



DAYBREAK.

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

SPIRITUALISM.

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A TRANCE DISCOURSE,

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. CORA L. V. RICHMOND,

By her Spirit-Guides,

In St. James's Hall, Regent Street, London, on Thursday
Evening, July 29th, 1880.

INVOCATION.

Infinite Spirit, Thou Divine Giver of every good and perfect gift, Thou Parent of all souls, Thou Spiritual Light, Thou Eternal Source of being,—unto Thee we must for ever turn in praise for every blessing: for the earth teeming with beauty and abundance; for spring with its weight of bloom and promise, for summer-time with its growth of ripening harvest, for autumn with its gathered sheaves, and winter with its quiet rest; for that larger growth that in the cycles of ages giveth the spring-time of nations, the summer of their bloom, their fruition, and their winter of repose; for that loftier harvest of the soul that in outward life realises the spring-time of existence, but must gather the sheaves in eternity to ripen beneath the sunshine of divine love and truth. Strengthened by the storms of affliction and sorrow, grown stronger by the depth of earthly experience, O God, we praise Thee that in the outward life Thou hast given man glimpses of that immortal state, and revealed through the dim windows of the material senses the consciousness of that broader, diviner, and more glorious day. Oh, may this light illumine the heart! May each mind be inspired with that which lies beyond, until uplifted from the darkness of earth, or material sorrow, the soul shall be crowned with the consciousness of life eternal! Make glad the thought of Thy children, and may the pulsations through suns and worlds repeat for ever that song of praise that rises from the feeble lips of earth and from the hearts of Thy children here, as yet in the infancy of their being. And unto Thee, O God, shall be praise, now and evermore.

DISCOURSE.

LIFE IN OTHER WORLDS.

The subject for this evening's discourse, as announced, is "Life in other worlds." Doubtless if we had announced "Life in the other world," you might have supposed it had reference purely to the spiritual existences beyond this earthly state. Those existences revealed by spiritual manifestation are not, however, all that are included in our subject.

It is known that while past religions have revealed to those receiving them the consciousness of a future state, and that while each form of faith has builded up a Paradise of its own, there is still in the human mind but a vague conception of the world that lies beyond the material senses. The paradise of the Mahomedan, the heaven of the Christian, the wonderful states of glory of the Brahmin, the nirvana of the Buddhist,—those are sometimes clear in the mind of the immediate follower, but become vague and distant beneath the light of the realistic tendency of modern thought. With this too materialistic idea of a future state the human mind became dissatisfied, and from the extreme of a Christian heaven, plunged into the materialism of non-ex-

istence—of annihilation—of general absorption in the Infinite mind. We state what we believe is the experience of every Spiritualist, that but for the evidence Spiritualism affords, there would be no individual knowledge of what the life is in other worlds—no individual conception of the state of being beyond what is called death. The prophet may see with inspired vision, the sage may gather glimpses with his grand philosophy of that surpassing state, and the poet in loftiest flights of imagery may picture to his own mind the condition of departed ones: but unless a voice speaks to your soul from the other world, unless a spirit appears to your spiritual vision, unless there is intelligent conversation or communion, you can have no actual conception of the spiritual state of those who have gone before. This knowledge, this perception, this truth, Spiritualism has avowed to this generation, and if you will, you may know the precise condition of your departed friends. The spirit manifesting its presence, the power conversing through a medium, or the instrumentality of any mechanical method known to Spiritualism, reveals itself as an *intelligence*, as having belongings in the spiritual life, as being surrounded by somewhat that you can comprehend. The trouble with most human minds is that if they attempt to measure the spiritual world, the comparisons are material, that you must picture to yourself, as the Christians have, streets of gold, walls of precious stones, gates that swing open in response to a prayer from without, or a voice from within, and that the *literal* kingdom of heaven is a literal prototype of earthly grandeur. Nothing could be further from the truth. As the cloud-temple differs from the gold of earth, as the blue ether differs from the clod beneath your feet, does the spiritual world differ from the material one. Nor is it true that the human being takes with him or herself into the other world the physical senses that belong only to the organised condition of matter. Nor is it true that you take with you the physical disabilities, the diseases, the weakness, the suffering, the outward complaining, the limitations of material clay. Nor is it true that you take the appetites and passions that belong simply to the organic structure of the physical body. But it is altogether true that you take with you, all there is of *yourselves*—every intelligent conception, every individual characteristic of your own minds, every ennobling or degrading attribute, every power that belongs solely and wholly to the spiritual and mental nature of man, accompanies you. The body and its sensations do not accompany you. If, therefore, you would have an accurate conception of the life in the other state of existence you must carefully compare the messages received by you, and interpret their spiritual, rather than their material, signification. By this I mean, you must compare them to themselves, and not compare them to earthly things. You must compare the utterances with spiritual, and not with material qualities, and by this means alone can you arrive at an accurate conception in your spiritual natures of the state that awaits you in the other world.

"The other world" is a vague term. It is either small, according to your comprehension, or illimitable as the universe. It is not a globe, a ball, a place of limitation, a geographical or astronomical line in space; it is not somewhat to be measured and mapped out by charts, and designated by compass; it is not somewhat that can be divided into continents and seas, and traversed as you would navigate the visible globe, and the material earth with all material appliances. "The other world" is release, is a *state of being* rather than a place, is an existence that expands from imprisonment to freedom, from a house of clay to the uttermost possession of the universe, that which disenthral's by death the

spirit that has been, for the time being, enchained to or inhabiting the house of clay, and, as you feel when from the pent-up confusion, and turmoil, and oppression of the crowded city or the narrow room, you pass to the mountains and the freedom of the broad prairies, the beautiful clear air, and murmuring streams and wonderful valleys, as you feel this freedom, even in contrasted states of earthly life, what must it be to experience a change that shall set at naught the limitations of the physical body, shall make time and space comparatively obliterated, and from the necessities of physical being and physical locomotion, shall expand your thought and existence to the freedom of Will? Whereas you creep, you then will fly; whereas you drag your slow length along through hours and days of material existence to compass a single endeavour, then thought alone accomplishes its results by its own intensity, and knowledge and goodness are the measure of your power; whereas here you may be severed by thousands of miles from the loved ones, immediately you are disenthralled from earthly existence, if not chained to earthly affections, you rise to the condition of the beloved, you are with them whether they are on earth or in the spirit-spheres, distance is disenchanted; there is no space or limit that can fetter the affections of the mind, and, as Swedenborg has expressed it so beautifully, every spiritual state is determined by no other law than your affections. If these are for earthly things (I do not mean for people, but for outward things), if these affections are physical, and have been for the belongings of earth, you would be one of those who are termed "earth-bound spirits," and would be obliged to encounter the difficulties of a lack of clear spiritual volition, for to the physical senses there is no clearness of volition. If, on the other hand, you are chained to intellect, and every method of earthly and mental existence has been subject to the rules of intellectual discipline only, you find yourself baffled at the very gateway of the spiritual life, since mere intellectual acquirement is not *volition of spirit*, and your affections are still earth-bound, but if on passing from earth, you find yourselves in the presence of your beloved, whether they have gone before or are still in earthly life, if you find that freedom of will and expansion of purpose, that lofty fulfilment of desire attending your every effort, you may know that the spiritual is the life of your affections.

Now, to limit a spiritual state by any measurement of space, or to declare that any particular locality in all this atmosphere around you, is the habitation of a spirit, is to degrade the consciousness of the spiritual nature of man. We say to you that a spirit sufficiently clothed with spiritual exaltation can pass from the earth to the sun, from the sun to the remotest planet, and at the same time never lose sight of the object of affection upon earth. We say to you that a spirit sufficiently endowed with spiritual exaltation, does not, and cannot, abide in place or space, but moves in response to a law of spiritual attraction wherever labour is, wherever thought is required, wherever activity is needed, wherever ministrations are indeed desirable. That is the home, that the sphere, that the belonging of the spirit, so endowed. It is often inquired by earthly minds, "Have you a home in spirit-life, with belongings like this of earth?" Nearly all spirits answer, "We have a home with belongings adapted to our condition." You ask again, "Have you fountains and trees, rivers and gardens, lakes and mountains?" They answer, "We have that in spiritual life that corresponds to these." And many have complained of the vagueness of this reply. But when you understand that rivers and forests, mountains and streams, are not required in an objective sense by any spirit, that no verdure of field is needed to supply the nourishment of the spiritual body, no fruitage of vine is needed to sustain its strength, that the waters are the clear crystal springs of illustrated thought, and that every atom of spiritual life is subservient to the will and spiritual growth of the individual, you will see that it is possible for the spirit to be surrounded with a grandeur of mountain height and blooming valley, by a vastness of plain, and of lake, and river, by music of murmuring waters, and fragrance of blooming flowers, by loveliness of landscape that, fading away in the dim distance, gives the eye the rest, and repose, and suggestion of eternity: but that this is the *creation of the individual*, not a scene that is set in the firmament or in space for them to inhabit. If you have dwellings, you must have made them; if you have beautiful scenery, you must have created it; if you have lovely surroundings, those must be the outgrowth of your own condition; and whatever adorns and beautifies the temple which you inhabit must have been out-wrought from your own inner nature—the result of continual exaltation. Then what spirit shall describe the geography of the heavens other than that which is familiar to their own consciousness? What spirit shall point out on chart or map the wonderful continents of the spiritual kingdom, when those are the outflow and creation of each individual mind? Does Rembrandt wish to give a view of the spiritual world as he finds it? He does not bear you to some physical habitation and show the result of his genius there. More quickly still he unveils his thought before you, and the images of his affection shine forth or are shadowed by his own spiritual condition. Whom he has loved are mirrored there, not whom he has painted. Does the sculptor wish to point to the magic work of his genius? No monumental marble chiselled by his hand is unveiled to your vision. The forms in the air tremble with the fervour of life, and from out his presence floats towards you the sculptured image of lofty prayer and sacred endeavour, grown divine in the right of aspiration, if pure; if otherwise, his genius is a shadow, and fades into nothingness. Does the musician wish to enchain you with the wonders of his harmony? He brings to you no compromise like the instruments of earth tuned to jar upon your senses, he brings you no discord

and says "This is melody," but from out the chosen instruments of his life he weaves the harmony of his existence, as harpists that are attuned, as wonderful choristers whose voices melt and glow with the divine fervour of rapture, and these, with the waves of music that rise and fall, and the sequestered harmonies of his own being are not sound, but are the *soul of harmony* to which your own must be attuned if you will listen. What wonder then, that out of the darkness of earthly sensation you shall have little apprehension of the world that the spirits inhabit? Of that vast other wherein are created the images of human woe and pain, the states of transition in which neither good nor evil prevail, but an uncertainty of existence, born of the lack of purpose, the untoward conditions of human existence. Fortunately, as is thrown over these, they are not as intense to the spiritual state as to the imagination, and Hades is more in the earthly than the spiritual state. If Dante, gazing into the Inferno, pictured the real condition of departed souls there, he pictured that which leaves mankind no hope. But if, on the other hand, he pictured the image of earthly condition still found to abide in various states, then he pictured that which angels see every day, spirits, gazing from their height, witness with sadness for the moment, but with hope for the future. If Milton, in idealizing and in expressing the reality of Lucifer, the fallen son of the morning, Satan, pictured an actual spiritual being or state, there is no hope for the world, but if he pictured a condition born of the earthly surroundings, the shadows of which may extend somewhat into the spiritual life, then there is hope. For above those shadows the brightening angels hover, and your departed friends after all had more of goodness than of evil in them.

To say, therefore, that there is any state in the other world that is the abode of the lost is to state a spiritual impossibility. There are no lost souls. There are spirits lost in earthly life: there are those wandering in the labyrinths and mysticisms of earthly desire and material passion; there are children crying for bread upon the streets; there are hearts famishing for sympathy in crowded cities; there are spirits of all grades plunging into external life, but they are not lost as *souls*. Out of this, by some baptism of spiritual love, they will one day rise. Until they do, they are in the shadow-land; they are not in the active state of spiritual evil. For, can you not understand that as volition is a power of the spirit, and as all affections of a spiritual quality must be good in order to be potent, the evil spirit has only to encounter his own desires; and, while these may force a shadow upon himself, there is no volition to impel it upon others? We state this thus distinctly, that you may not only be free from the ancient thralldom of the personal Satan (who was but an image of a condition), but also free from that other thralldom that has gradually taken possession of many minds (we are sorry to say, of many Spiritualists)—the haunting terror of evil spirits. Remember, no spirit can approach you worse than you are, save for mercy or aid. Remember, no condition of spiritual life can have influence over you that is not equal with, or superior to, yourselves. If an evil influence is upon you, it has a concealed source within you. Remedy that, and the evil is gone. It is well that this should be understood, for, as it has been wrong in past time to force upon an imaginary being the mistakes and shortcomings of humanity, so it is wrong in the present time to make a scapegoat of those spirits already sufficiently unfortunate without being obliged to bear your burdens as well as their own.

