history he received all his knowledge of things and circumstances, of a God, and of the world, entirely through the interposition of spiritual beings. As time went on and the race multiplied, men of impressionable natures were selected out of the various families. Such a man was Abraham, and on this account he was chosen to be a guide and instructor to the people. Special ministering spirits visited him and imparted unto him such knowledge as others were incapable of receiving at that time. Then Moses was born, a man appointed to be a ruler after Abraham, and even a greater than he, for unto him God spake, and unto him were given such laws as were requisite for the development and improvement of the mind at that period of man's history.

As time went on, and the race further increased, it became imperative that there should be more rulers over the people, hence the different Kings of Israel and Judah, men who were more or less sensitive to spirit-influence, who could receive and believe the divine revelations. During these times prophets and seers came forth and predicted certain things and events which would come to pass, some of which have proved very momentous in the history of nations. These *mediums*—for such they were—were endowed with spiritual sight, or supernatural gifts, by which power they were enabled to reveal unto man such circumstances as would eventually prove conducive to his happiness. They predicted a time when a prophet, yea, and more than a prophet, should come; one who would rule with love, truth, and goodwill; but this, as well as many other things they foretold, was disbelieved by numbers of the people.

Man, endowed as he was by God with a comprehensive mind, and gifted with power which enabled him to accomplish so much,—to control and subdue the wildest beast and most subtle reptile, to travel over the mighty deep, to appropriate the elements for his welfare and benefit, to cover the earth with appliances of his ingenuity and skill—should have acknowledged from whom these gifts proceeded, and have become humble and submissive to the will of his Creator. But, alas! he became arrogant, independent, and assuming; asserting and thinking that all knowledge came from himself; that science and art flourished through him alone; that he only had the power of producing and adapting; and utterly disowning all spiritual assistance. Therefore, the question came to his mind whether he could make man. He found that various elements attracted each other, and adapted themselves to certain conditions, and that by appropriating the elements he could produce certain results; he saw that the physical frame was made up of these elements, so thought that by collecting and adapting such elements as form the human frame, he could build up and give life to man. But here was the great chasm over which man with all

his knowledge could not tread! The scientists of the present day, like the philosophers of ancient Greece and Rome, are still intent upon solving this mystery. They think, having had the experience of such men as Socrates, Cicero, Galileo, and the old German scientists, that it is probable at some future time, man will be able to dispose or arrange the elements, or atomic molecules, so as to give them life. *But this will never be*; for, as I have before stated, the mystery of life is not yet comprehended, even by angelic beings in the spirit-world. The Infinite has not revealed to any, so far as I know, the mode by which He gave life to man; and although we have a large amount of intuitive knowledge, we do not know of any means whereby we can fathom this subject which has occupied the minds of the greatest men since the foundation of the world. We hope to know, for it is one of the glorious pursuits of spirit-life to study such mysterious and intricate problems.

We know that when God created man He gave him two distinct natures, or bodies; first the natural or physical nature, then into this was grafted the spiritual, containing all the attributes of Himself. The spiritual nature is that part of man which is alone capable of receiving impressions from spiritual beings, and to express itself must use the physical organisation. Now this spiritual nature is grafted into the natural body still remains unknown, but that there is a spiritual as well as physical nature this communication proves—or, at least, should do, to you.

Man receives a certain amount of knowledge by intuition, and sometimes it is of such a kind that he cannot, by his organisation, communicate to others; but as he becomes more developed in the higher forms of existence he will be better able to demonstrate his ideas, and to instruct those around him. Some say that in the origin of things, when all creation started into birth, the infant elements received a law from which they swerve not, since that, under force of that controlling ordinance they move, and need not His immediate hand, who first prescribed their course, to regulate it now. But this is not true, and it will be proved ere long to the satisfaction of all mankind that everything, both great and small, celestial and terrestrial, require the ever watchful care and protecting influence of the Great Omniscient! Omnipotent! and Omnipresent!—He who created all, sustaineth all, and by whom all creatures exist. God speaketh by ways innumerable to the spiritual nature of man, and if the impressions are not always received, they are not lost; they only recede for a time to again dash forth with renewed energy upon the sea of human existence. Throughout the world's history, man has received instruction from the spirit-world, and since the first spirit-impression on the mind of man, it has gone on like a mighty billow, increasing in strength until its influence is felt even at the uttermost parts of the world. Oh, that man would give more heed to this mighty impress, would receive it as his life-sustaining element! then would his spiritual nature grow, and his mind expand, until he became filled with the knowledge and love of his Creator, so making his life one of perfect peace and happiness.

E. L. W.

THE NEW DISPENSATION.

(Communicated to the Cardiff Circle of Light.)

I.—RATIONALISM AND SPIRITUALISM.

I am pleased to come to any circle that is open to receive spiritual truth. This morning I come to speak of the New Dispensation which is about to be brought to this earth.

The materialistic age is about to pass away, and give place to a more spiritual age. The New Dispensation will be one of reason, and will be led by the early pioneers of reason, who have devoted their lives to this Cause. It will gain a great number of followers, owing chiefly to the influence and labours of Thomas Paine, Holyoake, and others of the same calibre; but it will gradually give way to the more spiritual age. The former will only provide and prepare the way for the latter.

There will be a division between the two,—the *age of reason*, and the spiritual, but the soul-age will have to predominate. When this is ushered in, in all its grandeur and perfection, in that time will angels come: I mean those who have not lived on this earth. Their presence will be known by their warm and loving atmosphere, which will bring every good quality out in all around them, so that there will be no mistake in knowing to which dispensation you belong. The one dispensation will be characterised by hard, cold reasoning, the observation of external facts, and the formation of theories suggested thereby; the other by illumination of the soul, the development of *intuition*, the blossoming out of all the latent qualities within, the budding forth of new and grander ideas, making the surroundings beautiful. The places where these angels visit will be like unto the garden of Eden, beautiful, and without sin. All these things are brought about by those who are co-workers and in harmony with the *principles* of Jesus, who are in the spirit-world forming a mighty band for the bringing about of these new and better states. But the spiritual age is destined to meet with opposition from the followers of the age of reason, because they will not be able to see into the spiritual, their organisations not being sufficiently developed.

Children that are born in this new era which has commenced, will have organisations far more susceptible and suitable for the reception of the spiritual influx, and in correspondence to the development of the organisations in the spirit-world. As the old is passing away, and the new is gradually taking its place, so do loftier and mightier intelligences come nearer to this earth, and as they approach nearer, and earth's inhabitants become more susceptible to the influence that is vibrating from those advanced

minds, so will it enlarge their conceptions, purify their minds, and make them more in harmony with the angel-world, so that in truth the saying of Jesus will be fulfilled, that men may become as the angels in heaven.

Many things that are spoken in the Apocalypse will be revealed to this age, although the idea there has been covered up in mystical language which has been of use to keep back and preserve the kernel of truth until this era should come in. It has been proved many a time that the Revelation is a sealed book. But to those who will graduate under the influences of this New Dispensation it will be opened. Let them read, and they will understand, because the same advanced intelligences who influenced the sensitive to write that book are making their appearance on the face of the earth to-day, and it has been preserved and is a testimony to the truth of these things. "Behold, I make all things new," says the presiding angel of the New Dispensation. Death shall be known no more amongst you, sorrow and crying shall be of the past, but the illumination from the centre of that city issuing forth through her twelve gates shall pierce to all the corners of the earth.

The recipients of the influences of this New Dispensation will be they who are born with the *spiritual* powers in them latent, only awaiting the development of the physical organisation. Then the spiritual will become predominant over the physical, the same in every degree as with Jesus, who was a perfect type and resemblance of the coming race. In their infancy they will be remarkable children. Nevertheless, the wisdom, the love, and the knowledge will be kept back and in secret until they arrive at an age similar to the age of Jesus. Then the spiritual powers around them will become bright, and shine forth in all their lustre and glory. I need hardly say that those who are recipients of this grand Dispensation will be as careful as possible in their lives and habits, in the cultivation of temperance in diet, and in all things pertaining to their physical development and well-being.

There will be a great struggle between the powers that are and those that are not. Like a bird in its cage, beating itself against the bars, the soul-powers strive unceasingly to free themselves from material entanglements. But nothing, except a great wave of spirit-power which must come from the wise and holy ones, can accomplish such a great undertaking. And these holy ones are bound by law to attract similar ones who are living on the earth to their mental sphere. These co-workers on earth will receive a great many rebuffs from those who fail to understand them, and their motives and their work will oft-times be misconstrued and made to appear quite the opposite to what it really is. But as surely as the world exists, so surely will the eternal sun shine forth and give light and warmth to those that are in need of it. Truly the winter is past and spring is setting in. The true sun is rising in all its radiance and beauty, the dawn appears, and God shall be glorified even from the highest to the lowest of his creatures.

II.

To-night I wish to speak of the New Dispensation. It is true that Spiritualism is taking its stand in the world, and has been of great scientific value in giving positive proofs of an invisible life, but all the phenomena which are taking place in the old dispensation are only a foretoken and a foreshadowing of the more exalted dispensation now about to be ushered in. Manifestations of a higher order will take place more generally in the light, and of a more ethereal and truly spiritual character, not so much in the way of external demonstration but more in the development of the spiritual faculties latent within the human mind, such as the hearing of spirits clairaudiently, and feeling the influence of a higher order of angels who will visit the earth and try to inoculate the minds of earth's children with loftier teachings and more spiritual and sublime thoughts, that will act upon them so as to produce the effect of love, peace, and goodwill to all.

The spirits who once lived upon the earth have done a great work in preparing the way for those beings who have never lived on this earth, and in the New Dispensation which is commencing, these exalted intelligences will manifest in circles where there is a desire for higher truth. Seek the company of these angels; aspire towards them; you will assist them to make their presence known to you.

The atmospheric changes which are taking place will have a powerful effect upon the brain-powers of the human family, and will operate so as to refine the magnetic aura. This will be by a combination of the planetary influence acting upon each individual with the influence from the angel-spheres. These will produce a marked effect upon the human race, more especially upon Europeans. Your circles as they are now held will die away, and a new order will take their place. Disembodied friends will appear, and the angel-friends will appear also. Farewell. "A MESSENGER."

OLD THOUGHTS IN OTHER WORDS.

"THE STREAM."

