



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

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**MRS. ESPERANCE'S SEANCES.**

BY "RESURGAM."

RIPE FRUIT GROWN AT A SEANCE; FLOWERS PRODUCED,  
 AND OTHER REMARKABLE SPIRIT-MANIFESTATIONS.

Travellers in India credibly inform us that some Hindus possess the remarkable faculty of being able to cause the spontaneous growth of flowers, fruit, and other vegetable forms so rapidly from seeds, that the spectators have eaten of the fully-matured fruit thus grown, as if by magic art, before their own eyes. They thus witness the operation of some unknown laws of nature, as controlled by will power of man, under conditions as yet imperfectly known even by the few mortals who possess the knowledge.

Swedenborg informed us more than 100 years ago that "angelic spirits" have the power to "create" living animal and vegetable forms when they desire to do so; and my own guides many years ago, told me that they can do so, but by a process which they are unable intelligibly to explain to mortals, because they use agencies and elements unknown and incomprehensible to us; that the animal forms so created (or *formed*) are merely *subjective* existences produced for the use of the less-developed spirits who require them for their more perfect happiness, use, or instruction; whereas the vegetable life-forms which they "create" are objective realities. They said that the atmosphere surrounding us contains the refined particles or atoms of every known and unknown element in nature, that spirits of advanced knowledge can see and collect those particles so as to form any combination or object they desire. That when they require to produce any vegetable form they first must have a life-germ (if I may so term it) of that particular vegetable species in the soil; so that, if only the lowest forms of life-germs exist in the soil, then all that the spirits could do would be to develop those fungi, lichens, or mosses, into full growth; while, if they introduce, or find already there, the germ of any higher vegetative species, then such will be developed into maturity—in a space of time merely nominal—before witnesses who regard it as a "miracle" of "creative" power. Spirits cannot *create* anything; they can only form pre-existing elements into new combinations, or *develop* pre-existing life-germs into abnormal maturity; they cannot *impart* life, they do not comprehend what *life* is, they can only accelerate its growth to maturity, and, as I have minutely observed, they must first have the "germ," the "God-given" element of *life*, before they can develop it.

It is, they say, by "will-power" they do these things, and by using "essences" (or combinations of the elements of Nature), aided by what we call magnetism; but I am not able to explain, for I do not know, *what* they use, or *how* they do these things.

In the MEDIUM of the 14th of May, Mr. Matthews Fidler reported the remarkable "Flower Seances" under the mediumship of Mrs. Esperance, to which I refer your readers who are fortunate enough to possess that number of the paper (long out of print, I believe), and await further information from "Y Ay Ali," when Mrs. Esperance is able to obtain it from her spirit-guide, when, I understand, that lady will publish it.

As my object now is only to record briefly some of my own personal experiences of the remarkable manifestations I have witnessed at Mrs. Esperance's seances in Newcastle-on-Tyne, these prefatory remarks will help to explain the most remarkable of all of them, namely, the actual production and growth by spirit-power of a fine healthy-looking, vigorous plant, having thereon

fully-ripened fruit, besides the other fruit in progressing stages of maturity, and that in clear, fresh soil, which certainly had not any plant, or part of a plant, or visible germ of vegetable life in it before, or when "Y Ay Ali" and "Yolanda" proceeded to operate on it by their "will-power" in our full presence.

As many of my readers do not know who these spirits are, I may state that "Y Ay Ali" was the daughter of Zuma and Oanee. Born a princess, her father ("Monte-Zuma") placed her with the priests of the temple for education some time before the Spanish conquest of Central America.

She was the trance-medium and clairvoyant, and lived a purely spiritual life there, and her name signifies the "clear-sighted." She then possessed the knowledge and power of causing plants and flowers to grow spontaneously by will-power, and still retains that knowledge in spirit-life; but dying young, of pure life, centuries ago, and being now far progressed in spirit-life, she is unable to exert much force over *physical* matter, and employs one who is less advanced,—the inimitable "Yolanda,"—and instructs our charming little Arabian friend in the *modus operandi* of actual work requiring contact with physical matter, and a more apt pupil could not anywhere be found.

"Yolanda," a pretty Arab, may be about 4ft. 10in. in height (or less), of slender build, and is perhaps the most unique of all "materialised" spirits yet recorded. With face, neck, arms, and legs bare, her long black hair hanging down her back or over her shoulders from under her white turban, with drapery sometimes very scant indeed in quantity, and never excessively profuse, always beautifully artistic, she is the most *natural* materialisation ever to be seen, and only rivalled, in my experience, by the Red Indian guide and defender of my son.

I thus more minutely describe the appearances of these two spirits—one much taller than the medium, and one much less in height—that the reader may better realise the utter impossibility of our ever being deceived in the identity of the persons, for they are as familiar to us as our own sisters, and only those who have seen them gradually materialise and afterwards dematerialise, as they slowly form themselves visible to all the sitters, and in full sight of all again vanishing into nothingness in full view, can truly realise their "spiritual" nature.

A STRAWBERRY PLANT GROWN.

Mr. Armstrong having handed to "Yolanda" a box of soil, as requested by the spirits, she proceeded to amuse herself with its ornamentation. It was an ordinary grocer's packing box, with coloured label on, "Colman's Mustard" being on the lid. "Yolanda" procured pencil and paper to copy the inscription, and threw the pencil and paper away in a pet (like a spoiled child) when she was summoned by the controlling spirit, "Walter Tracy," to proceed to "business."

Besides the box of *new* soil, a bottle of water, a pitcher of water, a piece of green baize, and a few sheets of paper were handed to "Yolanda."

She then retired; "Y Ay Ali" came and looked intently into the box of soil, but nothing more. "Yolanda" freely watered the soil and covered it over with brown paper, then green baize, then with a piece of spirit-drapery, then retired. "Y Ay Ali" came again and looked at the soil, as if to see how it was "getting on," but without disturbing it, then retired. "Yolanda" returned and uncovered the soil so as to examine it, without disturbing it, and retired.

"Y Ay Ali" returned, and again examined under the covering, supported the covers and watched intently for some time; seemed



as if making magnetic passes about something, and then retired. "Yolanda" presently came again, and, looking under the covering, took off the spirit-drapery covering, and then the other covers, and exposed to our full view a large fine strawberry plant, having one very large strawberry fully ripened, and others in the various stages of progress towards ripening. It was then freely examined, and pronounced to be a "British Queen" variety, and said to be unusually early in being ripened thus by the 22nd of June.

All this had been done in the open space of the room, just in front of the cabinet, but far from the medium, and none but the spirits either touched or went near during the whole experiment. Side by side with the box of soil had been placed a tree-pot containing a living plant in healthy condition, without which, as a medium plant, the strawberry plant could not have been produced. Now this medium plant was a geranium (the first available plant), bought a few minutes previously from the nearest florist shop-keeper.

The spirits require a "medium" plant from which to withdraw "vitality" for the germination and maturity of the plant grown as above stated. I did not time the time occupied, but from when "Yolanda" covered up the soil to the time the plant was matured, may have been about half an hour, or a few minutes more than that time.

"Yolanda" came out again after we had removed the plant, and went up to it and examined it with great gratification and evident curiosity, she probably had never seen a strawberry in her own earth-life.

Thus terminated this grand success, in which I was more than pleased, for I had again seen accomplished as a fact that which I could not have believed on another man's testimony, and I do not expect to be credited on mine, except by persons of superior intelligence, who have learned that such things are possible by mortals and spirits also. We may sometimes learn as much from our failures as from successes; so I will now record an instance in which "Y Ay Ali" and "Yolanda" utterly failed to produce any result at a previous seance.

A box of soil, with all the above requirements of water, coverings, and "medium plant" were placed as just described, and both "Y Ay Ali" and "Yolanda" "came and saw," like Julius Cæsar, but, unlike him, they did not "conquer," for, after "Y Ay Ali" had finally inspected the box of soil, "Yolanda" came out again, gave the soil a few vehement "smacks" with the palms of her hands, and pushed it away with so plainly expressed utter disgust as would have excited merriment on any less interesting occasion! "Walter" explained to us from "Y Ay Ali" that the soil was too badly kept, that it was *sour* and had become *mouldy*, for MOULD had GROWN under spirit-influence, and nothing else would grow!—an interesting fact which rendered even a failure a success, for the mould certainly was not there before the spirits exerted their "influence" over the germinating elements in the soil!

The unquestionable genuineness of the spirit-growth of the strawberry plant on the 22nd of June so thoroughly satisfied and convinced me, that I occupied the ensuing two days' time in making an oil study—a small painting—of it, and presented the same to Mrs. Esperance, with my name and particulars signed thereon, as the best testimony in my power to the genuineness of the spirit-power origin of its phenomenon.

#### ROSES AND FLOWERS.

Whether these could be said to be *materialised* or *formed*, or merely brought hither by spirit-power, I will leave for you, dear reader, just to decide for yourself. I will tell you all that a mortal eye could see, as I saw, and others saw from time to time; altogether about twenty-four roses, three orange lilies, and two or three odd other flowers being produced in like manner, "Yolanda," the spirit whom we call "The Flower Girl," being the only person having anything to do with these flowers' distribution.

First, then, I will tell you how I received my *first* rose (a yellow one) from "Yolanda."

She beckoned me to go up to near the cabinet, and sit there on a chair. She then placed a glass tumbler about one quarter full of water on the palm of my left hand. I examined it to see that nothing was in it. She then made me hold it so within about nine inches of my face, and for me to look steadily into it. Then bringing her spirit-garment with a wide sweep around me, she entirely covered me over with it, and also herself at the same time, so that we two were nicely under a "canopy" face to face, out of sight of vulgar eyes, and *sub rosa* to all intents and purposes. I felt rather warm—who would not do so thus placed with such a nice young lady as "Yolanda"?—and before company, too!

She made a few passes over the top of the glass, and then taking out of it a rose which had formed there, she held it up, uncovered us both, and showed it to all the company, and presented it to me!

Mr. Joshua Fitton, while at the harmonium, had a glass containing a little water placed on the palm of his hand, in full open view of all the sitters; nothing else was in the glass, but on "Yolanda" making a few passes he saw a *small rose-bud* in the glass; it continued to expand until half opened, when "Yolanda" took it out and handed it to him. He passed it for a few moments for Mrs. Fidler to look at, and on receiving it back again it had then become fully expanded in the short interval! Nine roses were produced in above-named manner. Another time A. T. T. P., of "Historic Controls," had a stem of something containing a number of oblong buds—but no blossoms—on it given to him by "Yolanda;" while wondering what it could be, he made a few passes over it and was surprised presently to see that the lower rows of "buds" had

opened out fully, and some of the higher ones had partially opened out—an orange lily! Now, that orange lily had not come in the same way as the roses above named, but under the following circumstances. Spirit-raps, by means of the alphabet, asked for a "pitcher," so Mr. Armstrong procured an empty stoneware pitcher of good size and poured some water into it, as required by "Yolanda," placing it in front of the spirit-compartment of the cabinet. "Yolanda," with a small veil over her head, came to the curtain, standing a few moments, looked vertically down into the pitcher, and so again; then I missed the pitcher a few moments and presently saw it in her hands, resting inclined in front of her for us to see its contents—it was full of flowers! and not a flower had been in the place previously. She stepped out freely, and actively walking about the circle presented roses to the various sitters. To A. T. T. P. she gave the orange lily as above named, and also a rose. To a lady she gave an orange lily, also an orange lily to Mr. Wm. Armstrong. It was an exciting and interesting seance for the "pitcher," which had never been so used before.

Now, for many days previously I had often mentally wished that if ever a second rose should fall to my share it might be a very small rose-bud partially opened, and having two smaller buds, not opened, by the side of the stem. Judge then my pleasure when "Yolanda" came up to me, and holding up something for me to look at carefully she tenderly handed just such a rose to me. My daughter had mentally desired a fully expanded white rose "with a lot of little buds round it," and "Yolanda" in like manner handed her such a one with five buds around it! Mrs. Esperance had moderately wished for a "coal-black rose," so as to be something unlike ordinary mortals' roses, and "Yolanda" took to her the darkest coloured rose I have seen—a purple damask one, as nearly black as well could be expected, even from spirits!

These roses may fade, but their memory will be ever fresh. The strawberry-plant is dying, but its extraordinary production will be ever living in the memory of all who attended the "Strawberry Seance."

Should any sceptics doubt these facts, I will advise them to act as wisely as I have done, by prudently reserving judgment until under favourable circumstances and conditions they, too, may witness what I have seen and truthfully record. Should there be any disposed to ask if "test conditions" existed to guard from fraud, let me once for all emphatically state, that no deception or fraud could ever be possible, none but Spiritualists being admitted; and to know the medium, as we do, is at once to venerate her integrity above all doubt, and we love the worthy band of intelligent spirits who give us so much proof of their pure and noble regard for us and their worthy medium. Hence our successes.

#### MEDIUM AND SPIRITS SEEN TOGETHER.

In the special experimental seances, and also at some others, I have frequently seen both Mrs. Esperance and the spirits at once and the same moment, and I am always very close to the medium, so as to see exceedingly well all that does occur, and I am a purely disinterested spectator, seeking knowledge to impart to others, and am myself in close harmony with the spirit-world, yet all others can see what I see, for I am not clairvoyant, and can only see objective realities.

The curtain of the medium's compartment being thrown fully wide open, I have seen Mrs. Esperance plainly sitting on her chair, in her normal condition, while gradually, from a filmy patch of something rather white, a spirit-form has grown up by side of her, and fully developed within two feet of me, or three feet distance at most. Thus materialised, I have seen "Yolanda," also "Ninia," a little child (a girl of Spanish parentage, burnt in the cathedral fire, or trampled to death there, at St. Iago, in South America, some years ago). I have also seen another spirit (a stranger) thus form, and each of these have, when materialised, slowly passed themselves through the gauze partition, through its substance, in full sight of me, and not more than three feet from me, and emerge into the room from the other compartment of the cabinet while I have been thus looking at the medium, and could see both plainly, perhaps four feet apart. They have then returned in like manner, and to pass thus through even gauze partition the spirit-body has to momentarily become partially *semi-fluidic*, and affords the most interesting of all spirit-experiments I can imagine, for when again fully materialised I know by frequent experience that their bodies are as solid in feeling as my own, so that it is only in *semi-fluidic* state they can pass through physical matter, and their thus changing from the one state to the other alternately is really a grand test of their spirituality, only to be observed under good surroundings on the part of the sitters.

I also have seen Mrs. Esperance sitting outside the cabinet in the circle, but close to the cabinet, and "Ninia," the spirit-child referred to, has materialised by the side of her out in the room.

An infant child about two feet high has also materialised in the same manner in full view of all. At other times, and more frequently, I have seen a spirit-form (a head less than Mrs. Esperance) emerge from the centre compartment, and go into the medium's compartment, from the room, and then bring out the medium (in her normal condition), but that spirit is only partially materialised (and the more "ghostly"! ) when doing so, and the hands feel insubstantial, more like inflated gloves, while the spirit-face is covered with spirit-drapery—an unusually rare occurrence at Mrs. Esperance's seance, where all materialise their faces free from drapery-wrappings.