This spiritual state—that is, the place of habitation for those unfortunate and benighted in earthly life—is a state or condition reflecting their own degree of unfoldment or lack of it: but it is not a state of *power*, for the negation of spirituality is unspirituality. Can an unspiritual thing have spiritual power over you? No! It may have power over your unspirituality, but not over your spirituality. The darkness does not radiate: the light does; a chasm or a shadow is only dark to the line of the shadow, but light penetrates even beyond the line of its direct radiation, and illumines the shadow. This is the relative belonging of good and that which is called evil. This for ever answers, and should answer, the cry of those who dread the influence of evil spirits. Nothing can reach you if there is no shadow within yourself. If it is there, that shadow being removed there is no danger.

Another point, that even Spiritualists frequently misinterpret, is this. They say "Oh, how are we to understand what the spiritual world is, since some have given it to us that it is divided into seven spheres, others say that it lies in the immediate vicinity of earth, while others locate it in far distant places; one describes it as of a certain condition or form, and another describes it as of a directly opposite form?" Is not this a confirmation of what has been said, that every spirit creates its own spirit-world, and whatever is told you, and by whomsoever in spirit, it is told that a condition exists in their spiritual world of such and such a nature. Be sure that they describe to you the truth as *they see it*, and the spiritual world that they have created. This accounts for the diversity of description. Has it never occurred to you that two persons coming from your earth into spiritual life (if spirits could not see your world) one from the burning plains of Arabia, the other from the centres of civilisation in this Western Europe, would describe their own state and condition as vastly different, and with the exception of the sun, and moon, and planets, and a few general points, there would be no similarity in their narrative? Nay, more than this: has it ever occurred to you that two persons might come from this crowded city, one from a palace of pleasure, the other from a hovel of darkness and gloom, and each describe the earth as they had seen it? Could anyone believe they had

come from the same place? Would not spirits be justified in saying there can be no such place as the earth, since these two persons describe it as directly opposite? Yet such is the inconsistency of human minds, without taking into consideration the difference in the condition of human spirits, they declare one must be false, or both, because the statements do not agree. How can statements agree when states are dissimilar? How can perceptions be the same when that which perceives is widely different? Even in music or art it requires the skilled ear, the cultured eye. Who can see the varying shades and the divers lines that the artist's eye detects? And in all the world of human beings, who but the skillful musician can detect the inharmony that grates upon his ear, but sounds like the veriest music to the untutored and the unskilled?

This is given not only to explain the diversities of expression from spirits, but also to prove to you that every statement concerning the spiritual condition of the individual giving it, is probably correct, and that you are to know that spiritual states include every possible variety of human condition, and that in a world governed by thought, the variations are more rapid, the conditions more changing, while the state itself, or life, is more eternal. You have seen the human countenance change, and grow pale or red with certain variations of emotion. What would you say if the entire body were to change, to grow light or dark or iridescent by a thought? What would you say if the raiment were to be shadowy or bright by the thought that was in the mind? Such is the condition in spiritual life. A shadow in the mind shades not only face and feature, but the whole form, and the outward atmosphere. A brightness in the thought, or a sudden illumination of love or joy transfigures the whole appearance, and the spirit is clothed with the light of the joy that is within. Remember this, and that spiritual existence, as a constant pulsation, responds to the state of the individual each passing moment. When you picture the varying shades of human life, you will therefore see the spiritual world is all inclusive, that it must consist of every conceivable form, state, condition, and expression.

Beyond those spirits that are earth-bound, and must needs hover near the earthly conditions, are those of the average human beings, neither earth-bound wholly nor wholly released; but these are messengers passing to and fro between higher beings and the earthly state, attracted to you by the ties of earthly affection; belonging to you, perhaps, in some more inner and spiritual sense, they form the vast cordon of spiritual influences that affect and move mankind under the dominion of higher power. But once for all let us explain that these spirits are neither left to their own devices, nor are they governed by chance in their ministration, nor are they wholly governed by your desires. Under the dominion of a wider and vaster spiritual atmosphere, under the prescience and conviction of a loftier spiritual control, these personal friends are made the instruments, messengers, guardian spirits for higher powers; they bear to you the comfort in hours of sorrow, they bend above you ministering to you in your hours of weakness, they invite you to loftier contemplation and prayer, they try to ward off the temptation or to make you strong to resist it, they foresee the danger which they cannot avert but would seek to plead with your spirit to overcome it. They perceive oftentimes, but may not alter your earthly experiences. Those experiences necessary for your own growth no spiritual power can alter, and these are known, not always to your personal friends, but to those beyond them who employ your personal friends as ministrants in the hour of sorrow and adversity; but do not allow them to change the shadow of your life into brightness until it has wrought its work upon you, any more than you allow the child to pluck up the seed ere it grows—any more than you allow the child to pluck the fruit from the branches ere it ripens.

Spirits are governed as you are, and their lives are limited to their knowledge. The wise only have absolute power. The good only have dominion. The loftiest spirit, the one the most exalted spiritually, such only can have power over earth, and over human hearts, and over the kingdom of spiritual being, as Christ, most exalted among men, was placed in the heavens, in dominion over the kingdoms beneath him. What does this mean, save that the divine humanity, the Godlike man, becomes in his spiritual state the highest expression of spiritual power matter can conceive or can illustrate; and passing from the earthly to the spiritual kingdoms, if he be one with the celestial company, he has power over all that is beneath him, but if he be still among terrestrial, and only in those states which correspond to the terrestrial condition, he has no power beyond what is given by his condition, and by those above him. In the angelic states, where spiritual beings are severed from every earthly affection, and are only bound to earth by the immortal love for humanity,—that love that neither time nor change can alter, that love which wishes to exalt and uplift, that love which chooses to benefit, and would not pass on to the highest state of happiness without doing its work in the uplifting of humanity,—these angels are almost limitless in their power. To you they would seem as gods. To you they would seem as beings whom you would worship, as John upon the Isle of Patmos would have fallen down and worshipped the angel who gave him the wonderful revelation from heaven (yet these are only his fellow-servants, his brethren the prophets), so you, perceiving an angel of a higher degree, would fain worship him as the ancients at the shrine of Jove, or Minerva, or Diana. But it would be forbidden you, and from that height, no paltry fear, no shadowy cloud proceeds to earth, but only rays of light that pierce the intervening darkness, and give you sometimes glimpses of that higher state.

But if Spiritualism has revealed this concerning the spiritual states of disembodied human beings, what has it to say of those other worlds that are inhabited like the earth,—planets moving in space, that the ancients believed were formerly made simply to light the earth as lamps at night? What of the planets of the solar system, and of the myriads of worlds that lie beyond? Are those inhabited? do those give birth to souls? Are they also sources or centres of spiritual expression, that in their turn pass out and people the heavens? No religion or science save Spiritualism has dared to answer this question. Astronomers declare, in many of their investigations, that it is impossible that the planets of the solar system shall be inhabited, except, perhaps, Mars, whose density and atmosphere are nearest like that of the earth. This means that science does not know, and, from an analysis of temperature and density, chooses to suppose that there can be no inhabitants upon a planet, merely because that planet is not like the earth. It never has occurred to those sapient minds that a planet might be inhabited by beings adapted to the condition of the planet, and if not so dense, or more dense than the earth and its atmosphere, that the forms thereon would correspond to the lack of density or the greater degree of density; that it is not absolutely necessary that they shall be based on some chemical proposition known only to earth; that worlds exist besides the earth, which prove they can exist, and that they exist with different atmospheres and different densities. Is it not also possible that there should be inhabitants of different conformation, but adapted to the condition of the planet? Spiritualism declares, through the eyes of clairvoyants who have seen the inhabitants of other planets, through spirits who have visited other planets, through angels who have traversed interstellar space almost at will, that planets are inhabited, that all planets having sufficient power of rotation in themselves to have an independent orbit, have some sort of inhabitants, that the earth may represent a planet in its infancy almost, but that there are other degrees almost innumerable, lower than the earth, while there are planets so much beyond the earth in material and spiritual unfoldment, that were there any possibility of placing you there, either spiritually or materially, you would suppose yourself at once in the kingdom of heaven, in the holy of holies, in the very new Jerusalem that everyone hopes to attain. The outermost planets of the solar system we designate as the most ancient spiritually unfolded, while those nearer to the earth are less so, and those within the orbit of the earth, as Mercury and Venus, are less unfolded, spiritually, than the earth, thus making the planetary system, spiritually as well as materially, a grand order of creation, unfolding as a flower unfolds its outermost petals first matured; the nearer you pass to the inner the less unfoldment, until, finally, all are expanded. All processes of life are thus unfolded. The spiritual, as well as the material existence, traverses this same law and rule, following in parallel lines or circles the material and spiritual side by side, or rather the spiritual giving expression through the material. The degree of spiritual unfoldment on earth determines the earthly condition, the atmosphere, the material states around you; it is the frequent assertion of man that he is retarded by his material surroundings. Excepting that you are in matter, there is no truth in this. You retard matter. We mean by this: when you are ready, matter will be exalted. When your spirits are sufficiently unfolded, earth will be spiritual. All substances around you will keep pace with your own interior state, and the world will grow in matchless unfoldment and power as man's spirit expands to a victory over it.

There are planets, therefore, in the solar system whose substances are transparent, where light, and organism, and form are expressed as thought and breath; where all forms of existence are not generic, but are the result of volition; where creation is not a process of millions of ages, but instantaneous; where birth and death have no meaning: where existence is a perpetual joy; where thought blossoms in a rose, and a prayer unfolds in a lily; where no effort is necessary for physical transportation; where all substances respond to the will and wish of the inhabitants; where every magic of sunlight, of atmosphere, of latent powers in matter, are called into being; where the inhabitants would be considered gods, and the planet itself the very citadel of heaven. This is no imaginative picture: it is the result of careful and distinct investigation by spiritual beings having the power so to investigate. With you it must remain either a matter of faith predicated upon our statement, or a matter of beautiful speculation predicated upon what ought to be, if it is not, in the order of the universe.

The time will come, even in the slow unfolding of the earth, when these worlds will be as intimate in their communication with yours as now distant countries are with each other; when another kind of girdle will be put around the solar system, and planets shall exchange thoughts with one another, and the inhabitants in those various planets shall know of the different states upon other planets; when thought shall become your message-bearer, and when one pulsation of thought shall appear, and the earth shall be known in all the stars as disasters are known in all the nations of the world to-day. As a great joy finds a heart throbbing in the earth through all human interests, so are those people of all grades of existence beyond you, representing wisdom, and love, and harmony, and truth, and every attribute that the soul of man has dreamed, and every attribute that the soul of man has not yet dreamed, unfolded in those wonderful planets, while in the solar systems, in the still more remote systems, there are angelic intelligences that breathe to us of wonderful kingdoms, citadels of light, and palaces of mental and spiritual splendour, born of the grand galaxy of all stars

whose names are unknown to you, and which, on a starry night, exist in a far-off region as nebulae. These are groups of planets, worlds, systems of suns, compared to which the earth is a speck, and all human beings upon the earth's surface crawling worms. And with this wonderful comparison before you, with all that it suggests, with the humility that it inspires and brings, the one trembling hope that thrills down through the pathway of demigods, of gods, of archangels, of angels, of spirits, and of men, is that you are journeying thither, and in some wonderful cycle of eternity, when the earth is outgrown, and other planets have been passed, you shall know of these truths; your minds shall also perceive these wonders and thrilling properties, the godlike possibilities within your nature shall tremble, and glow, and shine, even as the archangels do to-day. This is but a feeble glimpse of "the life in other worlds" that eternity must reveal to you.

The audience having been invited to select subjects for a poem, the following subjects were proposed: "The difference between our Lord Jesus Christ and Moses," "Children," "Kindred Spirits" (2), "The unborn children," "Jesus Christ," "Space," "Comprehension," "God's providence," "Creation," "Heaven and hell," "Other Worlds." The pleasure of the meeting having been taken by a show of hands, "Kindred Spirits" was selected.

KINDRED SPIRITS.

'Tis said, that by a subtle law of life,
The atoms come in groups into the world,
And, 'mid all conflict and organic strife,
These little groups their banners have unfurled:
Duet and triad, until all are changed
Into the wondrous forms of earthly life;
And yet they are never lost, nor are estranged,
But ever in their native beauty rife,
Whirl on and out of earth and into space
Together. If this is true of matter's forms,—
That flowers gleam, like sister stars,
And congregate within a wood,
Receiving there the sun's warm bars
Of light, each by each understood,
And by all flowers, if violets a kinship claim,
And starry lilies, like sisters, bend
Their vestal heads with snowy flame,
Repeating prayers in life's pure name;—

If it be true that groups of stars
Pass on in space, and round some sun
More distant than you own, returning
Never more whence they have gone,
But always passing round and round
As kindred spirits are endowed,—
Is not this a sweet promise then,
That those blest souls allied as one
Can climb together life's golden stair,
Can claim in heart to be as one?