Oh, river! flowing grandly on through rocks and aged stumps, o'er shifting sands or noisy shingle-bed; now smiling in the summer sun; now frowning under wintry cloud; now roaring in thy fury through the falling fragments of the ages that have been; yet flowing ever grandly on, intent and irresistible! I pray thee bear upon thy bosom still a breath from me, for there are lonely watchers on thy shores, encircled by the chilly mists; and there they wait, the patient souls, in doubt and comfortless; and how I wish that I had power to raise a blast that should avail to clear away those mists that so enshroud them, so that

they might feel the genial sun, and see his light reflected everywhere. Yet need I say a blast? A gentle zephyr may avail sometimes; and so, perhaps, a feeble breath from me may not be wholly thrown away.

I tried to sing the other day, though but in broken melody, of Love and Truth, those two, twin daughters of the Father of us all, whose gentle way is destined yet to rule the earth, and bring the many wanderers of the ages back into the Father's home, no more to stray. And now I fain would sing of them again, yet in another key; for some, I fear, who read what last I wrote have thought the plaintive minor key, too soft and low to reach the ears of this rough noisy world; so I will ask the aid of some with shriller voice, and some with deeper, louder bass; and if my song be harsher in its harmony, and hurt the tender ear, it still may have a wider reach, and move some few whose ear have failed to catch the gentler strain.

"THE WRATH OF THE LAMB."

I pray you, O my brothers! not to think that, gentle though these maidens be, they have not power to slay the false, and burn away the selfish dross that clogs the spirit's growth. All power have they when it shall be the Father's will to cleanse the earth and sweep away the not yet ashy dross of ages now fast burning out. Without their aid and motive power the blended intellects of all the mighty past should not avail to make it better than it is. And, though the embers of the burning past are fiercely hot, and much remains unburnt and seems to earthly eyes to live; yet, gentle though those maidens be, no water shall they bring to quench the fire, no hand stretch forth to stay the angels' sword. 'Twas Love that lit the fire and drew the sword, now many years ago; perhaps, as some have said, when Luther burnt that papal bull; and sure am I of this, that then he lit a fire that since has burnt and has to burn the tares sown with the wheat he sowed; for then he drew the bolt that once again let human reason free. Yes, Love must e'en at times be fierce, and Truth must be severe; for truth, the wise have said, that is not wholly true, is scarcely truth at all, though it may be some wisely graven idol that may serve to represent it for a time, and love that can content itself with what is yet impure is hardly worth the name. 'Twere fitter we should call it Cupid—blind, too often, as the bat, and like it, gadding in the night. But Love—the pure, celestial Love—can ne'er content itself till all it loves is pure, and ever casteth back into the fire the gold not wholly free from dross or base alloy. Such love is true. Such truth is love. And not until those two are one within the human soul, can bliss for it begin to be.

"NOT PEACE, BUT A SWORD."

What peace can Love or Truth bring in an atmosphere that reeks and stinks, to spirit-sense, whichever way one turns; yea, reeketh with the blood of lambs, and stinketh with the breath of self and falsity, and with the yet unburied dead; that vibrates every here and there with stifled moans from children, aye, and widows, passing through the fire at cruel Moloch's shrine; and others sacrificed to glut the greed of Mammon's ruthless maw?

"BLOOD OF LAMBS."

My words are harsh, yet milder than the feelings they express; for I, methinks, have seen the gentle, young, and simple—such as might have been the messengers of heaven—reft of power of will, aye, reft of their own vital force, and poisoned in their weakness by the deadly atmosphere of those, the strong-willed, false, and selfish ones, whose strong attractive power of self draws like a magnet, feeding like a vampire on the vital essence of the weaker-willed, who, robbed and poisoned, knowing scarce their right hand from their left, become the tools of hell, or lost to heavenly use. And heaven sees and pities, yet prevaileth not, but waits till we shall cease to close our ears against our brother's blood that crieth from the ground.

What peace for dark ones such as those? What peace for us while they are what they are? What but the sharp two-edged sword of Truth which, multiplied a million-fold and scattered broadcast o'er the earth, and each one wielded by the mighty hand of Love (no other knoweth how) shall pierce the selfish hearts and show them in the blazing light the evil things they are, and what they ought to be—the leaders in a noble strife—until, in shame and deep contrition, they shall strive to mend; and slay the self within themselves; and live, to bless those weaker ones whom they had cursed.

"UNFAITHFUL HUSBANDMEN."

And albeit that I have heard some saintly ones whose hearts were better than their creeds, and some who had no creed, pour forth from pulpits, wholesome food for those who needed it, and comfort for the sorrowing, rebuke for those who strayed, and kindness on all: yet oh, alas! too often have I seen the young receptive minds who had some yearning for the good and true, infected by the lukewarm, Mammon-loving, hireling hearts of those who taught; polluted by their contact with the elders of the flocks, the so-called pillars of the so-called Church of God, whose posts of honour seemed the meet reward of their success in selfish toil. Yes, I have seen those young ones grown to lose their faith in good and truth, and with the once so hopeful soil of their young minds grown full of noisome weeds, that sow themselves again where'er they go; while others, who to

spirit-sight gave little promise of a worthy life, have fed and grown to saintly hypocrites, and truly pillars of the rotten churches that have helped to make them what they are. Oh! woe to you! ye faithless husbandmen, ye till a fruitful soil for tares and brambles, that ere long shall rip the dusky garments from your backs, and leave you shrinking in your naked leanness from the gaze of those the pure in heart but simple-minded whom ye, in your faithlessness, despised.

"THE VALLEY OF DRY BONES."

Ah yes! Too long, my weary spirit, has it wandered in the valley of the tombs, and worse! about the plains where lie the bleaching bones of what has lived and walked, and worked its work, and died or dies, and waits that some should bury it. Too often have I been and searched the plain, if haply I might find some signs of heavenly life, or hear some heavenly strain of melody from living lips; too often found alone, the bones; and heard alone, their dismal clack beneath the ruthless wind. I've ceased. I can no more. I raise mine aching eyes aloft, and listen for some gentle strain from thence to soothe my fevered soul. I wait the cooling rain.

"HAILSTONES AND COALS OF FIRE."

"I will not let them pollute my holy name any more."

But list! Methinks I hear those gentle maidens' voices. Their thoughts like lightning pierce my soul; and how shall I find words that shall not fail to give them shape? Yet, can it be those gentle maidens' voice that bids me shout with all the little might I have, "to slay and slay the false wherever it's found"; heap on the fire; they burn not fast enough, those rotting, worn-out shells of ancient thought; those semblances of semblances to which the simple kneel; those images of images long since defaced, and made, methinks, by those whose hands were all unskilled, whose eyes were all awry, and saw not why they should not earn a penny as they could.

Throw down the reeking altars, raised for self, not sacrifice; and overthrow the money-changing tables that so long pollute the temple of the Lord. Strip off the malkin cloaks that shroud those walking skeletons; and let such man and thing stand forth beneath the sun that we may see what lives and what is dead. Then gather all the bones and rotten things in heaps, and burn them into ashes, that their stench no more may make the living sick.

Then, from those ashes, Phoenix-like, will we arise, and bring with us the living essence of the burnt-out past, and strew the ashes o'er the earth from which they came; and then may we not fail to walk abroad, and dwell with you, and teach you how to live, and bring you peace. Who heareth, let him heed!

"NOT AGAINST FLESH AND BLOOD."

Poor flesh! Why rail against the flesh? What is it but the battle-ground on which the powers of light and darkness meet? too oft, alas! in those dark hours, with sad advantage to the side of night. And yet, who doubts, that by the light that each one has, shall he be judged to lose or gain the day at last? It is not victory so much, that marks the soldier's worth, as earnest effort in adversity. But be ye sure of this, that toward whichever side the flesh-bound spirit leans, that side it is that gains the day and holds the ground.

Why rail against the flesh? What is it but the balance that must weigh the spirit's power? (And lookers on, we know, are prone to think themselves right capable until they come and try.) In one scale rests the god-like image of the perfect soul; the beauteous thought of our great Father—God, of which each soul contains the living germ; the lovely being, like no other than itself, that each soul has to grow, and grow till it becomes the perfect master of the flesh; the ruler of itself: the perfect magnet ever true unto the pole, and through the every atom of whose being flows in unobstructed stream the perfect love and life and power of God, that blesseth all around.

And in the other scale there rests the spirit in its present stage of growth. Alas! my brothers. Who hath seen it grown so great in power as to express in earthly form, and blemishless, the perfect thought of God to which it has to grow? For he that hath, hath seen an angel fit to soar—yea, almost in the flesh—into the realms of light, and work its Father's perfect will.

"THE RULERS OF THE DARKNESS."

I know not if the powers of darkness centre in one ruling mind, whose mission is to test the work of those who struggle for the light; but this methinks I know: that there are fighters marshalled on that side, whose strongest active sympathies conduct them, as by subtle instinct, to the weakness of the flesh-bound soul. They feed upon the fetid atmosphere of hydra-headed self and falsity, and I beseech you, oh! my brothers, in your kindness, if not in your self-respect, to starve them out, till they, perforce, must seek for better food. It likes me not to speak of them, and yet methinks the soldier who is wise should know where lies the power of his foes.

And so again, my brothers fighting for the reign of heaven on this earth, I do beseech you as I might were this my farewell breath: search well into yourselves, and see where lurk the weaknesses that make the foes of those two gentle maidens strong. "To know our faults is half-way toward the mending them."

J. G. S.

SPIRITUAL LESSONS FROM *FORS CLAVIGERA*. II.

On every subject it seems there are at least two opinions. Are we, as a people, really much better off than we used to be in those earlier days when men and women had fewer comforts, but fewer needs? Judging from what we call the spiritual plane, is English society better or worse, less or more selfish than it was; say, a hundred years ago? Granting civilisation to be an amelioration, a right and natural evolution from barbarism, does a higher civilisation imply a moral advance, keeping pace always with the progress of what we call "refinement"? Now that we can build six houses in as little time and with as little trouble as it took for the building of one formerly, now that we can make six suits of clothes to one suit produced by our grandfathers, and travel six times as fast from London to York, are we anything like six times as good, or even six times as happy? Look into English history of different periods backwards by a course of centuries, taking, if you will, the statements made on the spot at first hand by the old writers themselves. Do we gather that the degrees of misery and spiritual darkness might properly be numbered inversely as the years: that in Shakespeare's day, for instance, it was three hundred degrees less of a "happy England" than is the country now as we, ourselves, were born into it? In this direction Mr. Ruskin has strong feelings, and I doubt not there will be many amongst us quite ready to endorse his views very heartily. In the first number of *Fors Clavigera*, he says: "We have all, lately, lived ourselves in the daily endeavour to get as much out of our neighbours and friends as we could; and having by this means, indeed, got a good deal out of each other, and put nothing into each other, the actually obtained result, this day, is a state of emptiness in purse and stomach, for the solace of which our boasted 'insular position' is ineffectual."