This can only be done in a low degree of light, as light is injurious to the medium whenever a spirit-form is materialised.



## OTHER SPIRIT-EXPERIMENTS.

Several times I have seen what I call the "white sheet" materialisations. A small piece of "something white" appears at the curtain of the cabinet, and slowly spreads itself over the two-thirds, forming two compartments furthest removed from the medium, thus about six feet wide by more in depth. Presently a human form was visibly moving at the back of it, and between it and the curtains. The "white sheet" like expanse of spirit-drapery was let down over the spirit-form, and, after a few manipulative passes by that individual, we saw it open out, and our "Yolanda" stood before us enjoying our surprise! Another time it was a tall manly form, full six feet high—"Walter Tracy"—the spirit-director of the seances, who thus materialised. I have not space now to describe the beautiful materialisations of "Yolanda" as she becomes gradually formed in sight of all the sitters (especially when strangers are present) from a patch of "something white" to the grandly solid materialisations she always is capable of. In like manner she usually disappears, especially when strangers are present, by slowly dematerialising in full view of all sitters, and occupies from two to twelve minutes in these appearances and disappearances.

One of the most ghostly, weird experiments I have seen I call "flashing ghosts," and I cannot explain them. No spirit is visible, and none comes out of the cabinet, but suddenly you see a spirit-form in the front of you, and before you can speak half-a-dozen words it is gone, and you cannot see it go, or where it goes to!

Thus I saw a child-spirit within two feet of me, and another form in centre of the circle, but they were seen by all sitters equally, or I should have supposed them to be merely subjective (clairvoyant) appearances.

## DEMATERIALIZATION OF A PHYSICAL OBJECT.

"Yolanda" having much admired a silk scarf worn by a lady visitor, has borrowed it from time to time, and takes it away beyond mortal ken each time, bringing it again to show us that she still has it. Twice she was unable to dematerialise it sufficiently so as to take it away, but many times has succeeded in doing so.

## INDIVIDUAL SPIRIT-FORMS.

My own wife, Matilda, is, to me, the most interesting of all materialised spirits, and she materialises so completely as to be perfect in earth-life identity. I have seen her thirteen times, and with my son and daughter exchanged salutations of affection, and asked various questions from time to time, which she has replied to by one, two, or three taps on my cheek, for she has not been able to materialise her vocal organs. As I have already described the first seven appearances of my wife (in the MEDIUM of the 25th of June), and you published a broadsheet edition of the same, I need now only detail her ninth appearance, which was the grandest of all.

The cabinet curtain opened, and the "Lady in the White Shawl" stepped out, when myself, son, and daughter severally went up to her as usual.

She was clothed in black dress, white shawl, had on a gold locket, one gold bracelet, and one black bracelet; these were worn over black lace armlets, such as ladies wear; but the most conspicuous feature, and grand test of her constant presence with me, was her then wearing a black Spanish lace mantilla, and worn over the back of her head, hanging down behind, just as Spanish ladies alone wear them.

I had, during that day, been thinking of my own journeys in the Peninsula, and of the captivating ladies there who had no charms for me, although I admired them respectfully, as I then wished my wife were with me, just to let the ladies see a real "Belladonna." Well, when I went to the seance, my wife, to my own surprise, came out of the cabinet to meet me, dressed as a Spanish lady, much resembling in looks Lola Montes, to whom she has often been compared. As she smiled at my own perplexity, I could not help wondering whether any man on earth could ever desire more proof of continued existence and love after "death," or whether any "angelic" spirit, as Swedenborg calls them, could do more for me than my wife thus does, to assure me of her being still my "Belladonna?" I need not state that while her jewellery is quite objective, and her white shawl and black lace really solid in appearance, these things are purely spiritual creations, materialised only for a few minutes; and my wife has not been able, as yet, to render any of them sufficiently permanent for me to have a bit as a souvenir. She has promised to "try" to do so when able.

It has been reported that Mr. Miller, of 136, Percy Street, has seen his wife—I do not know how many times, but certainly eleven times to my own knowledge; while the most surprising of all these identities is "Mr. Biltcliffe," of Gateshead, who has been seen and recognised by more than a score of people, every one of whom knew him in earth-life. I only know him as a spirit, and he is just like his photograph which was taken in earth-life.

These two spirits are often seen by anybody who knew them when they were "alive" (!), and the recognition of those forms is one of the many grand features in Mrs. Esperance's seances. The frequency with which I have seen these "materialised spirits" recognised by their earth-friends, and the loving affection shown by Mr. Miller towards his wife, and by Mrs. Biltcliffe towards her spirit-husband, go far to substantiate and harmonise with my own experiences; while to witness the unsophisticated love of the children of "Mr. Biltcliffe" when they clasp and kiss the spirit-form of their deceased father would do an atheist good, and improve many a saintly Christian.

The children's seances so wisely and so successfully given by our good friend Mrs. Esperance will be the forerunner of others, which will educate the rising and future generations of children, convincing them of the true nature of the future life better than sermons and catechisms have taught our grandfathers. The children are quite at home with the spirits, and love to be at the seances. They are not afraid to "see a ghost," for fear is not an inborn trait of a child's nature; it is only a result of bad parental teaching; and the children of true Spiritualists will demand to go to seances such as I now refer to.

I have seen "Visitor," the negro girl guide of Miss Brown (the medium) materialise here, her chubby black face, white eyes, and red lips being quite a picture to look on, as wrapped in white drapery, sitting on a stool, she has taken pencil and paper, and written a message from Miss Brown while the latter was on the Atlantic. She spoke in direct voice while so materialised, and caused much fun by asking, "How do you spell everliebodies?" (meaning everybody). She had forbidden Mrs. Esperance from speaking just previously.

The "French Lady" materialises grandly, but seldom leaves the cabinet; she sometimes can speak, but only in French, and I have seen her write a message in that language for a lady present. I have heard her speak to the medium, and the medium reply. I have seen her play the harmonium very well for some time, and lift it with a smart, quick, jerk when it was too far from the cabinet—it is a very heavy full-sized instrument.

Other spirits in great number I have seen materialised and recognised by their own friends and relatives. I may refer to one gentleman who comes all the way from Barnard Castle, (about forty miles), thus to meet his sister, who has passed away from earth-life, but still lives on, loving, and again returning, as so many others wish to do—and do when opportunities occur, as I have related.

I must caution all who read this, that it is not all spirits of departed who can materialise; some attempt to do so and fail, while others only partially succeed. All must, more or less, resemble the medium in features, from laws we imperfectly understand—whether the spirit be a stalwart man eighteen inches taller than the medium, or a child three feet less than the medium; hence all must be prepared to make allowances for facial resemblances. No matter who the medium may be the features of the returning spirit will more or less resemble that medium.

I will close this with the materialisation of:—

## MY SON'S INDIAN GUIDE.

None will ever forget the "Weird Seance of the Indian," whose form, and iron grasp, will impress all present with a vivid idea of some of our "guardian angels," for this messenger of the spirit-world is one of them truly. Unknown to all in Newcastle, I may state that seven years ago, "Hafed," at Glasgow, told me that an Indian guard from the Hafed band would go with me to Birmingham, to remain constantly with my son during the period of certain risks and dangers he had to pass through. My son has frequently seen him in dreams, and clairvoyantly.

One Wednesday evening a "form" walked slowly out of the cabinet, direct across to my son, and stood for recognition, and repeated this. My son thought it looked like his own Indian friend, and said so, but could not be certain, as from the shoulders downwards the figure was in white drapery, and only the dark face and head clearly free from it, the colour not being so red as would be expected.

Returning to the cabinet Mrs. Esperance presently exclaimed, in surprise and displeasure, that there was a man-spirit in the cabinet without proper clothing, and hoped he would not come out until properly dressed.

Various suggestions were made as to our lending surplus articles to clothe the stranger. One gentleman offered a newspaper for the spirit-form to wrap round himself. Presently the curtain opened and our Indian friend was observed in native costume, his limbs quite untrammelled by superfluous garments, even of spirit-make. Again the curtains opened, and he came out in full Indian dress, a white spirit-mantle taking the place of a buffalo robe. His face, head, chest, arms, and legs all bare. His unmistakable features of Indian type, with the hair of his head dressed up as a chief and fastened ready for scalping, rendered him a figure never to be forgotten—it was a grandly weird materialisation.

My son had often mentally wished that if he could thus come he would do so, and give him a grasp of iron like a man—and he received such as only an athlete could withstand. Quietly taking my son's hand he gradually tightened his grasp, and looked him firmly in the face to see how much he could stand, until, like a blacksmith's vice, it pressed my son's fingers firmly into each other, giving my son the test he had so much wished for. I received an iron grasp, but much less so than my son, as I have but a tender hand. Others shook hands with the Indian, who crossed freely to wherever a hand was extended towards him, and all were delighted with their red friend and his genial manner, but uncompromising firmness. I felt how weak we are, and how much more confidence we should feel in these God-appointed guardians and messengers of the spirit-world.

THE secretary informs us that Mr. Emms occupied the platform at Goswell Hall on Sunday evening last, and delivered a very practical discourse on the "Teachings of Nature," which was attentively listened to by an appreciative audience. It is hoped that Mr. Emms will in the future give expression to more of his thoughts on the same theme.



## MATERIALIZATION OF FRUITS AND FLOWERS.

To the Editor.—Dear Sir,—I again visited Mr. Fitton of Littleborough on Tuesday evening, July 13th, when the usual weekly seance was held. There were fifteen persons present, including medium. The seance commenced as before with singing, and the gas burning. After singing awhile the gas was turned out, but was again relighted after a short interval, and continued to be lighted with varying degree of intensity throughout the seance.

The first form to appear was "Summer Blossom," an Indian spirit. She was twenty-one years of age when she passed away. She has small eyes, coarse dark brown hair, broad nose, rather thick lips, and copper-coloured skin, very active when out of the cabinet. She seems to have great confidence in herself and the sitters. She made several ineffectual attempts to leave the cabinet before succeeding; while out she was very busy doing a wonderful amount of work, astonishing all present. The usual sitters with Mr. Fitton assert that there has not been anything before like the results of this evening's seance. After exhibiting her form and features to all present, Mr. Parsons offered her some ginger-bread, which she readily took, eating some, and going round the room allowing each sitter to bite from the cakes she had.

Seeing her eat the ginger-bread, I asked her "where it would go when she dematerialised." She answered by signs that it would go into the medium's stomach. Some might ask, how does it get there? I cannot say, but I would like to know how they get material together to build up their form at all; one is quite as wonderful and mysterious as the other.

The ginger-bread being eaten she returned to the cabinet, quickly re-appearing with a long piece of materialised garment, about five feet long, and nine inches broad. After placing it to our faces, on our head, and adorning one or two persons with it, she got a glass of water and placed it upon the hand of a sitter, covering it with the garment. She now seemed to concentrate her whole will-power upon the glass, bringing her hands right above it, and holding them there awhile, her eyes intently fixed upon the glass. This process was repeated several times, when she lifted the garment off the glass, and then we beheld a beautiful rose, sweetly scented, as if just taken from the tree; and thus she went on until full fifteen buds and full-blown roses were produced. She sometimes made a musk-plant, the medium for the production of the flowers covering it with the garment as well as the glass. Most of the roses were moss-roses; that which the medium had was of a different kind, but its name I do not know.

She now, by raps upon the table, spelled out "grapes," and behold in a few moments a beautiful bunch of grapes was before our eyes, at the same time producing two peaches as beautiful as if just got from some American orchard. Next she produced a half-dozen splendid strawberries, very delectable to the eye, and pleasant to the taste.

Having now finished her work, she wound the long piece of garment around her, bowed herself out, and dematerialised at the entrance to the cabinet.

Mrs. Taylor now informed us that it was too early in the season for grapes, but "Summer Blossom" had produced as beautiful a bunch of dark grapes as one could desire.

After singing for a short time my sister came slowly from the cabinet, making straight for me. She placed her arm around my neck and kissed me, holding my head against her breast for the space of a minute or two. I have a passionate fondness for my sister. When she passed away, I was the youngest child of the family, while she was the oldest. As a rule, the youngest and oldest children of a family have deeper ties of affection than the intermediate ones. This may, to a certain extent, account for the deep sympathy which exists between my spirit-sister and myself. She always pays greater attention to me than to my brother, still she shows considerable sympathy for him.

After caressing me, she took me by the hand and led me near to the gas-light, that I might see her face, which I perceived was exactly as before when I saw her materialise. Again and again she kissed me, bringing her soft, warm face close to mine. She then led me back, and took my brother the same way. She now went to the cabinet, and again reappeared with her spirit-lamp in her hand; it was not so luminous as the time previously when I was there. I remarked about its colour, she answered that it was a "light blue." She again returned to the cabinet. While there some sitters engaged in conversation, when they were sharply reprimanded by "Rosa,"—who had control of Mr. Fitton—for breaking the conditions, saying that through their conversation my sister had been forced to dematerialise.

I may say here, in parenthesis, that "Rosa" is a humorous spirit, and quick at retort. She made an attempt to sing, but failed, saying, "Oh dear! I am going to die a second time; I haven't got a bit of breath in my body," the peculiarity of expression making it very amusing.

Conditions being restored, my sister made her appearance in our midst again for a little while, but on account of other forms having to appear she did not stay long. Previous to going she shook hands with me and my brother, and cut a lock of hair for her mother; then, after kissing me, she returned to the cabinet.

The gas was now turned a little lower; while thus, a form came out of the cabinet, but whether it was the same as the one which came out a few minutes later when the gas was turned higher, I cannot say. No sooner had the gas been turned a little higher than before, than another form came in our midst, and went straight to Mrs. Taylor—the lady of the house where the seances are held;—a short conversation followed, the form quickly re-

tiring. Mrs. Taylor said it was her daughter "Emma," who had appeared many times previously. She had long, light sandy hair, was robed in white, and stood about five feet three inches high.

"Dr. Scott" was the next to come upon the scene, but he did not stay long. He is a strong, manly form, with easy confidential movements and masculine voice, presenting a strong contrast to the other spirits which had appeared. We were next introduced to what I thought a very singular phenomenon. An elderly lady approached Mrs. Taylor from the cabinet, bowing right before her and tapping her on the head. The spirit was attired in a black dress, white apron, and black cap. Mrs. Taylor instantly recognised her as her mother. She walked about the room a short time, and tapping the sitters, then returned to the cabinet.

Here in quick succession three spirits had appeared each in turn to be recognised by those they had left on this side the river of life. Moments such as these are beyond value, because of their immeasurableness; you cannot count their worth; the desires and aspirations which rise in the soul beneath the energies of the hour cannot be spoken. "Heaven is here its mercies brighten," the portals of death are thrown open, the shining ones beyond are fully revealed, and our souls are filled with a thirst for immortality to be disrobed of mortality, that we may fully realise the "joy unspeakable and full of glory."

After Mrs. Taylor's mother passed from sight another form attempted to materialise, but on account of want of time it could not appear. The seance was now brought to a close, having lasted three hours and a quarter.

