

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

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MRS. ESPERANCE'S SEANCES.

By "RESURGAM."

Plants and flowers grown by spirit-power; flowers materialised, and other remarkable manifestations.

The marvellous phenomena occurring at the seances held by Mrs. Esperance have been partially recorded by Mr. Mathews Fidler and myself in former numbers of the *MEDIUM*.

The large pelargonium, and five primrose plants which were "grown" by spirit-power on the 20th of April last, were recorded by Mr. Fidler in the *MEDIUM* of the 14th of May, while the fine strawberry-plant, produced by spirit will-power in my presence on the 22nd of June, I recorded, among other remarkable facts, in the *MEDIUM* of the 23rd of July.

I shall now describe the more recent phenomena of a similar character, witnessed by myself, and chiefly at the various private or "special" seances, now concluded; but shall do so in a free-and-easy, or chatty, informal style, for general fireside readers, for I purposely leave the more precise details and philosophy of the subject until a future time, when a friend will publish the whole in a more complete form.

If it be hypothetical as to whether a disembodied spirit can "create" (as it is called), or rather "form" or "develope" the vegetable organism of a living, growing, beautiful plant, it yet certainly is a simple matter of fact that such spirits not only can, but do, cause flowers to bloom on plants whereon no flower previously existed, or even a visible flower-bud.

Furthermore, if the evidence of my own observations, and the testimony of many highly intelligent eye-witnesses can be relied on, it may be asserted as a fact that, somehow the spirits do cause a plant to gradually develope or be produced where no plant previously existed; and further, that when the plant has been so mysteriously produced, and then examined by the sitters, it is found to have no flower of any kind thereon, yet, in a few minutes afterwards, without mortal contact, or even visible spirit-agency, a flower becomes "developed" thereon, and a full-blown head of bloom, forming a magnificent flower, is "created," "formed," or "developed" (whichever term you chose to use), where no flower, or visible flower-bud had previously existed. How can such things be possible? you ask, and I can only reply that I do not know how they are possible, but I do know that such occurrences are actual, visible facts, carefully witnessed by myself, and from a dozen to seventeen intelligent witnesses. While the circumstance that these very beautiful manifestations have occurred only in what may be termed private, or "special" seances, where all the sitters have been in perfect harmony, and free from irritating "test" conditions, is just what any person (sufficiently well-informed to understand the subject) would expect. Few even of oldest Spiritualists can realise the full extent of mental action, as influencing all materialisation phenomena; and while the very existence of "thought-waves," and the nature of "thoughts" is not generally known, it is difficult to explain to the general reader that, promiscuous visitors or chance sitters can rarely witness these highest manifestations, while I doubt if they ever could occur in the presence of a circle composed entirely of investigators even, and they most certainly could not in a circle of sceptics; for, in the select special seances referred to, "Y Ay Ali" has requested none but old friends to occupy the front, or innermost circle of the sitters, nearest to where she and "Yolanda" had to move about.

Wherever the nature of mental action is known, and the influence of thought-waves understood, all sitters will unite in

abolishing test-conditions, at least whenever they sit properly for the highest forms of progressive manifestations, such as I have so frequently observed in the experimental seances held by the controlling spirits at Mrs. Esperance's meetings—where I have known the passing thought of an individual to form an impediment to the completion (then) of a beautiful spirit-experiment in progress. I am particular in making these preliminary observations, because in these seances I meet with successes not to be found elsewhere, generally, and I have been led to learn the "reason why" of the fact.

Here, then, is a band of clever spirits, presided over by an intellectual "governor" whose fiat is law; next is a very jolly, smart, cute Yankee "Boss" who calculates all the capabilities of the conditions, and works in accordance:—bringing out, building up, forms, superintending dress-making, jewellery manufacture, black and white garment weaving, hair-dyeing, and a countless host of mysterious invisible processes through which the forms have to pass before they are dressed and presentable for recognition by their mortal relatives and friends to demonstrate the powers and very existence of spiritual beings.

In all these matters "Walter Tracey," the Yankee spirit, is exceedingly clever, and it is by his bringing out new notions that so great variety is experienced at the seances of Mrs. Esperance.

"Y Ay Ali," the most spiritually-progressed being I have yet seen or heard of in materialised form, has mystical knowledge more profoundly developed, and instructs the clever little Arabian girl, "Yolanda," in the mysterious process of plant raising, flower materialisations, &c., by means so very subtle as to be beyond the comprehension of some very clever and observant spirits who watch all the processes through, yet cannot understand how it is accomplished!

PLANTS GROWN BY SPIRIT-POWER.

"Yolanda" (pronounced Yoland-ah), instructed by "Y Ay Ali" (pronounced "E-eye-Ah-lee") our noble Aztec lady friend, is always the chief operator, if not only visible agent, in the plant-producing processes, "Y Ay Ali" coming out only to look at the materialised results after "Yolanda" has completed her work as far as possible.

White sand being demanded by "Walter Tracey," I went into the town and purchased fourteen pounds weight of it, in a paper bag. It was perfectly clean, and clear of everything, when handed up to "Yolanda." A glass water-bottle was at the same time handed to her, with a piece of paper to spread on the carpet.

"Yolanda" then crossed the circle to a gentleman, well known throughout Europe as a prominent Spiritualist, and beckoned him to go near the cabinet and witness the preparations: also to help in preparing the materials used. He notified the results thus:—1st, a glass water-bottle, such as generally used in bed-rooms; 2nd, a portion of perfectly clean water in the bottle; 3rd, a quantity of sand, free of everything else, put into the water in the water-bottle, and shaken up. He then had to carry away all the superfluous sand in the paper, and retire, leaving the water-bottle, with its sand and water mixture, standing well out in the room, on the carpet, some distance in front of the cabinet. "Yolanda" retired at the same time, and prepared a piece of spirit-drapery, which she then opened out and spread over the water-bottle, as a covering, in such a way that the shape of the bottle could yet be seen through it, the top round edge of the bottle being especially observable.

We were then directed to sing (for harmony), and, while doing so, presently observed the drapery to be rising up visibly and ra-

pidly, as of its own accord, or, as if a "form" of a child were "materialising" underneath it.

"Yolanda" then proceeded out of the cabinet to examine, and partially support, the rising drapery, as if afraid its weight might crush some tender object underneath it. She finally lifted it off, exposing to our astonished gaze a newly-produced "plant," like an evergreen of the laurel type.

"Yolanda" held it up in its bottle (for it had thus been grown, or materialised, in the sand and water in the water-bottle), and at once presented it to another gentleman then present, and who is well known by his profoundly philosophical writings on spiritual subjects.

It was examined by those nearest to him, and said to be entirely destitute of flower, and was supposed to be some kind of laurel plant, as seen by dim gaslight. The plant, being, for convenience, placed, still in its bottle, on the carpeted floor of the room, and about two feet in front of the gentleman, when singing was demanded by the spirits, and while we were singing spirit-raps told us to look, on which we ceased the singing, increased the light, and proceeded to look at the plant, freely examining it, when we, to our great surprise, observed a fine circular head of bloom, forming a flower fully five inches in diameter, of a beautiful orange pink, or a scarlet pink, for I could not describe the exact shade of its colour in words. The head being composed of some hundred, or perhaps a hundred and fifty, of four-star corollas, projecting considerably from the stem. The plant being twenty-two inches in height, having a woody stem, with twenty-nine leaves, averaging from two to seven and a half inches long and two and a half inches broad at the largest one, each leaf smooth, plain, resembling a laurel in some respects. It is an exogen of foreign origin, and I should imagine it to be an Indian plant.

A secondary stem, or branch, springing from the base of the first one, had on its head a cluster of blossom buds, about three-quarters of an inch in diameter, that may become a future head of bloom, should the plant continue to live, which I do not expect, as the root in the sand and water was certainly too small to maintain so fully-developed and woody-stemmed a plant. The root-fibres seemed to be growing naturally in the sand, but were too short and too few, owing, we were told, to "Yolanda" having removed the covering too soon, and before "Y Ay Ali" had sufficiently grown or materialised the rootage.

Now, how did this plant come there? Did it grow in the bottle? Had it been brought from India, or elsewhere, in dematerialised state, and then re-materialised in the seance room? Some prefer the former explanation, while I prefer the latter, as the more reasonable, because the wood of the stem had certainly the appearance of considerable age, and, where several leaves had died off, the wound had healed over, and become evidently aged, and especially so where one had been broken off at some previous date, leaving an old stump at the base of where the leaf had grown, while several leaves had wound-marks, which plainly indicated age and accident; and the root, on the other hand, although too small in the length of fibres to support so massive a plant, was yet in uninjured condition, not broken anywhere, so far as I could observe, and not thrust into the sand, but naturally placed in, every fibre, as if it had germinated on the spot and never been disturbed. These are irresistible facts on which we may build any theories to fit our pre-conceived notions of what is possible.

I have very closely observed six various plants produced in the seance-room in similar way by spirit-will power, or by spirit-agency, and, judging impartially, I should prefer to believe that they had been brought by the spirits as younger or smaller plants, and brought in a de-materialised state into the room, and placed just as we see them, before they then re-materialised them. But the matter does not terminate here, for if brought thus, we have the greater fact to observe, that the plant grows visibly larger in a few minutes, and flowers are produced, grow in size and magnificent beauty, after the plant has been seen and examined, and found to be quite destitute of flowers,—there is the greatest fact I can record in connection with the phenomenon.

The beautiful head of bloom on this plant, so delicately beautiful when first produced, faded with unusual, unnatural rapidity on the following day.

A PLANT BROUGHT FROM INDIA.

Certainly a tropical one was produced in the following manner. A common tree-pot having been demanded by "Walter Tracey," and some mould to mix with the sand formerly brought, the common red earthen tree-pot, some sand, mould or loam, bottle of water, and paper to spread over the carpet were handed to "Yolanda," who then beckoned the gentleman who had assisted her on a previous occasion, and he proceeded to assist her while reporting to us the preparations. He and "Yolanda" placed a mixture of sand and loam in the tree-pot, then poured water over it from the water-bottle. He retired with all superfluous material while "Yolanda" carried the tree-pot inside the cabinet, as darkness seems to be an essential condition, and no suitable shading cover could be found at hand.

After a time, a spirit came out of the cabinet, and carried a plant in a pot to the same gentleman who had received the former plant. It was placed on the floor, just in front of him, after he and his neighbours had purposely examined it to ascertain whether any flower, blossom, or bud existed on the plant, and they said that no flower was then on the plant. After our singing awhile, we were told by spirit-raps to "Look," and we proceeded then to examine the plant, and observed a most beautiful crimson, waxy textured, tropical flower, on the top of a long stem, amidst perhaps

forty or fifty, or more, lance-shaped leaves, which grew direct from the soil to a height of about nine to twelve inches, more or less, each on its own stalk or stem. It was a tropical (East Indian) plant, and we were told by "Walter Tracey" that it would live carefully protected from cold, and placed in the hottest part of a moist hothouse, and peat loam added to its soil for growing in, and further, that it was brought from India by "Y Ay Ali," for the gentleman who received it.

THE FLOWER SEANCES.

Surely "Yolanda's" wonderful pitcher will rival Aladdin's wonderful lamp—both, be it observed, of Arabian fame ("Arabian Night's" fame, I might say), for, on the nights when "Yolanda" gives us a "feast of roses," we realise an "Arabian Night's Entertainment" quite as beautiful as, and far more substantial than, the glowing fascinations of Eastern romance.