With groups of souls from some vast state
Unknown to earth, they come below,
Estranged, perchance, by time and fate,
And by the glamour of earth's glow,
But crying out for evermore
For their own kindred on time's shore.

If this be true, is it not true
That yours are your souls' own alway?
And wheresoe'er the forms may be
The kindred spirits can never stray,
But in your homes at night their eyes
Gleam on you with a loving light,
And in some moment of surprise
They beam upon your earthly sight—
Beam with a welcome face and sound
Of voice so like yourself, you say,
"I have seen that loving light before—
I have answered that familiar tone—
Oh, where?—upon what unknown shore
Have we met? hast thou been called 'my own'?"

And thus, in friendship's blest accord,
Though space and time may intervene,
Hope whispers the blest, promised word
That every spirit you have seen
With loving light and gleaming grace,
Shining in outward form or face,
That claims you for its own, is yours,
And they shall be while time endures,
Or while in countless ages there
You clasp the hopes as prophecy—
You seek the voice, the song, the prayer,
And claim them for eternity.

BENEDICTION.

May the light of your immortal kindred shine upon you with loving eyes till you shall feel no longer that you are strangers in earth or in heaven.

ONE of the most intellectual of the London monthlies is *Urania*, a monthly journal of Astrology, Meteorology, and Physical Science. There is everywhere a great revival of interest in astrology, and the existence of an organ like *Urania* is not only an indication of the fact, but a powerful aid to the popularity of the science. We can send a specimen to any address for 6d.

SPIRITUAL LESSONS FROM FORS CLAVIGERA.

V.

The distinctive feature of Mr. Ruskin's system of national reform lies, it seems to me, in the emphasis with which he calls for individual self-improvement as the grand starting-point. Here he is unquestionably at one with the fundamental principle and process of all things spiritual; and herein, too, lies the special appropriateness of the subject to the readers of these pages. All other reformers open the campaign on different tactics—by a bombardment of existing measures or institutions. "The State" must be got to do or undo this, that, or the other. Our salvation is to commence from the day we succeed in changing or overturning the government. Or we should require hardly anything to lead us into a state of bliss, could we but pass a bill to restrict the sale of intoxicants; to nationalise the railways and the entire industry and trade of the community; to issue an inconvertible paper currency; all which, and twenty others, are probably very desirable and valuable as ends, and might be acknowledged as such by some even amongst our present army of legislators. It may also be true that the cause of progress is helped by so many independent simultaneous operations from all quarters tending to the one goal. Granted all that; still, the special attractions of Mr. Ruskin's teachings for us lie in their insistence on a *personal regeneration* as the first and indispensable preliminary to any right improvement in social economy. How is it so few, even amongst Spiritualists, are able to perceive that, as are the people so must be its institutions? The shape of these may be altered, but what is the good of that? Prepare the conditions, and leave the rest to take its own form; the spirit will attend to all that and organise itself—as it has already organised each and every reformer: "The rest will be added unto you."

Still, as we have admitted, there is work for all methods. Reforming advocates, associations, and journals never fail us through all the centuries; and within our own ranks, I perceive, a new paper has just evolved [good luck to it!] to assist in—or should I say to effect, for its tone is very confident—the cause of social advancement. The new organ has its idiosyncrasies: there would be no excuse for its appearance otherwise; but its anthem is pitched in the old familiar key, and proclaimed in its very first words—capitals and all: "The mission of this periodical is to make known to the common people what are their rights." Only a few lines further on we learn that there is a high condition of "intelligence among the so-called lower classes," and the aim of the new journal is "the complete organisation of this intelligence on the lines of eternal truth." It settles down to its work in good earnest, I rejoice to say, and it will not come short in eloquence, either: witness, "the mellifluous pageantry of the eternal cycles as they revolve;" also, "the mystic fire of universal sorcery."

Well, Social reform is a grand theme, and there will not be one style too many amongst all its multitude of professors; let our good wishes, therefore, if nothing else, go with the new-comer; and, that we may not be found unworthy of all the blessings in store for us when they do come, let us search out a few more lessons in *Fors* (V.). Says Mr. Ruskin:—

"There are three material things, not only useful but essential to life. No one knows 'how to live' till he has got them. These are—pure air, water, and earth.

"There are three immaterial things, not only useful but essential to life. No one knows how to live till he has got them also. These are—admiration, hope, and love.

"Admiration—the power of discerning and taking delight in what is beautiful in visible form and lovely in human character, and necessarily striving to produce what is beautiful in form and to become what is lovely in character.

"Hope—the recognition by true foresight of better things to be reached hereafter, whether by ourselves or others, necessarily issuing in the straightforward and undisappointable effort to advance, according to our proper power, the gaining of them.

"Love, both of family and neighbour, faithful and satisfied.

"These are the six chiefly useful things to be got by political economy, when it has become a science. I will briefly tell you what modern political economy—the great *savoir mourir*—is doing with them.

"The first three, I said, are pure air, water, and earth.

"Heaven gives you the main elements of these. You can destroy them at your pleasure, or increase almost without limit the available quantities of them.

"You can vitiate the air by your manner of life, and of death, to any extent. You might easily vitiate it so as to bring such a pestilence on the globe as would end all of you.

"Everywhere, and all day long, you are vitiating it with foul chemical exhalations, and the horrible nests, which you call towns, are little more than laboratories for the distillation into heaven of venomous smokes and smells, mixed with effluvia from decaying animal matter and infectious miasmata from purulent disease.

"On the other hand, your power of purifying the air, by dealing properly and swiftly with all substances in corruption, by absolutely forbidding noxious manufactures, and by planting in all soils the trees which cleanse and invigorate earth and atmosphere, is literally infinite. You might make every breath of air you draw food.

"Secondly, your power over the rain and river-waters of the earth is infinite. You can bring rain where you will, by planting wisely and tending carefully;—drought, where you will, by ravage of woods and neglect of the soil. You might have the rivers of

England as pure as the crystal of the rock;—beautiful in falls, in lakes, in living pools;—so full of fish that you might take them out with your hands instead of nets.* Or you may do always as you have done now, turn every river of England into a common sewer, so that you cannot so much as baptize an English baby but with filth, unless you hold its face out in the rain; and even *that* falls dirty.

"Then, for the third, Earth,—meant to be nourishing for you and blossoming . . . As far as your scientific hands and scientific brains, inventive of explosive and deathful, instead of blossoming and life-giving, Dust, can contrive, you have turned the Mother-Earth, Demeter, into the Avenger-Earth, 'Tisiphone,—with the voice of your brother's blood crying out of it in one wild harmony round all its murderous sphere.

"That is what you have done for the 'three Material Useful Things.

"Then for the three Immaterial Useful Things. For admiration you have learnt contempt and conceit. There is no lovely thing ever yet done by man that you care for or can understand; but you are persuaded you are able to do much finer things yourselves. You gather, and exhibit together, as if equally instructive, what is infinitely bad with what is infinitely good. You do not know which is which; you instinctively prefer the Bad, and do more of it. You instinctively hate the Good, and destroy it.

"Then, secondly, for Hope. You have not so much spirit of it in you as to begin any plan which will not pay for ten years; nor so much intelligence of it in you (either politicians or workmen), as to be able to form one clear idea of what you would like your country to become.

"Then, thirdly, for Love. You were ordered by the Founder of your religion to love your neighbour as yourselves.

"You have founded an entire science of political economy on what you have stated to be the constant instinct of man—the desire to defraud his neighbour.

"And you have driven your women mad, so that they ask no more for love, nor for fellowship with you; but stand against you, and ask for 'justice.'"

Here we have reached the heart of the matter. The "intelligence among the so-called lower classes," or any other classes,—if Mr. Ruskin's insight be worth anything,—stands in extreme need of something else than mere "organising." Let us confess at once that, as a people, we are wallowing in a mire of ignorance and immorality. From head to heel there is no health in us, and if we are asked why we do not fill our state-offices with men fit to guide us, agree candidly to the charge made against us: that we do not know which is which, good or bad! A few prophets there have been crying to us in this our wilderness, and we have done nothing more than stop their mouths. Whilst Ruskin was content to charm our senses by singing to us of art and natural beauty, his every word was music, and was prized, even for the word's sake alone. Ten years ago he changed his theme, and called upon us, if we would save ourselves alive as a nation, to purge us of our wickedness. Except by a faithful few, he has been passed by as though his wisdom were the babblings of delirium. It was mainly strain and anxiety to compel a hearing which prostrated him two years ago, and now, on his recovery, he raises himself as best he may, to carry out the old task—if it be not too late now, both for him and for us!

After all, it would have been strange had his scheme found general favour. Mr. Ruskin, to plant the germ of a healthy and honest mode of life on English ground, led the way by giving up the tenth part of his fortune, and then hopefully called on others to support him by doing likewise! He doubtless thought because the need was urgent, the response would be certain, if made only to ward off the disaster which, to his seeing, looms over us all from year to year, drawing ever closer. His appeal was not quite made in vain; but perhaps the most significant fact to report is, that still the Hyde Park exquisites go round and round, in carriage or saddle, divided, as though by a fixed gulf, from all the world outside those iron railings: one of the chief sights of London.

Then again, look at the following as a sample of what Mr. Ruskin would require from such as might be inclined to side with him! Who, even among Spiritualists, dare face such an impracticable code of laws, and put them into actual use from day to day, before his associates, in such a world of "respectable tradesmen" as this? The extract is from *Fors* (LXIII.).

"St. George's Companions are to have *no fellowship* with works of darkness; no companionship whatsoever with recognisable mischief, or mischievous men. Of every person of your acquaintance, you are solemnly to ask yourself, *is this man a swindler, a liar, a gambler, an adulterer, a selfish oppressor, and taskmaster?* Don't suppose you cannot tell. You can tell with perfect ease; or if you meet any mysterious personage of whom it proves difficult to ascertain whether he be rogue or not, keep clear of him till you know. With those whom you *know* to be honest, *know* to be innocent, *know* to be striving with main purpose to serve mankind

and their God, you are humbly and lovingly to associate yourselves; and with none others. You don't like to set yourself up for being better than other people? You dare not judge harshly of your fellow-creatures? I don't tell you to judge them; I only tell you not to dine with them, and not to deal with them. That they lose the pleasure of your company, or the profit of your custom, is no crushing punishment. . . . Is it difficult or shameful to go to church?—would it not require more courage to stay away? Is it difficult or shameful to shut your shop on Sunday? Is it dangerous to hold family worship in your house, or dishonourable to be seen with a cross on your prayer-book? None of these modes or aspects of confession will bring an outcry against you from the world; you will have its good word, on the contrary, for each and all of them. But declare that you mean to speak truth,—and speak it, for an hour; that you mean to abstain from luxury,—and abstain from it, for a day; that you, obeying God's law, will resolutely refuse fellowship with the disobedient,—and be 'not at home' to them, for a week: and hear *then* what the high-priests' servants will say of you round the fire."

Is there so much as one society of Spiritualists or "Psychologists" in all England that dares to found its constitution on principles so stringent? And if we who claim to be so conversant with the essence of spiritual truth,—living in its very atmosphere, and, as it were, with its "manifestations" at our finger-ends,—if we who claim to *know* the spiritual, decline to be hampered by a set of rules which would cost us the loss of half our friends, what acceptance of such rules should be expected from the world outside, many of whom doubt or even deny that morality and religion have any excuse for their phantom existence save what comes by church dogma?

As to our religious ministers, though their systems and exhortations are often a sore trial to our patience, we must not be unreasonable in our demands of them. The pastor may do something in the way of guide and monitor for the prim people who fill his pews, but to decry in terms too plain the sins and half-heartedness of his flock would probably effect little more than the emptying of his church, or would leave him, at most, only such hearers as agreed with him, just as *Fors* is hardly ever heard of by the people who need its lessons most, and just as its printed challenge from Mr. Ruskin to the bishops stood for months without bringing the faintest response.

But I am impressed to urge over and over again that our vital and immediate need is not of preachers or of politicians, who begin by announcing that "the potency of moral ideas is to-day greater than ever before, because moral senses are more unfolded," and who undertake to point out "the spring or fountain of perpetually increasing wealth for all the people of the nation." The present chaos is not to be turned into a "condition of harmony" for any of us till we shall have first prepared ourselves by a thorough cleansing of the spirit within us. The man who wishes to begin the good work can profitably start from three maxims printed long ago in *Fors* II.: "Do your own work well, whether it be for life or death. Help other people at theirs when you can, and seek to avenge no injury. Be sure you can obey good laws before you seek to alter bad ones."

We shall shortly have to refer to the topic of Trade. If Mr. Ruskin's views are not sufficiently spiritual for those of us who are shop-keepers or merchants we can discard his criticism in favour of something more ethereal? "PICTOR."