Before the revelations made at seances, such as this, "modern science" becomes a tiny dwarf, hideous and misshaped. Here we stand on the threshold of immensity, infinitude lies before us. The causative force of nature is revealed, and the phenomenal aspects of nature apprehended. Mind is the cause of all things, intelligence the regulator of all the varying moods of matter. All law is but the harmonic vibrations of infinite intelligence. Thus if we would apprehend Nature we must strive to understand its underlying currents of force; measure the internal evolutions to the external manifestations. Man can be understood only by a comprehensive knowledge of the soul, its powers and capacities. Psychology is the great and important study for man. Man, the epitome of the universe, is first to be understood, then great Nature will lay her secrets bare, and her wondrous workings will be fully revealed to him. Yours sincerely,

JAMES B. TETLOW.

## SPIRITUAL LESSONS FROM FORS CLAVIGERA.

## IV.

We English have been called by foreigners a nation of shopkeepers, and there is truth in the dictum. With our mineral wealth, coal and iron, as capital, we do our shopping with all the world; and putting these two agents to work on our own account we are prodigiously constructive and mechanical: manufacturing raw material imported from east and west, and with the finished products, importing again everything that is eatable and drinkable—corn, "flesh-meat," butter, eggs, vegetables, tea, coffee, brandy, and what-not.

When the world was younger our course was less roundabout, and we have pleasant reading in old chronicles of the times when there were more green trees and less smoke; when the people fed themselves from the produce of their own fields, and knew what spinning-wheels were good for. We have now a denser population, but authorities tell us that with wiser use of the land we could still feed from our own resources a number twice or thrice as large as the present. It seems, however, that we have developed another sort of genius that pays better. We crowd together in towns, and live by various trades—"mysteries," as the ancient guilds termed them. What London does for its living we learned from Mr. Ruskin in my last article, and the same report may, in less degree, suit other of our large towns. There are more people in London than in all Scotland. The shops stand side by side in streets that extend for miles, and the system by which it is all worked is simple and very beautiful, provided you do not peer into it too closely, the basis being, indeed, altogether spiritual, as thus: The tradesmen depend for support upon the custom of each other and of the millions of citizens who buy and do not keep shop. Some of these are too poor to buy, but they get along somehow. They are all right. We know that because they never die out. The poor are always with us. They subsist the year round as the Polar bears do during the Arctic winter: they live by sucking their paws. But on the whole the citizens are kept going by the bounty of the upper classes, and these draw their money partly in rent (as Mr. Ruskin showed us), and, for the other part they send to the Bank of England. The bank, finally, puts its trust in providence and receives a shower of sovereigns down the chimney. And so we go on. This theory may, at least, serve as well as none at all; and if we push out to inquire we only get into a thicker muddle over it. Our social economy is like first messages spelled out by a table, or the spasmodic deliverances of an incipient trance medium. The communication at times will apparently set out from the germ of a sensible idea, but as we go further we fare worse, and leave off without any definite termination, bewildered and lost in a mental fog. At any rate this financial puzzle was too much for Mr. Ruskin. Let us hear him as he addresses the "Labourers" in *Fors*; and whilst we read these things, bear in mind always the solemn truth, that whatever be the printed liturgy and professed forms of a people, as are its wilful habits, so must be its Religion—its Spiritualism. He says:

"In this present April (1871), I am so much a fool as not even



to know clearly whether I have got any money or not. I know, indeed, that things go on at present as if I had; but it seems to me that there must be a mistake somewhere, and that some day it will be found out. For instance, I have seven thousand pounds in what we call the Funds, or Founded things; but I am not comfortable about the Founding of them. All that I can see of them is a square bit of paper with some ugly printing on it, and all that I know of them is that this bit of paper gives me a right to tax you every year and make you pay me two hundred pounds out of your wages; which is very pleasant for me, but how long will you be pleased to do so? Suppose it should occur to you any summer's day that you had better not? Where would my seven thousand pounds be? In fact, where are they now? We call ourselves a rich people; but you see this seven thousand pounds of mine has no real existence—it only means that you, the workers, are poorer by two hundred pounds a year than you would be if I hadn't got it. And this is surely a very odd kind of money for a country to boast of. Well, then, besides this I have a bit of low land at Greenwich, which, as far as I see anything of it, is not money at all, but only mud, and would be of as little use to me if it were not that an ingenious person has found out that he can make chimney-pots of it; and every quarter he brings me fifteen pounds off the price of his chimney-pots, so that I am always sympathetically glad when there's a high wind, because then I know my ingenious friend's business is thriving. But suppose that it should come into his head that he had better bring me none of the price of his chimneys, and even though he should go on, as I hope he will, patiently,—and I always give him a glass of wine when he brings me the fifteen pounds—is this really to be called money of mine? And is the country any richer because when anybody's chimney-pot is blown down in Greenwich he must pay something extra to me before he can put it on again? . . . So again, I have some land in Yorkshire—some Bank 'Stock' (I don't in the least know what that is) and the like; but whenever I examine into these possessions I find they melt into one or other form of future taxation, and that I am always sitting (if I were working I shouldn't mind, but I am only sitting) at the receipt of Custom, and a Publican as well as a Sinner. And then, to embarrass the business further yet, I am quite at variance with other people about the place where this money, whatever it is, comes from. The *Spectator*, for instance, in its article of 25th June of last year, on Mr. Goschen's lucid and forcible speech of Friday week, says that 'the country is once more getting rich, and the money is filtering downwards to the actual workers.' But whence, then, did it filter down to us, the actual idlers?

"This is really a question very appropriate for April. For such golden rain raineth not every day, but in a showery and capricious manner, out of heaven upon us; mostly, as far as I can judge, rather pouring down than filtering upon idle persons, and raining in thinner dribblets, but I hope purer for the filtering process, to the 'actual workers.' But where does it come from? And in times of drought, between the showers, where does it go to? 'The country is getting rich again,' says the *Spectator*; but, then, if the April clouds fail, may it get poor again? And when it becomes poor—when last June it was poor—what becomes, or had become of the money? Was it verily lost, or only torpid in the winter of our discontent? Or was it sown and buried in corruption to be raised in a multifold power?

"When we are in a panic about our money, what do we think is going to happen to it? . . . All these questions trouble me greatly; but still to me the strangest point in the whole matter is, that though we idlers always speak as if we were enriched by heaven, and became ministers of its bounty to you, if ever you think the ministry slack, and take to definite pillage of us, no good ever comes of it to you, but the sources of wealth seem to be stopped instantly, and you are reduced to the small gain of making gloves of our skins; while, on the contrary, as long as we continue pillaging you, there seems no end to the profitableness of the business; but always, however bare we strip you, presently more to be had."

In my last article we got a hint of a glaring piece of heresy—the scepticism, namely, with regard to the blessings that are almost universally held to attach to the use of machinery. It will, doubtless, be an additional surprise to some readers to be told that John Stuart Mill, in his "Principles of Political Economy," has a passage which goes much to the same tune. Mill says: "Hitherto it is questionable if all the mechanical inventions yet made have lightened the day's toil of any human being. They have enabled a greater population to live the same life of drudgery and imprisonment, and an increased number of manufacturers and others to make fortunes. They have increased the comforts of the middle classes, but they have not yet begun to effect those great changes in human destiny, which it is in their nature and in their futurity to accomplish." To the present writer it is still questionable if these same mechanical inventions will ever prove themselves any better than a mixed evil and a nuisance: nine-tenths of them at the very least, especially in view of Mill's enlightened position that, "The best state for human nature is that in which, while no one is poor, no one desires to be richer, nor has any reason to fear being thrust back by the efforts of others to push themselves forward." Let us here express a regret that this eminent writer on social affairs kept his faculties, large as they were, circumscribed within limits that shut out any light that might have beamed on him from directions spiritual. On the religious side Mill had vision as dim as Lord Nelson in the eye to which he applied the telescope when the signals were flying which

told him not to fight. A matured scholar in his very childhood, Mill was to the end totally devoid of insight for all that vast realm of intuition which, in the universal sense of the word, is called Spiritual: blind as Jeremy Bentham: blind as a bat: blind as a brickbat.

But as to this topic of "machinery," let Mr. Ruskin have the chance of extending his case. We quote from *Fors* (V.)

"Observe. A man and a woman, with their children, properly trained, are able easily to cultivate as much ground as will feed them; to build as much wall and roof as will lodge them; and to spin and weave as much cloth as will clothe them. They can all be perfectly happy and healthy in doing this. Supposing that they invent machinery which will build, plough, thresh, cook, and weave, and that they have none of these things any more to do, but may read, or play croquet, or cricket all day long, I believe myself that they will neither be so good nor so happy as without the machines. But I waive my belief in this matter for the time. I will assume that they become more refined and moral persons, and that idleness is in future to be the mother of all good. But observe, I repeat, the power of your machine is only in enabling them to be idle. It will not enable them to live better than they did before, nor to live in greater numbers. Get your heads quite clear on this matter. Out of so much ground, only so much living is to be got, with or without machinery. You may set a million of steam-ploughs to work on an acre, if you like; out of that acre only a given number of grains of corn will grow, scratch or scorch it as you will. So that the question is not at all whether, by having more machines, more of you can live. No machines will increase the possibilities of life; they only increase the possibilities of idleness. . . . I can show you examples, millions of them, of happy people, made happy by their own industry. Farm after farm I can show you in Bavaria, in Switzerland, the Tyrol, and such other places, where men and women are perfectly happy and good without any iron servants. Show me, therefore, some English family, with its fiery familiar, happier than these."

"Before you got your power looms a woman could always make herself a chemise and petticoat of bright and pretty appearance. I have seen a Bavarian peasant-woman at church in Munich, looking a much grander creature, and more beautifully dressed than any of the crossed and embroidered angels in Hesse's high-art frescoes (which happened to be just above her, so that I could look from one to the other). Well, here you are in England, served by household demons, with five hundred fingers at least, weaving, for one that used to weave in the days of Minerva. You ought to be able to show me five hundred dresses for one that used to be. . . . It is just possible, indeed, that you may not have been allowed to get the use of the goblin's work—that other people may have got the use of it, and you none; because, perhaps, you have not been able to evoke goblins wholly for your own personal service, but have been borrowing goblins from the capitalist, and paying interest."

Well, there is food here, it seems, for rumination. We are born in an age with ten thousand new wants and fancies, and we have as many new mechanical contrivances to satisfy our cravings. One of our very latest acquisitions is announced in the *Times* (May 28th, Weekly Ed.). That paper now can do its Parliamentary reporting by telephone, direct into the printing office, following up the speeches made after midnight. It says:—

"The immediate result of this arrangement has been to bring the compositor at the machine into direct communication with the Parliamentary reporter at the House, and to enable the debates to be reported and printed from half to three-quarters of an hour later than had previously been possible."

Which is surely a solid gain to us all! But cannot we fidget ourselves so as catch up other twenty minutes in this age of progress? In *Fors* (LXXXIII), Mr. Ruskin prints a note from one of his correspondents, which brings this topic into ground that is supposed to lie at the very next door to Spiritualism.

"Here's a good thing for *Fors*. A tolling-machine has been erected at the Ealing Cemetery at a cost of £80, and seems to give universal satisfaction. It was calculated that this method of doing things would (at 300 funerals a year), be in the long run cheaper than paying a man threepence an hour to ring the bell. Thus we mourn for the departed!"

Let that same bell toll also for those quiet days which, it seems, must never see a resurrection, when the country was the country. England is to change into one vast London with suburban villas. This, at least, would seem to be the drift of the following, clipped from a leading article in the *Times* (same date).

"It is becoming a serious problem what agriculturists are to do. They will not get rents much lowered in a hurry, for land still commands a high value in the market, and is difficult to be got at all except under special circumstances. Large proprietors would rather cultivate their own land at a loss than submit to a reduction of rent telling on its value. Nor have the farming class any right to expect to occupy land except on such terms as the owner may choose to insist on. They have now the world before them. Why do not they start for the regions where land can be cheaply rented and cheaply bought, within easy reach of the best market in the world—viz., our own? From all time this has been a moving world, ever seething with the warm currents of life, ever peopled with those who had received the order to 'move on,' and had good reason to be thankful for it."

And are we not resignedly obeying orders, and moving on as fast as we can? The recent enormous emigration returns are a clear answer. But is the stamped of our active, serviceable people a thing which we should certainly congratulate ourselves upon? Perhaps we should get the fittest answer by winding-up that tolling-machine.

PICCOLI.



## DEFEAT OF AN EXPOSER OF SPIRITUALISM.

For a few weeks previous to the 13th inst., the town of High Wycombe, Bucks, was overlaid with posters, large and small, announcing the giving of two lectures to expose Spiritualism, in the Town Hall, at the invitation of the Mayor, ex-Mayor, a doctor, several reverends, and other gentlemen, who had heard with admiration of Mr. Stuart O. Cumberland's "investigations into Spiritualism, and of his intention to make known his experience in connection with this sham philosophy." The advertising adventurer, who had got the names of the local dignitaries at his back, thought, no doubt, that he had a fair chance to fill his coffers by the fancy prices he put on his seats; but he only planned to be disappointed. High Wycombe, though a quiet out-of-the-way place, like every other centre of population in the country, is not without its Spiritualists—and these were soon astir, and had the following letter inserted in the *South Bucks Free Press*, of Friday, July 9th:—

Sir,—Will you kindly permit me a small portion of your space to present a few thoughts on the public announcement which has been made of a "lecture" or conjuring entertainment at the Town Hall, on July 12th and 13th.

Who the performer may be I do not know, not having heard of his name before, but no matter—it is no detraction from his merits as a public entertainer, to state that these merits consist in his ability to deceive his audience. Such professors make the pretension that they shoot a watch out of a pistol; thrust an instrument through your hat, and yet inflict no damage on it; bring many articles of a bulky kind, including live animals, out of a small box; bring glass globes containing gold fish swimming in water from behind their shoulders, and many other tricks. They say they do so—not that you are to believe it seriously, otherwise they could be convicted of receiving money on false pretences, but they challenge the eyesight of the audience to observe if they can see "how it is done;" and, failing detection, the performer assumes that he has a right to make the pretensions set forth in his bills.

With this estimate of a conjurer's position, everyone, except the inmates of the nursery, will at once agree. What then are we to think of the conduct of the reverend, medical, and other gentlemen who have seriously endorsed the advertised claims of this forthcoming reproducer of "startling manifestations?" Are we simply to assume that all this patronage is generously accorded for the personal benefit of the lecturer or showman? If so, our local magnates affect an excess of good nature at the expense of their dignity—for which the inhabitants of High Wycombe, as a body, ought to be heartily ashamed.

This supposition can scarcely be allowed. No doubt these gentlemen believe that Spiritualism is all that the lecturer would desire to make it appear. In that case we are driven to the worst alternative of regarding our leading men in that condition of mental babyhood which unquestioningly believes as truth the gratuitous pretensions of a dealer in "Marvels," who publishes his creed on placards—not in the interest of truth necessarily, but to fill his pockets as the result of his efforts.