"I have listened to many ingenious persons who say we are better off now than ever we were before. I do not know how well off we were before, but I know positively that many very deserving persons of my acquaintance have great difficulty in living under these improved circumstances; also, that my desk is full of begging letters, eloquently written, either by distressed or dishonest people, and that we cannot be called, as a nation, well off, while so many of us are living either in honest or in villainous beggary."

"For my own part, I will put up with this state of things, passively, not an hour longer. I am not an unselfish person, nor an evangelical one; I have no particular pleasure in doing good, neither do I dislike doing it so much as to expect to be rewarded for it in another world. But I simply cannot paint, nor read, nor look at minerals, nor do anything else that I like; and the very light of the morning sky, when there is any,—which is seldom, now-a-days, near London,—has become hateful to me, because of the misery that I know of, and see signs of, where I know it not, which no imagination can interpret too bitterly."

"Therefore, as I have said, I will endure it no longer, quietly; but henceforward, with any few or many who will help, do my poor best to abate this misery. But that I may do my best, I must not be miserable myself any longer; for no man who is wretched in his own heart, and feeble in his own work, can rightly help others. . . . I must clear myself from all sense of responsibility for the material distress around me, by explaining to you, once for all, in the shortest English I can, what I know of its causes; by pointing out to you some of the methods by which it might be relieved; and by setting aside regularly, some small per-centage of my income, to assist, as one of yourselves, in what one and all we shall have to do; each of us laying by something, according to our means, for the common service; and having amongst us at last, be it ever so small, a national store, instead of a national debt; store which, once securely founded, will fast increase, provided only you take the pains to understand, and have perseverance to maintain, the elementary principles of human economy, which have, of late, not only been lost sight of, but wilfully and formally entombed under pyramids of falsehood."

These *Fors* letters, it is time to say, are addressed, on the title page, "To the Workmen and Labourers of Great Britain." At times, however, Mr. Ruskin is plainly—and, indeed, very plainly—addressing that class which, formerly, the labourer used to call his "betters." These also will have their part to play in the Britain that is to be. Perhaps it will be as well to give place here to a specimen from *Fors lxi.*, showing the kind of English which Mr. Ruskin sometimes employs, when writing for the edification of our gentry. The passage, moreover, will be somewhat of a curiosity for us Spiritualists. It begins:

"If there be any truth in the vital doctrines of Christianity whatsoever,—and assuredly there is more than most of us recognise, or than any of us believe,—the offences committed in this century by all the nations of Christendom against the law of Christ have been so great and insolent, that they cannot but be punished by the withdrawal of spiritual guidance from them, and the especial paralysis of efforts intelligently made for their good. In times of more ignorant sinning, they were punished by plagues of the body; but now [1875] by plagues of the soul, and widely infectious insanities, making every true physician of souls helpless, and every false effort triumphant. Nor are we without great and terrible signs of supernatural calamity, no less in grievous changes and deterioration of climate, than in forms of mental disease." [Mr. Ruskin appends a note, "I leave this passage as it was written: though as it passes through the press, it is ordered by Atropos that I should hear a piece of evidence on this matter, no

less clear as to the present ministry of such powers as that which led Peter out of prison, than all the former, or nearly all, former evidence examined by me was of the presence of the legion which ruled among the tombs of Genesaret." Then in that case, Mr. Ruskin, the phenomenon need not be so very "appalling," after all:—but none the less remarkable, for all that.] "claiming distinctly to be necromantic, and, as far as I have examined the evidence relating to them, actually manifesting themselves as such. For observe you, my friends, countrymen, and brothers—*Either*, at this actual moment of your merry Christmas-time, that has truly come to pass in falling London, which your greatest Englishman wrote of falling Rome, 'the sheeted dead do squeak and gibber in your English streets,'—*Or*, such a system of loathsome imposture and execrable blasphemy is current among all classes of England and America, as makes the superstition of all past ages divine truth in comparison.

"One of these things is so—gay friends; have it which way you will: one or other of these, to me, alike appalling; and in your principal street of London Society, you have a picture of highly dressed harlots gambling; of naked ones, called Andromeda and Francesca of Rimini; and of Christ led to be crucified, exhibited for your better entertainment, in the same room; and at the end of the same street an exhibition of jugglery, professedly imitating, for money, what a large number of you believe to be the efforts of the returned Dead to convince you of their immortality."

"Meanwhile, at the other end—no at the very centre of your great Babylon, a son leaves his father dead," [of starvation, details given,] "with his head, instead of a fire, in the fireplace, and goes out himself to his day's darg."

"We are very sorry; what can we do? how can we help it? London is so big, and living is so expensive, you know."

"Miserables,—who makes London big but you, coming to look at the harlots in it, painted and other? Who makes living expensive but you, who drink, and eat, and dress all you can; and never in your lives did one stroke of work to get your living,—never drew a bucket of water, never sowed a grain of corn, never spun a yard of thread; but you devour, and swill, and waste to your fill, and think yourselves good, and fine, and better creatures of God, I doubt not, than the poor starved wretch of a shoemaker, who shod whom he could, while you gave him food enough to keep him in strength to stitch."

"We of the so-called 'educated' classes, who take it upon us to be the better and upper part of the world, cannot possibly understand our relations to the rest better than we may where actual life may be seen in front of its Shakespearean image from the stalls of a theatre. I never stand up to rest myself, and look round the house, without renewal of wonder how the crowd in the pit and shilling gallery allow us of the boxes and stalls to keep our places! Think of it. Those fellows behind there have housed us and fed us; their wives have washed our clothes, and kept us tidy; they have bought us the best places,—brought us through the cold to them,—and there they sit behind us, patiently, seeing and hearing what they may. There they pack themselves, squeezed and distant, behind our chairs. We, their elect toys and pet puppets, oiled, and varnished, and incensed, lounge in front, placidly, or, for the greater part, wearily and sickly contemplative. Here we are again, all of us this Christmas! Behold the artist in tumbling, and in painting with white and red,—our object of worship and applause. Here sit we at our ease, the dressed dolls of the place, with little more in our heads, most of us, than may be contained inside of a wig of flax and a nose of wax, stuck up by these poor little 'prentices, clerks, and orange-sucking nobility—Kit, and his mother, and the baby—behind us, in the chief places of this our evening synagogue. What for? 'They didn't stick you up,' say you; 'you paid for your stalls with your own money.' Where did you get your money? Some of you—if any reverend gentlemen, as I hope, are among us—by selling the Gospel, others by selling justice, others by selling their blood (and no man has a right to sell aught of these three things any more than a woman her body); the rest, if not by swindling, by simple taxation of the labour of the shilling gallery, or of the yet poorer or better persons who have not so much, or will not spend so much, as the shilling to get there? How else should you, or could you, get your money, simpletons? . . . Once again I tell you, the words of Christ are true, and that the day has come for fasting and prayer, and not for feasting, but above all for labour—personal and direct labour—on the earth that bears you, and buries—as best it can."

As best it can! Yes, Mr. Ruskin; that is, indeed, what we seem to have now arrived at. We have not even yet quite cleared the way for these efforts of the "returned dead" to be universally successful. Only the patient minority amongst us have seen our way to entire conviction as to those "form manifestations"; and we shall hardly achieve a wider success, I fear, until we have got rid of some disturbing elements and conditions in our own ranks. But it is not the fault of the earth, nor of the sexton either, that these apparitions find their way once more among us. There would be no Scottish "second sight," you know, if the soil held ALL.

One of our Laureate's characters gives utterance, in his troubles, to a like lament:—

* For the sake of our provincial readers, we may say this passage is interpretable as a reference to an important picture exhibition in Bond Street, and to our ingenious friends, Mackelney and Cooke, the conjurers, who can show to the satisfaction of everybody, *except us Spiritualists*, "how it is all done."—Pictor.

"I thought the dead had peace, but it is not so;
To have no peace in the grave, is that not sad?
But up and down, and to and fro,
Ever about me the dead men go."

* * *
Wretchedest age since time began,
They cannot even bury a man!"

And poor muddled Macbeth, as we all know, was in a similar fix about it when he complained—

"The times have been,
That when the brains were out the man would die,
And there an end: but now —"

Well, now, it seems such "end" has even not come yet; and the general condition of earthly affairs *actually being* every whit as bad as we shall find portrayed in *Fors Clavigera*, small need the wonder be if some of the departed, having found an open road, do what they may to get in amongst us once again, so that peradventure we erring mortals may mend our crooked ways.

For though in what we might reckon to be the normal mixed state of the world's goodness and badness it were ruled sufficient for our needs to have, innate, the wherewithal for some degree of passive "assent" to the possibility of a spiritual Hereafter, there is not thereby any sort of necessity precluding a change of dispensation to meet the deteriorated conditions of the times. Hence the opportunity for our arriving at something like real conviction in place of the former acquiescence. And if that be the mission of Spiritualism, in this modern and somewhat distracted phase of it, the sorrow is that, after more than thirty years since its advent—and with Thomas Carlyle and John Ruskin toiling and teaching—the world about us brightens only very slowly—if at all.

However, let us finish for the time with another bit from *Fors* (xxi.), and still take heart:—

"It is a very natural conviction,—that no individual practice can have the smallest power to change or check the vast system of modern commerce, or the methods of its transaction. I, on the contrary, am convinced that it is by his personal conduct that any man of ordinary power will do the greatest amount of good that is in him to do."

So, for the greater part, think the readers of the MEDIUM; so, at least, do we profess to think. But "personal conduct" is a trying creed to subscribe to. If that be our Orthodoxy, much may reasonably be expected of us. It is a religion that calls for the bringing forth of *fruits*, rather than of flowers, incense, and sweet sentiment, though all these may be very beautiful in their own way.

We will thank Mr. Ruskin for the help to be drawn from his writings, and so push along to do our best and utmost.

"Pictor."

MR. J. C. WRIGHT AS A MEDIUM.

To the Editor.—Dear Sir,—Seeing in your issue of May 7 that you were expecting Mr. Wright shortly giving you a visit to London, I thought I would just pre-date him, and give your readers a few crumbs, in order to sweeten their appetites prior to cutting from the loaf. It is now just about two years since I was first introduced into his company. He was giving two phrenological lectures in the little room occupied by the New Mills Society of Spiritualists, and my friend Mr. John Lithgow, of Hayfield, was chairman for him on both occasions. He had not been long then residing in the neighbourhood, and his sympathetic nature, coupled with an inquiring mind, led him to seek "pastures new," and hence he was found on the platform of a "spiritual society," trying, in his homely way, to uplift his fellow-beings by endeavouring to inculcate in them an inquiry into scientific pursuits. His lectures seemed to me to have been written down, but his delineations of character, publicly given subsequently, were so truthful, that most of his newly-formed acquaintances were not only pleased, but with gladness spread about the news.