SUCCESSFUL MATERIALISATIONS.—THEIR IMPORTANCE

To the Editor.—Dear Sir,—A few weeks since I sent you an account of some materialisations through Mr. W. G. Haxby under electrical test-conditions. I am glad to state that last Wednesday evening's seance, held at my house, the circle consisting of my own family, and the same medium, was even more satisfactory. Three distinct forms appeared and spoke to us whilst the medium was firmly held by two of the sitters. There was sufficient light to see the medium as well as the forms.

There is a difference of opinion as to the value of physical manifestations; some people going so far as to condemn them altogether, whilst to others they appear the Alpha and Omega of Spiritualism. I am of opinion that the truth lies about midway between these two extremes. The physical ought to be the means to an end; and should the time ever come when physical phenomena are ignored, it will not be long before the higher teachings are brought to a level with the present state of things amongst the churches. If this ever should be so—and I think it possible, for history repeats itself—another influx from the lower plane of the spirit-world will be required to restore things to their proper place.

Let us have the higher teachings by all means; but to be generally received they must come with a power which all can recognise.—Yours truly,

JOSEPH FREEMAN.

Brixton, August 10.

THE Blackpool Town Council, on Saturday refused to endorse the decision of the Library Committee to accept a proffered present of the works of Swedenborg. The worthy councillors seemed to have but vague notions as to the nature of the works which they thus refused to allow to stain their library shelves. One gentleman asked if the works treated of religious subjects; one wished to know if they treated of natural history; and a third mildly confessed to having read them without discovering anything profane in them. On the whole, however, it was considered safest to keep them out of the Blackpool Free Library.—*The Echo*.

* And put them gently back again into the water, we hope,—unless bad seasons had brought on a scarcity of food. Only a vegetarian will ever rightly obey Art. V., in that "Creed" &c., of Mr. Ruskin's: ["I will not kill nor hurt any living creature needlessly, nor destroy any beautiful thing; but will strive to save and comfort all gentle life, and guard and perfect all natural beauty upon the earth."] But this is a mere speciality. The larger question is: How comes it that, with land for cornfields, and the extra advantage of coasts swarming with fish, there should still be thousands of people in England who know not how or where to find half a dinner?—PICTOR.

NO CREED IN SPIRITUALISM.

By J. C. WRIGHT.

In my intercourse with good orthodox people, sometimes I am met with the inquiry, "What is the creed of Spiritualism?" Spiritualism has no creed, belief, or dogma, and can have no constructive theology. Spiritualism has to do only with facts and experiences. Man is free to follow the inspiration of the intellect and decline any other that may come to him second-hand. He must believe upon evidence: human testimony is not that kind of evidence wanted to support the supermundane hypothesis, but facts—stubborn, irresistible, available and within the reach of all.

But Spiritualism as a dry record of facts cannot be of any service to humanity; only so far as principles and law can be deduced from them, that will be the means of the physical, mental, and spiritual development of man. These principles and natural laws will fill the same place in the system of Modern Spiritualism that is occupied by the written article of a Christian Church. Every Church has a creed or articles of belief which are to regulate the private life and the public duty of every member, which amounts to a moral code of laws. The creed of Christian morality is much alike in all churches. Honesty, truth-speaking, and brotherly love are features of all faiths. In theoretical Christianity men differ like their faces. No two men hardly think alike that think at all. There is nothing in common between the two systems of Arminianism and Calvinism: the theoretical thought is antagonistic; the God of the one is not the God of the other; the mode and degree of pardon to humanity through the death of Christ are differently held: one makes a Saviour for the whole world and the other for a part of the world only—the chosen of God,—and the rest are kept as vessels of His Divine wrath for ever and ever. These doctrines are believed to be of divine origin—that a long time ago, before the invention of printing and the art of making paper was known, God caused His thoughts to be written down in a book, and in Christian countries this book is the *Bible*; in Turkey, Persia, and part of Hindostan, it is the *Koran*. Confucius and Buddha were prophets of God, who wrote His will in books of great length and deep learning. These books are now all very old, and our best scholars have the greatest difficulty in finding out what God meant by what He wrote. Some think He meant one thing and some think He meant another. They argue the points of difference with great show of intellect and learning, but they cannot settle the meaning of them, therefore they each believe that they are right and the rest all wrong.

Well, these creeds are the meanings that councils and synods have placed upon the words of God. If you deny that the sacred books of the Christians is the word of God, they call you an infidel, which is a term of great disrespect, and you become the object of insult, and even persecution: for as a rule Christians exercise but little charity towards infidels. Learned divines never trouble about whether the Bible is the Word of God; it must first of all be accepted as infallible truth. On the point upon which they have the least evidence,—like skilful pleaders, they become dogmatically confident. All their theology is based upon an assumption, never yet proved, that the Bible is the Word of God. This you must believe in the absence of evidence, or incur the severe penalty of eternal damnation. A system without foundation, unsupported by evidence, like the doctrine of the infallibility of the Bible, can have no place in the fabric of a scientific age. Spiritualism declines all these superstitious fictions,—lays its foundation in the proper place, with the right materials, natural facts, common to the investigation of all men in all ages.

What a feeble and lame excuse that miracles should have ceased with the apostolic age. We read of no undeniable declarations by God; that he ever closed the miraculous epoch there is no declaration whatever; it is a pure invention to say that God withdrew miraculous powers from mankind at the close of the apostolic age. We want miracles now, if miracles ever were required to support a supernatural religion. If we have no miracles now, it is a certain fact that miraculous power never existed. The laws of nature are the same; men are born, live, and die the same; God loves His children now as much as He did then—what presumptuous arrogance on the part of mortals. In what they call their infallible books there are emphatic declarations that these miraculous powers are handed down to us. "Greater things than these shall ye do, because I go to my Father," are the words of Jesus the son of God; he could not have made any mistake. The fact is, the Christians of the present time are not the true disciples: they follow not his teaching, and receive not his blessings. Their dogmas, creeds, and ceremonies, are man-made. Councils and conclaves have overlaid the fine gold with the spurious tinsel of their own pattern and make, and the deception is complete. But soon the Spirit of God will groan for deliverance, and humanity will claim an intellectual liberty it has never possessed before.

Sectarianism is the bane of the world. It is destructive of all Christian fraternity and equality. Men hate and despise one another because of their faith. History proves the intense wickedness of popular Christianity; persecutions, imprisonments, massacres, and nameless horrors have resulted from it. Look at the condition of the eastern provinces of Europe at the present time. Look at France, Germany, Spain, and England—divided, riven by religious strife and animosities. Ireland hates England with an antiquated hatred, and England returns the compliment with reciprocal interest.

But this, we are told, is not the result of Christianity, but of a

want of it; that is what we say, that the churches with their man-made creeds have nothing of the true Christ about them. That the golden candlestick is removed is a fact, the priests do not the works which he did.

Modern Spiritualism is Christianity in its complete purity. It brings back the golden candlestick to the church of God, it builds the broken altars, and turns dark, unmeaning faith to facts of a living experience. What a precious gift! What a holy possession! The pure circle is the sanctuary of the mighty God, the enfolding of His spirit. When a creed is a truth founded in nature and universal experience, it is not an evil; the evil of it consists in its error. To adore a superior order of intelligent being is unreasonable, but to worship a man is heathen folly—to believe he can save the soul from hell is absurd.

We hold that there are no spiritual penalties attached to error of philosophical and theological belief. Action, not opinion, is the test of life. Every man is responsible to his own reason, and to science for his personal opinions. To tell me that if I reject the evidence of salvation through Christ, after a sincere effort to come to a complete knowledge of the justice of his method, that I shall be damned eternally, is to insult my reason. The intellect is free and independent—within the limitations and inherent qualities of the mind itself—men's opinions are modified very much by organization, circumstance, and education; within these circumstances influences the intellect acts with freedom. Theological tests and Church formularies are extra limitations that crush out free thought, limit human effort and speculation, and destroy all true mental vitality.

Modern Spiritualism requires no creed. The development of humanity is the religious faith of spirits, and the highest hope of man. The great internal law of moral sympathy, benevolence, love, justice, and spiritual intuition is enough to guide and control the end of the human spirit—personal unfoldment. Churches may corrupt, but self-improvement is from the spiritual plane. The preacher can instruct, exhort, but God giveth the increase. The faculties of the divine life are watered from the paradise of God. He is subject to the natural inner power of the heavens, to the perfect likeness of which he will be conformed. Every effort made at moral culture is the inhaling of the pure spirit of God in the soul. The home of the spirit is its true place in the scale of growth. No rest, no retrogression; every man in his own essential relationship advancing in perfect order to the inner Zion, or the eternal and absolute Mind.

Man is spiritually free in his sphere, and he who seeks to impose conditions of belief, creed, or form, binds the soul with a galling tyranny that ought to be resisted.

Spiritualism is, and must continue to be, free from all destructive despotism; then the free spirit of Christ will elevate and enlarge the receptive and the expressive spiritual capacity of the human soul.

THE HEALING POWER AS A SPIRITUAL TEACHER.

A few weeks ago we had the pleasure of visiting "Scotch Gardener" at a lovely nobleman's seat, in one of the home counties, about thirty miles from London. It is, as might be expected, a slow-going place, where progressive ideas would take but little root. About this there might be some mistake, as all depends on the manner in which the seed is sown. Too much violent argument and loud declamation would ruin all. It is influence, not ideas—works, not words—that must be used to break up the ground. As a solvent of public opinion, there is nothing better than the healing power. This "Scotch Gardener" possesses in a high degree. We reached the place after a long walk, and as the day was slightly showery, alternations of temperature had given us a slight congestion of the right lung. This inconvenience was speedily removed by our kind friend putting his hand on the spot for a minute or two. When he removed it, and the pain and fulness with it, he felt the pain in his own hand acutely, and blew his fingers with his breath till he got entirely rid of it. The relief experienced was great, which increased after a few minutes.

Our friend uses this power quite freely on the neighbours, and the effect naturally causes his patients and others to ask questions. The idea of a spiritual power, an invisible medicament, is easily comprehended, as its effects are demonstrated. Of course there is nothing in spirit-manifestation or guidance that is repugnant to the human mind, and so the fact that our friend is a Spiritualist is widely recognised, yet without bringing upon him any odium or persecution. He finds that mediums abound, though as yet mostly undeveloped, and very wonderful manifestations have already occurred in the district.

We are continually hearing of the healing power being employed to benefit sufferers, and open the minds of friends to spiritual truth. Many non-Spiritualists are healers and do not know it. A skilful Spiritualist will do well to show such how to manipulate sick relatives, and cases are numerous in which people convert themselves. This method of introducing the subject always brings a good influence, which is congenial to the moral sensibilities of the novitiates and leads them on to a deep regard for the truths of spirit-communication. Spiritualists should find out what spiritual gifts they possess, and quietly use them amongst their neighbours. By that simple and inexpensive means a knowledge of Spiritualism and a practice of its truths would soon become universal.

"DR. KENEALY'S" medium thanks a kind friend in Germany for five marks (4s. 10d.) duly received per Mr. Burns.

THE FOURTH BEATITUDE.

"Blessed are they which do hunger and thirst after righteousness : for they shall be filled."—*Matt. v. 6.*

The "hunger and thirst" are apt figures of a receptive state in which good spiritual food can be assimilated, and hence will be given in rich abundance to those longing for it. How different a condition is that of those whose "spiritual" appetite is thus keenly whetted, *i.e.*, whose desire for spiritual advancement is thus earnest, to that of those "who make a mock at sin," ridiculing even the suggestion of the idea that any of their customs are "sin," that is, contrary to true "righteousness"! Would that there were more of the former class, men deeply stirred to long for spiritual advancement! Even amongst Spiritualists there is need of more "coveting" of the higher gifts. Can we doubt that a shower of pentecostal blessing would ensue, if all Spiritualists everywhere were unanimous in their aspirations on this point? Let man give the needful conditions, the spirit-world will not be slow in availing itself of them. But as long as we "include" self-styled "psychologists," "believers in the spirit of the medium" *et hoc genus omne*, as long as many of us "halt between two opinions," how can we progress? It is high time that "the priests" of distrust, in the shape of all those who cast doubt on the truly spiritual character of the phenomena abrogate that capacity, "always learning, but never coming to a knowledge of the truth." At their departure we might expect the "gracious rain," for which many hearts, scathed by their influence, had long waited in vain. Such cast stumbling-blocks in the way of others of weak faith; why do they not have the courage to proclaim themselves as non-Spiritualists? These remarks are not meant to dishearten any, but to show that minds steeled against conviction may hinder others who are really "hungering and thirsting" for spiritual sustenance.