Let us grant, for the sake of argument, that the performer will, in reality and in good faith do as he professes, viz., show that what some persons call Spiritualism is only a "fraud," what guarantee have the public that the performer acts up to his professions? Have our worshipful mayor, reverend and other gentlemen, acquainted themselves with the "mysteries" of "dark seances" and the "phenomena of Spiritualism" so as to be able to testify, and on their word of honour assure the inhabitants of High Wycombe that all the lecturer professes to do will be faithfully performed? If not, the use of their names on those large placards is an unblushing impertinence, and if it can be shown that the exhibition, as far as it professes to expose Spiritualism, is an imposition, then I submit that these gentlemen place themselves in a very awkward position.

It is a well-known fact that the highest scientific authorities in this and other countries have patiently investigated what is called Spiritualism, and testify that the phenomena are scientific facts. Have our local authorities on Spiritualism ever heard of the investigations of the London Dialectical Society—a committee of sceptics who sat without mediums to show that Spiritualism was untrue, and yet obtained such remarkable phenomena that the Spiritualists have adopted their report as a text book? Have they read "Researches in the Phenomena of Spiritualism," by W. Crookes, F.R.S., one of the eminent scientific discoverers of the day; or "Miracles and Modern Spiritualism," by A. R. Wallace, one of the most respected scientific authorities of the age, and in that class of subject, too, to which Spiritualism professes to be related? Do our local gentlemen know that Lord Rayleigh, a professor at Cambridge, is an acknowledged Spiritualist, and on his appointment the newspapers archly remarked that his Spiritualism did not unfit him for intellectual duties involving the highest degree of scientific knowledge? I ask our local patrons of this "investigator into Spiritualism"—Who are we to believe on this question? Are we to assume that the lecturer and his backers give the lie direct to these scientific authorities and hundreds of equally eminent men in all parts of the civilised world, or is it only a little scheme amongst themselves to make a "pot of money" for this disinterested apostle of the true faith?

I am not advocating Spiritualism; I do not for a moment raise the question as to whether it be true or false, but in view of the position which the Mayor and those whose names follow his have placed themselves, I do submit that some answer should be given to these questions as publicly as the invitation has been sent out for the inhabitants of High Wycombe to sustain the forthcoming exhibition at the Town Hall.—Yours truly, FAIR PLAY.

The friends put themselves in correspondence with the Spiritual Institution, and had down 500 "Seed Corn," No. 4, with which to sprinkle the audiences. The evening of the first lecture arrived, and with it a miserably-scanty audience, numbering from five to six dozen, the "takings" amounting to less than 30s. On the following evening the attendance was about one third less. The proceedings consisted in vague abuse of Spiritualists and mediums,

and a few paltry conjuring tricks. On the second evening, when the room was darkened for the "dark seance," a Spiritualist began, in tones loud enough for all around him to hear, to describe the folly of the proceeding. This put the audience on the alert. When the room was darkened again for the sack trick, a Spiritualist began to twit the performer at the delay, saying: "Peter's gone home," "We are sold," &c., till the audience was in an uproar,—to the utter discomfiture of the performer.

The local *Free Press* gives a sarcastic report of the affair, from which we make a few extracts:—

Although on Monday night Mr. Cumberland promised a different programme for the following evening, Tuesday's performance differed very little from that of Monday, with the exception that it did not pass off nearly so satisfactorily. Having, as on the previous evening, issued an invitation to the company to make themselves at home, the lecturer said he had been asked to describe practically, table-rapping or table-turning. All he could say with regard to that was, that if they wished to make a table go across the room, they must lose their self-control and all consciousness of what they were doing, and then they could make the table jump about as much as they pleased. Mr. Cumberland then proceeded with his performance as on the previous evening. The dark seance was a complete failure.

Mr. Cumberland next told the audience that he was going to be tied up in a sack, from which he would escape without breaking the seal. After that a spirit would appear amongst them; but he had one request to make, and that was that the "spirit" was not to be interfered with in any way, as the consequences might be serious; but whether for the audience or the "spirit" the lecturer did not state. Mr. Cumberland having been tied up and sealed, was placed in a cabinet. Some minutes elapsed, but no "spirit" appeared, and the audience, convulsed with laughter, began to ridicule Mr. Cumberland on his unfortunate position, it being evident that the person who tied the bag knew how to do so, and that although the "spirit" was willing the flesh was weak. Altogether the position reminded one of the quotation from Shakespeare's King Henry IV:—

Glend.—I can call spirits from the vasty deep.

Hotspur.—Why, so can I; or so can any man; but will they come when you do call them?

At the expiration of about ten minutes, or more, Mr. Cumberland appeared, looking very much the worse for his exertions. He then proceeded to explain how the trick was done, but the audience evidently thought they had been "done," and one gentleman ventured to remark that he could do the thing as well himself. This roused the lecturer's ire, and he offered to present the bag to anyone who could escape from the bag after he had tied it up. The audience up to this point had been very forbearing; but when, at a quarter past nine, the lecturer announced that the entertainment was concluded, and that he "trusted they were satisfied with what they had seen and heard," signs of disapprobation were manifested. Mr. Cumberland then asked any persons who were dissatisfied to go to the door and have their money refunded, adding "there's plenty of money downstairs." We did not notice any, however, avail themselves of the offer.

A notable incident in connection with Mr. Cumberland's visit was the distribution at the hall doors of a number of leaflets entitled "Seed Corn," published by the Spiritualistic Society, which set forth the theory of Spiritualism, and gave instructions as to the mode of conducting seances.

Nine of the gentlemen whose names appeared on the invitation, did not attend at all. Four attended the first night, and only one rev. on the second night, who assisted the conjuring appendage to the gospel by "sitting at the table as innocent-looking as a child of three."

We give some prominence to this matter to show how by a little activity, all these antagonistic speculations may be turned to good account. The advertising was immense, and evidently the letter in the paper had its effect, which was followed up by "Seed Corn" and banter. A hundred of "Resurgam's" broadsides have been sent to replace the posters of the conjurer. We regret that Mr. Cumberland has been so severely plucked. We can't well afford to dispense with the services of such a useful ally. What will the kind gentleman charge to go out *sub rosa* under the auspices of Spiritualism? We could certainly afford him quite as much as he made at High Wycombe.

## LETTER FROM MR. JOHN TYERMAN.

From a recent letter we make the following extracts, which many friends will read with pleasure:—

"I have not much news to communicate beyond stating that the Cause is steadily progressing, both in this and neighbouring colonies. I have resumed my duties in the Victoria Theatre, Sydney, where I lecture every Sunday evening. Mr. Bright lectures in another theatre, so that there are two Sunday meetings in the place. A new Spiritual Association has been started in Melbourne, for which the Rev. Dr. Hughes lectures. I hear it is doing very well, and that the old Association is also in a healthy condition. I lectured five Sundays in Melbourne on my way home from New Zealand, and had fine audiences. There are some thorough-going Spiritualists in New Zealand, especially in Dunedin, but there is no lecturer in that colony at present. I have been invited to visit Brisbane, the capital of Queensland, again, and hope to be able to do so after awhile, as I look back upon my two former visits with a good deal of pleasure. Mediumship is being developed among us, and the gift of healing is being satisfactorily exercised in some cases, of which you will probably hear something in due course. This is one of the grandest uses to which Spiritualism can be put."

Referring to the way in which we treat visitors, Mr. Tyerman says: "For my own part, I can only say that I always look back with pleasure and gratitude upon my stay with you in London,



during my late visit to England. I could not have desired more kind, considerate, and generous treatment than I received at your hands, and that, too, without my having offered the slightest pecuniary or other inducement to you to thus treat me. I enjoyed your hospitality at the Spiritual Institution about a month, for which you would not receive a farthing in return. The friendly notices you gave me in the MEDIUM were unsolicited and unpaid for by me; and the publication of my portrait in that journal was also a spontaneous act of your own, the whole cost of which you bore. I have often spoken of these things, and of your devotion to, and hard work for, the Cause of Spiritualism, since my return to Australia; and remembering, as I do, your honourable and brotherly treatment of me, a total stranger to you, I cannot but think that the trouble referred to arises from some temporary misunderstanding."

Yes, a misunderstanding certainly; but not on our part. Those who treat us with due regard to moral and social observances will always find in us a brother in all senses of the term; but we cannot be overcome by impudence, blinded by imposture, or blighted by malice, as in the case to which Mr. Tyerman alludes. An evil tree brings forth evil fruit, and transplant it over so frequently, the same qualities will be found attached to it in every soil. We must not judge of men by their words and antics on the platform; that is their professional make-up. Every visitor is not so laudable as Mr. Tyerman, nor can we treat all alike, even though they should expose their native villainy by slandering us for doing our duty to the public.

#### ABSENT IN BODY, PRESENT IN SPIRIT.

A remarkable incident occurred lately, which brought the domain of mind or soul-force under the observation of a few friends, and as we found it conducive to the furtherance of a belief in our own mind of the existence of soul as a separate identity, we thought it wise to communicate the knowledge to a wider circle.

Being lately on a visit to Edinburgh, we were asked to accompany our friend Mr. S., who was going a few miles out of town by train, and we were most of the day speaking and talking on psychological matters.

We returned by evening train, which we nearly missed, and had to make a run to get it. There were three persons in the compartment of the carriage—Mr. S., with his little boy, and myself. After being for some time seated, Mr. S. felt unwell, and complained of pain in the head and other parts of the body. In this juncture, while the train was whirling along at a rapid rate, lo and behold another person was beside us in the form of a lady. She appeared close to Mr. S., and began making pass-like movements over him. I saw her turn round and point to the open carriage window, which Mr. S. rose at once from his seat and shut. All this was so orderly and lifelike, until she suddenly disappeared, then I became convinced of its "other world order."

I asked him how he felt. He said he was better, and that he saw no healing ministrant, nor was he aware of being urged or asked to close the carriage-window. I laid by the incident in my memory as another little instance of clairvoyant power, of which many such have transpired; but the sequel to the story is the puzzle. That same evening Mr. S. saw a lady in Edinburgh, and while talking with her she told him she had been deeply thinking of him that evening; she saw him in a railway-carriage, and he appeared to be ill. She endeavoured to reduce the trouble, and made passes over him with her hands; she saw the open window in the carriage, and desired it shut, which took place. All that she told him was in exact accordance with the facts of the case. This lady is highly mediumistic, and possesses the healing power in an eminent degree. It could not be a case in which the medium was reading the incident in the mind of the person, which sometimes takes place, but is notwithstanding wonderful, because the real and not an imaginary thing had taken place. His body, painfully affected in various places, had been cured; the vision of a lady had been seen in the act of doing it, and now she recites it all before he mentions it to her, as a trance-dream or a deep impression made on her mind.

To our mind there are but two alternatives which meet the case; either the mental sphere or soul left the body, and was seen acting in another place, or the lady while in the trance condition was transferred to the railway carriage.

This is a simple and authentic narration of what took place, and, if not couched in the exact phraseology of science, will serve the purpose in making the fact known. We leave the adjustment and elucidation to any who may be disposed to throw light on it, and information about the parties above I will freely give them.

17, Nicol Street, Kirkcaldy.

ALEX. DUGUID.

#### RESTORING A LOST EARRING BY SPIRITUAL POWER.

Discovering, about 9 o'clock in the evening, that I had lost one of my earrings that I was then wearing, immediate and vigorous search was at once resorted to, the trinket being one of value and of ancient date. All efforts proved unsuccessful; and I was equally at a loss to know where and when during the afternoon I could have lost it. My brother coming in during the search, and being made acquainted with the loss, we suggested he should use his powers in trying to discover or restore the missing ornament. Accordingly we adjourned to my dressing-room, and while in the presence of myself and mother only, he instantaneously became entranced; lying apparently in a lifeless condition for about ten minutes, during which time raps were heard in the room. On con-

sciousness returning, my brother told us that the earring would be found in a large tin box then in the room, full of wearing apparel.

On unpacking the same, which had not been disturbed since quitting Buxton some weeks back, the earring was found lying at the bottom of the box.

My brother describes, that during his trance condition he was taken into a public place where many people were assembled. He was then asked by a person holding the earring in his hand if it was the missing ornament. On answering in the affirmative, he was told it would be found on his return in the place described above. I may further state that remarks made by myself and mother during his entranced condition were related by him afterwards, though at the time we spoke them he was apparently away in the spirit. Personally knowing us, you will, I am sure, feel no exaggeration has taken place on our part, but, on the contrary, I could relate many more incidents from the same source.

H. M. B.

[The ladies who communicate these facts are well known to us and we place every confidence in their statements. There is much to be discovered as to where the earring was lost, who the man was in the assembly who held it up, and how it came into the place where found. In a subsequent letter the lady states that things quite unknown to the brother are brought from private drawers. The spirit-guide is seen by the medium clairvoyantly, and speaks to him clairaudiently.—Ed. M.]

#### PROGRESSIVE LIBRARY & SPIRITUAL INSTITUTION.

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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.

OUR CONSTITUTION is on the voluntary principle, free, and unsectarian, and independent of party, society, or human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, societary relations, or position may be.

The work is onerous and expensive, and is partly met by contributions from Spiritualists in England and other countries. The minimum amount necessary to be derived from these sources is £500 per annum.

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Address all communications to

J. BURNS, O.S.T.

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



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Money orders may now be sent from nearly every country and colony to London through the post office. In other cases a draft on London, or paper currency, may be remitted.

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

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

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

### 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 sittings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 23, 1880.

### NOTES AND COMMENTS.

THE article of "Resurgam" this week is surely one of the finest summaries of manifestation through any medium, and all within the compass of a month or so, that we ever read. Why are he and the medium so successful? Why are they all satisfied, and filled with an overflowing enthusiasm who attend these sittings? There must be something in their method, or in the medium and sitters themselves, that brings about such extraordinary results. We have given our views on such matters, but we would like to have the experiences of those directly engaged in the work.

WE may say this, that we believe badly conducted circles not only to be bad for the Movement but ruinous to mediums and sitters, and a curse to the community in general. They are nests of evil, and nothing good, generous, or true emanates from them. The lesson taught by the mould-engendering earth should open the eyes of all, except such as are utterly obsessed by the lower grades of spirit-life. Is there not moral and spiritual mould as well as earthly mould? Assuredly there is the moral fungus, the spiritual parasite; and badly-conducted seances engender these evils and spread them throughout the community. What is the cause of the partisanship and vile slanderous conduct of a section of the spiritual ranks but that the minds of certain persons are ventilators through which the fumes of the nether spheres emit their polluting poison into the arena of the Movement?

WE would note also the valuable teaching in the same direction through Mr. Taylor, of Millom, in which it is stated that the earth is by man's mismanagement made the repository of disease and poison, and this is because man is himself spiritually diseased and morally poisoned, which blinds him to the laws of right and purity, that ought to govern his conduct in respect to the earth and all matters that take place on its surface.

SUNDAY, July 25th, is the last of the present course of lectures at Steinway Hall. These lectures will be re-opened the first Sunday in October for the rest of the year. Mr. Fletcher sails for America July 20th.

DR. BROWN, of Burnley, accompanied by Mrs. Brown, will arrive in town on Monday and take up their abode at the Spiritual Institution. We hope to have an opportunity, perhaps on Friday evening next, to introduce our worthy visitors to London friends.