During this time he was undergoing, as was also his faithful little wife, a process strange in itself—though strange, nevertheless true—of mediumship. He had been asked, like the rest of us, to try the table movement at his own home, and trying it, and finding a manifest intelligence operating beyond the mind-forces of the sitters, he kept persevering; and I was told by him his faith was so very slight, that before the table moved he was beginning to look upon the matter as a huge piece of humbug, and just as they were about to give up the attempt in disgust the table tilted, and at once an interest began to manifest itself which from then till now has been a development of continual surprises. I understand that for some months he and his wife tried night after night with a perseverance which was most commendable, and which would doubtless have tired out many people who might lay claim to having a relationship to Job. It was somewhere about the spring-time of 1878 that his mediumship seemed to become more formed. His house was crowded with people every night in the week to see the table manifestation, and on Sundays, from early morning till late at night, there was a string of visitors from the country round going up to the hill-top to "th' house where they're having th' spirits coming back agen." I have no reason to think otherwise but that Mr. and Mrs. Wright during this time were the pioneers of a growing interest in Spiritualism in those parts which will never be forgotten.

Whilst quietly sitting at the table one night after the departure of their visitors, Mr. Wright became so sleepy that he could hardly keep awake with an effort, and Mrs. Wright retired to rest,

leaving him to rouse up and follow. Not long, however, had she been absent when she heard him talking to himself, and with a fluency of language which was foreign to his habit. Her first impressions were that his brain had been too heavily taxed, and he was becoming lunatic; but on a more mature and careful notice, she observed that the language was sane enough, and by-and-by he awoke, and to her astonishment, he avowed he knew nothing about it! Subsequently this same influence operated through him at his home-circles, and when he went to the meeting-room he couldn't account for his going asleep; but when his friends kept complimenting him upon the beauty of his controls, and the eloquent flow of language, he seemed quite staggered and non-plussed, and was disappointed because this was done, and the whole time he was no witness to what took place.

At this time I was invited by him to investigate the matter for myself. I am sure he will be able, if need be, to bear me out that I did not object to do this, nor declaim against the principle, as is the wont of many; but I hearkened to his reasoning, and subsequently told him I would investigate the matter impartially and without preconceived prejudices, but if by any means I could prove it a piece of trickery or imposition, I should expose it through the public press. At his request I went to his house (he had removed at this time into some new property nearer to my own house), and had several sittings with them, and was perhaps as equally surprised myself as they themselves had been. I found no trickery; I perceived no paraphernalia; but amidst my inquiries circumstances occurred which were to me a source of wonder and mystery.

I especially remember one night. We were favoured with a beautiful address and a few tests by Mrs. Wright, when we were told to put out the lights, and wait patiently for further manifestations. Mr. Wright asked, "Were they purposing giving us some spirit-lights?" when the control said they were going to try. After a few minutes' quiet sitting one of our company drew our attention to a shimmering light on the wall about the size of a man's hand, and asked, "Is that a spirit-light, Mr. Wright?" when all eyes were turned round, and it vanished. Several of these showed themselves at different parts of the house, when at one time some three of them merged into one square shade of light, and a form reflected upon it the size of a medium child's doll. I used my own judgment, and looked about for anything which would account for this, but failed to find anything beyond the spiritual. All this time Mr. Wright was constantly, in public and private, asking for subjects upon which to speak or make poems, which could be immediately done.

Just about this time an incident occurred which brought Mr. Wright one or two valued friends, and in doing this it also befriended the cause of spiritual nonconformity in the district. He happened to be working in a gentleman's office, and the gentleman had a splitting headache, when Mr. Wright told him he thought he could relieve him, and upon making a few passes over the brain the pain ceased, and Mr. Wright made another friend and convert. This gentleman now, along with several members of his household and family relations, began to throw in their lot as inquirers into this phenomenon, and a very short time elapsed before mediumistic power began to manifest itself, and this same gentleman began to find that he himself was not only merging into a trance medium, but his powers of clairvoyant perception became so clear, that he was at once one of the bright stars in that small circle. The philosophic teachings which were being weekly propounded at the room, and the weeknight circles, at which there was a continued advance in interest, became so popular, that invitations were given to widen the sphere of labour, and several lectures were given in the neighbourhood, which led ultimately to an animated debate on the platform and a public discussion through the press. The opponents to Spiritualism have admitted that in point of argument the Spiritualists bore the palm, and though one gentleman, a local preacher in the U.M.F.C. connection, proclaimed, amid a flourish of verbiage, that he "would soon be found preaching the funeral sermon over a defunct Spiritualism," I am given to understand that never has there been a greater inquiry into its varied phenomenal phases than at the present time; that where, two years ago, they had some two mediums, at the present they can with pleasure boast of some half-dozen.

Our friend was treated with a spirit of contumely which must have been hard to bear, and a sore trial. His growing popularity now began to formulate itself; his services were often brought into requisition; and the wonderful rhetorical displays of mind-force operating in a keen, incisive, logical way upon an organism which was unconscious of the operators, producing evidences of varied controlling intelligences, from the keen, subtle, and calm reasoning of metaphysical thought, to the humble and quaint fire-side rambling of some poor, country cotter, made his name, and not only his name, but the principles he enunciated, popular, and prominently brought varied minds to quiz and see if they couldn't, by technical display, pin him down as a deceiver. In this he came off the victor, and the would-be scientists went on their way, puzzled and perplexed. He now threw his whole interest into the Movement, the demands upon his time being so great, and with a growing popularity his controls have kept advancing and gaining greater power over their medium, that he is destined without doubt to become one of the brightest ornaments in connection with our glorious Movement. The truthful philosophy has in him a receptivity and capacity of unfoldment, not in the elementary, but the basic form, with which the discerning mind is built upon and fortified against the puny elements of disintegration.

It was hoped that his removal to Liverpool might be a means of extending his usefulness, and his orthodox opponents were only too glad to see his exit. On Sunday last he was in Manchester, and gave one of his best addresses to an appreciative audience on the subject of "Solar Worship: its Origin and Import." The subject was chosen for him, and in closing he asked for the subject for a poem, when some friend suggested "The Central Sun," and at once, in clear tones, he started off with a magnificent display of poetical power, which was a gratifying treat, enhancing our opinions previously formed, and giving us to know that the powers operating on his organism were filled with an influence from the higher planes of poetry and philosophy, thus bringing the spiritual to impinge upon the mundane spheres of life, showing that the soul-life—the thought-force—of the angel-world were endeavouring from their maturer standpoint to cast upon poor humanity those flowers of ideas, and mould in our minds and souls those powers and influences which militate against dogmatism, and ingrafting there a sense of the nearness to an all-ennobling, prolific source of intelligence and light.

I. THOMPSON.

83, Chapel Street, Salford, May 10, 1880.

PROGRESSIVE LIBRARY & SPIRITUAL INSTITUTION.

15, SOUTHAMPTON ROW, LONDON, W.C.

OUR MOTTO: *The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.*

OUR OBJECT: To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

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Address all communications to—J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row,
London, W.C.

"Pictor," after Ruskin, and J. G. S. in another style, both give us plaintive melodies, but nevertheless worthy of strict attention. The latter article calls our attention to much in Spiritualism as well as in social life that cries for amendment.

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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.

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

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

FRIDAY.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 21, 1880.

NOTES AND COMMENTS.

The short paper from the Cardiff circle points in a very commendable direction. The manifestations at that circle are obtained under the most careful conditions; and the opinion of the spirits supports the position we have been of late urging upon the attention of Spiritualists—that the old methods in respect to the circle are about to pass away and give place to greatly-needed improvements.

MR. AND MISS BROWN left Waterloo Station for Southampton yesterday morning at nine o'clock, and were to sail in the *Trojan* in the afternoon. The farewell meeting at the Spiritual Institution on Wednesday evening was a most interesting occasion. The speeches of Miss Brown and Miss Samuels were of high class. The report will be given next week.

We regret that last week's MEDIUM is out of print. The very interesting contents recommended it so forcibly that it was bought up in a few days.

WORDS.

Words are like sounds, they ever move
In never-ending undulations;
A power they hold for hate or love,
To introduce great innovations.

They move the mass to think, to do,
And bring love's motive to fruition;
Like music sweet they gently woo
The passions fanned near to ignition.

Words, simple words, should ever bear
A genial influence to the hearer;
To soothe the grim sorrow, banish care,
And render man to man still dearer.

Heywood.

J. B. TETLOW.

A DRAMATIC RECITAL.

MISS ANNIE WAITE (of the principal theatres of the United States) will give a dramatic recital at 94, Cornwall Gardens, S.W., by kind permission of Mrs. Coffin, on Wednesday, May 26th, 1880. Musical assistance has been kindly offered by Miss Bernani, Miss Van Senden, Mr. Quatremaire, Mr. Coward, and Mr. Chas. Davieson. Tickets 5s. each, may be obtained of Mrs. Makdougall Gregory, 21, Green Street, Grosvenor Square; Mrs. Duncan, 85, Fellows Road, N.W.; Mrs. Van der Weyde, 182, Regent Street, W.; Metzler & Co., 35, Great Marlborough Street; Mrs. Coffin; and at 15, Southampton Row, W.C.

THE Food Reform Society will give a *soirée* on the evening of Tuesday May 25th, at the Food of Health Restaurant, Farringdon Road, close to the Metropolitan Railway station. Tickets, 1s. each, entitle to refreshments. It appears to be indeed a dinner as well as a *soirée*. A great variety of food reform dishes will be in readiness. Visitors may be supplied with such viands as are most agreeable to their tastes. Chair to be taken at 7.45. Tickets must be procured in advance. They are on sale at 15, Southampton Row.

RECEPTION TO MISS SAMUELS, AT THE SPIRITUAL INSTITUTION, THIS EVENING.

This young lady and her mother, who have come to London for a week, have consented before they leave for home to-morrow, to be present at a reception to be given to Miss Samuels, at the Spiritual Institution, 15, Southampton Row, this evening, Friday, at 8 o'clock. A cordial invitation is extended to all. Miss Samuels is a very interesting Medium, and as a servant of the spirits and a representative of the Cardiff "circle of light," we feel sure she will receive from London Spiritualists a genial and sincere reception. Visitors will oblige by being prompt in their attendance, that the proceedings may not be interrupted by late arrivals.

THE VISIT OF MR. J. C. WRIGHT.