Spiritualism, by its teachings, sets forth a "righteousness" or "justice" of the highest order. Its description of the relations of man to his Maker and to beings in a superior state of life to that of mortals, its doctrine regarding future bliss or sorrow, its teaching that sin will be punished, and that the penalty cannot be borne vicariously (as the Bible also itself testifies, "none of them can by any means redeem his brother," *Psalms xlix. 7*); all speak of a "righteousness" foreign to the ignoble morality of the present and many past ages. No wonder that few "hunger and thirst" after such a righteousness as this, which with unerring integrity, suffers not the consequences of sin to be lightly shelved on to the shoulder of a guiltless substitute. This is too high an ideal for those who "despise instruction, and will not the fear of the Lord." Hopeful, however, are the signs at present; for many a soul throughout the land, weary of the empty husks of formalism, is eagerly pressing forward to the new revelation of an exalted "righteousness."

"CAMBOR."

THE LETTERS ON "SPIRITUAL BEAUTY."

These letters are stirring up a great interest, but of a different kind from that first anticipated. It appears that the whole of the matter of them appeared in the *Morning Light*, the New Church newspaper, of January 17, 1880, being a sermon by the Rev. Chauncey Giles, of Philadelphia. As far as we know there is no professional mediumship involved in the matter, and no inducement to defraud, so that the case wears an interesting aspect, and we shall do what lies in our power to have it thoroughly investigated. We sent on particulars of the "letters" being a reproduction, to "M." our correspondent, and the following is her reply:

Dear Sir,—Your letter and its enclosure have astonished me beyond measure, as I can no more refuse to believe in my friend's honesty than I can in my own.

Besides which, the confirmation I received of her genuineness through the direct voice of my sister (who in the broad daylight commented upon the letters, as I read them aloud, *in the absence of the medium*, to another friend), is an all-sufficient proof of the medium's thorough honesty.

Therefore there remains one more view of the question, and, painful as it is, I cannot and must not shrink from it.

I mean the honesty of the communicating spirit, and to arrive at some definite conclusion on this point, we must compare dates.

To this end, I have now before me the original letters, as copied from the slate, and append the dates of them as follows:

No. 1, December 24, 1879. No. 2, December 29, 1879. No. 3, January 5, 1880. No. 4, January 11, 1880. No. 5, January 18, 1880. No. 6, January 25, 1880. No. 7, February 2, 1880. No. 8, February 9, 1880.

Therefore, four of the letters were written and received by me before the 17th of January, which is the date the *Morning Light* gives for the publication of the Rev. C. Giles's sermon, and all eight letters were received by me five months before the publication of the same sermon in the *Juvenile Magazine* in July.

Now here is a simple statement of facts, and it appears to me there is but one fact more to ascertain.

Was the 17th of January the first appearance of the Rev. C. Giles's sermon in print? I have no doubt Mr. Giles will kindly tell you this, as also when and where his sermon was preached; for if only one of these letters could be shown to have been received by me before Mr. Giles's sermon was made public, then I shall come to the conclusion that one and the same spirit gave the subject-matter to Mr. Giles and myself, for whoever wrote it, it must have been through inspiration, it being far too beautiful to have been penned otherwise.

I beg you will make what use you like of this letter.—Believe me, sincerely yours,
M.
August 7th, 1880.

We have made inquiries as to where Mr. Giles's sermon first

appeared in print. The editor of *Morning Light* replies: "The 'copy' which was sent to me was a printed tract; it had been published in America some years before, but had gone out of print."

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SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1880.

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

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

A CONJURER APOLOGISES TO A SPIRITUALIST.

To the Editor.—Dear Sir,—I have to relate to you an incident which took place on Saturday at the Alexandra Palace. Amongst the amusements offered was jugglery—the performer's name I forget, who was going to show how the Spiritualists *don't do it*. I went to see what he had to produce for our enlightenment. I soon found that he was not satisfied with manipulation merely, but must needs express the hope that no one present was such a fool as to believe in Spiritualism. I at once rose and said that I was a Spiritualist, and, as Spiritualism was a religion, I protested against his thus vilifying it. I must say the fellow conducted himself well; for he apologised for having given offence, and throughout the remainder of his performance we had no more of his abuse.

But this is not the incident that I wanted to relate, which was as follows:—

No sooner had I made my protest than a volley of applause was heard from the rear-part of the hall. I naturally turned round thinking I must be in front of an audience of Spiritualists; instead of which I found that my supporters consisted of a very numerous Catholic school. The boys applauded heartily; but I doubt whether the three or four priests at the head of them enjoyed their conduct in so doing.

I sincerely hope that the juggler at the Alexandra Palace is really not a believer in Spiritualism.—I am very truly yours,
London, August 9. G. DAMIANI.

SHEFFIELD.—Mr. W. S. Hunter is about to leave Sheffield for America, having been invited to join the Shakers. His weekly seances are therefore removed from the list. We wish him well in his effort to improve his position in another part of the world.

SUBSCRIPTION PRICE OF THE MEDIUM

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

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

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

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

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, AUGUST 13, 1880.

IS IT RIGHT AND PROPER?

Thousands of communications and inquiries reach us in the year which are answered at great labour and expense. This work is one of the most important in Spiritualism, and does more to promote the Cause than all the systems of advocacy. It is a grand feature of British Spiritualism that it is and has been a missionary work, and has a free and unsectarian institution to keep an open door for all.

Is it right and proper that this grand national feature of our Movement, should devolve as an almost insupportable burden on the shoulders of the few individuals who are in the position of responsibility? Would it not be more spiritual-like if every one who loves our Cause put his brick into the building that is a permanent home, through good and evil report, for the Cause in our Metropolis?

You do not know how soon it will be needful for you to write or call and solicit information, and to serve you or await your coming, labour and expense have to be undertaken. If these things are not required on your own account, then others wholly friendless and unguided in this work will get the service in your stead. But every reader of the MEDIUM gets weekly what the price of the paper does not pay for—that is the spiritual contents—which could not be had were it not for the Spiritual Institution.

Dear reader, then, be proud of your Spiritual Institution and its noble and valuable work. Do not let your heart tell you that those who undertake this work are *punished for so doing* by the neglect of their fellow Spiritualists.

Become "Correspondents" or "Representatives," and in return have a look at every new book that comes out, and hand it to a friend, who may thereby become more strengthened in our truth.

We desire to see every Spiritualist work with the Spiritual Institution; particularly we solicit the readers of the MEDIUM to do so, and to that end we, this week, submit to them a form of application which, we hope, will be properly filled up and returned universally.

EVIL SPIRITS AND HUMAN IMPERFECTION.

The dictum of Mrs. Richmond's guides (see her oration in this number), that evil spirits can influence us no further than our imperfections permit them has but little consolation in it for poor weak mortals. All mankind fall short of organic soundness and spiritual purity, and all must be in some way or another subject to failings which throw them open to depraving influences. At the same time the remedy is pointed out, it is in ourselves. No power can shield us from evil without while we entertain it within. While we love that which is derogatory to our spiritual excellence and suffer from the effects of that deteriorating love, we must expect to show corresponding weaknesses—physical, mental, and spiritual.

We regard this question—that of salvation—as the grandest in connection with the subject of Spiritualism; without its solution and application we are impeded in the effort to secure higher spiritual good in other directions. Spiritual wholeness must precede that condition of invulnerability which enables us to grapple with mighty tasks, and lay hold of supreme advantages.

The attention of psychometers and sensitives is painfully alive to the fact of good and evil influences. At one stage of develop-

ment there is a peculiarly impressible state in which the sphere of the individual can be easily attacked by outside influences, but the sensations are not sufficiently alive to detect the nature of the aggressive influence till it has done its work—you are taken possession of before you know that you are assaulted.

In our experience evil influence has been felt most perceptibly when we have come in personal contact with certain individuals. This sustains the doctrine of Mrs. Richmond's guide, showing that it is through a physical condition that the lower spheres can influence you. The tendency to attract that evil may not be in yourself, but place you in contact with another person of low tendencies whose sphere you are liable to absorb, and you are made subject to his contaminating surroundings, and suffer accordingly. Paul said, Evil communications corrupt good manners.

As the result of our observation we are of opinion that some individuals are mediums for evil influences, others for good influences. The selfish, harsh, bad motive is at the bottom of all that certain persons do, and it shows its horrid front sooner or later. While it is to the interest of these persons to be pleasant to you, they affect to be so; but no sooner have they mounted on to your shoulders than they ruthlessly kick you in the face. Their work is not lasting unless it be in the infamy which follows it.

It matters not how clever or intellectual a medium or spiritual worker may be, if the influence that accompanies him be evil his abilities render him the more dangerous. After all, the abilities of these dangerous classes are of a superficial character, but the more plausible are they to superficial minds. Whenever a sensitive person (and who is not more or less sensitive) becomes interested in a lecture, even in a large meeting, a rapport is established which enables the speaker to degrade or elevate spiritually all who thus hear him. The very same matter may therefore be spoken by two different individuals; the one will instruct and elevate, the other will deteriorate and degrade the listener.

In the case of mediums, where the sitter has to enter the same immediate sphere, especially in the dark seance, the effects are more decided. The greatest care should be taken in the selection of mediums. It would have been well for the Cause if many mediums who have disgraced it and sown moral and spiritual poison in its ranks had never been developed. The very highest form of development is that fine spiritual sense which enables the individual to distinguish between good and evil, and show how the one class may benefit the other without being injured in so doing.

The vast importance of our conduct on the organic plane is from these considerations apparent. In all that we do we influence the atmosphere around us for good or evil, and having become the victims of the evil we can no longer associate with the good.

The truthfulness of spirit messages may be determined by internal evidence to those who are sensitive enough to conditions to appreciate it. We too often lay aside our spiritual insight, and allow ourselves to be overcome by external considerations which quite mislead us. Many times spirit-friends could give warning which would prevent exposures, rascalities, and impositions; but they do not interpose. They perceive that the experience is needed, and they allow events to take their course.

Waves of evil influence are thus permitted to sweep through our Movement: it is an attack on a medium, a fraud, or an open villainy. These trials are tests to see how far we are Spiritualists. The persecution of innocent mediums alienates many would-be Spiritualists, but the residue are more genuine without them; the exposure of a dishonest medium loosens a number more, and the true Spiritualists breathe more freely in consequence; malicious and lying reports are circulated against a brother: all who are foul enough to inhale the virus are killed off from that man's following, and he is safe from the attachment of false friends.

As various acute diseases and epidemics attack children and communities, and clear off the weak and the foul-blooded, so in Spiritualism we have had these few years of testing and sifting, and the Cause as well as individual Spiritualists are all the healthier and better for it. "The Lord loveth whom he chasteneth."

This sifting is the "Day of Judgment," when the "sheep" are placed on the right hand and the "goats" on the left. This is no figure of speech, but goes on in the world before our eyes to-day.

Why is it that we, as Spiritualists, get split up into factions, and contend against one another? It is well: some persons are excellent enemies, but bad friends. Having become tainted with the breath of the Evil Speaker, the affected ones retire to their own place, and form themselves into a party based upon the hatred of the brother. That is their place—let them seek it, and abide there till they have a desire for something higher. It will be our work to minister as best we can for their elevation, as we, in turn, gratefully receive the aid of the bright ones above us.

But the method of the division strikes us with amazement; and we see that having committed themselves to the influence of the Adversary, the alienated ones have not the power to retain the position in which they have become familiar to those who read these columns. Why is it so? we have been asked. We have given the reply.

We speak not in judgment; we point to no person, but to the most remarkable of the facts transpiring in connection with Spiritualism, it is our duty to call some little attention.

Mr. A. DUGUID's Lecture on "Evil," delivered in Glasgow has been reprinted in a separate form.

NOTES AND COMMENTS.

AN influx of visitors from Chicago has followed on the arrival of Mrs. Richmond amongst us. Mr. Henry J. Sheldon has just passed through London, from the Continent, on his way home to America. Mr. Z. T. Griffin, editor of the *Spiritual Record*, came to London with Mr. Bastian last week. Mr. Griffin's parents were connected with the earliest investigation of Spiritualism through the Fox family upwards of thirty years ago. His reminiscences are most interesting.

Mrs. RICHMOND's concluding lecture at St. James's Hall gave a sketch of the earth's future. Particular attention was given to the discoveries and changes in society which may be expected at terms of 20, 30, 50, and 100 years hence. The discourse was strictly prophetic, and pointed out many interesting probabilities. Questions were cleverly answered at the close.

ON Sunday evening Goswell Hall was again crowded to excess, and the oration of Mrs. Richmond made a deep impression. At the close a poem on "W. E. Gladstone" was delivered. The collection amounted to £4 14s. 6d., and the expenses £3 13s. The half-year balance sheet will appear on August 20.

MISS KEEVES will give a trance address at Goswell Hall, 290, Goswell Road, on Sunday evening, prior to her tour in Yorkshire, which has now become an annual institution. The weekly seances in London will consequently be suspended till Miss Keeves returns to town about the beginning of October.