DR. MACK contemplates taking a short trip to America, but, in the event of his absence, he will leave an efficient representative in his place.

THE Tuesday evening seances at the Spiritual Institution are at present suspended for the annual vacation. They will be resumed again on Tuesday, August 3. Mr. Towns has gone to Great Yarmouth, and will be glad to attend circles in the vicinity, if invited to do so. Address—Post-office, Great Yarmouth.

A TELEGRAM at the last moment reiterates the appeal made on behalf of Mr. E. Wood, 36, Greaves Street, Oldham, last week.

Mr. Wood is quite unable to go to work, being very little better, and a child is likely to die. Mr. Wood is a pioneer medium, and has been of great service to the Cause. Any kindness shown towards him will be an act of well-deserved charity.

LAST week we omitted to call attention to the interesting fact related by a respected correspondent, as having occurred at one of Mrs. Esperance's circles. The spirit "Yolanda" boxed a young gentleman's ears who had intended to pin a scarf to the floor with which the spirit was experimenting. His thought so interfered with the power of the spirit over the scarf that it could not be made to curl up, as if animated, as the spirit desired, hence the punishment accorded by the spirit to the mental aggressor. Now, in a circle of testing sceptics what a multitude of similar—nay, far worse—mental aggressions there must be! and the actual manacles placed upon the medium must exert a much more deterrent influence on the power of the spirit than the mere thought-pin stuck into the scarf by the playful young gentleman. We wish all spirits would lay down the *argumentum ad hominem* after the manner of the clever and vigorous "Yolanda."

MRS. C. L. V. RICHMOND lectured at St. James's Hall, Regent Street, London, on Friday evening last. There was a tolerable audience, composed almost entirely of well-known Spiritualists, as but little effort had been made to secure the attendance of outsiders. The lecture was received with great attention, also a poem. Questions were answered. At the close, the Rev. Sir William Dunbar, Bart., who occupied the platform with Mrs. Maddougall Gregory, made a few commendatory remarks in excellent taste. Mr. Ward sang several pieces. Mrs. Richmond was announced to speak in the same hall last evening; and from our advertising columns it will be seen that she will lecture on the next two Thursday evenings at St. James's Hall, Regent Street.

Do the benefits arising from the cultivation of spiritual gifts, and the acquisition of spiritual knowledge, logically harmonise with the theory that we should pay other people to do these essential things for us? Is it true that those communities of Spiritualists who receive the most regular ministrations of professional speakers are the most enlightened and liberal? Do our professional speakers teach us anything whereby we can better understand and carry out the profound questions that underlie spirit-communion? If so, are the seances held by their employers and hearers models of spirituality and communal success? Is it not the tendency of raising up a band of professional speakers to establish a form of ecclesiasticism—a new order of priests whose "influence," sooner or later, is directed towards self-support, and the most virulent opposition to all that seems to menace their individual interests? Have we not professional speakers who have committed, and continue to perpetrate, the most abominable conduct against truth and personal reputation? And yet their brothers and employers not only wink at it all, but eagerly help on the vile work. These questions, being answered in the affirmative, is this not a form of hirelingism to do the dirtiest work at the behests of self-interest, and as flagrant a departure from principles as has ever been seen in the Christian or any other church?

"RESURGAM" raises the question whether certain numbers of the MEDIUM are still in print containing accounts of Mrs. Esperance's circles. As we are being asked for them daily, we supply the information. The following numbers are yet on sale, though the stock of some is small:—No. 528, May 14, contains "Flowers Grown at a Seance;" No. 529, May 21, contains "Mrs. Esperance in London—Recognised Materialisations;" No. 531, June 4, "A M.D. on Mrs. Esperance's Seances;" No. 534, June 25, contains "Resurgam's" first article, "Seven Times Recognised Identity of a Deceased Wife;" No. 535, July 2, contains "My Mother: A Recognised Spirit-identity" (Mrs. Mellon's circles); No. 537, July 16, contains "Very Powerful Spirit-materialisations: A Spirit Photographed in Daylight" (Mr. Chambers's circles). "Resurgam's" first article on the seven-times identity of his wife has been reprinted on a placard, also containing "Rules for the Spirit Circle." Price 3d.; 6d. per dozen, post free, or 3s. per 100 per rail. Only a few dozen more left.

AT Mrs. Olive's weekly free healing seance, on Monday, a lady stated that she had attended for a series of weeks for incipient cancer. The pain was nearly all gone, and her complexion was much improved. Her general health had also been benefited. Mrs. Olive's Institution, at 121, Blenheim Crescent, Notting Hill, is now in good working order.

SOME of our readers may be interested to know that the Rev. C. Maurice Davies, D.D., is about to deliver, at the Augustine Church, Clapham, the course of lectures on the appearances of Christ during the forty days between the Resurrection and Ascension, which he gave two years ago at St. Luke's, Chelsea, and at St. Matthew's, Spring Gardens, under the title of "The Future that awaits us." The lectures were afterwards published, but were soon out of print. They will be again published, as delivered, with additions, and a small issue will be sold to subscribers only. The course commences next Sunday evening, the 25th inst., at 7 o'clock. The church is close to Clapham Road station.



## THE TESTIMONY OF EXPERIENCE.

On another page is printed a list of recent contributions to the Spiritual Institution, with some account of the various uses which the Institution subserves.

For these kind contributions I am as thankful as if they went into my own pocket.

I have stated before that I earn my personal living by my Phrenological practice. My family work with me, and receive no salary; otherwise I would be unable to carry on the work, as these hard times have tended to reduce the subscriptions.

More help is urgently needed from all true friends of the Cause. I am sure many a kind heart would be sorry to know how much has to be endured in this work, when a little help on the part of all would make things flow smoothly.

I am greatly indebted to Miss Forster's kind co-operation, and the warm-hearted responses that come in with increasing celerity.

A lady born in the last century, and who has been one of the most eminent minds of this century, thus renews a kindness which has been repeated many times these twelve years:

"In answer to Miss Forster's appeal, Mrs. — encloses a cheque for £5, with kind regards to Mr. Burns, to be applied as he may deem fit."

This is how all moneys are bestowed on the Spiritual Institution. They are already accounted for.

It is from the liberality of such generous souls that a spiritual work of this kind can be made possible, and I am sure no class of philanthropist can see a more abundant harvest for their investments than in this spiritual work.

The Spiritual Institution has taken a position in the work of a permanently-increasing and most useful kind. During these dozen years many attempts have been made to rival it, to overthrow it, to injure it, and these foolish efforts still continue. They have all failed because they originated in a heart of selfishness and evil to the neighbour. This work has gone on on the basis of self-sacrifice: sacrifice on the part of workers here, and sacrifice on the part of contributors, every penny of whose money has been spent in the work, the evidences of which are so plentiful.

I therefore venture to affirm that the Spiritual Institution is built on the true foundation, for it alone has stood the test of experience. It secures freedom to all: freedom to the spirit to go on progressively unfolding deeper truths, better methods of work; freedom to the workers at the centre to carry out untrammelled the promptings of the spirit—to labour and to suffer for the cause of truth; freedom to all Spiritualists to co-operate, give, and do that which they may see best.

A bond of love and confidence unites us all: confidence in the spirit-world enables us to put absolute trust in the goodness of this divine work, knowing that all our responsibilities and burdens will be lifted when their pressure has sufficiently unfolded our spirituality. Love for the work is a cementing aura which runs swiftly on the electric wires of the spirit wherever the printing press carries our words, and binds the readers of the MEDIUM—the friends of the Spiritual Institution—into a solid brotherhood that no evil power within or without can break asunder. Confidence in us and love of the truth induces many, like the good lady whose note is given above, to give us of their means with that beautiful trust, which loves God whom the eye hath not seen because they love the brother whom the eye hath seen.

Thus our Movement is beautiful; it is lovely and redeeming. It elevates us all into that spiritual region in which we know one another's spiritual worth, confiding in that goodness and truth which requires no external testimony to strengthen it.

So much for the inner power which is invincible as God; but as for me, I am only human and vulnerable. I often think of our brothers who in the olden time were put to death, and their garments were parted amongst their persecutors. So now these few things that the spirit-world has given me to work with are coveted by envious ones who think that by breaking me up they could enrich their own schemes. This grieves me greatly; for these persons "know not what they do;" they are the unthinking instruments of a spiritual power, and though its shafts are keen and poisonous, yet I thank God for them, for they are a needful spiritual discipline, and a spur to make me cling still closer to the bright legions whose mission in Spiritualism it is to overthrow all evil by swallowing it up in good.

Thus the spirit is wise and grateful, but the poor suffering flesh often gets weary and pained, and thanks with deep gratitude those kind friends whose acts of goodness came just in the nick of time to protect and sustain.

J. BURNS, O.S.T.

Spiritual Institution, July 21, 1880.

## MRS. RICHMOND AGAIN AT GOSWELL HALL ON SUNDAY NEXT.

The conductors of the meetings at Goswell Hall have kindly offered the use of it for Mrs. Richmond to give a discourse for the benefit of the Spiritual Institution, which will take place on Sunday evening, July 25th, at 7 o'clock. W. Richmond, Esq., will preside, and the collection will be in aid of the funds of the Spiritual Institution. Goswell Hall is at 290, Goswell Road, near the "Angel," Islington.

Mrs. Richmond's kindness in giving a lecture for this object was announced to take place at Neumeyer Hall, on Sunday last. The engagement of the hall had not been booked, and when the hour of meeting came the hall-keeper had not the key, so that the audience and Mrs. Richmond had to go away much disappointed.

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## STILL HOPE AND ASPIRE.

When the sky dons a pall by the thunder-cloud clad,  
When the earth's wrapt in gloom, and all nature seems sad;  
When the lightning's weird flash brings but darkness to view—  
The sun still is shining, and soon will break through.

Then, though poverty darken your pathway of life,  
And you falter and fail in the world's sordid strife;  
Though misfortunes around you like angry waves roll,  
Still let Hope's golden rays gild the gloom of your soul:

Though the friend you deem'd staunch, who would never forsake,  
Has now glided away like a cold slimy snake;  
And the vampire, that drained the red stream from your heart  
Like an over-gorged glutton, was first to depart:

Though the eye that with love oft was lighted of yore,  
Now looks sullen and cold like the surf on the shore;  
And the lip you have kissed can be curled up in scorn—  
While alone and unfriended in silence you mourn:

Though the dreams of youth's morning for ever have fled,  
And the rose-buds of promise lie withered and dead;  
Though the faithful and kind to the bright land have gone,  
And you tread the bleak shore, sad, unpitied, and lone:—

Still courage, lone pilgrim, thy steep path pursue,  
Though it's thorny and wild, and no shelter in view;  
Yet its goal has a home where the weary find rest—  
And the true and the faithful for ever are blest.

In the world's dreary school we have lessons to learn;  
But the teachers too often are rugged and stern;  
Yet they fit us for work when Time's battle is o'er,  
And we dwell on a pure and a happier shore.

And lo! from the Summer-land loved ones return—  
Come to tell us no longer in anguish to mourn;  
For the evils we conquer—the tears that we dry,  
Are the steps that lead up to the mansions on high.

They have drawn back the curtain that shaded our view,  
From the land that contains all the good and the true;  
From death they have plucked both his sting and his dart,  
From the grave all its gloom—from affliction its smart.

Then let false friends betray, and the worldly seek pelf,  
Let the dastard desert while his all's wrapt in self:  
Give the hireling his price, and to pride its desire—  
Be it ours to do good, still to HOPE and ASPIRE.

Newcastle-on-Tyne.

THETA.

## WOMAN'S WORK FOR THE EXTENSION OF SPIRITUAL TRUTH.

The second meeting was held at the Spiritual Institution on Monday evening. A lady having been voted to the chair, "The Nun" controlling gave an invocation, and the minutes of the former meeting were read; after which the President asked the Workers to report progress. At the request of the meeting, the President was invited to give hers first.

This worker said she had gone to her newsagent, who promised to exhibit a contents sheet of the MEDIUM, and also show a copy of the paper. This agent is a wholesale man, and offered to put a contents sheet into each of his customers' parcels. She ordered her own copies at this shop, with two additional, which were left on sale, and they had been utilised, which was encouraging. This worker also said that for a long time she had been in the habit of circulating Christmas numbers of the MEDIUM, and special numbers interesting to the parties to whom she presented them. She had found this work have a satisfactory effect. She warmly recommended the Cambridge Leaflets for circulation in omnibuses and trains. She had also, in addition to conversation, by which she reached many persons, exercised the healing power with benefit, and found that it was most valuable in opening up the whole question.

Another centre reported that the local newsagent took up the sale of the MEDIUM readily, and placed a copy in his window. The worker then went to work amongst her friends, and soon obtained over a dozen regular subscribers, who will be supplied by the newsagent. She found a great interest in the MEDIUM, and that there was no difficulty in extending its circulation amongst a thinking class, who would be only too glad to read it if they got to know of it.

The next centre reported that two newsagents had been got to show the MEDIUM, and left three copies with each, on condition that an effort would be made to sell them. She had introduced one regular customer, and her co-worker had obtained two. Thus by various means the circulation had been extended a dozen a week. She was in the habit of presenting copies of the MEDIUM to select individuals—men of middle age, such as policemen, rail-



way guards, lamplighters, &c., as they were more intelligent and independent-minded than the majority. Such copies had been received very gratefully.

Another worker had distributed copies of the MEDIUM, but had not succeeded in getting a newsagent to take up the sale of it.

A worker said she had placed a quantity of MEDIUMS into letter-boxes.

A lady who was present gave an interesting sketch of mission work, in which the healing power took a leading part. From the smallest beginnings Sunday schools, night schools, and mothers' meetings had been got up in a short time so that the meeting-room was inadequate to hold them.

The first draft of an address to the women interested in Spiritualism was read, and referred to a deputation for further elaboration.

After other conversation and various controls, the meeting separated with a benediction from one of the ladies.

## PUBLIC SPIRITUALISM.

By E. W. WALLIS.

Spiritualism is a broad platform, and therefore it is impossible that there should be uniformity manifest in the thoughts or methods adopted by different individuals, nor is it probable that there will ever be conformity established throughout the body of Spiritualists to any particular set of ideas or one system of action. Hence the largest liberty of individual expression is requisite, and only in the spirit of forbearing toleration and mutual respect can we expect to make progress in the great work of unity for achieving the aim we have in view, viz., the discovery and dissemination of truth.

As one, then, interested in this Cause, I, beg the privilege of expressing my ideas on various topics of interest, not that I flatter myself I am able to settle the points under discussion, but I would contribute my quota in the hope that it may be helpful to some.

Is Spiritualism a new religion? I think not, but it is the basis of all true religion, and every system of religious worship is established by reason of the spiritual inspirations of its founders, and the spiritual gifts that accompanied their ministrations.