The able sketch of Mr. Wright's career as a medium from the pen of Mr. Thompson, which appears in another column, will make our London readers anxious to make that medium's acquaintance. This they will have the opportunity of doing next week. Mr. Wright hopes to arrive in London on Wednesday, May 20th, and he will be open to do work on the 26th, 27th, and 28th, and also on Sunday, May 30. Unfortunately there is no hall engaged for that evening, but as Mr. Wright is simply desirous of making the acquaintance of London friends, he will be pleased to meet them under any circumstances most convenient.

There will be a meeting to receive Mr. Wright at the Spiritual Institution, 15, Southampton Row, on Wednesday evening, May 20th, at 8 o'clock, to which all friends are invited. He will also attend a meeting at the same place on Friday evening, May 22nd, and on Thursday evening he may be engaged elsewhere. The announcement for Sunday will be given next week.

We hope our metropolitan readers will give their kind attention to these announcements. We want a hearty stirring up just at present, and Mr. Wright appears to be the very man to do it. Let us give him a generous welcome.

MR. T. M. BROWN TO HIS FRIENDS.

We arrived at 15, Southampton Row, London, on Tuesday evening, and were kindly received by Mr. and Mrs. Burns, just in time to witness, the last treat we shall enjoy in our native land for some time. A seance was held in the rooms of the Spiritual Institution, and Mrs. Esperance, of Gateshead, was the medium. It was one of the best we have been privileged to attend. I have not time to describe it, but one thing pleased me very much—my dear old spirit-friend "Bretimo," made his appearance in the physical form, and shook me by the hand so kindly and affectionately that I shall not forget it for some time. He also shook hands with Mrs. Burns, Mr. Burns, and my daughter. There were other forms out just as well developed. I wish Mrs. Esperance all success, and hope she will guard well such wonderful mediumship.

To-morrow we sail for the shores of Africa. We feel somewhat sad at parting. Who could help it under such circumstances! but we think it right to go, and I know that God and His kind angels will guide us, and we sincerely hope will bring us safe back again. I have received showers of letters overflowing with good wishes and kind words, but I cannot answer them, or I would do so; I say to one and all of my friends—not "farewell!" for to a Spiritualist it is not the right word, but—"good-bye;" and may the Truth prevail in every soul, and make us all free! Should I not meet some of you again on earth, as I know I shall not, may we all meet in a more congenial sphere! is the prayer of your fellow-traveller,

T. M. BROWN,

Of Howden-le-Wear, R.S.O., Durham.

May 19, 1880.

P.S.—My address will be, till further notice—T. M. Brown, General Post-office, Cape Town, South Africa.

A CLUB FOR LADIES.

THE SOMERVILLE CLUB "has been founded for the purpose of affording to women interested in political and social questions some central place of meeting, where opportunity will be afforded for serious discussion and the interchange of opinion and information. Persons usually living in the country, and those who by their surrounding circumstances have hitherto been prevented from joining in any of the movements of the day, will find in the new club the best means of becoming acquainted with the work of others and of discovering where they can render useful help. The low subscription (5s. annually) which has been fixed in order to secure the co-operation of all classes, and to admit of various opinions and experiences being represented in the club, renders it necessary that the number of members should be very large. The club will have no limitation of political opinion, the qualification of membership being interest in social and political questions; and it is hoped that not only those who need such a club themselves, but also those who approve its object and believe in its usefulness for others, will send in their names for election." As soon as 1000 members are elected the club will be opened in a central part of London—it is hoped about the end of the year. The rooms will be opened on Sundays as well as on week-days. In the list of members already elected there are many ladies well known to many readers of this journal and in the ranks of progress generally. Ladies desiring to make further inquiries should address the honorary secretary: Miss Raisen, 85, Hungerford Road, London, N.

MISS ELLA AND MR. FRANK DIETZ beg to announce that they will give a Recital at Langham Hall, 43, Great Portland Street, W., on Friday, May 28th, at 8 o'clock. Sofa stalls, 5s.; chairs, 3s. and 2s.; balcony, 1s. Tickets may be had at the hall, or of Mr. Dietz, 61, Denbigh Street, S.W.

SOIREE IN AID OF THE SPIRITUAL INSTITUTION.

To the Editor.—Dear Sir,—We have received numerous encouraging replies to the letter which appeared in last week's MEDIUM.

We hope to be able in your next issue to give the programme and fix date.—Yours truly,
L. G. FREEMAN.
Lawn Villa, 74, Acre Lane, Brixton.

COUNTRY VISITORS.

How pleasant it is to receive visitors! But hospitality has its burdens and its duties as well as its advantages. Our heart is open to receive all, and our good wishes follow them when they go away. But what can the best meaning heart do when rung with care and harassed with circumstances? Friends when they come hundreds of miles to see us and confer with us expect some fraternal attention and kindly entertainment, such as we so universally enjoy on our rambles in the provinces. It is with regret that we confess our inability to return to those who visit us the many kindnesses of which they are so lavish when a visitor from London drops in upon them. Our duties and cares occupy us so much that some apology is necessary for the apparent rudeness of our conduct. On this account, if on no other, we sincerely wish things moved a little more easily, and left more margin for the elegances and courtesies of a public position. The Institution is here, however, and free to the use of all, and with these apologies for any fancied neglect we extend a welcome in every direction.

Some years ago we first conceived the idea of interchanging visits with country mediums and spiritual workers. An invitation was published in these columns, but it was not very largely taken advantage of; yet not a few public characters paid us visits, and profited by their experiences thus gained. Now the tide rolls in, but for a different purpose from that intended a few years ago. All our visitors do not desire to do public work, but to meet with influences, to gain information, to obtain advice. In these matters the Spiritual Institution is fulfilling an end which could not have been anticipated some time ago, and in respect to this end a very heavy responsibility is attached. It is important that such a centre—spiritual as well as local—should exist in the Movement; but to do the duties connected therewith justice, such elements of strength require to be added as will keep the minds of the officers free from care and those distracting influences which occupy time and strength, and dim the eye of wisdom. All our clients cannot afford to pay for attention, nor would it be well that such a system should exist. Let us, then, as a great body of workers, with this Institution as our recognised centre, see that its needs are properly met, and it will not stint any help it can give in return.

This week has been one of the most momentous we have experienced in the visiting line. The first arrivals were Mr. and Miss Samuels, of Cardiff. The young lady is an interesting person altogether; she is a very fine medium under development, and of a kind which is not understood as yet amongst Spiritualists. How lonely and comfortless such a soul feels in its upward struggle to the Temple of Truth, with no one to understand its purpose, and no chart to guide its way! Miss Samuels has been deprived of her physical eyesight almost from birth, yet she is highly educated, an excellent musician, and in manner a refined lady. She has accepted an invitation to a public reception in her honour this (Friday) evening at the Spiritual Institution.

Mrs. Esperance unexpectedly dropped in upon us on Monday morning. It was indeed a pleasure to see her cheerful spiritualised face again. She is a true-hearted woman, which lends the highest charm to her mediumship. Miss Samuels, who has sat many times in the Cardiff "Circle of Light" for materialisations, Mr. Spriggs, medium, was glad to meet another famous materialising medium.

Then there came Mr. and Miss Brown, full of grief at parting with so many dear friends and family connections, on their way to a foreign field of labour, but they were cheered at finding such a cordial reception from those who added a pleasant episode to the commencement of their journey. Then London friends dropped in, and the occasion culminated in the circle reported in another page.

Another stranger, whose shadow impinges upon the horizon, is Mr. J. C. Wright. He will have the whole of next week to himself, and we hope, as notice has been given, that many will come forward to make his acquaintance, and aid us in the duties of hospitality.

Mr. E. W. Wallis will be the guest of the following week. He is an old and valued friend. We are not of that class who run after novelties to the neglect of that which is well tried, and we adopt the same rule in respect to individuals. Mr. Wallis's reception will be on Friday, June 4, and no doubt there will be an overflowing attendance, as the occasion richly deserves.

THE WALLIS TESTIMONIAL FUND.

	£	s.	d.
Amount previously acknowledged	...	26	19 6
A. P., Edinburgh	...	0	10 0
Mr. Dykes, Dundee	...	0	3 0

Further subscriptions will be kindly received by

39, Lower Talbot Street, Nottingham. W. YATES, Hon. Sec

Mr. ALBOR will be the speaker at Goswell Hall next Sunday. On Sunday, May 30, Mr. Morse will occupy the platform. Goswell Hall Sunday meetings.—Mornings: discussion circle at 11 o'clock. Evenings: trance address, &c., 7 o'clock.

Contents of the "Medium" for this week.

	Page		Page
Mrs. Esperance in London.—Recognised Materialisations	321	The Somerville Club	328
Man.—Mediumistic Communication	323	Country Visitors	329
The New Dispensation.—Rationalism and Spiritualism	323	Wallis's Testimonial	329
Spiritual Lessons from <i>Fors Clavigera</i> .—II.	325	Some Lessons from History	329
Mr. J. C. Wright as a Medium	326	A Sensitive's Impressions of Rome	329
Subscriptions to the Institution	327	Mr. Mould's Letter	330
Notes and Comments	328	Obituary—Anton Procházka	331
Poetry—Words	328	West Pelton Association	332
Mr. T. M. Brown to his Friends	328	Marylebone Progressive Institution	332
		Hackney Society	332
		Appointments	332
		Advertisements	333—336

SOME LESSONS FROM HISTORY.