While Aladdin had to rub his knuckles on his old lamp in order to raise the genii (materialised spirits of that period), who brought him whatever he desired, &c., we have our far more beautiful genii raised for us in materialised form; and never have I seen a sight which delights me more than "Yolanda" walking freely about the wide open circle, carrying her treasures of spirit-roses in that singular looking, old, massive, heavy, common stone-ware jar, or water-pitcher, part full of water, half-full of roses, distributing those beautiful emblems of spiritual life to all around!

Not alone roses, but other flowers, are thus distributed by "Yolanda": orange-lilies, dahlia, heartsease, pink, nasturtium, calceolaria, and other flowers I do not know the names of, have thus been distributed at seances I attended; the roses being from four and five to forty-five at each seance, the highest numbers of roses being 45, 45, 39, 28, 27, and 27; or a total of 211 roses alone, besides other flowers and fern-fronds, distributed at six seances, causing the room to be powerfully scented of roses for a considerable time afterwards. The least number of flowers distributed from the pitcher being 25 or 27, and the greatest number 62; on one occasion we had 45 small roses; while, at the very next seance, we had 39 exceedingly fine large and beautiful roses, and some of them particularly good ones, forming a considerable bulk of bloom, emitting a most powerful scent in a room where no flower had previously been, or even the scent of one.

You will ask me—whence all these roses come, and who brings them, and how they come? I cannot answer any of these questions farther than that I am absolutely certain no mortal brings them, for not one, or the scent of one, is in the room until "Yolanda," the spirit Arabian girl, produces them, and hands them around from her wonderful pitcher. A spirit on one occasion said they (twenty-seven that night) had been brought from Leeds by spirits direct, and, as that is a very reasonable explanation, I accept it as true.

Some people think that all these roses, &c., are materialised on the spot, and if so, what are they materialised from? Do they suppose them to be from the "Summerland"—spirit-roses, in fact, materialised here? If so, they would be liable to fade away by dematerialising, which has not occurred, I believe, in any instance, while the stems of the roses oftentimes show plainly the knife-cut edges, or the torn and stripped hanging edges of a roughly-gathered rose, the knife-cut edges being sometimes sloping at various angles, and at other times horizontally across the stem, while some have a terminating point, which would be quite suggestive of the rose and stem being materialised as explained by "Y Ay Ali;" for I must here observe that the flowers so produced from the pitcher are never formed in sight of the sitters, and must be distinguished from those which are somehow materialised in a glass tumbler in full sight of eye-witnesses.

I have before mentioned how "Yolanda" will place a clean glass tumbler, less than one-third full of perfectly clean water, on the palm of your hand, when, placing her delicate hand over the top, either with or without actual contact with your hand, you can presently see a rose form in the glass, and, afterwards, further expand to maturity. But it is not in such manner that the greater bulk of these roses are produced. What, then, has the "pitcher" to do in the matter? Just this much: when spirit-raps indicate "pitcher" to be required, it is handed to "Yolanda," with, perhaps, one quarter or one eighth full of perfectly clean water in it; and "Yolanda" is very particular in having the water clean, and in right quantity. She then takes it into the cabinet for a time, and presently emerges with the pitcher full or half full of flowers, floating in and on the water; she distributes them to the sitters all round, as far as they will go, and returns into the cabinet for a fresh supply, always occupying some time in doing so.

We cannot have flowers when we desire, or of the description we would wish; while, on the other hand, when the medium once desired the spirit-friends *not* to produce any flowers on that especial evening, they did produce a number of roses.

When Mrs. Fidler asked "Yolanda" to fetch some for Mr. Fidler's birthday, she at once produced some within a few minutes, and carefully arranged them, manipulating them somehow on her spirit drapery spread on the floor: they were fine, assorted, and beautiful specimens.

At one seance, when a stranger was present, "Yolanda" went separately into the cabinet and brought out for the gentleman a rose, in three, or three in one, being three equal ones on one stem, emblematic of the Trinity, understood so well in all its symbolical teachings by the gentleman who received it.

Thus "Yolanda," the "Arabian flower girl," has given us, one by one, these beautiful emblems of man's unfolding spiritual

nature and life, and by those tokens will also for ever be cherished in our memories, or until roses cease to bloom for ever!

In further corroboration of the spirit-origin of these roses, I may state that a gentleman who had some presented to him by "Yolanda," placed them in a packet, and handed them to Mr. F. O. Mathews, at a public demonstration of his clairvoyant and psychometric abilities. Mr. Mathews at once said that he saw a female influence about them, that the packet contained flowers, and that he saw a materialised spirit handing them to him! Now that was an honest, unbiased proof, done to try the reality of Mr. Mathew's mediumship, so satisfactorily proving that and the spirit origin of the flowers at the same time, for he expressly added: "These are materialised spirit-flowers," and yet the gentleman was not known, and was careful to give no clue to the nature of the question he had thus submitted to Mr. Mathews, until he afterwards explained it.

MATERIALISING AND DE-MATERIALISING MANIFESTATIONS.

As "Yolanda" is the most skilful and complete in these processes generally, I will briefly first describe her appearances and disappearances. First a filmy, cloudy patch of something white is observed on the floor, in front of the cabinet. It then gradually expands, visibly extending itself, as if it were an animated patch of muslin, lying fold upon fold, on the floor, until extending about two and a half by three feet, and having a depth of a few inches—perhaps six or more. Presently it begins to rise in or near the centre (as if a human head were underneath it), slowly, while the cloudy film on the floor begins to look more like muslin falling into folds about the portion so mysteriously rising. By the time it has attained two feet or more, it looks as if a child were underneath it, and moving arms about in all directions as if arranging or manipulating somewhat underneath. It then rises again, and oftentimes sinking or stooping awhile to rise more perfectly afterwards, until it attains a height of about five feet, when the feminine form can be best seen busily arranging folds of drapery about the figure, and arranging the head-dress, &c. Presently the arms rise considerably above the head, and open outwards, thus expanding and opening out a veil-like mass of spirit-drapery: "Yolanda" stands before us, unveiled and beautifully materialised; standing about five feet, having a turban-like head-dress, from underneath which her long hair hangs down her back. Her body dress, of Eastern form, well displays every limb and contour of the body, while the superfluous white veil-like drapery is wrapped around her for convenience, or thrown down on the carpet out of the way, until required again. All this occupies from ten to fifteen minutes to accomplish.

When she disappears, or dematerialises, it is (when in full view of the sitters) as follows:—Stepping forward to show herself and be identified by the strangers then present, she slowly and deliberately opens out her scarf or veil-like superfluous drapery; expanding it afar, she places it over her head, and spreads it around her like a great bridal veil, and then immediately, but slowly, sinks down, becoming less bulky as she collapses her form by dematerialising her body underneath the veil-like drapery, until it has little or no resemblance to "Yolanda;" then further collapses, until it has no resemblance to a human body-form, and more rapidly sinks down to fifteen or twelve inches, and then suddenly falls into a heaped patch of spirit-drapery about $2\frac{1}{2} \times 2$ or 3 feet across, and, lying on the floor just in front of the cabinet, that patch of drapery (literally "Yolanda's" left-off clothing) slowly and visibly melts away into nothingness.

The dematerialising of "Yolanda's" body occupies from two to five minutes (or less), while the dematerialising of the left-off clothing occupies from half a minute to two minutes generally. On one occasion, however, she did not dematerialise her body-drapery, or veil, but left the whole heap lying on the carpet out in the room, until another spirit came out of the cabinet to look at it for a time, as if moralising on poor "Yolanda's" disappearance, when this (taller) spirit retired, and was then replaced by the little briskly-vivacious child materialised form of "Ninia," the Spanish girl, who likewise came to look at "Yolanda's" remains (!), and, curiously picking up the left-off garments, proceeded to wrap the material about her own little body, which already was well clothed in spirit-drapery.

TWO SPIRITS SEEN AT SAME TIME.

"Yolanda," stepping out of the cabinet, came just by me, having her veil over her head, and playfully peeping towards another part of the cabinet, in evident expectancy of "somebody coming" out thereof. Presently, the curtain opened, and another and taller spirit-lady form was seen in full view by all the sitters. "Yolanda" repeatedly held out her hand for the second spirit-form to take hold of, and so be enticed out of the cabinet; but to no avail, and it was amusing to see "Yolanda" stamp her foot and express impatience at this second form not coming entirely out of the cabinet. While this was going on, I could hear the medium, separately, in her own compartment of the cabinet, thus furnishing a perfect manifestation of three separate and distinct identities. I have at other times seen two spirit-forms, and the medium also, at one and the same time, within three feet of me, and spoken to the medium, receiving an answer in return.

MEDIUM AND SPIRIT SEEN TOGETHER.

This sometimes occurs when the medium is (by spirit-raps) directed to "sit outside," on which Mrs. Esperance comes out of her cabinet, and sits in the circle enclosure just in front of the centre of the cabinet, with her back to the circle. Presently a

child-like form begins to materialise outside the cabinet on the floor close beside the medium: once it was an infant, too young (or too small) to walk, and with its hands exceedingly small but well formed, although its face was veiled. But usually it is "Ninia," the Spanish girl; there is seldom much "power," and often the spirit cannot go far away from the medium; but I have seen "Ninia" walk round the medium, and shake hands with various sitters.

The spirit who is most usually seen at the same time as the medium, is the sister of one of the most frequent visitors at the seance. This spirit materialises beautifully when for purpose of leaving the cabinet to salute her brother; but, when about to "bring out" the medium, she closely veils herself, and, at the same time, renders herself less solidly materialised, so that no face can be seen, and the hands feel like collapsible gloves rather than human hands. She is, then, in fact, only half materialised, and hence I call her then—the ghost!

This "ghost" walks out of the spirit-compartment of the cabinet, and proceeds to the compartment where the medium sits; opens the curtain, walks in, takes the medium by the hand and arm, and walks slowly out into the room, just in front of the curtain, when she usually at once dematerialises herself rapidly, by sinking down, melting away in sight of all the sitters, leaving the medium standing alone! Recently I observed her go into the medium's compartment, and when she went in she was taller than the medium; but as she was emerging she became less, becoming more dense, as if becoming more compact; she then was on the right hand of the medium, and, when fairly they were both out in full view, the spirit walked across in front of the medium to her left hand side, still becoming less in height, and after standing a moment there, still becoming less in height, she returned, walking round in front of the medium to her right hand side again, rapidly then sinking downwards, until she finally melted away into nothingness, in full view of all the sitters, and occupying less time than it takes me to describe half the occurrence!

Now this ghost was evidently a feminine human form, and the extraordinary way in which that form slowly but visibly sank downwards, while moving about, and then melted away without a particle remaining a few moments afterwards, and all this before about a score of people, seems to be (even to me) an extraordinary event among the many I have witnessed at these seances.

Once when this ghost found the medium's curtain fastened down the side by being sewn to the partition, the said ghost very forcibly tore the fastening open to give more freedom of egress to herself and the medium in coming out together.

A PHYSICAL OBJECT ANIMATED.