Will Spiritualism become a new sect? is a question asked very frequently, to which various answers are made. When an individual becomes convinced of the fact of spirit-communion, and apprehends its great importance, it is henceforth almost impossible for such to continue to attend the church or chapel previously frequented, or if never an attendant, to begin doing so; for as a rule the teachings enunciated from the pulpit are derogatory to the reason, and at variance with the experience of the Spiritualist, who naturally feels he would like to attend Sunday services where the philosophy of life and the moral sentiments he feels to be true will be expressed. Again, he feels he would like to be able to invite his friends and neighbours to accompany him to hear the spiritual theory explained and its higher aspects dwelt upon, and this he is unable to do except he knows of some seance or public service. Many prefer private seances, but these would soon cease to be the happy and spiritually enjoyable exercises they are were they to be thrown open to friends and neighbours; hence public meetings are requisite to commence the work of preparation, and thus fit the new-comer to enter the seance or "holy of holies." Some people hold the view that Spiritualism is not destined to be a distinct system, or supersede the old Christianity, but anticipate that it will become the "leaven that leaveneth the whole lump." This is open to question, for to attempt to put the "new wine into old bottles" will be to either burst the bottles or deteriorate the wine. We have a memorable example of this in the manner in which the pure Spiritualism of the gentle-hearted Nazarene became absorbed into or lost in the surrounding systems and the hybrid ecclesiastical or sacerdotal institutions labelled "Christian," and the priestly rule to which so many of our countrymen are subjected, points a moral and adorns the tale, making it a luminous beacon-light.

For my part, I think it will not be a case of absorption on the part of existing theological schools, but Spiritualism will have to do the work of destruction, and existing institutions must be entirely remodelled, reconstituted upon the basis of a living, inspiring God, whose Word is expressed to-day more clearly than ever, and whose revelations are never final; there may be a new church on earth, but the old must pass away.

Are Sunday services necessary among Spiritualists? On the answer to this question very much depends. If Spiritualism consists, as a writer said recently, of a "series of physical facts that have no moral significance," if it be solely a science, then relegate it to the laboratory, and let students experiment as they do in chemistry, without emotion or sentiment, hold occasional experimental lectures, when they shall demonstrate the results they have secured and explain the theory of their production. But if it be a philosophy of life, demonstrating the continuity of personality after death, if its phenomena are caused by disembodied human beings, friends and loved ones, then it has a distinct and powerful claim upon every intelligent thinker, and is fraught with weighty issues. If it be a religious teacher and guide in that it reveals the moral consequences of motives and solves the question of human responsibility, demonstrates the existence of spiritual capacities in the embodied man, and makes clear the relations of the finite to the infinite; if it quickens the perceptions, unfolds the intuitions, fills the soul with joyous convictions and aspirings, endows man with the consciousness of undying love, and for ever settles the question of the future state by establishing the condition that brings

the loved and loving together again, then, being the soul and substance of all faith, the realisation of all hope, it necessarily leads up to the higher life of worship and obedience. This science-religion becomes then the philosophy of life here and hereafter, a moral and educational power, points by its demonstrations to the absolute law of necessity for individual and universal happiness and fulfilment of destiny here and hereafter, of self knowledge, self cultivation, self regeneration, culminating in the harmonial development and expression of the full spiritual gifts, and the establishment of the kingdom of heaven—health and harmony—in every breast.

If Spiritualism embraces all the highest inspirations, accepts and appropriates all discoveries of truth and principles, appreciates all noble self-sacrificing lives, if, indeed, Spiritualism be thus Catholic and teaches the discovery and acceptance of the good—God—in everything, then, as the highest expression of humanity, it becomes the religion of human kind that is above all limitations of creed or sect, and recognises only one church—the great church of human kind.

Is it not then the duty of Spiritualists, a duty we owe to ourselves, our principles and humanity, to endeavour to reflect the light we possess, and diffuse a knowledge of the truths we hold, by pen, press, and platform, by voice and virtue, by precept and practice? Can we not best develop ourselves by ceasing to think so much of self and labour to assist others? Many a one has found that he was able to learn best by teaching others; and the attempt to teach has been the very incentive to learn. May we not become too morbidly self-conscious by dwelling too largely and constantly upon our own wants and shortcomings, whereas in forgetting them and seeing the needs of others, and attempting to bless and aid them our own needs may be supplied? In ministering to the happiness of others, forgetful of self, of personal rights, how happy many become in themselves!

But can Spiritualism be best promulgated by individuals acting singly or by combined effort? In other words, shall we have organisations?

But, stay. If private circles are necessary, and schools of spiritual teachers, who are all learners at the same time, are helpful means, and I hold that they are—that far more of these improving exercises are desirable in Spiritualism—is it not a fact that these do not constitute the only means whereby the end we seek—the dissemination and application of Spiritual truth—can be achieved?

By combined, or organised effort, many can do what one would fail to accomplish, and numbers have a certain weight with many that cannot be ignored.

Public gatherings or demonstrations, conferences, discussions, debates, are all means of educating public opinion, and of strengthening the convictions of those who are earnestly seeking for truth and have gained a first faint gleam of light.

I think, then, that public services in Spiritualism are an absolute necessity, as an adjunct to the great individual life of the Cause; to subsidise, so to speak, the work of the private circles, the developing class and the spiritual school of students.

Thus public meetings draw us together, tend to cultivate our fraternal feelings of sympathy, and broaden our sphere of labour. They tend to encourage, because of the interchange of experience and the new magnetic conditions instituted; and the personal sphere and influence of the speaker will be helpful to fire the hearer with fresh vigour and earnestness, nerve the arm to renewed efforts, and give strength and depth to convictions and purposes; thrill with enthusiastic zeal and hope the soul of each one, and tend to produce in the mind of the sceptic or stranger the thought that this is worthy of investigation: "these are earnest, intelligent people, and reasonable in their demands; I will see for myself," and thus the good work will prosper. Public services, therefore, may be devotional exercises, helpful and instructive to the Spiritualist, and stimulating and beneficial to the inquirer.

How shall the public services be sustained? By voluntary effort undoubtedly, as far as is practicable; for Spiritualism teaches a self-helpful spirit, in which each one should express his highest inspirations, not merely a listener or hearer of the word, but a doer also. Hence our platform should be continually supplied by speakers both normal and entranced, who will read papers, or speak their best thoughts, relate experience, and deal with the problems of psychological laws suggestively, to awaken the thoughts and inquiry of their hearers, and establish mutual relations of absorbing interest betwixt themselves and hearers. At the same time, there is a need and a continually increasing demand for the labours of intelligent advocates who are willing to devote their whole time and energy to the work of inspiring friends, awakening inquiry, defending our principles where attacked, and sowing the seed in every direction where required.

It would not be possible or desirable that public paid speakers should usurp the platform to the exclusion of local workers, but especially while there are so few who are prepared, or able to take the platform and advocate the unpopular truths of spirit-communion, the work has to be done by someone, and those who feel they are not called upon to personally appear in the work, and will not do so for fear of ridicule, loss of social standing, or injury of business, ought at least to be prepared to support and maintain those who have made sacrifices, and stand in the breach, and become the butt, at which all the shafts of opponents are hurled in their stead. It will be admitted that public services are as requisite as private. It will readily be granted that Spiritualists ought to do their own thinking, and not delegate that important



function to others; and I am quite well aware that any speaker who attempted to dogmatise from our platforms would very soon be brought to a consciousness that such claims would not be tolerated; but it is quite certain in many instances individual Spiritualists neglect the duty of becoming promoters of a knowledge of Spiritualism, and think if they get a medium to talk to and at them that is all they leave to do, while very often they fail in the duty of appreciating the difficult position the medium is placed in, and neither support him with their sympathy nor maintain him with cash; but fortunately these are exceptional instances, and we are learning the lesson to be mutually helpful and sustain each other.

It seems to me therefore that our Movement has a dual aspect—the public and private; the collective and the individual. As an esoteric influence it points to the necessity for personal self-reliance and individual effort at reformation and advancement, by the development of true spirituality. As an exoteric movement it becomes a factor in the societary conditions of mankind, and consists of united effort to disseminate the truth, to promulgate a knowledge of the facts known to the Spiritualist, and for this purpose advocates are needed. When such advocacy goes beyond a certain point it can no longer be voluntary or local, the worker is called into a larger sphere, and is compelled to become a professional, and when sincere in his efforts, earnest in his labours, no possible blame can attach to him for being a hireling, but rather should he be encouraged and sustained because of the manful spirit he shows in determining to cast in his lot with the unpopular truth, and boldly proclaim the necessity for repentance and reform.

When this point is reached Spiritualists will generously co-operate with their workers, welcome them to their midst; support them in their efforts, instead of as at present in some instances declare: "We will have nothing to do with paid mediums." The sacrifices will not then be all on one side, viz., on the backs of the mediums, but will be made and shared by all alike. A friend of mine declared the other day: "Mediums are men, and as men require to be sustained. The fact that they are mediums does not make their wants less; and those who employ mediums should remember they do not buy the spirits or pay for the spirits' labours, for they cannot be bought or sold, but they engage the medium's time and energy, and these must be paid for as they would be if employed in any other profession. The medium," said he, "is not merged into the spirit, though the spirit may merge itself into the medium, and hence," he contended, "the medium should be so well remunerated as to be placed beyond the danger of want, and able to work gratuitously where required."

I should like to see this subject thoroughly well ventilated, for at present many very peculiar notions are entertained respecting the position of the public workers in the Cause, and a mutual understanding would prove largely beneficial to all. With this object and hope I submit this to the consideration of all true friends, and hope it will call forth some suggestions, &c., from others, and I may possibly recur to it again at some future time.

MILLOM.—On Sunday evening last a meeting was held in the Spiritualists' Room, Queen Street, when a discourse was given through the mediumship of Mr. H. J. Taylor, subject: "The Ebb and Flow of the Tide." After the singing of a hymn, and prayer had been offered up, Mr. Taylor was controlled, as it was soon perceived, by an intelligent foreigner to the circle, which aroused the curiosity of those present. The spirit, who purported to have been known as Dr. Beamon on this earth, began by saying that it was with great difficulty he controlled the instrument, but hoped as he went on to be better able to use him. The ebb and flow of the tide of life, he said, is little understood. Misfortune, depression in the commercial world, and disease exist, and man is ignorant of the cause of it all. The tide of life washes up for him rich and poor harvests; it rises, bringing him fortunes; it falls, and so does man, and for want of knowledge, a knowledge of laws and forces that govern nature, degradation surrounds him, and a stop is put to the progress of the spirit. He is tossed to and fro on the sea of life. He blames his Creator for bringing this upon him, and with his superior knowledge sets to work and tries to improve upon the works of Nature. He says we have bad crops, he applies to the soil artificial manure, as though God, Nature, had not provided for the maintenance of his creatures. And what is the consequence? What is that which he mixes the soil with? Bones and the flesh of animals probably, that have died of diseases that have been caused by man. The soil is made susceptible, or becomes of a negative nature; the electric forces at certain periods become convulsed, as has been the case lately, the electric fluid strikes the soil, the seed that has been sown, or set, say the potatoes, is also affected, and disease among the potatoes is the ultimate. Man is surprised with all his knowledge that he does not understand why, or what has been the cause of this disease. But he does not stop here; he says, Well, those potatoes are diseased: that's a loss! And again he blames nature for sending unfavourable weather, which he puts down as the cause of the disease. We cannot use them as food, the poor pigs have to take them; he cannot eat them as they are, he must have them intermingled with the flesh of the pig, then he eats them. He soon begins to complain of pains here, aches there, and finds himself diseased. Miserable, wretched creature, to be so blind, blinded by materialism! Nature has provided for all her creatures; you disobey her laws. The tides of life they rise and fall. You do not strive to understand; you bring depression in trade, misery, disease, and premature death to yourself, and blame your Creator for it. Those disturbances in the elements that have been of late have their cause, it is not all for nought; nay, Nature cries aloud to man, but he will not hear. It is man's duty to strive and understand the ebb and flow of the tide, and as he understands things natural so will he approach nearer to that which is spiritual. Such was the import of the discourse which was splendidly illustrated throughout—our attention being fixed on what was coming for an hour and five minutes.—(Correspondent.)

## THE ORIGIN OF MEDIUMISTIC MESSAGES.

Mr. T. Thelwall, Hull, in commenting on Mr. Wright's last article in the MEDIUM, gives the following experience:—

"My wife and I were sitting with a lady friend some years ago, when she went under control. She was not a fully developed medium, but was of that peculiar organisation which would have made a splendid trance-medium for spirits to speak through. I fear I shall never see her like again. The spirit spoke a little while to us in a very pleasing manner, the language being well chosen. She then proceeded to tell us who she was. She said when on earth she was known as Jane Grey; Lady Jane Grey was the name she was known by in history. She told us she reigned *nine days* on the English Throne, and that she was beheaded by Mary. She also stated the name of her husband, which I cannot just now call to mind; but I know she told us that he also was beheaded, and in fact the exact circumstances of her history and her fate and also her experiences in spirit-life. It was a most beautiful control; the influence which seemed to come always with her—for she often came after that—was of a most delightful character, and always peculiar to that one control. Now, Sir, I am ashamed to own it, but I was ignorant of the existence of such a person as Lady Jane Grey and her peculiar history, and so was my wife and the medium, but I had two books in the house lying within a dozen feet of us which contained all the information which she gave us, and a little care and trouble would no doubt have elicited it from those books; but the facts communicated were in none of our minds, and never had been so. I guess, on Mr. Wright's theory, the information given through the medium came from the books on the shelf, as all else of our knowledge, it would seem, comes from. Mr. Wright may believe so, but I don't, nor ever will on his mere assertion, with the experience I have had."

## SPIRITS FROM THE LOST ATALANTA.

To the Editor.—Dear Sir,—To night we have had two more controls purporting to belong to the *Atalanta*. The first—a rough voiced control—in a conversation interspersed with oaths and curses on the captain and the Government, informed me that the ship did go down, that there was a deal of sickness on board, and that the captain was steering for the North in order to get out of it, when a heavy gale overtook them and they went down. If he had borne up for home, the Control said, he would have escaped the heavy gales they met with. In answer to a question of mine he said he was "Jack Grice, of Swansea."

The control had no sooner left than the medium spoke again in a more refined and cultivated voice as follows: "I can scarcely recognise myself; surely I am not changed to someone else—I am still THOMAS WILLIAMS I believe? I died from drowning. I was one of those unfortunate fellows who went down in Her Majesty's Ship *Atalanta*. I held the position of second mate on board, I think, if I recollect aright."

I asked him if he could tell me whereabouts the ship was when she went down. To which he replied: "Let me see; as far as I remember we were about five days' sail from the Azores. There was a deal of sickness on board, especially among the younger hands. Some heavy gales came on and the ship was so stiff and unwieldy she could not bend to it, and at last she went down like a log. The captain did all that he could—all that man could do; I do not blame him, although there are some here that do, and curse him, but it was not his fault."

"There are a great many shipmates here. The one who came just now was the gunner's mate, gruff in his way, but true as steel, one who did his duty to his Queen and country."

In reply to my interrogatories as to his age when he joined the ship, his birthplace, whether he was married, &c., he said he could not recollect, as his faculties were not quite clear yet, but promises to come again and try to give the information.