Mrs. MELLON's seances will be suspended for the present after Monday evening, as she goes to Scotland on Tuesday next. That on Monday will consequently be her last seance in Newcastle at present.

AN humble, yet conscientious and industrious worker in the Cause of Spiritualism was William Perks, of Birmingham; and we desire to join in the honour that has been shown him on his passing away. He was a frail old man, steeped in poverty, yet he kept a place for Spiritualism open in Birmingham for years, and was the means of introducing many to a knowledge of the Truth. It is not wealth or physical advantages that constitute the spiritual worker. We hope from the Spirit-land he will be able to lead many on to adopt his methods. We are glad to hear from Mr. John Colley, that the rooms at 312, Bridge Street West, will still be kept open for Spiritualism.

THE promised article on Mrs. Esperance's phenomena, by "Resurgam," is unavoidably postponed till next week. It promises to be one of the best of the series, and may be looked forward to with interest.

IN our next issue will appear an excellent likeness of Mr. H. Bastian, spirit-medium, whose seances in London are about to be commenced.

Mrs. RICHMOND's oration is one of the most able we have ever reported. It will bear repeated perusal and profound study. It is capable of extending our Cause much amongst the intelligent classes outside our ranks.

To friends in the provinces getting up meetings for Mrs. Richmond, we beg to state that we have the large hand-bill in type containing opinions of the press, such as lately appeared several weeks in the MEDIUM, and we can strike off quantities of it at a reasonable price and at short notice. It is an excellent hand-bill, and interests the public. We have also a good wall-placard in type, but as the alterations would be considerable, it might be printed probably as conveniently in the country. If we can be of any assistance to friends at a distance it will afford us pleasure to help them.

WHAT is a dogma? A man can scarcely open his mouth without having recourse to dogma: more particularly in a subject like Spiritualism, so full of inference and individual experiences. To say that all of its conclusions are gathered from the observation of external facts, is a dogma, and one that is wholly untenable. To say, on the other hand, that its principles can only be fully realised by the exalted spiritual mind, is dogma in another form, and true dogma; for all inferior minds must accept the teachings of another, capable of throwing light on the subject. The spiritually illuminated see truth; the blind ones must be content with opinion, or go without altogether.

MRS. RICHMOND IN MANCHESTER.

From the announcement of the Manchester and Salford Society it will be seen that Mrs. Cora L. V. Richmond will deliver an oration at the Free Trade Hall, Manchester, on Sunday, Aug. 22, at 6:30 p.m. Doors open at 6 o'clock. The Manchester friends express their desire that all Spiritualists in the district make an effort to attend, and thus render the occasion a heart-stirring demonstration. It is a long time since the Lancashire friends have been called together in such large numbers, and we hope the hall will be filled to overflowing.

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NEXT NUMBER OF THE MEDIUM.

will be one of special interest. It will contain the address by "George Thompson," through Mrs. Richmond, at Goswell Hall, on Sunday evening, on "India and England," reviewing the English policy in Afghanistan, and forecasting the future in respect thereto. It was a most solemn and impressive utterance, which every Englishman ought to read. The poem on "W. E. Gladstone" was also opportune.

There will be a long account of Mrs. Esperance's special seances, by "Resurgam," giving an account of phenomena of a convincing kind.

The portrait of Mr. H. Bastian will also appear, giving a pictorial attraction which will make the issue more popular.

Extra orders should reach us not later than Thursday morning. We will send a dozen, post-free, for 1s. 2d.; 100 per rail for 6s.; being half-price, to induce our friends to work heartily.

AN EXAMPLE TO OTHERS.

Dear Mr. Burns,—On Sunday evening last I heard the address and poem given by Mrs. Richmond's guides, through her organism; to me they are highly instructive and inimitable. I want, when you publish them—which I hope will be soon—100 copies of the MEDIUM to give to my friends. I enclose the coin for them.—Yours faithfully,

London, August 11.

THE GATESHEAD BAZAAR.

Our friends in the north will be much gratified to learn that Mrs. C. L. V. Richmond has kindly consented to open the bazaar at Gateshead-on-Tyne, in the Temperance Hall, on Saturday, August 28th. No doubt there will be a large attendance from all the surrounding districts of Durham and Northumberland. Our friends would do well indeed to look forward to it as a general holiday, and make the bazaar a genuine success. Particulars as to the hour of opening have not yet been announced.

It is probable that Mrs. Richmond will speak on the Sunday following, of which due notice will be given when the necessary arrangements have been made.

ACCIDENT TO MRS. ESPERANCE.—A NEW "TEST."

AS Secretary of the Gateshead Spiritualists, Mrs. Esperance writes to us with her arm in splints and a sling. She fell on the stairs at her seance-room one day last week, and dislocated her left elbow joint. Of course the accident has caused her immense suffering, and there has been added thereto a full pressure of secretarial, artistic, and mediumistic work. Mr. Reimers has called in and told us of special seances held last week, at which he attended, accompanied by a friend from the continent; special seances were also given to Mr. Oxley and others. The results appear to have been satisfactory, notwithstanding the number of sittings, and the painful condition under which the medium laboured. Luckily, her right arm was unimpaired.

A correspondent, writing from Newcastle on Tuesday, says: "Mrs. Esperance has dislocated her arm (the left), but although bandaged up in splints and suspended in a sling, the spirits 'come out' just as usual, and, when 'Yolanda' so came out, first, with her bare arms to show all the sitters, she seemed puzzled to imagine why we were interested in feeling her elbow. There is a capital hint for you—cannot the 'test' monomaniacs break their medium's arms to ascertain if the 'forms' are genuine spirits? We are sitting under these test conditions with grandest results yet recorded!"

MRS. RICHMOND IN THE PROVINCES.

The short time at Mrs. Richmond's disposal will soon be fully occupied. Before she left London she was invited by a rev. gentleman to address a fashionable audience at Buxton. She speaks at Free Trade Hall, Manchester, on the 22nd, and opens the bazaar at Gateshead on the 28th, after which discourses will be delivered in the district.

Mrs. Richmond's address is: Rockowen House, Burlington Road, Buxton.

MR. HARRY BASTIAN'S SEANCES IN LONDON.

Mr. Bastian arrived in London on Friday last, and has taken up his abode at his former rooms, No. 2, Vernon Place, Bloomsbury Square. As he cannot get the use of the seance room for a few days his opening seances will be given at the Spiritual Institution 15, Southampton Row. The first seance will take place at the Spiritual Institution on Monday evening at 8 o'clock, admission on the usual terms. The second seance will be given on Wednesday evening at the same hour, and general seances will continue to be held on succeeding Monday and Wednesday evenings, the other

evenings will be open for special sittings with private investigators.

It will be remembered that, in company with Mr. Taylor, Mr. Bastian gave seances in London in 1874 and 1875. The materialisations were of the most satisfactory character. In the *MEDIUM* for the early part of 1875 we gave frequent illustrations of these phenomena. On one occasion a *fac simile* was given of a letter written by the spirit "Thomas Ronalds" in view of all the sitters. At the same seance the spirit drank a glass of water. Mr. Ronalds, the brother of the spirit, was present at many seances, and recognised the spirit as his brother.

On one occasion we gave a full-page illustration, showing the spirit presenting a flower to a sitter, the medium at the same time standing in view of the circle. Many sitters saw their deceased friends materialised at these seances. A few hours ago, Mrs. Loder called and expressed her pleasure at hearing that Mr. Bastian had returned. One of Mrs. Loder's daughters was in the habit of attending Mr. Bastian's seances, and her grandmother used to come in material form and sit on her knees. After this lapse of years Mrs. Loder refers to these facts, with the full conviction of their genuineness.

Mr. Bastian made many friends when in London before, and no doubt they will rally round him warmly, and introduce those of their friends whom they desire to initiate into this investigation.

We understand that the spirit-voice is now a leading feature in Mr. Bastian's circles, and the deceased relations of sitters converse with them as at Mrs. Billings' circles.

Next week we hope to give a report of the first seance, also a fine engraving of Mr. Bastian, which has been handed to us by Mr. Z. T. Griffin, of Chicago.

SPIRITUALISM: OR HUMBUG OUT-HUMBUGGED.

(To the Editor of the *South Bucks Free Press*.)

Sir,—A little mild abuse is not to be wondered at as coming from Mr. S. C. Cumberland, seeing that he has suffered such a defeat at his recent anti-spiritualistic raid at the Town Hall. His repartee is about as lifeless and destitute of point, as his "lecture" was inane, and his "show" futile. Surely Mr. Cumberland lacks discretion in further exposing himself to the people of High Wycombe; but above all things, let him for the future cease alluding to the patronage he received from certain of our eminent townsmen. All who know how the oracle is worked in such cases, are aware how, oftentimes,—as in the case of the organ-grinder who gets "a penny to go into the next street,"—performers of another class receive permission to use names that the owners thereof may get rid of a nuisance. If Mr. Cumberland thinks the adhesion of these names be any credit to him let him try to come back to High Wycombe on a similar errand, again making use of the same names of "representative inhabitants," in consideration of the merits of his previous visit. And further I would say, if any of the gentlemen who gave their names on that "invitation" (advertising dodge) will publicly state in these columns their grounds for so doing, and justify said grounds by the results of Mr. Cumberland's visit, then they will do much to clear up the minds of a mystified public. But I hesitate not to say that not one of these, our townsmen, will venture into print for such a purpose, and also that without exception they are heartily ashamed of the slight connection they have had with the affair.

I would also ask how can a medium be "responsible for so bold a fraud" as to communicate a message from the spirit-world when he takes no money and gains no personal advantage for so doing? Who is defrauded thereby? Though a thousand messages should come from the spirit-world no one is bound to accept them, so that there is no imposition attempted. Mr. Cumberland could prove that the Kenealy poem did not come from Dr. Kenealy in spirit-land. If so, he can give proof—Why did he not do so? and why does he assert that it was "spoken" through a medium, when the publication that printed it says it was *written* through the hand of a medium? I do not for a moment raise the question of the truth of Spiritualism, but the cogency of Mr. Cumberland's arguments, which are so preposterously silly as not to be arguments at all. I would rather say that if there be a "fraud" in this matter at all it must be on the part of those who advertise specious "invitations" to allure people to spend their money on a show which fails in satisfying the pretensions set forth in the announcements. If Spiritualism be fraud and humbug—a "sham philosophy"—as Mr. Cumberland made his decoy ducks call it—*vide* "invitation"—surely it will never mend the matter to add thereto more humbug and imposition in the form of "exposure!"

Mr. Cumberland is singularly unfortunate or disingenuous in alluding to writers as authorities on Spiritualism who are by no one regarded as authorities on the subject; as well might we quote Mr. C. as an authority. It seems impossible for Mr. C. to open his mouth without misleading his hearers. Is the power to misrepresent, the essential qualification of an exposé of Spiritualism? Is the subject so vile that it contaminates those who handle it even at the great distance occupied by Mr. C.?

Mr. Cumberland concludes by using your columns gratuitously for a little bit of advertisement of his friend, whose "marvellous expositions" he warmly recommends. Let me say that this "marvellous" expositor and Mr. C. are six of one and half-a-dozen of the other, only that the "marvellous" party is somewhat "played out," as his Yankee compatriots would style it. It will not be disputed I think that there is an eminent daily newspaper in the West of Scotland called the *Glasgow Herald*. In past issues of that paper strong expressions were used in respect to the visit to Glasgow of the "marvellous" expositor named by Mr. C.

Acting on the invitation dodge he got up in Glasgow two monster meetings for the benefit of a local charity, and the dupes of the plan, thinking they were working for the destruction of Spiritualism and the enrichment of their infirmity, or what not, entered heart and soul into the scheme. When the pelf had been acquired only a small proportion of it was handed over to the charity by the "marvellous" one, who by his clever use of the names of Glasgow bailies and University professors filled his bag to the tune of several hundred pounds to cover his frugal item of "expenses."

A "marvellous" man, indeed, this expositor must be to pull the wool over the eyes of the Scotch. Imagine, however, the rage and indignation of the Glasgow press at the 'cuteness of the proceeding; and if the people of High Wycombe have any curiosity to know how "marvellous" the performer is, recommended by Mr. Cumberland, let them apply to the files of the Glasgow newspapers of the time, and they will be amply satisfied without further demonstration. I would suggest that the Editor of the *Free Press* obtain and print some of these Glasgow articles in his paper, and prevent our "representative inhabitants" from participating in further imposition on the credulity of the people; and they owe a humble apology for the steps they have already taken in this disreputable matter.—I am, respectfully yours. FAIR PLAY.

[The above letter, in reply to one by the Conjuror Cumberland, having been refused insertion in the *Free Press*, which desired to close the discussion, has been forwarded to us, and we give it a place in our columns. Mr. Burns will lecture in the Town Hall, High Wycombe, on Monday, Aug. 23.—Ed. M.]

MATERIALISATION SEANCE.