"Yolanda" having taken an especial liking to the long, silk scarf of a lady visitor, it was repeatedly dematerialised, taken away, and brought back again from time to time; but the most interesting experiment with this was "Y Ay Ali" animating it as follows: "Yolanda," with help of Mr. Armstrong, having extended it full across the circle, perhaps three yards from the cabinet, and left it so, it presently commenced moving, as of its own accord, rolling itself up, and twisting and twirling itself about, when rolled up in a long narrow roll, and slowly disappearing inside or towards the cabinet, not afterwards to be found anywhere. This experiment required delicate conditions, and great mental passivity on the part of the sitters. It was frustrated on one occasion by the presence of a lady whose intense mental scepticism on the nature of the phenomenon so completely marred the invisible conditions, that the controlling spirit, "Walter Tracy," protested that he could not sanction that lady being again admitted into the circle, her intense dogmatism and scepticism being too great to admit of delicate phenomena being produced in her presence. On the subsequent seance, while "Y Ay Ali" was repeating the experiment, it progressed satisfactorily for some time, and then a pause occurred. My son whispered some words into the ear of a gentleman on his left hand. No further movement could be seen on the part of the animated scarf. We (or I) wondered what could be the matter, when, in a moment, a spirit-lady, clothed beautifully in white robes and veiled, emerged from the cabinet, passed me and my daughter, looked in our faces, proceeded to my son, looked him steadily in the face a moment, and then gave him a sound box on his ear with the palm of her hand, the sound being audible enough to all, and the effect rather warm on the ear of the culprit. It was my own wife who had thus materialised to give her son a lesson on sitting properly in such a spirit-circle. He had whispered to his friend that, in order to ascertain whether the scarf was about to be dematerialised properly it should be pinned to the carpet of the floor, which would not prevent the dematerialising process.

The effects of his thoughts, thus expressed, causing antagonism and inharmony in the thought-wave emanations of the circle, was sufficient to arrest the delicate experiment in progress.

"Yolanda" snatched up the scarf and the experiment was postponed until the following seance, when it was successfully accomplished by "Y Ay Ali." It is these thought-wave emanations of the sitters in the circle which form the chief source of the power by which all phenomena of materialising seances are accomplished—hence the value of the practical lesson administered very properly to my son as one of the sitters.

A SPIRIT-STAR OR GEM.

Angelic spirits are often represented with a star shining brilliantly as a diadem on their forehead. "Y Ay Ali" has this beautiful symbol in perfection. Glistening like a magnificent dia-

mond it is exceedingly beautiful; flashing and then vanishing to reappear.

From my position I often could not see it when she turned her head towards the opposite sitters; and, on one of these occasions, I mentally wished I could see it in all its beauty, when "Y Ay Ali" turned towards me and smiling as her star suddenly flashed up with a brilliancy I cannot describe in words. It resembled a green blue diamond as large as a sixpence in size, but of phosphorescent glow-worm-like light—a spirit-light, but visible to all. It was truly beautiful. It is generally only small but brilliant, as I had seen it a few moments previously.

MY SPIRIT-WIFE SPEAKING!

To me, personally, and to my children, this is the culmination of all the grandeur of spirit-materialisations. I have before recorded (in MEDIUM, June 25) the seven (first) times identified appearances of my deceased wife in materialised spirit-form, and also her ninth appearance in the beautiful perfection of materialisation then attained; but now I have not only to report, having thus received her sixteen times, but besides receiving direct writing, written by her to my son and daughter in loving, motherly, angel messages, I had the yet higher satisfaction of hearing her confirm her messages by plainly speaking to my son when he went up to her on a recent occasion. Her well-toned voice could be plainly heard, but her messages, being strictly private to my son, were not intended to be audible to others or to be repeated here. Can mortal man ever desire, can angels ever give more proof of life beyond the grave? For here my own wife not only returned to her dearly beloved children and myself, but, besides being identified, recognised, kissed, and caressed by all of us, we have her thus writing before she could speak, and now, speaking in the clear, bell-like silvery tones of earth-life, recognised in tones so startlingly life-like, that I could scarcely believe the evidence of my own senses, and, least I might be thought to be mistaken, I asked my son and others if they, too, had heard her speak? just as a man will rub his eyes, and ask himself if he be awake, when he may doubt the fact.

INDIVIDUAL SPIRITS.

Besides the beautiful materialisations of my wife, sometimes in white spirit-drapery, and most generally in a black dress and a white shawl, with semblances of lace-trimmings, mantilla, shawl, jewellery, &c., making her earth-life like identity so perfect. Other spirits have distinctive tokens of their identity, although none that I have ever yet heard of have yet surpassed my own wife; and I long to shake hands with "Walter Tracey" for his spirit aid in thus bringing her out in such materialised perfection. We can scarcely realise the skill and labour of our spirit-friends thus bestowed for our benefit.

Of all men in England next most highly favoured besides myself is Mr. Miller, whose wife has returned in absolute identity of earth-life as often as my own. On the last occasion she had on a black cap, such as matronly ladies wear, trimmed with mauve ribbon! Yet this was only spirit-material, and dematerialised afterwards like everything else worn by these materialised spirits.

Another spirit, whom I will call "Alfred," has appeared many times to meet his mother in the circle. On his last visit he was clothed in dark navy trousers, white shirt, cap with peak and gold badge on its front—a midshipman—for such he was when he departed this earth-life. While a gentleman was offering up an invocation this sailor-spirit was looking from the open cabinet towards his mother, when presently he advanced forwards with extended arms, while his mother at the same time met him half-way across the circle; they embraced as only mother and child can embrace. Those who saw him fling his arms round his mother in his embracing her could never forget the scene, for it seems difficult to realise the reality of a dead son thus returning! But he has often, very often, returned, and these experiences are every-week experiences to ourselves.

A stranger gentleman-spirit is the most recent acquisition to the seance, and he is such because he can so materialise as to stand in a strength of light none of the others usually can. The customary light of these seances is low, but just sufficient to discern the various sitters around the room, while the "Pole," as this man-spirit is said to be, requires a full light, so strong as would dematerialise "Yolanda" altogether, and give a shock to the medium thereby.

Whenever the medium is in strongest health, all the spirits most closely resemble herself in features; while, when she complains of really feeling indisposed, and is evidently not in full vigour, then all the spirits seem most perfectly to individualise themselves, as I have frequently remarked.

The spirits are seldom veiled, but, like "Yolanda" and my son's Indian guide, have their features clearly open, free from drapery, and their limbs free.

THE ACCIDENT TO THE MEDIUM.

The foregoing phenomena have chiefly occurred under accidental conditions, which afford absolute proof of the genuineness of all I have reported. Mrs. Esperance having recently unfortunately fallen down stairs, in endeavouring to save herself by taking hold of some railing, caused the two bones of her fore-arm (left) to be dislocated, and although immediately attended by medical skill, it is, of course, bandaged up in wooden splints, and will have to remain so for about two months longer. The painfulness and considerable swelling were reduced by magnetising passes of a friend present, the swelling subsiding quite visibly in a very short time. It is yet painful, and of course cannot be moved with safety.

When "Yolanda" first came out after this accident she was asked by the above gentleman to allow him to examine her arm and elbow, and seemed much amused at his examination thereof, as he reported that, although a materialised form, she seemed to have bones like a mortal, especially at the elbow. That her bones are perfect, and that her finger-nails will scratch I know by frequent observation. Thus "Yolanda" is no shadowy ghost, although I have seen her half dematerialised, and in semi-fluidic state pass herself slowly through the substance of the gauze partition which divides the medium's compartment from the other portions of the cabinet.

It will be observed that the injury to the left arm of the medium caused no diminution or inconvenience of the spirit-forms; my own "wife," like all the others, materialising precisely the same as usual; and, when the "Ghost" brought out the medium, the difference between the two was very marked, the medium having her broken arm suspended in a white "sling," while the "Ghost" was free from all such disability, as we also know that all our spirits will be free from earthly sadness when we, too, are in the realm of the invisible world, among those beings who can thus only be seen by mortal eyes when returning in these wondrous materialised forms.

Mr. C. REIMERS, writing of his recent trip to Gateshead and Newcastle, says: "I have to state that 'Resurgam's' very attractive reports are truthful, and to the point; although the actual witnessing of these facts dematerialises, so to speak, all verbal descriptions. The ideal of spirit-manifestations is almost realised in these seances. When I entered the seance-room, and did not see my friend, Herr Sellin, who invited me to this trip, and who on account of a mistake of mine came next day, my disappointment was not at all relieved by finding the medium's arm bandaged, knowing that the least accident interferes with the flow of power. I felt curious whether 'Yolanda's' left elbow was also 'out,' but there was no defect in either spirit: a nice lesson for scientific truth penetrators. The dematerialisation of a spirit before our eyes was a feature grandly impressive. 'Yolanda' begged me to help her in the plant-growing experiment. I had to kneel down and fill the bottle with sand, from which sprang the roots of a plant bearing a splendid flower, presented to Mr. Oxley. The spirit seemed to like my assistance, and a kiss from her rewarded me for the task. The recognition of several forms impressed me as to their genuineness beyond doubt, and altogether these seances will never be forgotten by all who had the good fortune to be present."

TESTIMONY.—A correspondent writes: "Since May I have been staying in Newcastle, where I have been brought into very intimate relations with the strange phenomena of spirit-materialisation, through the wonderful mediumship of Mrs. Esperance. I could gladly testify (if required) to all that has been written in the MEDIUM during the last three months respecting the seances of Mrs. E. I am sure I am quite unable to express my gratitude to that lady for the happiness and satisfaction which has been conveyed to my mind through her mediumship. I am extremely sorry that she is going so soon to leave Newcastle, but she goes with my very best wishes, and I will ever cherish the memory of her for the honesty, straightforwardness, and kindness always shown to me during my investigation. I am perfectly sure there is no trickery in connection with her seances."

A TRANCE DISCOURSE,

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. CORA L. V. RICHMOND,

By the Spirit "George Thompson" (in Earth Life
M.P. for Tower Hamlets),

In Goswell Hall, London, on Sunday Evening, August 8th.

INVOCATION.

O Thou, Eternal God! Thou ruler of nations and of men! Thou who abidest alike in the atom and in yonder eternal sun, filling all, pervading all with Thy life and light and breath! As stars in the firmament are governed by Thy matchless glory, as systems move at the responsive flow of Thy living breath, so must man move ultimately responsive to the infinite law of Thy goodness. Even in the darkness Thy light allures him. Even tethered as he is with fleshly bonds, how does he turn to Thee! O Thou, who seest and judgest aright the heart of man, may we interpret to the understanding of Thy children that loftier law, that diviner impulse that is not absorbed in human selfishness, in individual pursuit of happiness, nor in national well-being, but in the welfare of humanity, in the thought of the universe, in the love that shall finally redeem and disenthral every nation and all people from darkness. By it we light and guide the nations, not to lead men to the victory of battle-field, or the bloody carnage there, but to the higher victory of truth, right, and humanity. Be it Thine with which we shall lead and guide with its divine light the towering spirits who seek for human improvement, not by the contrivances of human legislation, not by officers of state and formal government, but by the higher ministrations of the spirit, that beyond all human pride and ambition are spreading a halo of peace around the brow of nations, and making the earth a happy abode for Thy children. O Thou mighty Father! O Thou intimate Parent! we turn to Thee as children seeking Thy guidance, Thy uplifting power, asking that nations and men and angels may alike be baptised in Thy love for evermore!

DISCOURSE.
INDIA AND ENGLAND.