Said a bland and ubiquitous University Professor (as we looked over the library of Trinity College, Cambridge), pointing to a medal impressed with the head of the deified Augustus, "See the apotheosis of Augustus, the nearest idea to immortality of the soul of which the Romans were capable." What, then, meant the worship, or rather, as we should call it, respect shown for their ancestors under the name of Lemures by the Romans? Or what meant the Penates or Lares, gods of the hearth and home—or, as we should term them, guardian angels, instead of gods—if here again an idea of enduring existence were not, as a modern student would call it, crystallised into powerful beings, who needed to be had in remembrance, and whose name should not only be invoked, but whose deities should be propitiated ever and anon by timely offerings? But the Romans, at the time their literature came to be written, had lost many of their primitive beliefs, and had to trust in divinities imported from Greece,—divinities who were to the Romans a name only. And by the loss of spiritual gifts and the prostitution of religious forms, such as augury and soothsaying by designing and unprincipled priests, who were little better than mere hirelings, the way was paved for the rapid spread of that infidelity which so largely prevailed just about the time of the advent of Christianity. (Surely we have warning enough here, for those who have eyes to see, what would be the sure outcome of any religion,—be it even the most sacred one of Spiritualism,—which is upheld by a paid class of prophets or wonder-workers. Alas! the pages of history are strewn with instances of unheeded warnings of the above kind. Will not Spiritualists beware in time by removing the stigmas which must always attach to "hireling" toil, unfortunately for them no "reproach of the cross," but a veritable priestly system arising in our midst? And with such a state of affairs, the oracles will doubtless "prophesy falsely," and "speak smooth things," until people cease to listen, and the door of true spirit-communication shall again be closed.) No oracles were in Rome at the close of the last century B.C. as far as we know; and Cæsar, one of the greatest men the world has seen, as far as worldly things go, joined in the universal scepticism, at least openly; though secretly, as Pontifex Maximus, holding the supreme office of religion, he may have been a believer in the gods. At a time when the tide of spiritual power was at so low an ebb, we cannot wonder at the spread of Christianity, seeing it was accompanied by such marvellous gifts. The empire, however, was steeped in corruption ere the new religion arose, and could not be saved, even by the newly-enhanced faith, which in fighting its way to a dominant position, had itself become tainted with the errors of the world around. And no sooner was it dominant, than spiritual gifts ceased, priests received incomes, and the real work of reform was at an end. 'The germs of the mistake of paid priests are latent in some of the Epistles of the New Testament.' These germs budded, they grew, they blossomed, they bore fruit, and the result was the darkness of the Middle Ages, brought about by the "system of a paid priesthood,"—a darkness that might be felt. Thank God, we breathe at length a clearer atmosphere; but let us profit by these grave lessons inscribed on the scroll of history, and resolve to maintain a free gospel, even if it does involve self-sacrifice and individual exertion. The Spiritual Institution will aid us in our desire to benefit others, by providing valuable literature for distribution at very low prices. Let us then be up and doing, lest we omit to use the means for doing good so ready to our hand. All can aid; and by persuading persons to form circles at home, more Spiritualists will be added than by any other means, as the conviction gained in such cases is the strongest.

"CAMBOR."

A SENSITIVE'S IMPRESSIONS OF ROME.

THE HAUNTED TORTURE-CHAMBER.

It was a beautiful warm day, last November, the sky so blue, the air so soft! Picturesque-looking vagabonds carried more picturesque baskets of sweet flowers round the piazzas and streets for sale, or oranges and melagranne pomegranates, the latter looking like rubies set in *aqua marina*. Vendors of coral, lace, and very doubtful antiquities, thronged the streets; bright-eyed gipsy-looking children offered you violets for half a franc a bunch. Well they knew the *foresteri*, and charged accordingly. How bright it was, how pleasant the sunlight as it flashed and sparkled on the fountains, and danced in the pools beneath! Rome, of all other Italian cities, is pre-eminently the city of living waters; the water the old Romans brought to Rome ere the gentle tones of the lowly Nazarene echoed amid the woods and shores of "deep Galilee."

* See 1 Cor. ix. 14. A Jewish usage, which it is no surprise to find advocated by Paul, who strove to reconcile the Jews to Christianity by encouraging Hebrew customs amongst Christians.

Very animated and lovely looked the ancient city of the *Cæsars* that winter's day. Swarms of foreigners, guide-book in hand, thronged the streets, her churches, her picture-galleries, and her hotels, boundless in their admiration, larger in their quest for knowledge, insatiable for information upon every possible and impossible subject, "doing" Rome, in fact, with the most thorough business-like dispatch, that is impossible to mortals given to dreaming. It is better so, perhaps, at least these business folks are never disappointed; the ideal is never greater or grander than the real: St. Peter's does not disillusion them, its magnificent distances and marvellous wealth of art do not fall short of their conceptions—these people are supremely happy. They are joyous and gay in the Eternal City; its profound melancholy does not envelop them in its sombre folds. They laugh and chatter amid its ruins and churches, drink champagne at the Coliseum and baths of Caracalla with no seeming concern or thought of the past.

The day of which I speak was not more bright than the countless days of beauty that dawn upon southern Italy, nor was I more than usually melancholy. On the contrary, I was busy, earnest, absorbed in my work, and that work was to me an intense joy. Beholding all this outer life mechanically, I threaded the tortuous street leading to the Pantheon and Piazza della Minerva, and was soon engrossed in trying to sketch the *Sibilla Deifica di Michel Angelo* in the Biblioteca Casanetenza, the Dominican monastery. It is an immense pile, occupying the entire side of the Piazza Minerva. It was a Dominican monastery following the mediæval times; now it is sadly shorn of its glory. The "Government of Reparation" have appropriated its revenues and valuable library and MSS., as they have done to all the convents throughout Italy.

Few women enter the Biblioteca Nenzenza, albeit the white-robed monks are very civil and obliging to strangers. A venerable Dominican brought me a ponderous tome, containing fine engravings of Buonerotti's masterpieces, and I began sketching. Curiously strange, I could do nothing; every line was wrong, my hands cold and awkward. Intent upon my work, I persevered, growing colder and colder until I felt as if packed in ice. Marvelling greatly at my new and strange sensations, still I continued my work. In vain, I could not draw a single line. To the feeling of intense cold was added the sensation of a band of iron pressing against my temples. Faint moans filled the air, voices spoke or wailed above and around me, distant at first, but nearer and nearer they came as I sat, pencil in hand, trying to sketch. Determined to proceed with my work, I became positive, firmly resolved not to give way. On they came, the wailing voices, their numbers legion, nearer, closer than before. The whole of the great Biblioteca seemed packed and crowded with forms becoming more and more distinct, and yet they came. Shrieking, praying, beating their breasts in terrible agony, nearer they came to me—terror in their faces, despair in their hearts; many were clothed in blood-red robes of mediæval fashion; others wore brown, black, or grey, and not a few wore that shining raiment whose whiteness is gotten in the valley of the shadow of sorrow and through the fiery baptism of fierce tribulation.

Bewildered but calm, quietly I looked upon this strange gathering, wondering if the old monks saw what I was then seeing. Suddenly the scene changed somewhat; fires were lighted, curious machines were visible: ropes, screws, and queer-looking pieces of iron, such as I never saw before. It appeared to me a torchlight scene. Men bound in chains were laid on those square-looking frames, and their poor wasted limbs racked and torn asunder amid shrieks and groans; women, delicate women, high born and refined, were stripped and scourged with rods until they died; young girls' feet were roasted over pans of coals, until the calcined, blackened stumps of what had once been white dainty feet were only left. Sons and daughters, brothers and sisters, parents and children, were tortured and murdered before each others' eyes in this grim ghastly scene, where every devilish engine of torture seemed to have a place and a victim.

By this time I had ceased to draw or even attempt it. Near, close to me they came. Oh, what their faces told me! Every passion, even the vilest, was lashed into terrible activity there. Sweet gentle faces also came near; they seemed to touch my very dress, and I heard them say: "Pray for us and them," pointing to those unhappy beings so busily employed in torturing and murdering their brethren. Unable to endure it longer, and fearing to betray my mental terror to those around me, I closed my tome with a bang that re-echoed through the Biblioteca, gathered up my drawing materials, and hastily left the place in a state of excitement I shudder to remember.

I afterwards learned that in that very monastery, under the Biblioteca, was the Inquisition—Holy Office, as it was called. In those underground vaults, still to be seen, the cruel, merciless Dominicans carried on their work of murder and crime, compelling their female victims to undergo every indignity and degradation, and then hushing their wild shrieks for mercy with the rack and the halter, the cross or the living tomb. Such were the tender mercies and loving-kindnesses by which the followers of San Dominic sought to spread the Gospel of Love, and keep heresy from the heart of Mother Church.

In 1616 this same monastery was visited by strange sights and sounds. A minute description thereof is given in the records of their house. It appears many of the monks and servants, as well as the inquisitors themselves, saw and trembled. Bells were rung by unseen hands, doors opened, and people were seen to pass easily through those thick stone walls, gliding with noiseless steps along the gloomy corridors, and finally disappearing none knew whither.

Forms of the tortured victims haunted their ruthless executioners and stood ghastly and blood-stained by their bedsides in the silent hours of the night. Sounds of wailing far more unearthly than the heart-rending shrieks of the human victims were, and were heard re-echoing in those gloomy vaults when the cloudless moon sailed through the heavens. Yet these sounds are heard, as they were heard in the year 1616, and those who are sufficiently interested in those things may read of them for themselves in the archives of that grim old monastery.

At the time this experience happened to me I knew nothing of the antecedents of the Casanetenza, save and except, it was a dominican convent. Subsequently I learned the whole history of that order of monks, and the dreadful cruelty which was practised under the vaults of the Biblioteca, where I was sitting. Among many strange and startling facts, narrated with almost painful minuteness in their archives, are the facts which happened in 1616. I have considerably abridged them, as some of them are unsuited for publication. The first indications I felt of spirits being near was the intense cold, then sounds of wailing; these voices never ceased an instant during the four hours I tried to work. It appeared to my mind that these voices gradually took unto themselves shape and individualised forms differing from each other, assuming a solidity of appearance, I have never seen equalled by disembodied spirits. Since then I have often speculated what would have been the termination of that seance if I had sat in a more passive state. Their influence was very unpleasant, and after the lapse of three or four hundred years of spirit-life, that they are still very near the earth-plane is too evident.

To the thoughtful student of psychology a work on these subjects could not fail to be both useful and instructive, and as a guide to the proper mode of investigating spiritual philosophy, might save us a world of trouble and annoyance. I have often contemplated making such a study, but other more urgent demands upon my time and strength have hitherto prevented me. I read enough, both at Naples and Rome, to satisfy me that a new, a curious light could be thrown on the history of human events were these old archives more sincerely and honestly studied.

The extraordinary sympathy or rapport between myself and those long-departed beings is ample food for reflection. Why did I alone see them? there were plenty of other persons in the library, both lay and clerical; it is true, I was the only woman, that had been there as a student for years, perhaps. I was not sufficiently acquainted with any of the monks to ask them questions on these subjects, upon which they are always rather reticent.

E. B. JACKSON.

MR. MOULD'S LETTER ON PHYSICAL PHENOMENA AND TESTS.

To the Editor.—Sir,—In your last issue you quote a portion of a letter which I sent you some weeks since, and the substance of which I now beg to confirm. Once more I report that tests (in my opinion) degrade the medium, offend genuine Spiritualists, and evoke the contempt of a spiritually-minded investigator. Yet although I thus express my conscientious opinion of the value of "the test practice," I wish your readers to understand that I have the most unbounded respect for the character of Mr. John Mould. I admire him while I differ from his views (and the views of other good men) on the above-said point. Let us have liberty of thought, and if one method should appear superior to another method, we surely have a right to discuss the points in a friendly manner without any ill-will arising therefrom. So, for fear of a misunderstanding, let me assure your readers that I would as soon think of offering a sound limb for amputation as of saying, or writing, a single word that I thought would hurt the feelings of one I have learnt to admire, respect, and love,—that "one" is Mr. John Mould, of Newcastle.—I am, Sir, yours obediently,
May 4th.