To the Editor.—Dear Sir,—I send you an account of another seance with Mr. Fitton, of Littleborough, on Wednesday evening, August 4th. The seance was held in the same room as before, there were sixteen persons present, including mediums. The gas was lighted throughout the seance, except while "Yakoona" was out, when we were in total darkness, that spirit not being able to bear the light. The seance was of an interesting character, six forms in all making their appearance. First came Mrs. Taylor's mother, dressed as before, in black dress, cap, and white apron; then came the aunt of a lady present, dressed in black, with white apron, walked with great activity. The third form was my sister, making straight to me, as usual. After kissing and caressing me and my brother she cut a lock of hair for me, then returned to the cabinet, and passed away. Next came "Emma," Mrs. Taylor's daughter, but quickly retired. Then came "Yakoona" in the dark; we did not see him, we only felt and heard him. The chief form of the evening was "Summer Blossom," appearing in long white garments, long coarse hair, a mixture of black and brown skin, for the colour seemed to have been laid on in patches as she held her face up to the light for me to see it. After exhibiting herself so that we might be satisfied it was not the medium, she commenced her evening's work; first, materialising a long piece of garment, which she uses for the materialising of the fruit and flowers. Getting a glass of water, she placed it upon the hand of a sitter, then covering it with the "garment," she breathed upon it, passed her hands over it, took the "garment" off, and there was a pretty white flower; the control of Mr. Fitton called it a "stephanotis." Next, by the same process of breathing and covering with the "garment," she produced in quick succession a dark rose, two light red roses, a sprig of heliotrope, three sprigs of male fern, some ten weeks' stock, a peach, a bunch of grapes, and five cherries.

In the production of these fruit and flowers I noticed that when she placed the glass upon my hand, and covered it with the "garment," a glow of heat seemed to emanate from it, and produce a delightful sensation in my hand. How this sensation is produced I am at a loss to know; like all other spirit productions, to me it is a mystery. The more I see of spirit-power the more am I "lost in wonder, love, and praise." Who would not desire "to be an angel?" when it is seen what beauteous power they hold, the love they are capable of engendering, and the sympathies they can awaken.—Yours sincerely,

JAMES B. TETLOW.

"THE FATAL MISTAKE!"

To the Editor.—Dear Sir,—With great interest I have watched Spiritualism these many years, but with much grief I perceive that it has hardly advanced a step from the first time I noticed it. It always goes on plodding in the same place, and that is because Spiritualists confine their communion to human spirits (familiar spirits) only. They do not seem to notice that there is a multitude of angels, the direct and mighty messengers of the Divine, ready at hand to assist them.

It seems that the prevalent opinion amongst Spiritualists, as well as the multitudinous creeds, is, that the *human* is next in grade to the Divine.

For a first stepping-stone to your readers I send you the following. Will you kindly insert it?

Be on the alert, dear readers, mighty things are at hand!

1. There are 2,400 suns and solar systems.
2. There are 44 suns and solar systems smaller in size and magnitude than this sun and solar system.
3. All the suns are inhabited, but not by human beings. This is the only globe which is inhabited by human beings, that is, having bodies of flesh, blood, and bone.
4. There are no two globes inhabited by beings alike in nature or material, neither in power.
5. This globe is the only one which has fallen from its first position or sinned against the Creator.
6. It is impossible for any being inhabiting a certain system to leave or travel outside that same system in spirit-life.
7. It is possible for the inhabitants of a sun to mingle with the inhabitants of other suns, evolved from their parent sun and their planets.
8. It is possible for the inhabitants of the inner circle of suns to mingle with the inhabitants of the great central sun: these last are the angelic hierarchies.

9. The inhabitants of the suns can mingle with the inhabitants of all other suns of the same circle of suns, and all suns and planets and systems which are further from the Great Central Sun.

10. This sun belongs to the outer belt of suns, which comprises 431 suns.

11. This circle or belt of suns is the sixth belt from the Great Central Sun.

12. This is the seventh belt, reckoning the Great Central Sun as the first.

13. This Great Central Sun is the Throne of the Almighty Jehovah.

14. There are many hundreds of thousands of globes or planets or worlds, and this world—the earth—is one of the smallest.

15. The angels or inhabitants of the Great Central Sun (those who have not fallen and kept their first estate) are the mighty messengers of the Creator to His creatures in all systems and worlds.

16. There are more than two millions of angels attending and supervising this solar system.

17. There are nine archangels over these millions of angels, who are confined to this solar system only.

18. Who, then, can reckon the number of all the millions of angels attendant upon all the 2,400 systems of suns but the Almighty Jehovah?

19. What wonder, then, is it for the Psalmist to exclaim with fear and trembling at man's insignificance: "O Lord, what is man that Thou hast such respect unto him, or the son of man, that Thou so regardest him?" "THE UNKNOWN."

[Our correspondent has also made a slight mistake, which being rectified, obliterates his "Fatal Mistake." Spiritualists commune with their brethren out of the body, just as they do with those in the body. First, to demonstrate that man is a spiritual being, and that those who have left their bodies still exist as individuals in the spiritual state; secondly, for companionship and mutual benefit in the work of spiritual unfoldment. Such intercourse is not, however, used as a substitute for those divine relations of the soul which man realises by the aspirations of his inner spirit, yet it is an aid thereto, if conducted in accordance with spiritual principles. The cosmogony pointed out by our correspondent may be right or wrong, but that does not in the least affect man's success in reaching unto God and spiritual perfection, if he have only the pure desire to do so. We think, then, it would not be wise to pin too much faith to hypothetical angelhoods, seeing that sympathy with the higher spiritual power is not gained by intellectual conceptions but by moral tendencies, which are indicated within the sacred precincts of man's spirit, and which, if obeyed, will lead him infallibly upwards without the personal worship or invocation of any supposititious angels.—ED. M.]

THE DISCUSSION OF THE "DOUBLE."

To the Editor,—Dear Sir,—I have been very much interested with the letters which have appeared on the "double," and as it is a grand and interesting subject, which all would do well to clearly grasp, would you kindly allow me to make a remark on what seems to me to be a glaring inconsistency contained in the letter of "Resurgam."

He states that "doubles" can only be seen by clairvoyants; yet he does not state that Harry's mother, who was the spectator in the case of his own "double," was anyway clairvoyant, but seems to imply otherwise; for she tells him that she don't believe in spirits; and then he concludes by stating that this same lady, on another occasion, saw the "double" of the devil.

Now, Sir, how any persons can see the "double" of a fictitious nothing which does not exist, even if they be clairvoyant, is, I am afraid, quite unexplainable; but my object in writing is to get it explained if possible.

The fact of spirit-guides being imported into the affair does not make matters better, but worse; and as to their presenting this spectacle to the lady, for a judgment on the unbelief entertained by her, as "Resurgam" would have us believe they did, is, to say the least, ridiculous. Surely spirits do not pursue a silly practice like this, which would be condemned by every right-thinking man on this sphere. With his "doubles" 2 and 3 I have no fault to find; but feel sorry they should be side by side with the above, as they would undoubtedly lose their proper effect on students, especially those hard of belief, and also give pain to all those, who are like the writer of this, lovers of, and humble though diligent seekers after,

TRUTH.

Wolverhampton, August 9.

ASTROLOGY.

To the Editor.—Dear Sir,—Will you please correct an error in my paper on "Astrology" of last week? The conjunction is stated to be in March. Although they will be in platic conjunction in March, they will not be in partile conjunction till the middle of April, 1881. Although virtually in *Taurus* their orbs will extend far into *Aries*' influence likewise.—I am, Sir, yours faithfully, EDWIN CASSEL.

Watford, August 7.

BIRMINGHAM.—FUNERAL OF MR. PERKS.

To the Editor.—Dear Sir,—The body of our old friend W. Perks was interred at the old cemetery, Icknield Street East, on Thursday last. Cards of invitation had been issued to Spiritualists and friends. The funeral cortege, consisting of hearse with glass sides and without plumes, and two coaches for the relatives of the deceased, having started from 312, Bridge Street West, was met at the cemetery by the choir belonging to Mr. Perks's circle. The coffin was covered with choice flowers, and each one forming the procession wore white roses, or carried baskets or bouquets of flowers. On reaching the chapel, which was full, many Spiritualists being present, Mr. Mahony, who conducted the service gave out hymn No. 42 from the "Spiritual Lyre," which was sung by the choir, after which he read part of chapter xv. of 1 Corinthians, then a service from "Hafed." Mr. Mahony in continuation gave a very touching address, pointing out the work which had engaged Mr. Perks for the last ten years of his earth-life, and the reward which awaits those who live good and pure lives, and who care not for the scoff of man, but do their work honestly and well.

At the conclusion of the address, which was listened to with great attention by non-Spiritualists as well as Spiritualists, hymn 132, "Spiritual Lyre," was sung. The procession, lead by the choir, then proceeded to the grave, where Mr. Mahony gave a very eloquent address, after which the guides of Mrs. Groom controlled that excellent medium and spoke impressively to those present, urging them to prove the great truth of the soul's immortality for themselves individually. The proceedings concluded by singing hymn 142, "Spiritual Lyre."

A memorial fund is being raised on behalf of Mrs. Perks to assist her in her declining years. Subscriptions may be forwarded to Mr. J. W. Mahony, 40, Anglesea Street, Lozells, Aston, Birmingham. I am truly yours,

J. H. ROOKE.

26, Burbury Street, Birmingham, August 7, 1880.

AN INDIAN'S WRONGS.

A TOUCHING STORY ABOUT STANDING BEAR.

It is almost impossible to overstate the wrongs that our Government has done to the Indians, especially of late to the Poncas, writes the Boston correspondent of the *Worcester Spy*. I think people would feel this more if they knew about Indians personally, and how much like white people they are in their feelings and their sufferings. I have obtained permission to tell the following story, which I have known for sometime, but felt that I had no right to print.

Last autumn Mr. Tibbles came to Boston, bringing Standing Bear, the old Ponca chief, and Susette and Frank La Flesche, Omahas, who knew English, and had come out of pure desire to help the Poncas, to interpret for him. They had hardly arrived when a telegram brought to Mr. Tibbles the intelligence that his wife had died suddenly in their far Western home. It was impossible for him to reach home, even in time for the funeral. He was utterly overwhelmed with grief, and had thrown himself upon his bed, when Standing Bear entered the room with Frank. The old chief knelt down by the bed, laid his hand on his friend's head, and, after a silence of some minutes, began to pray in his own language, asking "Wakauda" to help his suffering friend. The tears poured down like rain as he prayed. Then he rose from his knees and said through the interpreter, who was also deeply moved, "My friend, you have lost your best friend, the one you love the most. I knew her too. She was beautiful and good. She has been with you many years, but you will never see her again. Your heart is very sad. But don't go back home. Don't stop trying to help my poor people. They have no one to help them but you. Many husbands have seen their wives die down in that hot country (the Indian territory to which the Poncas were exiled). They have no one to comfort them. They have no missionary to tell them of the good words God has spoken to those who have trouble. There is no one to pity them. You can read God's book, and kind people will say words to comfort you. You suffer greatly, but they suffer more. Promise me that you will not forsake them."

Mr. Tibbles rose, took the old chief's hand and gave the solemn promise, which he has faithfully kept, in spite of misunderstanding and cruel things said about him because he did not desert the Indians, and give himself up to his own sorrow. A great deal of prejudice against Indians would have been carried away by that old man's prayer and melted by his tears if people could have heard and seen him. But the finest and tenderest things in the Indian, as in other people, are not for the public eye. Standing Bear himself saw his favourite daughter, Prairie Flower, die on the way of the hardship of that forced removal from her own home; since then his other children have died of the climate, and his brother has been shot in cold blood by white officials. And at last the old chief said, "Let me go home, if I can, before they kill my wife."

This is not a fancy sketch. The tenderness and humanity I have seen for myself, and know besides, from the authority of those whom I trust, and the suffering and outrages may be read in the official reports and the sworn testimony before the investigating committees—dull-looking books that few people read, though they contain such tragedies, such romances, such tales of endurance and desperation and such awful wrongs and cruelties as never were put into a novel or poem.

Boston, June 27, 1880.

CONSETT.—A correspondent, writing on August 11, says: "Mr. J. W. Mahony has caused another sensation in this district, as there were two open-air meetings at Broomhill on Sunday, and Mr. Mahony gave a lecture in the Presbyterian Chapel, Blackhill, last night, in answer to Mr. Ashcroft's lectures."

THE August number of the *Phrenological Magazine* is varied and readable. A large instalment of "Only Half a Hero: A Tale of the Franco-German War," is given. There is a ghost story with a moral. The article on "The Heart" rather misses the point. A delineation of "Cardinal" Newman is given, by Mr. Fowler. He might have been described as an intellectual automaton wound up and worked by popery—an intellectual and abject-looking thing without a man inside of it to retain possession and give it rational direction. So also are all the tools of priestcraft. The *Magazine* may be had from this office post free for 7d.