At a previous seance, at which I was not present, "Thomas White" came again, but could not control well enough to say anything. I do not wish to abuse the courtesy you have extended towards me by publishing my first letter, but as great interest is felt concerning the ill-fated vessel, I would beg the favour of the insertion of the above,—Yours respectfully,

THOS. HANDS.

251, Bridge Street West, Birmingham, July 18.

## GATESHEAD TEMPERANCE HALL.

To the Editor.—Sir,—Please report that the Gateshead platform was occupied on Sunday the 19th by Mrs. Esperance, who favoured us with a lengthy poem entitled "Y Ay Ali's Story." The literary merits of the poem (which was an imitation of Longfellow's "Evangeline"), was excellent; it set forth in simple words, picturing the spirit-experiences of the author of the poem; but its chief characteristic was the fact that the reader received it entire during a protracted entrancement. It was much appreciated by the audience. After which the usual developing circle was convened, when about forty persons were more or less influenced. The "Cornish Exile" will occupy the platform on the 25th, at 6.30, subject: "My Trip to Jerusalem."

Permit me to briefly supplement your already extensive reports of the wonderful seances of this respected medium. I have been now at several of the Sunday meetings, and, without instituting any invidious comparisons or even wilful exaggerations, I believe these apparitional manifestations are, up to the present, unequalled in this country. Viewing the appearances from either a spiritual or materialistic standpoint, they are unique. If the latter, to chemical scientists alone they ought to compel extraordinary interest. In a well-lighted apartment visitors can always witness, without much effort, the evolution and the evanishment of the forms, and this fact can never be explained away by any mere word-quibbling.

A wide-awake London clergyman accompanied me a few weeks ago, and he expressed his intense astonishment at this fact alone.—Yours respectfully,

WM. H. ROBINSON.

J KING, O.S.T., has desired us to announce that the Sunday morning meetings at Goswell Hall will discuss, one section each Sunday, the discourse "What is Sin?" by J. Burns, O.S.T., which appeared in the MEDIUM two weeks ago. The first section will be taken up on Sunday, July 25, at 11 o'clock, at Goswell Hall, 290, Goswell Road. All are welcome to attend and express their views.



## MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

PIC-NIC PLEASURE PARTY TO ALDERLEY EDGE.

August 2nd (Bank Holiday).

Perhaps no place round about Manchester offers such advantages to the excursionists as Alderley Edge. The salubrity of the air, the unrivalled landscapes and charming scenery, are unsurpassed probably within a radius of 100 miles. It is richly covered with the fir, oak, and beech, and rises 500 feet above the level of the sea, and about 360 feet above the level of the plain.

The objects of interest are:—The *Beacon*, built in 1799 upon the site of a former one which had fallen into decay, and was intended to be used as a place from which signals, by means of fires, might be given in case of invasion. The *Wishing Well*.—The *Holy Well* (and, like most holy wells, possesses some remarkable quality peculiar to its self): its waters in ancient days being considered a sure antidote to the childless. On the top of the rock overhanging the Holy Well the visitor from this spot will find it one of the best places to view the landscape spread beneath. A short distance from the valley is seen a huge fragment of rock, which fell from top of Holy Well rocks in 1740 with a crash that made the few then inhabitants believe that an earthquake had overtaken them. The most extensive view is obtained from *Stormy Point*. Near to is seen the *Devil's Grave*; but it is questionable whether the ashes of His Satanic Majesty have ever been discovered. Also within a short distance the *Druidical Stones*, the *Wizard of the Edge*, and the famous legend connected with his visit. Within the neighbourhood are *caves*, and doubtless those who have the courage and desire to visit one, can gratify their wishes (a gentleman known to the writer, on entering a cave, was so terrified that he suddenly rushed out, with hair erect, and countenance pale as death).

If time permits, the excursionist would be well paid by a visit to the lead and copper mines, and the old parish church of Alderley, where Dean Stanley's father was formerly rector prior to being Bishop of Norwich. The railway company are running cheap trips (bank holiday), for time and particulars see their handbills.

It is requested that all friends on arrival at Alderley will proceed at once to Mr. Philips' farm, "The Hough," about twenty minutes' walk from the station, and ascend the cliff from this point.

Tea will be provided at the said farm at five o'clock at 9d. each. Should the weather prove unfavourable, we have the use of a large barn, where we shall have a miscellaneous concert—readings and recitations, &c. We shall be glad if friends will bring their hymn-books.

We hope to see a good number of new and old friends from surrounding neighbourhood, and to have a thoroughly enjoyable day. Mr. Tetlow of Heywood, and other mediums, are expected to be with us.—Yours truly,

J. CAMPION.

33, Downing Street, Manchester.

## CONSETT DISTRICT—OBITUARY.

After a notice of the late meeting at Medomsley was in type, a longer report was received from Mr. W. Todd, Leadgate, stating that Mr. D. Nicholson, Mr. W. Todd, and Mr. H. Brown took part in the meeting, as well as Mr. Beck. The audience separated with a very good feeling. Mr. Todd further adds:—

"I am sorry to inform you of the death of Mr. Wm. Edwin Parnaby, of Tow Law. He suffered for the Cause of Spiritualism very much; he was unable to obtain work in the locality in which he lived; his father told me that it was on account of his opinions. He was looked upon as an atheist. He was a genuine test and clairvoyant medium, and was endowed with a highly intuitive nature. He died a true Spiritualist, longing for the change, which he said would be a glorious one.

"The Methodists came to pray with him; he told them their prayers could do him no good, he was quite prepared for the change, and that he expected to meet a just reward for his actions. He was only 19 years of age, and he has defended the Cause boldly, opposing those that lectured against it. He died of consumption on 28th June."

Mr. Hardy had been ailing, but was recovering. There are eager anticipations of the open-air meeting on August 2nd.

PASSED TO SPIRIT-LIFE, on July 19, 1880, aged 23, Miss Mary Briggs, daughter of Joseph and Sarah Briggs, of Burnley, late of Cockfield, County Durham. She was the first medium in that village. She passed away with the full realisation of continued life in the spirit-world.

Her happy spirit is fled  
From the coil of clay;  
But still she is not dead:  
She lives in endless day.

—WM. BROWN.

WANTED by a young man, a medium, light and active employment. Salary not so much an object as harmonious surroundings. Numerous references and testimonials as to character. Address J. G. R., 8, Bourne-mouth Road, Rye Lane, Peckham, S.E.

A YOUNG WOMAN, who is a medium, desires a situation as servant in a family of Spiritualists. Address E, 15, Southampton Row, W.C.

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View, London Fields, E.—To the Editor.—Sir,—The weather being all that could be desired, our first excursion last Monday to Hampton Court was a complete success, and all heartily enjoyed themselves. After tea a circle was formed in Bushey Park, several hymns were sung and an impressive trance address was given by Mr. Howell, to whom we are all much indebted, as he evidently does not believe in dull moments. The Misses Wonfor, by their excellent singing, also contributed greatly to the enjoyment of the party, and made all things go as merrily as a marriage bell. We purpose holding Sunday morning sittings for "Form manifestations" as soon as a sufficient number of sitters are obtained. Next Sunday, the 25th inst., 7.30 p.m., seance—Miss Barnes and Mrs. Cannon, mediums. Each person pays sixpence towards expenses. Faithfully yours, C. R. WILLIAMS, Sec.

## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

**ATMOSPHERIC CONDITIONS.**—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

**LOCAL CONDITIONS.**—The room in which a circle is held for development in 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 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, 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 cruel 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 be at 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 harmonise 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.

**BEFORE** proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

## MARYLEBONE PROGRESSIVE INSTITUTE AND SPIRITUAL EVIDENCE SOCIETY.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.

On Tuesday, July 13, a most interesting address was delivered by Mrs. Treadwell, purporting to be the experience of a clergyman of the Established Church. Wine and beer drinkers should have heard it; after which she described, and very accurately, many spirit-friends. Four or five were recognised, causing some astonishment. On Saturday I was informed a most interesting seance was held. Mr. F. O. Mathews accidentally looked in and remained. On Friday, July 23 (to-night), the social or family gathering will take place; and as I am the originator of this, I would much rather friends who attend express their opinion of it than do so myself, except that there will be several mediums present. To commence punctually at 8, and close at 10. Mr. MacDonald has intimated his intention of being present and sing; admission free. On Saturday the usual seance at 8. Mr. Hancock half-an-hour previous to speak with strangers; Mrs. Treadwell, medium. On Sunday at 11.15 meeting for conversation, &c. At 7 p.m. prompt, Mr. MacDonald on the "Great Sin of England." Mr. MacDonald is exceedingly prompt in beginning, and this will, I am sure, be an intellectual treat. On Monday Mr. Wilson will lecture on his both amusing and instructive subject, "Comprehension." On Tuesday a social question will be discussed; and on Friday, the 30th, it is intended to make it a grand treat.

Dear Mr. Editor,—May I ask you also to state that Mrs. C. L. V. Richmond will deliver a discourse in the hall, Sunday, August 1, at 7 p.m.?

J. M. DALL.

MANCHESTER.—Mr. J. Campion writes to say, in reference to a remark made by "Mancunium" last week, that the Sunday evening meetings of the Salford society were not removed from Trinity Coffee Tavern to oblige any party, but on grounds of general convenience. He kindly invites "Mancunium" and all friends to attend and aid in the work.



## SPIRITUALISM.—TRANCE DISCOURSE.

MRS. CORA L. V. RICHMOND

(Late MRS. TAPPAN)

Will deliver a Discourse under the Control of her Spirit-Guides in

ST. JAMES'S HALL, entrance in REGENT STREET,

On THURSDAYS, JULY 22nd, 29th, and AUGUST 5th, at 8 o'clock.

To close with an Improvised Poem.

Tickets, 2s., 1s., and 6d., may be obtained, by letter, of Mrs. Strawbridge, 4, Dorset Square, N.W., or at the Hall on the evening.

## MRS. CORA L. V. RICHMOND as an INSPIRATIONAL SPEAKER.

Letter of introduction from ROBERT DALE OWEN:—"I beg to commend to the good offices of my friends in England generally, and especially to all who take an interest in Spiritual studies, my friend Mrs. CORA L. V. TAPPAN, of New York. We have not, among the women of America, any more enlightened, more judicious, or more eloquent exponent of the principles of what, in modern phrase, is termed Spiritualism, than this lady; and I am sure that those who have thought deeply on the subject will be much gratified by making her acquaintance.

"Boston, United States of America, April 15th, 1873."

(Signed) "ROBERT DALE OWEN."

The late George Thompson (sometime M.P. for the Tower Hamlets), the great anti-slavery advocate, and one of the most eloquent men of this century, said, at Mrs. Tappan's farewell meeting on her return to America, at the conclusion of her former visit to this country—as reported in the *Southport Daily News*, September 22, 1875—"He had lived for sixty years in constant, eager, and vigilant watchfulness of the gifts of public men, especially their elocutionary gifts. He had mingled with them in his own country, and he had mingled with them in other countries; he had heard public speakers of all kinds, from the rough and unpolished eloquence of the peasant to the highest senatorial efforts, as well as all that were included in the practice of the bar, and other bodies; and therefore they might believe that he was competent to form comparisons and to come to a judgment upon public speaking. He had heard Mrs. Tappan give an oration on Edward Everett, acknowledged at the time of his decease to be the second orator of America, ranking next to Daniel Webster. Edward Everett was buried on the Thursday, and on the following Sunday he heard Mrs. Tappan. For one hour he sat between two ladies, hearing her, and both of the ladies, who were distinguished for their intelligence, asked him what he thought of the lecturer. He gave them his judgment at the moment, and he gave it now as his long and matured judgment, that if six of the most highly gifted minds in England had united with six similarly gifted minds in America, and applied their combined intellects for six months in arranging a lecture that would be faultless, they could not have produced the one delivered by Mrs. Tappan."

N. P. WILLIS, the distinguished poet, critic, and scholar, in an editorial in his journal, said of her, among other equally approving words:—"Believe what you will of her source of inspiration, whether she speaks her own thoughts, or those of other spirits, it is as nearly supernatural eloquence as the most hesitating faith could reasonably require. I am, perhaps, from long study and practice, as good a judge of fitness in the use of language as most men; and, in a full hour of close attention, I could detect no word that could be altered for the better, none indeed (and this surprised me still more) which was not used with strict fidelity to its derivative meaning. The practical scholarship which this last point usually requires, and the curiously, unhesitatingly, and confident fluency with which the beautiful language was delivered, were critically wonderful. It would have astonished me in an extempore speech by the most accomplished orator in the world."

From the *Daily News*, September 22, 1873:—"She is extremely fair, and her hair if not 'thick' is full, 'with many a curl.' A bit of blue ribbon was its only adornment. She was dressed in black with a white border round her neck, bust, and wrists. Her appearance is prepossessing; her voice is sweet, and, it might be said, weak, if it were not that it is so modulated and attuned as to be capable of filling large spaces in which a louder voice would fail to be heard. Her style is excellent—clear, precise, deliberate, and meditative. She uses but little action, and what she does use is confined principally to the motion of the wrists and fingers. Last night she spoke for nearly an hour and a half, and was listened to with breathless attention. . . . As to the substance of the oration, we can only say here that it was an able and thoughtful pleading for mind as against matter, and for immortality as against annihilation. . . . Her peroration was very eloquent. The audience seemed highly pleased with the discourse."

## STEINWAY HALL, LOWER SEYMOUR STREET,

Portman Square.

## A COMPLIMENTARY SOIREE

Will be held at the above Hall, on

TUESDAY EVENING, JULY 27th.

It is proposed that a FAREWELL TESTIMONIAL should be presented to Mr. J. W. FLETCHER, expressing the appreciation of the great body of Spiritualists of the noble work done by him during his stay in England, and warm wishes for his speedy return.

Sofa Stalls, 5s. Stalls, 2s. 6d. Unreserved Seats, 1s.

Tickets may be obtained of Mrs. Fitz-Gerald, 19, Cambridge Street Hyde Park, W.; of Mrs. Maltby, 27, Great Coram Street, Russell Sq.; and at the Hall.

MIASM—WHAT IS IT?—For several years the attention of physicians and scientists has been directed to learning the nature of the poison producing those remittent and intermittent diseases variously known as marsh fever, malarial fever, and fever and ague. The problem is at last solved. After exposing themselves for three weeks in that fever-stricken district, the Roman Campagna, Signor Tomasi, of Rome, and Prof. Klebs, of Prague, have discovered the source of malaria to be a microscopic fungus. The next step for the benefit of mankind is to find some means of destroying these fungi, or rendering them innocuous.—From *The National Journal*, New York, July 3. [For application of these facts, see the lecture, "What is Sin?" in *MEDIUM*, No. 536.]

PELTON FELL.—At our weekly meeting on Sunday evening at the house of Mr. James McQuillin, the medium, Mr. Charles Campbell, of Perkinsville, was controlled by a spirit giving the initials "O. C." purporting to come from America. He said he had controlled a medium in America, and stated that he would communicate through Mr. Campbell on the evening of July 11th, at 6.30 o'clock. After an invocation, he gave us an excellent discourse on "The Teachings of Jesus." The discourse gave great satisfaction to all present. It would be well for the Cause if many more such mediums were at work for the common good. The spirit desired this notice to be inserted in the *MEDIUM*, as possibly a corroboration might be obtained from the other side of the Atlantic.—F. WALKER.