"A WELL-KNOWN SPIRITUALIST ON TYNESIDE"

REMARKS BY THE EDITOR.

We sincerely thank our clear-headed correspondent for this expression, which we have many times desired to see presented in some form, but could never find the opportunity. It was in the spirit exhibited above that we presented Mr. Mould's letter in the MEDIUM of March 5,* and appended a reply thereto; and it will be remembered with what injustice and exterminating bitterness that instructive episode was received by the persons who might have been the most benefited thereby. In that little discussion the most important issue connected with circle-holding was somewhat exhaustively presented, and, as a person, we had no more animosity against Mr. Mould than if he had been advocating our views. For years we have been on the most friendly terms with him, and have since received communications from him couched in the kindest terms. We are sure Mr. Mould would not thank us for overlooking any duty to the truth, and therefore to himself and all mankind, because of a cowardly reluctance at hurting his feelings. The man, or party of men, who put feelings up as a scarecrow to frighten away the free expression of truth may desire to be thought aimable, but they are nevertheless the most intolerant of tyrants. Mr. Mould is not one of these?

The simple fact is that the letter thus inserted in the MEDIUM and replied to, was not a representative of the John Mould we know, but the more conventional "John Mould" in his false position as the president of a concern which is at variance with his true spiritual interests. While we highly respect our friend, it affords us supreme pleasure to demolish the conventional counterfeit.

* We recommend our readers to turn up that number of the MEDIUM, and a few which followed it; they will be astonished at the result. The heat displayed will be explained further on.

The rancour which we have experienced for years—long before the publication of that letter and reply, but more pointedly since—is ample proof that there is an influence at work in the body with which Mr. Mould is officially connected, which is not Mr. Mould's influence, but a thing quite in opposition thereto.

And hereby hangs the whole weight of the argument. We have a deep interest in the welfare and spiritual progress of these Newcastle friends, even though they revile us for it. They take a prominent place in the public spiritual work, and we cannot overlook their actions, even if we desired to do so. It is our manifest duty to comment on their operations, whether it please or offend them; if the latter, then all the worse for their position. Well, then, from the feeling which they have manifested towards us, trying to remove the great question from the realm of dutiful argument to that of personal abuse, we must conclude that their system, as shown up in Mr. Mould's letter and the answer thereto, is further condemned.

In this verdict there is not the slightest spite or personal feeling on our part; but that is more difficult to say by those who sit in these seances, and are urged on by the septic motives connected therewith. We have no motives but truth, the welfare of Spiritualism, and the good of those concerned in it. We cannot speak in opposition to these party methods without suffering by it, and that certainty of having to pay the piper is a sure test of our disinterestedness. We say again that those whom we criticise are not in our condition of spiritual freedom. They may have no really personal interest in what they are engaged in as a society, but they represent a spiritual interest; they are the *external organs of a spiritual power*, and it is that spiritual power which inverts their feelings against us, and fills them with thoughts that they know cannot be sustained by facts, as we have already shown.

Now we ask: can it be a good spiritual power which causes men to manifest these acrimonious tendencies? We never did these good people any harm; we have served them well and freely for years. Why, then, have they become alienated and filled with vindictive thoughts and hard words? No doubt they *fancy* they have a grievance, but is it a real grievance? The wolf that worried the lamb at the spring, as told in the fable, thought he had a grievance, but when it was shown to be untenable he soon found another,—and why? Because he was a wolf and would bite.

We know that the influence that is cultivated in the centre to which we allude is not a good influence, and that defect is not due to the evil intrinsically existing in the individuals; they are the victims of circumstances, and instead of hating them, they have, as they always have had, our sincere sympathy. If men will hold sittings in violation of psychological law, it must breed spiritual pestilence, just as overcrowding in unhealthy dwellings produces physical pestilence. We say this question is the kernel of spirit-communion, and we feel that we would be guilty of a worse crime than the spilling of human blood if we did not lift up our voice and cry aloud.

As we did at the close of the reply to Mr. Mould, we again lay the matter calmly before the Newcastle friends, and the Cause generally, and hope this most vital matter will receive their first and most continuous attention.

OBITUARY.

Dear Mr. Editor,—Please allow me to inform you and your readers of the great loss the Continental Spiritualists have sustained in the death of one of their most active co-workers. I refer to Mr. Anton Procházka, the secretary of the "Spiriter Forscher" at Budapest, of which association he was also one of the chief mediums. The nature of his mediumship, which comprised trance speaking and writing, may best be judged of by a perusal of *Reformirnde Blätter*, a monthly periodical giving to the world an explanation of the four gospels and of the revelation of St. John by the apostles themselves, through the mediums "Anton" (Procházka) and "Adelma" (von Vay); and as to the purity of deceased's motives, I beg to but mention that he not only allowed himself to be the channel for regular and frequent spirit-intercourse of the very highest order, but that he, besides his worldly vocation, still found time for the fulfilment of his duties as secretary and correspondent of his association, as well as for the revision and publishing of his own and other mediums' writings, without ever asking for or receiving the smallest pecuniary remuneration.

Mr. Anton Procházka died in the midst of his work on Sunday, the 18th of April, and but a few days after completing the explanation of the gospels, to the great sorrow of his friends in many parts of the world, and more especially to those at Budapest, where his departure from this sphere of action will be most severely felt. E. G.

WANTED two or three persons to complete a private circle. Apply by letter only to Mr. Harman, 35, Bedford Street, Commercial Road, E.

PERU.—A gentleman who has been for many years a reader of the MEDIUM writes from Lima: "Here Spiritualism, if not dead, sleeps very soundly. The whole ten or a dozen mediums I know have given up all efforts, having made not a shadow of progress in development, although some had worked steadily more than ten years. This I cannot comprehend. Is it possible that the time has not yet arrived? Some twelve years since at a seance at which I was present Dr. Pleongeon, then a resident here, and then a good medium, spoke in trance. He prophesied the most direful misfortune as coming to Peru—starvation and desolation—but announced that a child had just been born who would be its regenerator. It appears as though the prophecy would be realised; for Peru, with a better and more numerous population, appears to be getting the worst of it. *Blackwood's* article in the February number, 1880, on Turkey may, to a great extent, be applied to Peru—a good people and money-making governors (pashas). The Chilianos as a people are immensely inferior to the Peruvians in almost every respect."

SIX QUESTIONS ANSWERED ABOUT THE MEDIUM.

Dear MEDIUM,—As it was said years ago of England, so say I now of thee, MEDIUM: "With all thy faults I love thee still!" (1.) What shall we pay for thee in future? (2.) What is thy value? (3.) What power dost thou wield for good? (4.) What form shalt thou take? (5.) Ought we Spiritualists to take thee to our homes and read thee, and study thy teachings? (6.) Ought we as Spiritualists to despise and reject thee and throw thee overboard?

The above, with many other questions, I have often asked and seriously pondered over, and no doubt thousands have done the same, and come to various conclusions. Now I am but an ordinary working man, who has studied the subject of Spiritualism under difficulties, and have mostly been surrounded by bad conditions, so if my conclusions are wrong, and my answers to the above questions are false, blame circumstances, and say it is due to his training.

First, then, I take the last question, and answer, No!

Question 5. I say we ought to read, mark, learn, and inwardly digest those things that are pure and holy and of good report, and by doing so we shall show to the enemies of the Cause that we can overlook little faults and failings, and exercise the charity that covereth a multitude of sins, and thus take our weekly *meal*, although there may be a little pepper, mustard, or vinegar more than we like. There are those who do like these things, but we need not be troubled because they are on the table; we ought not to throw overboard the MEDIUM because it contains a few things we cannot relish, any more than we should throw away the beef because we don't like the mustard.

Question 4.—My opinion is that the heading in the title-page should be retained outside, and index below it, and the covers filled with advertisements, so that we could have the whole of the printed matter inside, and thus be able to retain it cleaner, and better suitable for binding, and not be so bulky.

Question 3 would bear a longer answer than I have the time or the power to attempt, but I may say this: that I believe thou hast brought the movement under the notice of more people than any other organ; that thou hast given a greater variety of spiritual information than any other organ; that thou hast advocated a purer, higher, and nobler Spiritualism than any other; that thou hast supplied the world with the inspirational utterances of the best mediums of both the present and past days, as well as supplied local and district information pertaining to the Movement; and by thee, I believe, have been brought into thousands of families blessings innumerable. Thus, in reply to the second question, I consider thy value is above calculation so far as the mind of man is concerned, and so I dare not attempt to say what thy value is: it will require eternity to explain that.

To the first question then, I say, He that has sufficient for his earthly wants and can spare a little to assist others, let him do so; but for those who have scarcely sufficient to make ends meet, and still desire to be supplied with spiritual information, that information ought to be supplied at the lowest possible price—and I believe that if the Spiritualists of England would do their duty, that is, take the MEDIUM weekly, read it carefully, and speak of it to their friends, give them spare copies occasionally; wherever there are circles or societies holding meetings, let some of its best articles be read to those assembled, and thus diffuse the information,—by so doing its circulation would increase, its readers would soon be doubled, its power for good would be enormously increased, and very soon, instead of its present size at three halfpence, it might be increased and sold for a penny. As it is, we have the best value that can be got in the Movement, but let the above course be adopted, we shall get better value still, and it will be such a power for good in the world that many will look with wonder and amazement and say with the poet, Truly does God move in a mysterious way His wonders to perform.

Finally, let Spiritualists do their duty as such; be true to their consciences; follow out the teachings they so prominently advocate in public; let charity abound; let them remember that pure religion and undefiled before God the Father is this: To visit the fatherless and the widows in their affliction, and to keep ourselves unspotted from the world. Let this be done, we shall see the MEDIUM filled with the grandest teachings from the spirit world, and there will be no room for anything else; the pepper and mustard will be excluded, and we shall have a weekly feast for one penny.

New Manchester, May 4th, 1880.

[The very principle of liberality and fearless defence of the right and the true which has made our paper so commendable in the view of our correspondent is at the same time the cause of his kindly criticism. But with a better feeling and higher spiritual culture amongst Spiritualists, the crude effusions of correspondents and the necessary correction of evil doers would be altogether avoided, as "Beta" points out. Like him, our conditions have been most unavourable, and that our labours should merit all that he has said of them is to our minds sufficient testimony of the fact that what we put before the public is much more due to spiritual sources than to our feeble efforts.—Ed. M.]