Mr. Chairman and friends, the subject chosen for this evening's discourse I am sure will not be deemed inappropriate when we consider that from a spiritual standpoint everything that affects the welfare of humanity must be religion—when we consider, also, that from a national standpoint whatever affects humanity belongs to every nation.

It is said in the work of great inspiration: "He that taketh up the sword shall perish by the sword." This may or may not be taken home as a warning by those Christian nations who, professing the Prince of Peace, still bear his image abroad by the point of the sword. This century, up to its present day, witnesses in the civilised world the spectacle of the highest Christian nation, for the advancement of Christian civilisation, carrying the Word of God to the remote Indies for the benefit of heathen nations and the exchequer of England; and this is done, not by missionaries empowered to do the bidding alike of the gospel and the commerce of the world;—this is performed not by a plenipotentiary extraordinary appointed in the name of God and in the name of England to peacefully endow nations who have no knowledge of the ways of civilisation, to carry forward such negotiations as shall benefit the commerce of the world,—but by armies of invasion, by ships of war, by military stores, by the establishment of military posts among the people. We must consider a nation so doing as an usurper. This usurpation has occurred in the life-time of many who are here, and who can remember, doubtless, when to all the young and ardent English minds, whether in civil or military service, whether in the private ranks of life, seeking to better their condition, or endowed with some degree of wealth and fortune and seeking merely a place of adventure, India was the dream of their early years.

You can doubtless remember that in the beginning of this century India commenced to present treasures that attracted the greed of the western nations of Europe; and you doubtless, many of you, have watched, step by step, the gradual encroachment upon native India by armies not only in military power, but by armies of civilians, who were attracted by no higher idea than the love of commerce. It would perhaps be the better term to say the land was plundered by such men.

You can, doubtless, also recall that about forty years ago, England rang with the same cry as to day. Troops were ordered to the front. There was insufficient military supply. There was disaster following a brief success. An English envoy was massacred then as now by a nation who felt aggrieved at the presence of an armed foe, or an armed neutral nation in her midst. Then, as now, England may have been forced into this conflict, but if so, she was forced by precedents that she herself had established. Then, as now, you will remember that she was compelled to take up arms for the purpose of maintaining the power she had assumed belonged to her. Then, as now, she was obliged to call to her aid friendly native allies; and then, as now, in some instances they proved insufficient, in others betrayers. Then, as now, she showed too much contempt for the opposing, and had an overweening confidence in the strength of her own armies. Now, as then, there doubtless will be a sufficient force sent to conquer the opposition, but at what price!

I believe there is no sadder record in the history of the world than the record of England in India. Proud as England is of it to-day—the boast of many of her minds, the boast of her commerce, the boast of her statesmen—I consider that while England believes her victories and position in India to be her greatest pride, in a higher tribunal than human justice, in the period of human history when neither ambition nor pride shall rule, but the love of humanity, it will be the darkest stain upon her escutcheon. As in the United States of America, step by step the natives have been driven from their former homes and positions to give place to avarice, and the love of power of your American cousins: so this ever-aggressive and ever-encroaching Anglo-Saxon race must needs encircle the globe with her commerce—must needs vanquish every point of territory that is of advantage to that commerce, regardless of the individual and collective rights of the people among whom those posts are established.

In the judgment of the one who speaks to you this night the fault lies in the conception of what constitutes human right—in the conception of what constitutes national power. Shall a nation, because she can, commit every wrong in the name of civilisation? Is it right, because a nation has the power, that she shall vanquish every people for any purpose whatsoever? Above all, is it right that she shall do this for self-aggrandisement?

Say what we will, as Englishmen, of England's love of humanity, we are perfectly well aware that her interest in the abolition of slavery abroad, was her interest in commerce. We are perfectly well aware that her interest in the abolition of certain wrongs at home was her interest rather in the extension of commerce itself than in the rectifying of national wrong.

After the Reformed Parliament of 1833, England turned her attention to India. That attention, at intervals, has been turned to the establishment of surveillance and power, without reference to the primal rights of the nations among whom that power has been established. The country watered by the Indus in Afghanistan, presents very little that is attractive to the great Exchequer of this nation—presents very little that can be considered as a vantage ground; but for the sake of watching Russia and maintaining the prestige established in India, England must needs invade

Afghanistan with an army of occupation. To what end? You have seen partially, but you need fear more disasters yet, if her armies are successful. Because, if she vanquishes the territories of these strangers, she shows herself incapable of appreciating the rights of humanity. As a matter of policy, it would be easy to show that England's alternate vacillations between peace and war have been disastrous to her in a national point of view. As a matter of policy, it would be easy to show that negotiation has always been more successful than warfare; that ambassadors have always obtained better results than armies; that plenipotentiary power, as a power, is not without means to conciliate these people; and that England has always made the mistake of supposing the whole of the people of India to be heathen and uncivilised, instead of making a distinction between the cultured portions and the wild tribes that occupy the mountain regions. The cultured Indian is a gentleman, is a scholar, is actuated by the deepest human sympathy for whatever is going on in the world, and would gladly clasp hands with the nations of the Western world in any other way than with warfare. But when the bayonet is first presented, he will rebel against it; and when England seeks by successful conquest and victories to establish a military position, not for the benefit of India, but for keeping up the balance of power in Europe, it is not amazing that the native mind cannot discover the merit of this military occupation.

It is Russia, not India, that England is now watching. It is Turkey, not India, that is the point at stake. It is Constantinople, not Russia, that Europe is looking at; while nominally it is the interest of England. Does it not occur to those who are precipitating this present struggle that the whole work of nearly half-a-century of peaceful occupation is destroyed? Does it not occur to them that the whole amount of advancement in so-called civilisation in India is thereby put back another half century? and that you must—as some will have it—for the perpetuation of national honour, now engage in a warfare that can only ultimate in the greatest national disasters. I say this, for to every native enemy killed upon Indian soil, there are ten, perhaps one hundred, English soldiers sacrificed. There is, for every mile attached, at least ten thousand pounds of English treasure expended; and when you consider this together with the worthlessness of what is said to be obtained, the point of policy would be that England should not have engaged in this warfare. But, perhaps, driven on to her own destruction by the overweening pressure of love of power, and that mistaken word or phrase, "national honour," England is doing the very best she can for humanity. I mean, she is showing the worthlessness of that kind of civilisation that can employ no higher methods than armies, no better lines of argument than artillery and infantry, no more formidable Christian example than military posts and military commanders, and no nobler virtues than are illustrated by those who act in the capacity of rulers over these different nations.

Let us see, then, what will be the probable result after over-running another country. What must she now do to retrieve her present losses? England has extended her army of occupation into a region that can bring no results, and is thereby swallowing up treasure and life that, if needed at all, are needed at home. What will be the result to that portion of India that England also claims as British India? A repetition of the offences that forty years ago were wiped out, the re-establishment of the distress that these years have not fully obliterated, and the destruction, by slow degrees, of the only element friendly to the British rule. Then, weakened at home and abroad, if this course be proceeded in, she falls an easy prey in her Indian dominions to the encroachments, either of Turkey or Russia, as the case may be:—Turkey—if that nation shall succeed in evading the overthrow threatened by Russia—for that nation is destined to make her course through the "Eye of the World," and enter as a competitor for Eastern commerce. There is no doubt from the present standpoint of European politics that Russia will do this. There is no doubt she will gain her desire in Turkey, and there is no doubt whatever that ultimately the tide of civilisation that has been in the hands of England for the last century will turn towards the Russian empire, and England's power in the East be gradually undermined. This because for nearly a century England has neglected her opportunities, has failed to make firm and fast friends of those nations she has come in contact with, and has exhibited too closely and clearly that she desired material occupation merely for trade, and on the other hand desired trade for the benefit of England, and not for the benefit of India.

If these words seem to be too plain, then you have but to read the history of the last fifty or sixty years. If these facts seem too broad in statement, you have but to consider that your speaker was one with the Indian nation for many years; and considered from their standpoint—not the British standpoint—the struggles carried on between the two nations, and witnessing the lack of humanity, witnessing also the lack of culture that a military occupation always engenders, declares that the native princes and the native people, reared with every advantage of eastern civilisation, trained to the exercise of Christian charity, if not Christian in name, were subject to the severities that always accompany military occupation; and as a plenipotentiary from a Prince of India to England, the speaker claims the right to state that the wrongs, the injustice, the ruin, the poverty of many that formerly possessed great wealth, great influence, great education, and the true spirit of humanity, was in itself a sufficient humiliation to an English subject.

But aside from these personalities there is another, a loftier consideration. It belongs to the attitude of the present century—

the latter portion of the century; it belongs to that onward march that England has for some time taken in the arts of peace, and to the abrogation of the settlement of national difficulties by the force of arms. For forty years the efforts of civilisation have gone forward peacefully between the nations of the west. England has maintained her position of neutrality in the midst of the most trying obstacles and surroundings; and now that, at the point when that peace would have been most important to Europe, and when her attitude would have been an example for all the nations of the world, she engages in a disastrous war, in an inhuman war. I do not mean that all wars are not inhuman; but I mean, supposing every war to be decidedly inhuman, the present conflict in India is an inhuman war.

To present the other side of the picture may seem utopian; but I do so in the full conviction that there is a dawning intelligence in the minds of the English people concerning these foreign wars. I do so in the conviction that the Administration that now happily holds the nation's affairs in its hands, under Providence—may it long be so!—looks rather to the benefit of England and of the nations of Europe and the world in the future time of peace, than to any present temporary honour gained by military prowess abroad. I do so because I consider this a most critical juncture in the history of England. I do so because I think that by the sustaining power of your minds and your hearts the nation may be so strengthened, and the present Administration so sustained—I do not mean in any political sense, but in such a sense as shall apply to the welfare of humanity—that England may set the example of a peaceful solution of all international problems, and refuse to be a party to any warfare of invasion, or any warfare of adjudication in connexion with any nation of the civilised world; and I believe, taking this attitude, her hands would be strengthened, her government sustained, her dominion greater, her prowess greater, than by any force of arms she can send to any quarter of the globe, than by all the success that the combined military and naval power can possibly give her. What with the mistakes in Africa, what with this act in India, and with such other acts at home as misrepresent the largest claims of humanity, the present Government entered its term of office, hampered on the one hand by the war in India, and on the other by mistaken advice in Africa, and it may, by internal dissatisfaction, and perhaps ingratitude, suffer. Let the English nation rise to the occasion; let the power of humanity be strengthened without the love of military prowess; let it be understood that the people desire, not England's glory, but England's welfare; let it be understood that humanity has greater claims than national pride, and all your native selfishness may be merged in the larger selfishness of the family, and the family selfishness be merged in the larger selfishness of the nation; that the nationality that refuses to recognise the right of another people and refuses to consider the civilisation of other periods of humanity, is a nationality doomed to destruction; that the higher the principles, the more enduring must be a nation, and the stronger the scope and range of its humanity, the larger its benefit and success to coming generations.