DR. TANNER, the Minneapolis faster, is now undergoing his forty-two days' fast at Clarendon Hall, this city. He proposes to equal the fasts of Moses, Elijah, and Jesus Christ, and go two days longer. The medical profession is watching the case with a good deal of interest. Who knows but men will get so that they can live without eating after a time.—*The National Journal*, New York.

A LONG article on the "Spiritual Resurrection" appears in the *Millom Advertiser* of July 10. The writer shows that millions of unbelievers in religion have become religious believers through Spiritualism, "because the 'inspired word,' when read by the light of Spiritualism is so much more rational and intelligible." Then follow quotations from the works of Peebles, Tuttle, Davis, and others on the Spiritualists views respecting the resurrection.

C. PAWLEY, medium for spirit-friends to speak through; also writing and clairvoyant. No charge whatever made. Hours from 11 till 6; or any appointment can be made as to time, or going to houses to give a sitting. C. Pawley, in stating the above, is acting in accordance with the wish of her guide, and hence the above notice. Address—64, High Street, Notting Hill (private door) nearly opposite to the Notting Hill Gate Metropolitan Railway Station. Appointments must in all cases be made by letter, enclosing stamped directed envelope.

MR. AND MRS. HIGGINS, of Palmyra, Wisconsin, octogenarians, thus write:—"Our daughter (Mrs. Jackson) sent us your photograph; we like it much, and feel that we should like to see the original, and become acquainted; we know that it will not be very long before we shall enter the spirit-land, and then we shall see you as well as all those who have gone on before us. It is twenty-seven years since we became convinced of the truth of the spiritual philosophy, and it has been a great comfort to us in our declining years."

AN ENCOURAGING CERTAINTY.—One thing is certain, namely, the question of vaccination is being lifted out of the bands of the medical profession, who have too long had it under their exclusive charge. Nothing under the dominion of man has been more subject to change than the principles and practices of medical men. Medical science, if it can be called a science, undergoes one revolution at least in a generation, and it is no good augury for the perpetuity of vaccination that it is now so firmly held by the great medical trades union.—*The Echo*, 9th January, 1880.



## MR. J. J. MORSE'S APPOINTMENTS.

KEIGHLEY.—Sunday, July 25. Temperance Hall, at 2.30 and 6 p.m. Anniversary Services. Dr. Brown of Burley will preside.  
 BOLTON.—Sunday, August 1.  
 NEWCASTLE.—Sunday and Monday, August 8 and 9.  
 GLASGOW.—Sunday and Monday, August 15 and 16.  
 LONDON.—Sunday, August 29.  
 YORKSHIRE DISTRICT.—September 12 to 19 inclusive.  
 Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address him at 22, Palatine Road, Stoke Newington, London, N

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

STAMFORD.—July 25.  
 GLASGOW.—August 1 and 2.  
 LEICESTER.—August 8. Conference of Midland District Committee.  
 NOTTINGHAM.—August 15 and 16.  
 KEIGHLEY.—August 22.  
 MANCHESTER.—August 29.  
 Mr. Wallis will accept calls to deliver trance-orations in all parts of the United Kingdom. Apply by letter, to him at 338, St. Ann's Well Road, Nottingham.  
 N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

## MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

(Late at Trinity Coffee Tavern),  
 268, CHAPEL STREET, SALFORD, MANCHESTER.  
 Public Meetings every Sunday evening at 6.30 prompt.  
 July 25.—Mr. Tetlow of Heywood.

33, Downing Street. J. CAMPION, Secretary.  
 P.S.—It is contemplated to raise £10 towards providing a library; a gentleman has promised one fourth, if the remainder be raised before Christmas. An object so laudable needs no recommendation. Books we must have, and books we must read—for Spiritualism is a progressive work, and an imperative duty upon all to become acquainted with its literature. Donations thankfully received by the Secretary, or by any of the Committee.

## 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, 136, Percy Street, Newcastle, or Mr. Armstrong, Cross House, Upper Clarendon, 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.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JULY 25.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation & Seance at 11 a.m. Address by Mrs. Richmond, at 7 p.m.  
 Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.  
 Hackney Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Seance at 7.30; every other evening, except Thursday, at 8. Miss Barnes and other mediums.  
 TUESDAY, JULY 27.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.  
 WEDNESDAY, JULY 28.—8, Bournemouth Road, Rye Lane, Peckham, S.E. Select Seance, at 8 p.m. prompt. (Trains and trams within a few minutes' walk).  
 THURSDAY, JULY 29.—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, JULY 25, BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hookley, 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. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.  
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
 GLASGOW, 164, Trongate, at 6.30 p.m.  
 HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.  
 KEIGHLEY, 2 p.m. and 6.30 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.  
 OLDEHAM, 186, Union Street, at 6.  
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
 BOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
 MONDAY, JULY 26, LIVERPOOL, Perth Street Hall, at 8. Lecture.  
 SHEFFIELD. W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.  
 TUESDAY, JULY 27, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
 WEDNESDAY, JULY 28, 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, Ourzon St., at 8 p.m.  
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
 THURSDAY, JULY 29, 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.  
 FRIDAY, JULY 30, SHEFFIELD, Psychological Institution, Pond Street Cocoa House, at 8 p.m.

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The Embrocation is composed of anima. and vegetable essences. The value of the compound was proved, by years of practical use amongst friends and relatives, before it was offered as a remedy to the public. It was found to be invaluable for the development of vital force in children, as well as for the arresting of vital decay in the aged. Many a child, that showed signs of weakness of limb and stagnation of growth, owes health and strength to this compound. By its use in age, life has been both prolonged and the enjoyment of it enhanced, by the retardation of decay and the removal of crude deposits upon the joints, which prevent the free flow of the arterial blood and the nerve forces.

The compound is perfectly harmless, so that, in case it does no good, it can do no harm. Its mode of application is pretty much the same in all cases. In sprains, bruises, inflammation, bronchitis, pleurisy, congestion of the lungs, gout, rheumatism, burns, scalds, chilblains, wounds, and cuts, by its application to the parts affected, it clears the pores of the skin, draws out inflammation, and feeds the debilitated arts.

### TESTIMONIALS.

Bury St. Edmunds, Nov. 25, 1878.

Mr. ASHMAN,

Dear Sir,—Please send me some more Embrocation. Enclosed find 5s. 6d. in stamps. I apply it to everything, and it seems to act like magic. Baby grows stronger every day; the fistula seems almost gone: he had a very bad cough a fortnight ago, and I rubbed his chest with the Embrocation, and he is quite well now, and seems to have more colour in the face, as some little time ago he was very pale; everyone that knows him thinks it wonderful to see him get on so soon, as he was so delicate.

I performed a cure for a neighbour with your Embrocation. In coming downstairs she sprained her ankle. It was so swollen, red, and so very hot; and I rubbed it gently for an hour and a half, and it was so painful that she could not lift it; but by that time it was a great deal better. Then I rubbed it again, and the next day she was going about as usual. —Yours very truly, Mrs. ASTON.

**SEASIDE.**—Pleasant Apartments near the Sea. Very moderate terms. Address—M. A. Johnstone, 2, Pelmont Road Sandown Isle of Wight.

**HEALING** by Magnetism, gratis, on receipt of stamped envelope for reply.—Sufferers from whatever cause should apply at once—stating age, sex, and nature of disease. All are welcome. Address—A. H. G., 5, Church Street, Felling, near Newcastle-on-Tyne.

**MR. C. E. WILLIAMS**, 61, Lamb's Conduit Street, W.C. At home daily from 12 till 5. On Thursday and Saturday evenings from 8 o'clock for Reception of Friends. Address as above.

### REMOVAL.

**MRS. OLIVE**, 121, Blenheim Crescent, Notting Hill, W., three minutes' walk from Notting Hill Station. Public Trance Seance for Healing, Mondays, 11 a.m., free; Healing Seance, Fridays 3 p.m., admission 2s. 6d.; Trance Communications, Wednesdays 7 p.m., admission 2s. 6d. At home for Private Seances every day from 11 to 5; fee one guinea, or by arrangement. Persons unknown to Mrs. Olive must have an introduction from some known Spiritualists.

**MR. J. W. FLETCHER**, 22, Gordon Street, Gordon Square, W.C. At home every day except Sunday. Sunday Evenings at Steinway Hall, Lower Seymour Street, at 7 o'clock.

**MR. J. J. MORSE**, INSPIRATIONAL TRANCE SPEAKER, 22, Palatine Road, Stoke Newington, London, N. Agent for all kinds of Spiritual Literature.

**MRS. WOODFORDE**.—Any form of Mediumship developed. Mesmeric Healing. At home daily (except Tuesdays and Fridays) from 1 to 5 p.m.—4, Keppel Street, Russell Square, W.C.

**A SEANCE** for CLAIRVOYANCE and TRANCE at Mrs. PRICHARD'S, 10, Devonshire Street, Queen Square, W.C., Tuesdays at 8 p.m.

### REMOVAL.

**MR. E. W. WALLIS**, INSPIRATIONAL SPEAKER. For terms and dates apply—338, St. Ann's Well Road, Nottingham.

**MISS M. A. HOUGHTON**, Medical Clairvoyante and Healing Medium. Examinations at a distance by lock of hair. Paralysis, Sciatica and Rheumatism, specialities. At home from 12 till 5 p.m. Patients treated at their homes when desired. —99, Park Street, Grosvenor Square, W.

**MRS. WALKER**, Trance, Test, and Clairvoyant Medium gives sittings only by appointment. Address—45 Jubilee Street, Commercial Road, E.

**JOSEPH ASHMAN**, Psychopathic Healer, 14, Sussex Place, Cornwall Gardens, Kensington, W. Tuesdays and Thursdays from 11 a.m. to 5 p.m.

### REMOVAL.

**D. YOUNGER**, Mesmerist and Healer, removed from Woolwich, Eustor Road, and Moscow House, to 23, Ledbury Road, Bayswater, W., four minutes' walk from Notting Hill Gate Station, where he continues to treat the most complicated diseases with marvellous success. Mesmerism and Healing taught, written instructions, with anointing oil for home-use or self-treatment. Office hours—Monday, Tuesday, Thursday, and Friday, from 2 to 6, or by appointment.

**MISS GODFREY**, Curative Mesmerist and Rubber, has REMOVED to 51, George Street, Euston Road, where she sees patients by appointment only. Ladies suffering from weakness, misplacement, or prolapsus, speedily cured without medicine. Terms moderate.

**HEALING BY LAYING ON OF HANDS**  
**DR. JAMES MACK**, 37, Upper Baker Street, Regent's Park. At Home from 10 to 5.

**MRS. S. M. BALDWIN** has just arrived from America, and taken rooms at 40, Upper Baker Street, N.W.; where she will heal the sick by laying-on of hands. At home from 10 a.m. to 5 p.m. N.B.—Patients treated free on Tuesdays & Fridays.

### NEW WORK BY JOHN PAGE HOPPS.

"**THE** Witness borne by Modern Science to the Reality and Pre-eminence of the Unseen Universe." This work will appear in the *Truthseeker* from June to December, 1880. Price 3d. monthly. London: Williams & Norgate, Covent Gdn. Any bookseller can supply the *Truthseeker* to order. A post office order for 3s. 6d. sent to the Editor (De Montfort Street, Leicester), or to the publishers, will secure a copy for a year, by post, to any address. Two copies 6s., post-free.

**A LADY** residing in Cornwall wishes to receive into her home six little children not under three years of age. No objection to entire charge of orphans. Board, education in English, French, and Music, from £30 to £40 per annum. Inquiries may be made, care of J. Burns, 15, Southampton Row, London, W.C.



# WORK OF THE SPIRITUAL INSTITUTION.

## MISS FORSTER'S ANNOUNCEMENTS.

The letter which I addressed to Mr. Freeman, and which was printed last week in connection with the report of the recent *soirée* in aid of the Spiritual Institution, has been so kindly responded to, that I take a pleasure in pursuing the subject further, and to that end I have requested that space be given me in the MEDIUM, or that a separate sheet be printed for this work.

I do so, because I am convinced that it is high time that someone came forward and took a decided stand on behalf of the work of the Spiritual Institution; and I make no apology for doing so, but consider it my duty as a Spiritualist to act as I am doing.

We ought all to be proud that we have a Spiritual Institution which so deserves our confidence and co-operation, and it will be little short of a disgrace if Spiritualists do not quickly place its work of usefulness on a substantial footing.

Mr. Burns has my £5 to the Publishing Fund, and the sums and letters given below have also been received. Mr. Burns does not desire us to give him this money, but to *lend* it to him to produce works the sale of which will make the Institution more self-supporting. Mr. and Mrs. Burns have done nobly, and richly deserve all the help they require.

ANN FORSTER.

MRS. MAKDOUGALL GREGORY, who has been a depositor for years, has renewed her deposit with best wishes.

MRS. COOPER has deposited £5 with expressions of goodwill for the Work.

### FROM "SCOTCH GARDENER."

I enclose a ten-pound note which you can have the loan of until you are in a position to easily return it.

July 2nd, 1880.

### FROM A LADY IN THE MIDLANDS.

Mr. Editor.—Sir,—I am glad the *soirée* in aid of the Spiritual Institution was a success, and trust the appeal made by Miss Forster and the "Scotch Gardener" will meet with many responses, and, to practically show my appreciation of the effort now being made in behalf of the above Institution, I inclose £5 towards the Book Publishing Fund.

As it is only by united action that any permanent good can be accomplished, I hope, now a movement has been started in the right direction, that such a sum will be placed to the Book Publishing Fund as will relieve Mr. Burns from his many anxieties, and enable him to carry on with greater comfort to himself and with increased advantages to others the spreading of spiritual literature, so that with one great effort we may henceforth have

the satisfaction of knowing that the important work carried on at the Spiritual Institution is not crippled for want of means.

July 6, 1880.

E. L. W.

### FROM DR. BROWN, BURNLEY.

I must say that I am well pleased with the address by Mr. Freeman; I coincide with it in every way, and think something ought to be done to put the Spiritual Institution on a sound footing. To show that I mean what I say I enclose £10. Had it not been for the Spiritual Institution, 15, Southampton Row, and the MEDIUM, I would not have been a Spiritualist. To me the MEDIUM is not only the best spiritual paper in England, but in the world; and I never think I have done enough for it. I only wish I could do more, until I could say I have done my duty.

### FROM MR. F. COWPER, EDGWARE ROAD.

Madame,—Enclosed is P.O.O. for £1, towards the Publishing Fund, which I have great pleasure in sending, feeling sure Mr. and Mrs. Burns are in every way deserving of the kindly interest you are taking on their behalf.

ELIZABETH COWPER.

To Miss Forster.

*In ornamented Cloth, gilt lettered. Price 5s.—Reprinted from the "Quarterly Journal of Science." To Depositors, 2s. 6d.*

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