THE Food Reform Restaurant Company has for its objects—"To establish in London and the neighbourhood, restaurants and dining rooms, provided with such accommodation as the directors think necessary to carry on the business of restaurant and hotel keepers, and to furnish luncheons, dinners, and refreshments, and to buy and sell articles of food; provided always that there shall not be sold, or used in the preparation of food so sold or provided, any flesh, fish, fowl, or intoxicating liquor. To provide hotel accommodation, cloak rooms, lavatories, and retiring rooms, and all such conveniences, as shall, in the opinion of the directors, conduce to the comfort of the customers of the company. The directors believe, that in offering this company to the consideration of the vegetarian and general public, they are offering a very sound investment. The increasing interest in the question of abstinence from animal food, together with the great demand on the part of the public, to be supplied with a less costly and more nourishing diet than is at present attainable, has led to the establishment in London and the provinces, of a few restaurants devoted entirely to the provision of vegetarian dishes, the unequivocal success of which the directors consider justifies them in confidently expecting a similar result in this enterprise." The shares are £1, and the secretary's address is 10, Warwick Lane, London, E.C.

THE MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY beg to announce that on Sunday, May 30, 1880, Mr. Walter Howell (trance medium) will give an oration in the Hulme Town Hall, Stretford Road, Manchester. Subject: "Spiritualism, Ancient and Modern." Chair to be taken at 6.30; admission free. Collection. For friends at a distance (which we hope to see in large numbers) tea will be provided at 5 o'clock at 6d. each in the Temperance Hall, Grosvenor St., C.-on-M., Manchester.—J. CAMPION, Sec., 33, Downing Street.

WEST PELTON SPIRITUAL ASSOCIATION.—On Sunday, May 23rd, 1880, Mr. E. W. Wallis, of Nottingham, will deliver two inspirational addresses in West Pelton Co-operative Hall, at 2 and 6 p.m. Subject, afternoon: "Spirits, their state and powers"; evening: "The soul's nature and needs, and how to supply them, explained by Spiritualism." Tea will be provided for strangers at sixpence each. All are kindly invited to the meetings. Admission free. Collections will be taken to defray expenses.—THOS. COOK, Secretary, 13, Grange Villa, West Pelton.

BIRMINGHAM SPIRITUAL MEETING ROOMS, 312, Bridge Street West, Hockley.—On Sunday evening next, May 23, Miss Blinkhorn, of Wall-sall, has kindly consented to give a trance address for the benefit of the Cause. At the close of the address, Mrs. Elliott is engaged to give a sitting for clairvoyance for the benefit of strangers only. Dear Mr. Editor, the friends of this circle wish to express through your paper, many thanks to Mrs. Groom for the many months' zealous labours rendered to this circle. Doors open at 6 o'clock; to commence at half-past 6. Collection at the close.—ROBERT BRAZNER, *Winson Green*.

NEW SHILDON.—To the Editor.—Dear Sir,—On Sunday afternoon, May 23, a public meeting will be held at the house of Thomas Mensforth, 22, Redworth Road, New Shildon, to be addressed by Mr. Dunn. Also on Sunday, May 30, two meetings will be held: in the afternoon at 2, and evening at 6 o'clock. The afternoon meeting to consider the question of open-air meetings for the summer. The evening meeting will be addressed by Mr. Dunn, Shildon, and other friends. A tea will be provided for the friends at 8d. each. All are earnestly invited to attend, and we hope that good gatherings will be obtained to lay down some plan of work by which the Cause we love may once more raise its banner to the breeze, and lead us on to victory. "Work, while it is called to-day, for the night cometh when no man can work." Come and help us.—I remain, yours sincerely, THOMAS MENSFORTH, 22, Redworth Road, New Shildon.

OUR LEGISLATORS ON THE VACCINATION QUESTION.—A pamphlet is now in the press containing the opinions and utterances of Members of Parliament on this important subject, during a period of nearly 80 years—from 1802 to 1880—which has for some time been awaited with interest. It will show, amongst other things, that vaccination was not accepted on its own merits, but as an escape from a greater evil—to wit, inoculation; that there never was a time when the dangers and injurious effects of the practice were unknown; and that it has been forced upon the people by a series of unparalleled assumptions and mystifications (long since exploded) at the instigation of interested medical cliques. These "opinions" include some of the most eminent statesmen of the present century, and contain evidence, warnings, prophecies, and protests concerning the mischief of the practice, the confusion amongst medical authorities, and the tyranny and injustice of enforcing it. Communications relating thereto, and orders, may be sent to Mr. White, 3, Kemplay Road, Hampstead, London, N.W. Price, one shilling, or three copies to the same address, post paid for 2s. 6d.

MARYLEBONE PROGRESSIVE INSTITUTION, Quebec Hall, 25, Great Quebec Street.—On Sunday evening last Mr. I. MacDonnell gave another of his (I do think I may venture to say unsurpassable) addresses, on "The Nature of God." I feel sure Mr. MacDonnell is designed for a grand purpose and a great work. On Tuesday evening Mr. F. J. Wilson gave an interesting—and yet not without amusement—lecture on his own "Pictures on the Wall in the Hall," which he repeats next Tuesday, same time, 8.30. An hour will not be mispent in listening to Mr. Wilson. On Friday next, at 8, the Abstinence and Dietary Meeting. On Saturday at 8, the seance; Mr. Hancock half an hour previous to speak with strangers; Mrs. Treadwell medium. On Sunday, at 6.45 Mr. J. Pearce, editor of *House and Home*, will give an address, "Spiritualism, and my Experience of it." On Monday, a grand vocal and elocutionary entertainment at 8 p.m.; Miss Annie Waite, Mr. I. MacDonnell in his humour; with a number of vocalists and elocutionists who have offered their services. This promises to be a grand night. Admission free. Collection to defray expenses and to aid Society funds.—J. M. DALE, Hon. Sec.

HOW I CAME TO OPPOSE VACCINATION.—At the close of the chairman's address I was called upon to address the meeting, which I did at some length. I mentioned the particular circumstance that first directed my attention to the subject. My wife took my second daughter to a well-known physician in London, the first attempt to vaccinate her having failed. The doctor said, "Madam, I would advise you not to have this child vaccinated; it will not prevent small-pox, and may do the child an injury;" from which I concluded that the faculty knew more about vaccination than they usually chose to reveal, which incited me to further inquiry. The result was in my case, as in every other where the inquirer possesses the courage of his convictions, that no more vaccination was done in my family. When my third daughter, Beatrice, was born, the vaccination officer in due course sent his notices and made his appearance, followed by the intrusion of the policeman, serving in succession thirteen summonses; my oft-repeated appearance at the police-court in company with thieves, wife-beaters, garotters, drunkards, and disturbers of Her Majesty's peace, to defend my child from the empoisoned lancet of the vaccinator; giving some particulars of my fruitless appeal to the High Court of Judicature, and of the atrocious doctrine enunciated by the daily press, that every unvaccinated baby is a perpetual nuisance. In spite of all, the child still remained unvaccinated, and the authorities abandoned their harassing and tyrannical persecution after four years of persistency.—WM. TERN, in *Vaccinator*.

MR. J. J. MORSE'S APPOINTMENTS.

CARDIFF.—Sunday, Monday, and Tuesday, May 23, 24, and 25.
LONDON.—May 29.
NEWCASTLE.—June 6 and 7.
GLASGOW.—June 13 and 14.

Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address him at 22, Pallatine Road, Blooms Newington, London, E.

MR. E. W. WALLIS'S APPOINTMENTS.

WEST PELTON.—May 23. NOTTINGHAM.—May 29 and 31.
LONDON.—June 10.—Reception at 15, Southampton Row, June 4. Goswell Hall, June 6.
KEIGHLEY.—June 13.
PARK GATE, near ROTHERHAM.—June 19, 20, and 21.

Mr. Wallis will accept calls to deliver trance-ations in all parts of the United Kingdom. Apply by letter, to him at 333, St. Ann's Well Road, Nottingham. N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MRS. ESPERANCE'S SEANCES.

At 28, New Bridge Street, Newcastle, on Sunday Mornings at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 129, Percy Street, Newcastle, or Mr. Armstrong, Cross House, Upper Claremont, Newcastle. Strangers not admitted without recommendation.

On Tuesday evenings, at 7.30. In order to obtain the highest manifestations none will be admitted on Tuesdays unless they arrange to attend twelve seances. They must also have a knowledge of the conditions required at the spirit circle.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

TRINITY COFFEE TAVERN, 83, CHAPEL STREET, SALFORD, MANCHESTER.
Public Meetings every Sunday evening at 6.30 prompt.

May 23.—Mr. Tellow, Heywood.

May 30.—Mr. Howell, Manchester, at Hulme Town Hall (special).

33, Downing Street.

J. CAMPION, Secretary.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, MAY 23.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation and seance at 11 a.m. Address by Mr. A'sop, at 1 p.m.
Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.
6, Field View Terrace, London Fields, E., near Blanchard Road. Seance at 7. Miss Barnes and other mediums. Also Tuesday, at 2, and Wednesday, inner circle, at 8.
TUESDAY, MAY 25.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
THURSDAY, MAY 27.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.
Mr. Hutchinson, 70, High Street, Islington, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 23, ASHTON-UNDER-LYNE, 1, Bradgate Street. Meeting at 6 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.
DARLINGTON, Mr. J. Hodges's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 184, Trongate, at 6.30 p.m.
HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.
KEIGHLEY, 2 p.m. and 5.30 p.m.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
OLDHAM, 186, Union Street, at 8.
OSSETT Spiritual Institution, Ossett Green (near the G. N. E. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
BOWREY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
MONDAY, MAY 24, LIVERPOOL, Perth Street Hall, at 8. Lecture.
SHEFFIELD, W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.
TUESDAY, MAY 25, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
WEDNESDAY, MAY 26, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.
DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
MIDDLEBROO, 38, High Duncombe Street, at 7.30.
THURSDAY, MAY 27, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.
SHEFFIELD, W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View, London Fields.—Next Sunday, the 23rd inst., at 7 p.m., Madame Pruniera, trance, test, and healing medium, will give a seance. Her diagnosis of disease, both moral and physical, tests of spirit-identity, and curative powers have surprised many here. Monday, the 24th, at 8 p.m., "Mesmerism," with numerous experiments and explanatory lecture, including a criticism of trance and physical mediumship, also some experiments in Spiritualism.—C. R. WILLIAMS, Sec.

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LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PSYCHOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should seat the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonize the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

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