It will be well for every human being to note, whether English, or whatever the nationality, that the time is coming to pass when demarcations will be swallowed up, to the great interest of all; that the ultimate period or term when rulers and kings can hold tenure of office, or power by right of inheritance, is quite close at hand, and that when that limitation is reached, it refers to a period when praise will be accorded to a nation that has achieved, not the greatest success in arms, not the most prowess in foreign countries by despotic and absolute possession by warfare, but when the greatest national power will consist in love of humanity, in home legislation, adopted by its people, in those laws that have reference to future generations. Such a nation will be considered as an example for the world to follow. I point to the laws of England with great pride, but I declare that kind of legislation that refuses to recognise human progress, that refuses to keep pace with the advancing thought of to-day, that refuses to consider the necessary alterations in human law for the sake of human justice is madness not statesmanship; I declare them retarding influences of civilisation which would consider power, place, caste, birth, rank, or ought else in the catalogue of human prejudices, as of one farthing value compared with the human soul. And in this sense I speak to you this night, hoping your hands will be strengthened to perform, your minds made intelligent and clear, and your hearts turned with soundness towards whatever power in the government is intended to strengthen the world of humanity; hoping, too, that you will always turn a deaf ear to falsehood, and refuse to stand by, protesting with one voice against any power, any force that seeks by might or force of arms, or other mere physical domination, to enforce its power upon any people whatsoever, or wheresoever they may be; sustaining the weak, uplifting those who are in peril.

I have always believed there was a right in man to resist tyranny; but I have never believed that, because one has strength or glory, or because the strong man can do so, that he should walk over his fellow-man; and so long as there is intelligence in the world of souls, I shall believe my opinions were right. Far from weakening or taking from those opinions, the experience I have had in another life has added to and made them stronger. National lines are abrogated in the love of humanity, individual lines grow less beside the great bond of brotherhood, and could you see the nations of the earth in the very midst of immortal life; could you see every nation held to account for its acts done to other and weaker nations; could you see that while England may take millions of treasure from India, and while she may

have a long page of military glory, there are matters here crying out for redress, and nations that in the spirit state rise up and say: What have you done to them? In the vast plane of life they are not accounted the greatest who are considered the greatest on the earth. We have no equivalent for gold or gems, or the power that human governments bestow; they are required to attest their humanity, to prove where they stand. He who in an exalted place of trust and power turns his whole strength in aggression upon a weaker foe must be called to account by the unerring Nemesis of justice, and that nation doing this must contain within herself the elements of destruction. Just so sure as she builds up her pleasure and power at the expense of another nation, just so sure will it be wrested from her. Have you not the fabulous sisters of fury? Does not history repeat herself a thousand times proving this to man? And are there not voices appealing from India to this day, saying: "Stay your hand while it is time: retrieve your honour, not by victory, but by withdrawal?" There can be no greater honour than to acknowledge an error. There can be no higher victory than that which, having made a mistake, confesses it and strives to rectify it. It is not too late. Whatever course your nation will be forced to pursue in the mistaken thought of military honour, be sure that if a strong will were sufficient to carry out the original purpose of the government concerning India, that will would be at the present time personally passive to yours.

We are now on the eve of great material and spiritual changes. The world has reached a certain cycle in its history when revolutions multiply, when human thought changes rapidly, and who knows what another five years will bring forth here? Certainly you must confess that the most cursory glance will prove that England does not rest upon an eternal foundation, that the English government is not based upon absolute truth. Until this is accomplished no nation is safe, whatever her wealth, whatever her power, whatever her commerce. Rich and poor are massed together; pride and poverty go hand in hand, and between the palace and the hovel there is a life-long warfare that England will have to meet and will have to solve. That vexed question of hereditary power, the law of primogeniture; those hundred vexed questions in English law will meet you year by year, face to face; and these land tenure difficulties will not be blotted out by simply ignoring them. There must come a time when a settlement of these questions should arrive by natural processes; and if not attained—what then? Poverty! and its attendant evils multiplying with fearful rapidity, a small territory overcrowded with population, manufactures comparatively paralysed by competition abroad. What will become of England after she exhausts her treasure and best life, if she again seeks prowess abroad, while at home the very life-blood is drained away, and distant colonies claim the enterprise of the Englishman, and if want and famine are reigning at home he seeks a foreign land, and in another country, beneath more benign influences, spends his efforts to individually benefit himself and family? What does it leave England? Two classes. The wealthy, who are all powerful and abjectly wealthy; and the extremely poor, who are abjectly miserable; while those constituting the middle population, not able to gain a position here, will seek it abroad; and there will come a time when England, by wars and emigration, is depleted in her manly and womanly strength. Who shall then be summoned to the front? Who will then fight her battles? Or, better still—Who will then form the basis and foundation of true national existence? You will hear of it from other countries; you may hear of it in Australia; you may hear of it in America—even in India, when armies of occupation shall cease to be there; but you will not hear of that brighter and higher civilisation in England unless she shall be warned in time.

This is no professed prophecy. It is but a word of common sense spoken to those who have that quality, and who can see, without supernatural vision, the tendency and the signs of the times. Nevertheless, there are movements, material and spiritual, that clearly foretell you that these disasters must come to a people clasp on the one hand a falsehood, and on the other the truth. No nation can compromise thus with the truth and be safe, and no legislation predicated on the power of the few can be exercised for the welfare of the many.

I have finished now, save a few parting words. I would gladly have lent my voice to a theme more spiritual, but I shall be satisfied if I have induced you to give your support, in your daily life, to any measure—whatever government that administers your affairs—that shall represent the interests of the people, the interests of humanity. Remember, that no nation can prosper that is at war with any portion of the human race; no mind can individually or collectively be considered great that arrogates to itself the right of dominion over any people save by mind, the love of justice, humanity, intelligence. Long may the statesman live who now has charge over your government. I believe he is the greatest statesman England has ever seen. If his hands are weakened, the nation will be weakened; and if he dies without realising the fullness of those national benefits, he is striving to bring about, it will be a calamity such as England can never dream of. I appeal to you thus from a standpoint far above any human, sectional, or local judgment, predicated upon a knowledge of genius of the 19th century, and it is not often given to any nation to be led by so great a man.

A number of subjects was sent up from the audience for an extempore poem. "Gladstone" received the largest number of votes.

GLADSTONE.

Man maketh heroes, born of strife and shame,
 Born of the battle-fields; of war's estate,
 That marks the cities, that in towers of flame
 Go down to darkness; fields of corn
 That flowed with human blood—lifeless and gone,
 And meadows that no flowers can yield
 Because of war's dread tone.

Man maketh heroes, and with laurels crown
 The murderer's brow, when nations in the dark go down,
 Only that darkness hears fame's better vow;
 But God makes men, and they rise up in time
 To build the altar of His people; when
 After War's infamy and Death's dismay,
 Some prophet standeth by the gate of dawn
 To herald in the brighter day.

God maketh men, and through the startled years
 The cry goes forth among man's hopes and fears,
 "O God, adorn the earth," then prophets come,
 And from the spirits' shining home
 The words of welcome and of comfort give,
 Saying to all the people, "Live
 Be happy, peaceful, blessed, wise,
 And earth shall be man's paradise."

There lives a prophet in your midst to-day;
 He is no king, creature of man's estate;
 He rules by no dread empire, power of arms,
 Nor the stern edict of human hate:
 Yet he may guard the nation still
 By councils just, by pliant will
 And steadfast purpose, and that higher power
 Named Goodness—'tis the soul's best dower;
 In-formed of true sincerity,
 And love to God and to humanity.

We name him not, nor leader nor yet king,
 But Genius—the wiser, clearer mind
 That to the nation timely lent
 A stronger will than yours to bend,
 A gentle light to guide you hence
 Unto a future recompense.

When ages shall have blotted out the name
 Of martial heroes, and when the scroll
 Of kings and princes shall be remembered not,
 Gladstone shall rise and shine as a great soul—
 Shall be remembered as one who *self* forgot:
 His name be linked throughout eternity
 With brightest crown—*Love of Humanity!*

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Address all communications to J. BURNS, O.S.T.
 Spiritual Institution, 15, Southampton Row,
 London, W.C.

WE are glad to see reports from so many excellent and well-known mediums in this issue of the MEDIUM. To look back for ten years and more and find so many valuable workers pulling together in harmony is very encouraging. Spiritualism never made such strides as it does at present.

MR. J. J. MORSE'S APPOINTMENTS.

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, Pall Mall Road, Stoke Newington, London, N.

MR. E. W. WALLIS'S APPOINTMENTS.

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

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263, CHAPEL STREET, SALFORD, MANCHESTER.
 Public Meetings every Sunday evening at 6.30 prompt.
 August 22.—Mr. C. Richmond. United Services at Athenaeum, at 2.30 and 6.30.
 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. 22.—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. 24.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, AUG. 25.—3, Bourne Mouth Road, Rye Lane, Peckham, S.E. Select Seance, at 8 p.m. prompt. (Trains and trams within a few minutes' walk).
 THURSDAY, AUG. 26.—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. 22, 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.
 OLDHAM, 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. 23, LIVERPOOL, Perth Street Hall, at 8. Lecture.
 TUESDAY, AUG. 24, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 WEDNESDAY, AUG. 25, 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.
 DEBRY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
 MIDDLEBRO', 33, High Duncombe Street, at 7.30.
 THURSDAY, AUG. 26, GRIMSBY, at Mr. T. W. Aquilino, 212, Victoria Street, South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
 NEW SHILDON, at Mr. John Mansforth's, St. John's Road, at 7.
 FRIDAY, AUG. 27, SHEFFIELD, Psychological Institution, Pond Street Cocoa House, at 8 p.m.

HEALING POWER.—Dear Mr. Editor,—Would you kindly accord me space for testimony to the above? While sitting in Quebec Hall on Friday evening last, for the purpose of speaking to any who might call, and selling the MEDIUM and other literature of the week, a lady came in, asking if Mrs. Baldwin was there. I replied she was not, but probably would be. Taking a seat, the lady commenced telling me of the (to use her own words) miraculous power of Mrs. S. M. Baldwin. She assured me she had not walked alone for four years, had always to use sticks or chairs in the house, and could never go out of doors alone during that period. On that day, as her companion was out, she had, without any help at all, come a distance of five or six miles to see her benefactress, for she seemed lost for means of expressing her praise of Mrs. Baldwin. She said it was nothing less than a miracle. I believe she has only had three treatments. I did not think of asking the lady's name, but doubtless it will appear soon. I would also add that my own wife has received very great help, as she is ready to testify, from Mrs. Baldwin's treatment, and, to express myself in my own way, I would say Mrs. Baldwin's is real soul-power. To be in her presence is to be refreshed.
 —J. M. DALE, 50, Crawford Street, W.

GOSWELL HALL.—On Sunday evening, Miss Keeves delivered an admirable address, the control giving an account of his religious experiences in earth-life amongst the various denominations. He then proceeded to show the effect in spirit-life, and demonstrated how important it is that every individual while on earth learn to think and act for himself: that being the great purpose of life. The lecture was well received by an intelligent audience. At the close, Mr. Towns stood up under influence, and gave a number of clairvoyant descriptions to strangers present which were gratefully acknowledged, and produced a very favourable impression on the meeting.

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 news-vendors, and supplied by the wholesale trade generally.

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

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

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

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 20, 1880.

NOTES AND COMMENTS.