"CAMBOR" thus writes: "The lecture of Mrs. Richmond's guides reported in this week's MEDIUM is excellent. As you said in your remarks, I also can say that I should be a Spiritualist, even if I had seen no phenomena: the internal evidence, 'the spirit' (spirit principle) 'bearing witness with our spirit,' is so overwhelming. Mind is not the king of the universe, nor is matter: the sceptre is borne by spirit. The truths of the spirit can only be understood by the receptive spirit. How then can the mere sight of phenomena cause spiritual growth? These phenomena (of the more ordinary physical type) appeal to the mind; the spiritual presence behind the phenomena—it is that which appeals to the heart. Looked at in this light, the phenomena can largely quicken and aid the spiritual development we all require."

HACKNEY SPIRITUAL EVIDENCE SOCIETY,

6, FIELD VIEW, LONDON FIELDS, DALSTON, E.

To the Editor.—Sir,—Our Sunday morning seances for the development of "form manifestations" will commence on Sunday, 22nd inst., 10.15 prompt. Last Wednesday evening we sat for materialisation, and perhaps a report will be of interest to your readers.

Three visitors called unexpectedly, two Spiritualists and one inquirer, and desired a sitting for materialisation. The medium, Miss Barnes, had been at work hard all the day, and was quite exhausted when she sat. Our cabinet is twelve feet in width, and five feet from back to curtain. The medium sits with her back to the north in the right hand corner of the cabinet, where she was most securely and elaborately fastened by thread to iron staples fixed in the wall and floor. The curtains were only suspended over two-thirds of the cabinet. A bell was placed outside the cabinet in our view, about six feet from the medium, the light being sufficient for us plainly to see each other. In a minute the bell was taken up and carried in front of the curtain, the arm and hand being plainly seen, while "Charles Maynard's" voice greeted us with "I am so glad my medium is so tired to-night." The curtain opened at the end nearest the medium, and "Charles," fully materialised, with his beautiful flowing drapery and turban, appeared placing his foot upon the lap of one of the sitters. The inquirer was called, and the spirit placed his foot upon his lap, and I believe also upon his shoulder. The spirit bears no resemblance to the medium, the distinct individuality carries conviction with it. "Charles" then took a chair from outside the curtains, carried it to the centre, sat in it, and joined in our song of praise. He then went to the extreme end of the room, about twelve feet from the medium, and while he stood conversing with us beautiful lights flowed from his fingers, and also from his elbow, illuminating his drapery. He took a cup from the table in our presence, and though he appeared to vanish, it floated apparently in the air by itself, with a beautiful illuminated hand within it. Beautiful spirit-lights floated in front of the curtain, fully six feet apart, while both spirit-voices, "Charles" and "Thomas," claimed each as his own. I may add that "Charles," when at the extreme end of the room, placed his foot on the centre at the top of the table, and kept it there several minutes, giving the visitors the privilege, to use his own words, of "shaking hands with it." Other interesting phenomena took place.

The whole sitting was as extraordinary as it was satisfactory, every thread being intact; and may I say, of a hundred of your readers who have bound Miss Barnes, whatever phenomena have taken place, they will bear testimony to this fact, that the bonds have never been tampered with.

I am glad to report greatly increased interest during the last few weeks in our meetings.

Next Sunday, the 15th inst., at 5 o'clock, our tea-meeting,—the second anniversary of Miss Barnes's mediumship,—tickets 1s. each. At 7.30, our ordinary seance. Who will forward some anti-vaccination literature for instruction and distribution here?—Faithfully yours,

August 10, 1880.

C. R. WILLIAMS, Sec.

A SUNDAY MORNING INVITATION.

Mr. Editor.—Sir,—I do not think that sufficient publicity can have been given to the fact that "Friendly Discussions" are held every Sunday morning at Goswell Hall, 290, Goswell Road, at 11 o'clock, as they are not nearly as well attended as they should be.

Strangers are not only admitted, but are invariably requested to give free expression to their opinions.

The subjects are chosen at one meeting for the one next following; the subject for next week, for example, being "Phrenology."

I feel sure that if you will kindly grant space for my few lines, that many will gladly avail themselves of so rational a way of spending Sunday morning.—Yours truly,

D. O. S.

SAPPER, A. Slee, R. E., South Camp, Aldershot Camp, would be glad to form a circle or give his services to any circle near the camp. He is anxious to assist in the Cause in any way.

MR. EDWARD WOOD, of Oldham, will deliver two trance addresses on Sunday, August 15, at the house of Mr. John Dearden, Whiteles Road, Featherstall, commencing at 2.30 and 6. All who feel interested are earnestly invited.

LEICESTER, Silver Street Lecture Hall.—Sunday, August 15, Mrs. Groom will occupy the platform morning and evening. Morning, at 11 o'clock, subject "Clairvoyant Tests;" evening, at 6.30, subject "Spiritualism, the Light of the World." On the following Sunday we hope the platform will be taken by a medium from Walsall.—R. WIGHTMAN, 56, Cranbourne Street, Leicester, August 9.

OPEN-AIR MEETINGS.—The Spiritualists of West Pelton have made arrangements to hold three open-air meetings on Sunday, August 15, in a field close to West Pelton (kindly granted for the occasion by Mr. Hodgson, farmer, Eden Hill). The meetings will commence at 10.30 a.m., and 2 o'clock and 5.30 p.m., and be addressed by Mr. John Mould, Mr. W. H. Lambelle, Mr. Burton, Mr. Urwin, Mr. Dawson, Newcastle; Mr. Dunn, New Sheldon; Mr. Westgarth, Sheriff Hill; Mr. Wake, Crook; Mr. Dodds, West Pelton. Tea will be provided for strangers. Should the weather prove unfavourable the meetings will be held in the Co-operative Hall.—GEO. CARR, Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—On Sunday last, Mr. I. Mac Donnell delivered a most argumentative discourse. On Sunday, he will discourse on the "Probable History of Jesus from twelve to thirty years of age," at 7 p.m. prompt. On Monday evening, Mr. Wilson will lecture on "Comprehension," and incidental explanation of the pictures on the wall of the hall. Wednesday evening, members' circle. Friday evening, secretary will attend at the hall from 8 to 10 p.m., to answer any questions relative to the Society, and for the sale of literature of the week, &c. Social gatherings will be resumed first Friday in September. On Saturday, at 8 p.m., seance, Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers; admission 6d. On Sunday morning, meeting for conversation and mutual instruction, at 11.15 a.m. Tuesday, August 24, Mr. C. W. Pearce will lecture on the "Great Pyramids of Egypt," at 8 p.m.—J. M. DALE, Hon. Sec.

SPIRIT-FLOWERS.

Planting flowers within life's garden—
In the garden vast of time;
Let us call on Joy to guard them,
Nourished near his heart sublime;
And let us now, these new-born flowers
Sprinkle with Love's odorous showers.

Nourish them with heart-felt tears—
Tears of joy and tears of sorrow;
Bend beside with anxious fears,
Lest some evil come to-morrow:
For these flowers that bloom below
Shall bloom again in Heaven's love glow.

Flowers! We know not what they are—
Symbols of far higher blooms,
Whispering peace 'mid earthly war,
Breathing hope above the tombs:
Proserpina's children fair—
Pledges of God's loving care.

Angel hands once brought me flowers—
Where they grew I cannot tell;
It may be in those brighter bowers
Which fond hearts can dream so well:
Who brought the flowers I may not know
So long as exiled here below.

I have kept the sacred treasure
In a gem beside my heart;
Oh, my God! what priceless pleasure
Can a withered flower impart!
I deem it was a long-lost hand
Brought it from Love's summer-land.

What a subtle, mystic influence,
Passes from this flower to me;
Soothing every outward sense,
Opening spirit-mystery—
Joining worlds that seemed apart,
But yet are close as heart to heart.

What we see is but a sign
Of that truer world so near;
Telling of a sphere divine
'Mid the agonies of fear:
Oh, faded blooms beside my heart,
What joy your presence can impart!

'Tending flowers within life's garden
In the spring-time of our life;
Let us pray that Love may guard them,
Save them from dark winter's strife,—
That when we from earth have parted
They and we may meet joy-hearted.

Lucerne, July, 1880.

A. J. C.

A YOUNG WOMAN, who is a medium, desires a situation in a family of Spiritualists, as housemaid, nursery-maid, or general servant in a small family: good at needlework: wages, £12 per annum.—Address E. care of Mrs. Treadwell, 7, Carlisle Mews, Portman Market, Marylebone, W.

SHEERNESS.—Are there any Spiritualists in Sheerness? Mrs. Treadwell, of Marylebone, so well known as a medium and Spiritual worker, will go to Sheerness to-morrow and remain for two weeks. She will reside at 25, Clyde Street, Marine Town, Sheerness, and intends holding meetings or seances, and heal, free to all who desire to inquire into the truth of Spiritualism.

THE indefatigable Mr. Ashcroft has been giving his one lecture in abuse of Spiritualism and Spiritualists at Westwood, Consett district. It fell rather flat, having been uncorked so long, and the more intelligent portion of his hearers were thereby incited to investigate the subject. Spiritual literature was distributed under the lecturer's nose, and with the opposition of secularists and Spiritualists, he had an uncomfortable time of it. A debate is being arranged between him and Mr. Mahony of Birmingham.

COMPULSORY MEDICINE.—Those of our readers who wish to aid the agitation against the medical tyranny which, through sundry cunning devices has obtained a law compelling the infliction of a filthy disease upon every child born into the world, known as vaccination, are earnestly invited to send their names to Mr. Walter Haskar, Hon. Sec. of the London Society for the Abolition of Compulsory Vaccination, 20, High Holborn, London, W.C. The minimum subscription to this useful association is only 2s. 6d. per annum, and its work extends to every part of the United Kingdom.

DEATH FROM VACCINATION.—The following cutting from a newspaper was sent to us from Manchester, pasted on a post-card, which, being contrary to regulations, we had to pay one penny on delivery:—"An inquest was held at West Hartlepool, on Saturday afternoon, touching the death of Elizabeth Naomi Pierce, aged sixteen months, daughter of a labourer, residing at Westbourne Street, Bellevue, whose death occurred early the preceding day. The child's mother stated that when it was almost two months old it was vaccinated by Dr. Moore, jun., since which time the child had never been well. A few weeks after the operation she broke out in spots, covering the head and face, which gradually became worse until the time of death. The evidence of Dr. Swanwich, who examined the baby, was to the effect that death resulted from syphilis from inoculation. Successful vaccination depended largely upon the condition of the person vaccinated or the infant from which the lymph was taken. In this case death must be attributed to natural causes. The jury found a verdict in accordance with the medical testimony." Is the killing of children by inoculating them with syphilis a "natural cause" of death? If so, What is murder?

MR. J. J. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, August 15. The Hall, 164, Trongate. Morning at 11; Evening at 6.30.
 BLACKBURN.—Sunday, August 22. NEWCASTLE.—September 5 and 6.
 LONDON.—Sunday, August 29. YORKSHIRE DISTRICT.—September 12 to 19.
 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.

PARK GATE, near ROTHERHAM.—August 14, 15, and 16.
 KEIGHLEY.—August 22. GLASGOW.—September 12 and 13.
 MANCHESTER.—August 29. NEWCASTLE.—September 19 and 20.
 NOTTINGHAM.—September 5 and 6.
 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.

263, CHAPEL STREET, SALFORD, MANCHESTER.
 Public Meetings every Sunday evening at 6.30 prompt.
 August 15.—Mr. Tetlow, Heywood.
 August 22.—Mrs. C. Richmond. (United Service at Free Trade Hall.)
 August 29.—Mr. Wallis, Nottingham.
 It has been suggested that all local Societies and friends join with us on the 22nd.
 33, Downing Street. J. CAMPION, Secretary.

MRS. ESPERANCE'S SEANCES.

At 23, 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, AUG. 15.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation & Seance at 11 a.m. Address by Miss Keeves, 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, AUG. 17.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, AUG. 18.—8, Bournemouth Road, Rye Lane, Peckham, S.E. Select Seance, at 8 p.m. prompt. (Trains and trams within a few minutes' walk).
 THURSDAY, AUG. 19.—Dalston Association, 53, Sigdon Road, Dalston Lane, E. Mr. Hutchinson, 70, High Street, Islington, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 15, BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BIRMINGHAM, 312, Bridge Street West, at 6.30. J. Colley, Sec.
 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 5.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MANCHESTER and SALFORD Spiritualists' Society, 263, Chapel Street, Salford.
 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.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 MONDAY, AUG. 16, LIVERPOOL, Perth Street Hall, at 8. Lecture.
 TUESDAY, AUG. 17, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 WEDNESDAY, AUG. 18, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, 312, Bridge Street West, at 8. J. Colley, Sec.
 CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.
 DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
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