THE oration by "George Thompson," sometime M.P. for the Tower Hamlets, and the great anti-slavery orator, which we print this week, as given through the mediumship of Mrs. Cora L. V. Richmond, will be found to contain many characteristics of the orator's style and matter. On earth he was the champion of aboriginal races against the thralldom of British aggression. We have before us his credentials or, "Mookhtearna-mah," to the English Court, as the representative in this country of the King of Delhi, written in the language of the Court of that time, and bearing the official seal. In India he had relations with the Rajah of Saltara, and other native potentates. He was, therefore, well acquainted with the facts of Indian policy as beheld from the native standpoint, and his utterances through Mrs. Richmond indicate the genuineness of the control. Besides the spiritual significance of the oration, as a fact in spirit-communication, the subject matter ought to secure the attention of our statesmen. They, no doubt, have to float with the stream; but that there is a destiny hanging over this country that no human power can avert has been clear to many for a long time. It will not be other than a purging from the national life of that animal force element which, however useful in the history of the world it may have been in the past, is now an impediment to further national growth. The future greatness of Britain will be on the spiritual plane.

As hundreds of fresh readers will see the MEDIUM this week for the first time, we explain that in printing the names of spirits we put the word in inverted commas, thus: "Yolanda;" so that the name of a spirit may not be mistaken for the name of a mortal, thus rendering the sense more clear. The contents of this number are of great importance, and will introduce the subject in many new channels; and that all readers may form circles and enjoy spirit-communication by their own firesides, we print on another page "Rules for the Spirit-circle." Society abounds with mediums which would rapidly become developed all over the country if circles were formed.

LAST week we sent out a collecting form for subscriptions to the Spiritual Institution, and we beg to thank most sincerely those friends who have kindly returned contributions. Our work is altogether a labour of love, but it entails heavy expenses, which it is impossible for us to bear. This is the holiday season, but we get none; we toil over our work from early morning till next morning—sixteen to eighteen hours a day—when other editors have their annual respite and something to spend. We earnestly solicit the kind co-operation of the friends of the cause, to do their part in a grand spiritual work which daily realises the important results for which the angel-world under God's will first designed it.

WHEN Miss Wood, of Newcastle visited Macclesfield in the summer of 1877, she was severely attacked by a sitter, and comments on the affair appeared in these columns, No. 374, June 1, 1877, in which it will be seen that we defended Miss Wood to the full extent of our power. It may, therefore, be expedient, also, to put on record that the same gentleman, now residing at Bir-

mingham, called on us this week and confessed that he was in the wrong on the occasion alluded to, and said he would make a similar acknowledgment to Miss Wood if he had the pleasure of meeting her.

MR. AND MRS. C. L. V. RICHMOND will leave Buxton on Saturday (to-morrow), and remain at Mrs. Renshaw's, 16, Green Hill Street, Greenheys, Manchester, till the middle of next week. They will then proceed to Gateshead to open the bazaar and address meetings.

Mr. Bastian will in future give seances on Monday and Wednesday evenings at his rooms, No. 2, Vernon Place, Bloomfield Square, at eight o'clock.

MRS. RICHMOND's last St. James's Hall oration, subject: "The Material and Spiritual Future of the Earth," will appear in our next number, and we offer it at 6s. per 100, or 1s. 2d. per dozen, post free. It is of prophetic quality and of deep interest.

MRS. RICHMOND'S MEETINGS IN MANCHESTER.

Fresh arrangements have been made, and Mrs. Richmond's orations will be given at the Athenæum, 64, George Street, Piccadilly Street, Manchester, and not at the Free Trade Hall.

On Sunday, August 22, service will commence at 2.30 and 6.30 at the Athenæum, 64, George Street. Admission free. A collection at the close of each meeting.

The Manchester friends extend a cordial invitation to Spiritualists in the district to visit Manchester on Sunday and fill the hall to overflowing, and give Mrs. Richmond a genuine Lancashire reception.

Tea will be provided at 6d. each for friends from a distance at the Trinity Coffee Tavern, 83, Chapel Street (opposite Trinity Church), Salford.

MRS. RICHMOND ON THE TYNE-SIDE.

There is, we are pleased to learn, great unity of action in Gateshead and Newcastle to make Mrs. Richmond's approaching visit a genuine success. Arrangements are being made for Mrs. Richmond to lecture in both towns. The success of the one lecture cannot fail to help the other.

Mrs. Richmond will open the bazaar at the Temperance Hall, Gateshead-on-Tyne, on Saturday, August 28, and lecture on Sunday, August 29. For particulars see posters and hand-bills.

MRS. RICHMOND'S ENGAGEMENTS.

MANCHESTER.—Sunday, August 22. Afternoon and evening.

MACCLESFIELD.—Monday and Tuesday, August 23 and 24.

GATESHEAD.—Bazaar, August 28. Discourse, August 29.

NEWCASTLE.—August 30, 31, and September 1.

BISHOP AUCLAND.—September 5.

EDINBURGH.—Weekdays following.

GLASGOW.—September 12.

LIVERPOOL.—(Probably) September 19.

NOTTINGHAM.—September 26.

THE MESSAGE FROM "ALBERT" AND "ALICE."

Whether the message printed this week be indeed from the soul of "Albert the good" and his beloved daughter Alice in spirit-life, is beyond our province to determine. The communication is not the less suggestive on that account. For the moment let us regard the message as being what it purports to be, and we perceive the influence of the great leveller, Death. Those who were socially distinguished on earth, in desiring to reach, from the spirit-world, the mortal ear of their kindred have to seek the aid of an obscure individual in a suburb not famous, and the words are given to the world in the organ of the most despised and rejected form of modern thought! And the thoughts given are not of marked intellectual character or style, but breathe the more important reality of love—the true philosophy of spirit-life.

The Prince and Princess love, and cling, and crave for sympathy with the same thrill as the ploughman or the kitchenmaid; and as is the quality of that love so is their spiritual estate. It is not literary flippancy or the exhibition of intellectual acquirements that constitute the jewels that enrich the robes of spiritual princes. But there is love to those left behind, and by the manifestation of that love are spirits and survivors alike most benefited; there is love for the human family at large, for that must be the attraction to draw them heavenward; there is love for the great ones who have gone before, and they were "great" because their efforts were directed by the love of truth and the love of man.

Prince Albert was greatly interested in clairvoyance thirty years ago, or nearly so; but it is said that his daughter Alice was of a rationalistic disposition of mind. Possibly her rationalism embraced the entertainment of topics which constitute the true basis of the religious life.

WAITING for the return of proof has delayed this number a few hours.

If the gentleman medium who wrote to 26, Oakley Road, Islington, in May last will send present address, will greatly oblige.

MR. C. E. WILLIAMS will leave town on Monday for a few weeks, and during his absence the receptions at 61, Lamb's Conduit Street on Thursday and Saturday evenings will be conducted by a well-known medium. On his way home through Germany Mr. Williams hopes to be able to respond to the invitation to visit Professor Friesen.

THE GATESHEAD BAZAAR.

There is yet a week left to prepare and send in articles for sale on the stalls. Ladies in any part of the country may forward interesting objects to Mrs. Esperance, 16, Ely Street, Gateshead-on-Tyne.

There is also a week to make arrangements for having a holiday at Gateshead on Saturday next, and spend a little money at the Bazaar for the benefit of the Cause. Of course everyone who attends aids the object sought by paying the admission fee, but it is important that all the useful and "bonny" articles find ready purchasers. We hope the stalls will be well loaded and be swept clear of their stock before the Bazaar closes.

A pleasant feature will be the fact that the Bazaar will be opened by Mrs. C. L. V. Richmond. Our Gateshead friends are very fortunate in securing this arrangement. We recommend all friends to be present at the opening ceremony if possible. No doubt "Oulina" will put in an appearance—she is fond of beautiful things, and makes poems on them; and if she gives names to all who attend, likening them to the pretty things on the stalls, it is sure to create a great interest. It will be wise to be on hand early, and have the good luck to see and hear all that goes on.

What a pity that Mrs. Esperance's artistic guides cannot give multitudes of sketches of visitors, and induce them to pay a good price for the service! But the money! There's the rub. However, if everyone brings a heart-full of good-feeling and spends what can be afforded, the effort is sure to do good.

The Bazaar will be held in the Temperance Hall, High Street, Gateshead-on-Tyne, on Saturday, August 28, and be opened at 2.30 p.m. by Mrs. Richmond. Be in time to witness the opening proceedings.

During the whole of the afternoon business will go forward, and no doubt the persuasive powers of the fair stall-keepers will be irresistible. Those who cannot be present at the opening will find an open door and pleasant company when they do arrive.

Refreshments will be provided at moderate charges, so that those coming from a distance need not stop to take refreshments elsewhere, but hie them straight off to the Bazaar, where they will get all they require and enjoy the proceedings at the same time.

At 7.30 a grand concert will be given. The programme is long and attractive, and no doubt Mrs. Richmond will take part in some agreeable manner.

The charges for admission will be—To the Bazaar, 1s.; to the concert only, 6d. Children half of these prices.

Miss E. A. Brown writes from Cape Town to say that she likes the place well and is making many kind friends. She has become a Good Templar, and has been elected Worthy Vice-Templar of her lodge. She will give an essay on temperance in the lodge at an early date. Her 23rd birthday was to be celebrated on July 27, under very different circumstances from the last at Macclesfield. It will be a new birth into a wider sphere of usefulness. Mr. T. M. Brown is well reconciled to his work, but intends leaving South Africa for Australia in a few weeks.

At the Hackney meeting on Sunday evening, reported by Mr. Williams in another column, Miss Barnez, the excellent medium of the circle, modestly gave currency to some important facts. She said she had found since she became a materialising medium that her garments had become unaccountably fragile, and fell readily to pieces! Mr. Williams instanced facts which indicate that pieces of spirit-drapery are frequently *fac similes* of garments about the house, the colour only being changed. We remember seeing with wonder that in some of Hudson's spirit-photographs the spirits were dressed in garments like old skirt-linings. No doubt all spirit-drapery, whether materialised fully, or only partly, as for spirit-photography, is derived from actual textures in the sphere of the medium. Hence these mediumistic garments perish, as did the hyacinth used as a "medium" for the production of flowers at Mrs. Esperance's circle. The health of mediums also suffers from too much materialisation sitting. This material aid so essential may account for the difficulty which the Indian guide had in clothing himself, as recorded by "Resurgam" in his last article. There was, no doubt, a difficulty in deriving the proper materials to constitute readily the Indian's native costume.

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MR. HARRY BASTIAN, SPIRIT-MEDIUM.

Mr. Harry Bastian was accompanied to London by Mr. Z. T. Griffin, of Chicago, who handed us an engraving and article on Mr. Bastian, which had been prepared for the *Spiritual Record*. The departure from Chicago for London was taken so precipitately that there was not time to have them inserted in the *Record*, so that our readers have the first view of them.

Mr. Harry Bastian was born in the year 1842, in the town of Boston, New York, U.S.A. His father who is a preacher and farmer, is named Jacob Bastian, and his mother's maiden name was Catherine Yontz; they now reside in Western New York. Harry lived at home and attended the country schools till he was eighteen years of age, when he went on the lake steamers as steward, in which position his mediumship first showed itself.

Mr. Bastian was already a famous medium when, in company with Mr. Malcolm Taylor, he visited this country six years ago. Of the nature of his mediumship we had abundant evidence at that time; a record of which appears in our volumes for 1874 and 1875. While in Europe last he visited various countries on the continent, and had in his circles many distinguished sitters.

The extraordinary nature of Mr. Bastian's mediumship is enhanced by his personal qualities as a man. He has a fine quality of organisation, and is of gentlemanly deportment. His intelligence and moral integrity render him companionable to the most select circles, and he is universally respected by his sitters, and thus he has legions of friends in various parts of the world. He is of a very sensitive temperament, and unspotted honour, so that all mean or suspicious mental influences in the circle are immediately detected by him, and cause him great pain. He readily reads the thoughts of others, and can adapt himself to the circumstances of the case; refusing to sit, or accepting invitations according as the wisdom of his intuitions and spirit-impressions may direct.

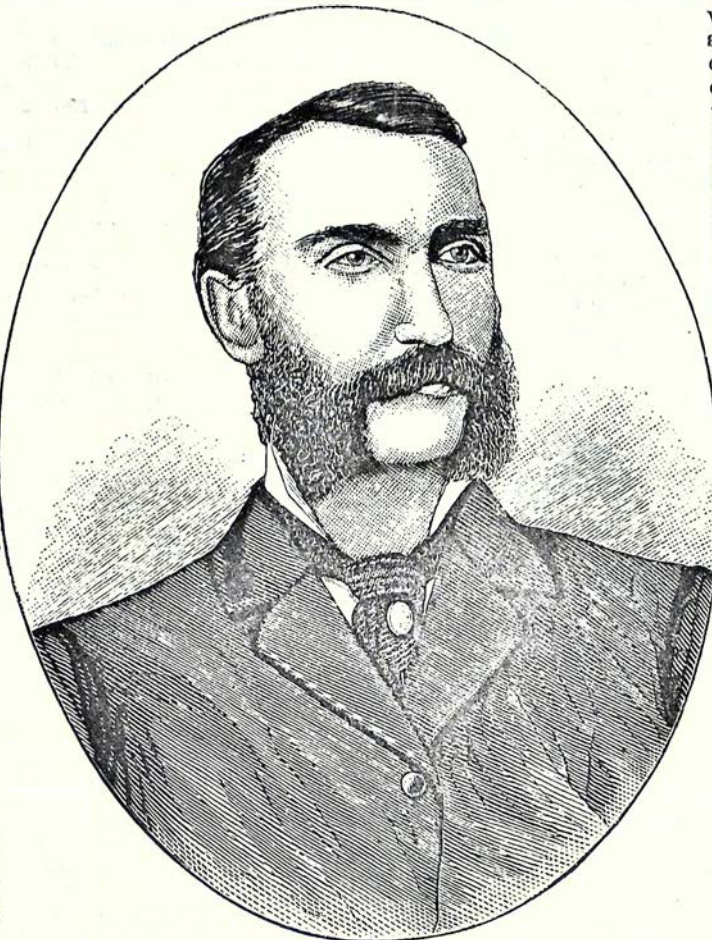
He has at all times a deep desire to give satisfaction to sitters, and readily adopts any arrangement in the circle suggested in good faith. We have seen him tied in the most intricate manner, and the materialisations have not been affected thereby. We have also seen the materialised spirit lead him out into the circle and demonstrate the genuineness of the phenomena. At other times we have seen sitters recognise the spirit-forms as likenesses of deceased relatives, which to them was proof positive.

Mr. Bastian rejects with scorn those humiliating "tests," the exhibition of which suggests in the proposer the supposition of villainy or deception on the part of the medium. Unless there be mutual understanding and confidence between medium and sitter Mr. Bastian refuses to comply with invitations. If all mediums did so, "exposures" would be unknown; for the anomalous phenomena which lead to dissatisfaction, and the rashness of sitters who break the conditions and suppose they have detected a trick, arise from the fact that mediumship in such cases is prostituted for the expected pay, the bond of sympathy needful for true spiritual manifestation being wanting.

It has also been Mr. Bastian's habit to submit the proposed sitters to his spirit-guides and be ruled by their decision as to whether such sitters should be admitted to the circles. Mr. Bastian arrived in London a fortnight ago, and his first seance was given at the Spiritual Institution, 15, Southampton Row, on Monday evening.

MR. BASTIAN'S FIRST SITTING.

Great interest was manifested in Mr. Bastian's visit from its first announcement, and on Monday evening his opening seance was



MR. HARRY BASTIAN.

filled to overflowing. As Mr. Bastian could not for a few days obtain the use of his former seance-room at 2, Vernon Place, he was offered the use of the rooms at the Spiritual Institution.

The windows were carefully shuttered, after which the visitors were placed in a large circle, which being complete, a few had to sit in an outer circle. This is preferred by some who find large circles exhausting. On Monday evening very sensitive sitters sat in both circles with perfect impunity. Mr. Bastian took his seat in the centre, first asking the sitters to grasp their neighbours' right wrist with the left hand. This maintains the chain, and leaves a hand disengaged to shake hands with the spirits.

The light was extinguished, and Mr. Bastian continued patting his hands together all the time, to show that he took no part in the manifestations. Towards the close of the sitting, when from the general interest this arrangement was for an instant disregarded, a sitter asked the spirit to touch him. The spirit, before doing so, replied, "First let my medium begin to pat his hands again." All seemed thoroughly satisfied that this arrangement testified to the genuineness of the manifestations.

As soon as the light was out a hymn was sung, and soon after the spirit wound up and started the musical box. The spirit-voice was also heard; that of "Johnny Gray," in the first instance, who saluted his old friends by name. The same form of recognition was followed by the spirit "George." During the dark sitting the manifestations consisted in touchings, the carrying of the musical box through the air, occasionally floating it with great rapidity, and the spirit-voice. A name was called out, which a lady present recognised. It was asked whether Mr. Bastian could use his voice while the spirits were also speaking. He said sometimes, but not always. During the evening this matter was settled by Mr. Bastian's voice being heard while the spirits were also speaking. This precluded the supposition that it might be ventriloquism.

A clergyman present desired to know if the spirits could communicate any facts about the spirit-life. "Johnny" then said he had suffered for some time after entering the spirit-world at the age of 22, about a century ago, because of the conditions of his earth-life, but he had out-grown all that. He came back in that manner because he loved to teach mankind the truths of immortality. His greatest sufferings were from the sneers of sceptical minds. This manifestation work, he said, was neither easy nor pleasant, but spirits undertook it from their love of mankind. Low spirits could not do it, as it required a good deal of scientific knowledge to control the conditions and produce the manifestations.

The dark seance was, upon the whole, full of interesting and convincing facts, but as a seance it fell far short of what we have seen of Mr. Bastian's mediumship in the past. It was his opening sitting, and he had not sat for many weeks, and in the future the manifestations may be expected to increase in power and variety.

During the light seance the sitters arranged themselves in rows across the front room. The back room was used by the medium as a cabinet, a curtain being hung over the opening between the two rooms. Mr. Bastian desired that his person and the room might be searched, to see whether there might be any masks concealed. This offer was not accepted by the voice of the meeting, so he took his seat within the curtain. The light was much more powerful than is usual in full-form seances. The sitters could be well recognised in any part of the room. During the sitting some half-dozen faces appeared at the opening in the curtain. No two were alike, and the figures were of different heights.

Altogether the seance was a great success in every way, and sitters present who had never before seen such manifestations expressed themselves as satisfied.

On Wednesday evening there was also a successful sitting, attended by well-known spiritualists.

HACKNEY SPIRITUAL EVIDENCE SOCIETY.

To the Editor.—Dear Sir,—Our Sunday morning seances commence next Sunday, 22nd inst., at 10.15 for 10.30 prompt. Only those admitted who have made prior application, and no person admitted after seance has begun. The object of these sittings is the development of phenomena, especially "form manifestations," and to give the best possible conditions; so all future applications will be submitted to the controlling spirits and the members of the circle, who are all Spiritualists.

Last Sunday we had a good attendance and a very harmonious meeting. J. Burns, O.S.T., called during the evening, and gave an eloquent address, full of counsel and practical instruction, to the workers in the Cause. It was an address which we could understand, not rhetorical fireworks, but something that we could absorb and inwardly digest, and go away knowing that it had ministered to our edification, satisfying us that we had not been listening to "sounding brass or a tinkling cymbal," but unto one who speaketh unto men's edification, exaltation, and comfort.

I would record at least some strange coincidences. Mr. C. Robins, whose wife is a medium, resides and holds a family circle at North Road, Plymouth. His narrative of home experiences are astounding; very little physical phenomena, but spiritual Spiritualism abounds, showing that what is published is simply "the crumbs" that fall from the table of Spiritualism.

The control at his circle—namely, his father—told him about a twelvemonth ago to call on us, and he would endeavour to materialise. He did so. Miss Barnes then was only developing materialisation, and only obtained materialised hands while she sat behind a curtain under test conditions in the daylight. The test sometimes imposed was that the medium be not bound, but blacken her hands all over with glycerine or oil and burnt cork. Outside the curtain, which was only a shawl placed over the corner of the room, with the medium to her knees visible to us, was a chair with a bell on it. Within a few minutes, while

the medium was conversing with us, a handsome, wax-like, flexible, delicate hand would first come from the side of the curtain, then pass underneath the cane-bottom chair, and, after some vigorous efforts would crawl to the top, and attempt to lift the bell, which, after several failures and receding towards the medium, it did, carrying the bell out side the curtain to the top, about four feet high, and placing it back gently on the chair. This in the daylight, and the hand without any visible support. After this we sat in the dark, and obtained the ordinary manifestations, a hand coming and stroking Mr. Robins's hand several times. Of this he took no notice till he arrived at home, when the wife, who was entirely ignorant of the results of the visit, to which he attached little importance, said, when controlled by the father, "I tried to do all I could, but there was not enough power, so only could materialise a hand in the dark, and I stroked yours several times with it." Mr. Robins also paid a visit a few weeks ago, when he was greeted in the direct voice, and his father materialised again. When he reached home the control, through his wife, told him of all that occurred. Mr. Robins was also with us last Sunday morning at a seance of about twenty minutes' duration, when his spirit-father came out into the room. Perhaps the success which has attended these sittings and the spirit telegraphing is in a great measure due to the knowledge that the spirit had of Spiritualism before he "shuffled off this mortal coil."

Our usual seance next Sunday, 7.30 p.m. Miss Barnes and other mediums.—Faithfully Yours, C. R. WILLIAMS, Sec.
6, Field View, London Fields, Dalston, E.

GOSWELL HALL SUNDAY EVENING MEETINGS.

BALANCE SHEET.

From February 15th to May 9, 1880, inclusive.

	£	s.	d.		£	s.	d.
Balance from 1st Quarter	0	3	3½	Expenses	...	24	11 9
Receipts	...	25	19 6	Balance	...	1	11 0½
	£26	2	9½		£26	2	9½

Third Quarter. From May 16th to August 8th.

	£	s.	d.		£	s.	d.
Balance	...	1	11 0½	Expenses	...	19	16 6
Receipts	...	21	8 6½	Balance	...	3	3 1½
	£22	19	7½		£22	19	7½

Balance in hand ... £3 3 1½

W. Towns, Secretary.
JOHN SWINDIN, Treasurer.

All communications to be addressed to Mr. Towns, No. 1, Albert Terrace, Barnsbury Road, Islington, N.

JOSEPH STEVENSON (Gateshead).—We have a letter written for you. Please send your postal address.

LEICESTER.—Silver Street Lecture Hall.—On Sunday, August 15th, we had Mrs. Groom, of Birmingham. The attendance, morning and evening, was good. In the morning some strangers received satisfactory clairvoyant descriptions. The evening lecture was well worth being reported; it was listened to with great attention. On Sunday, August 22nd, Miss Blinkhorn, of Walsall, will occupy the platform morning and evening; subjects, "Does the Bible teach Spiritualism?" "What is it to be a follower of Christ?" Time of service, 11 a.m., and 6.30 p.m.—R. WIGHTMAN, Sec., 56, Cranbourne Street, Leicester, August 16th.

"HONI SOIT QUI MAL Y PENSE."

"TREU UND FEST."

In the soft and tender retrospective view of the former years of life, from the position in which we now stand, do we behold the past with a glance that brings with it thoughts of a varied yet pleasing character.

We see home, wife, children, friends again! We once more stand within and beyond the threshold of the homes wherein our earthly affections and loves were centred, and had their full fruition and perfection. From our abodes now of glory and of peace do we look back and take this panoramic view of the gone-before. We are still human, still full of affection, full of love for home, kindred, and friends, and though the change called Death has taken us away, and hidden us from the view of earthly friends and loved ones, yet it has not built up an impassable wall of separation between us and them. No! We are free to return; free to come to and fro; free to wander o'er the earth again, even as we are free to wander through the starry spaces stretching far away around us. There is no barrier, no exclusion, no shutting out. We see you oft, though you behold us not. Why is this? The veils of avarice, self-seeking, lust, pride, vice, vanity, and pomp; the wrapping up of your souls in the garbs and cloaks of selfishness and worldliness;—these prevent the perfect communion between us and you that might be: the communion we know that yet will be, when these obstacles are removed, and your eyes fully opened to behold the spiritual glory over around and about you.

In our spirit-life the recollections of the past come to us as a soft and tender melody, borne from afar in sweet symphonic and rhythmic form. Home, Love, and the calm and holy associations that linger around these two words combine to blend these chords of melody around our souls.

Oh, mother mine! oh, wife of mine! oh, sons and daughters of mine! husband of mine, children of mine, dear to both of us and ye all! Standing upon the highest pinnacle of lofty state is she, once a wife, once a mother to us. The lone quiet hours are for her the sweetest of her life. In those moments is she conscious of our influence, our presence; lives with us again, and longs ardently

for the hour to arrive when we shall all be united here in the glowing brightness of this lovely land. Oh, queen-wife! oh, queen-mother! we would speak to thee, send to thee our deepest love! Thou knowest we are near; hast oftentimes felt the tokens of our presence. We dwell in calm and sweet reflection on the happy hours of a life now past. We were very near thee then, very near; and are so now—near in thought and mind. May our words in some way reach thee! A re-assuring message is, we know, desired and sought by thee.

One almost were we who write these thoughts; one almost in love and sympathy and unity of mind. We write as one now. I (Alice*) have passed from him, from those left behind, but deep love and affection is theirs from me. The silent speech of soul often is held between us. Across the narrow bridge that divides us do I return, and my whispered words are felt by those I love still. Oh, love! oh, affection! what would our existence be if ye were blotted out by death: struck out of the pages of existence, and no more known! Valueless, vain, would be all the beauty we now behold, and the glory of the life we now enjoy! We thank that Power we see not; we raise and offer up the imperfect sacrifice of our soul's highest powers in thanks for the still existing love and affection over which death has no power—the uniting link between the earth and the life beyond.

All of beauty is here; all of science; all of music and of poetry; all that on earth combined to form the Walhallas—the enshrinements of the beautiful and the perfect in form and expression. We hold converse with the greatest—those whose lives have thrown a glory and a brightness on the historical records of the countries in which they lived; yet to us, above and beyond all this stands pre-eminent the love-principle that unites all—joins all in one.

Oh, loves of wife, child, mother, home—of brother and of sister—of mankind,—ye are above all; ye preserve us; ye are the redemptive powers that in the far-off times to come shall save the world—shall join all souls as one. Without you all else seems cold and chilling to the touch: ye throw a warmth, a glow, and light up all with an undying radiance not to pass away, but shining on for evermore.

Oh, love! The music of that word
Sounds out with softest breath;
Its whispers sweet are caught, are heard
Around the bed of death.
It lives and thrives in hardest soils,
Within the darkest soul,
And gives a strength to him who toils
And strives to reach the goal.
It lives in tones of burning power
Within the poet's breast;
It aids the painter's brush each hour,
And gives the sculptor zest.
It sunshine throws upon the path
Of traveller on his way,
And gives a joy to every hearth
Where little children play.
Oh, Love! thou angel great, divine,
Stretch forth thy pinions bright;
Descend upon the world—incline
The soul of men aright.
Unite us all in one great band,
Bring peace where discord dwells;
Make known the truth from God's own hand,
The message sweet which tells
Of life and love for all who live
On earth and in the spheres;
Withhold it not, but freely give—
Proclaim it in the ears
Of all,—it is not for a few;
But each should share the joy
That Love shall bring alike to you,
And peace without alloy.
Oh, great sustaining power of love!
We hymn thy grace divine!
May we who dwell in spheres above,
With brightness ever shine!

ALBERT.

ALICE

(late Princess of Hesse, Darmstadt).

(Written through J. G. R., 8, Bournemouth Road, Peckham,
Sunday morning, August 15, 1880.)

LOVE.

Love never dies—
On earth through joy or tribulation thrives—
'Tis planted as a germ of the Divine
Deep in the depths of man's immortal part;
E'en death gives but new life, more blossoms fair,
For death transplanteth to a cloudless realm
Where never sweeps the rustling storm of Time:
It formeth there the fadeless amaranth,
And angels bear its odours on their wing
To soothe the souls that did to theirs respond
Ere immortality did seem to tear
Asunder.

London, 1880.

JAMES KINNERSLEY LEWIS.

* This spirit was seen by two clairvoyants at the medium's seance on the previous Wednesday night, and a communication was then promised from her.—J. G. R.

LIGHT, MORE LIGHT, AND BETTER LIGHT.

A NEWLY-INVENTED ILLUMINATING GAS.

Not many journalists, even those dealing with matters of inspiration, have seen the new light, but we have seen it.

Do not suppose that, by this declaration, we exult over the possession of some transcendental revelation from the higher spheres—a spiritual illumination;—but, nevertheless, if light to man be a "good and perfect gift," as we verily believe this light to be, then it may, indeed, be called the Light of the Spheres.

It does not matter to the reader where the place was situated, or who kindly acted as our guide; but one day last week, away from the glare, heat, and bustle of this busy—though mid-summer—metropolis, we were conducted to a quiet and retired laboratory, in which we found solved one of the vexed problems of the age.

What a fierce competition coal gas has had to stand these last few years! Oils and lamps innumerable—duplex and triplex—have been introduced; at vast research and expense electricity has been rendered gloriously luminous, and new patterns of gas-burners have been adopted in succession to utilise in a more effective manner the old, expensive, defective, foul, disagreeable and monopolising material—Coal Gas.

Our glimmering, asthmatic, dropsical, coleric (not coaleric) old ally—Coal Gas, has looked on these schemes with some little degree of low suspicion, no doubt; but his Sulphuretted Majesty has, notwithstanding, manifested a dogged indifference—gone quietly along in his old channels, except when he occasionally has shown his disregard for the conventionalities and all human control, by blowing up now and again a row of houses or a furlong of a solid street!

When he kicked up these antics a short time ago in Tottenham Court Road, he did not know that he was so soon to receive his *quietus*; or, realising impending doom, he was determined on having his long-concealed revenge while he yet had the opportunity of doing so.

And, now, What is the seeming mystery that we have taken pen in hand to throw light upon? Why, on Light itself—the cheapest, most perfect, and in the highest degree satisfactory that, barring sun-light, this world has yet possessed.

Let us begin by giving the nature and pedigree of this new human benefactor. The New Light is derived in the ordinary way, from the combustion of gas; and when it supersedes coal-gas, which it will before long, all existing gas-fittings will be available, with insignificant modifications. No extra expense or loss will require to be incurred in taking full and immediate advantage of the coming boon.

This New Gas is a perfectly pure and innocuous material, being made from

1. PURE OIL.
2. PURE WATER.
3. PURE AIR.

The oil may be animal, vegetable, or mineral oil; but it must be pure.

This is what we saw at the laboratory: The ingredients were passed in a steady stream through a heated retort, and that which was oil, &c., less than half a minute before, was seen burning before us as gas—of a superior quality, for illuminating or heating purposes!

Presto! The oil, water, and air are mingled in the warm embrace of the retort, and in an instant are married—a triple match,—and their progeny is Hydro-Carbonated Air—the best substance yet discovered to enlighten the world; in the absence of the sun.

The apparatus is so simple and so portable that every house may have one in the back kitchen or cellar; even a retort in the side of the kitchen fire might make the gas needed for the establishment without further outlay. No more periodical inspections of gas-meters by the agents of the potential Gas Lords—no more quarterly gas bills, or "I'll cut you off at the main."

Th n, again, this Gas may be manufactured on the largest scale, and the present large circular reservoirs may be filled with it for the use of cities, and it will course through the mains in the streets and into the houses by the same means as the coal gas is now supplied. Yes, there may still be gas companies, but they will sell a much cheaper and better article, and if you don't like their quality or tariff, you have the means at hand to set up in the gas business for home consumption. One thing is certain: if we are still to have gas companies, they must supply the New Gas,—the old will not be accepted much longer.

But, the price of the New Gas? Well, it won't do to tell laboratory secrets. The companies will still want a heavy percentage for cost of capital and other expenses, but you may expect to be supplied in London at possibly 1s. 6d. per 1,000 cubic feet. The present price is two and a half times more than that figure. Get an apparatus for your own establishment, and you will be able to learn all the secrets at first hand.

The apparatus necessary to provide gas for the continuous use of 7,000 burners can stand in the space of an ordinary bedstead, and one man could attend to a number of them.

The New Oil Gas is pure; no more blackened ceilings and damaged furniture and ornaments. It is impossible to smoke or blacken any white surface by it even when it is burned so "rich" that the gas lies off from the burner unconsumed. These fumes are not smoke but *solid gas*. Fortunately the Professor knows how to dilute it, as Simpson does the milk, but, contrary to the effect produced in that gentleman's article, the quality is improved.

No deposits or acrid water can accumulate in the pipes when this Oil Gas is used, causing the flame to pulsate and jump, and corroding the pipes, with the impending danger of the house being blown up from leakage. Is it not said that a very large percentage of coal gas is lost from leakage because of the foul acrid nature of the coal gas, which eats through pipes and joints, wasting the material and saturating city streets and houses with a poison which gradually consumes the inhabitants? A nasty, wasteful thing is coal gas; glad, are you not, that it is near its latter end.

The New Oil Gas, being made from pure materials, is itself pure, safe, wholesome. The inconveniences attending the present kind of gas, fouling the pipes and jets, cannot occur under the new system. After conveying the New Gas for any length of time, the pipes will be as clean, bright, and dry inside as when laid down. There is no danger in making or using the New Gas. The process of production is so simple that skilled labour is not required. It is impossible to explode it, and being pure, its combustion does not fill the atmosphere with poisonous vapours, which in the case of common gas, are so destructive to the health of delicate constitutions. Even when allowed to escape, the smell of the New Gas is not at all disagreeable, and the odour passes away almost immediately. This Gas may be perfumed or medicated, and impart agreeable or healing powers to those who behold its light.

This reminds us how necessary it is to say something of the quality of the light. We may safely say that it will bear *being looked at*, and that is more than can be said of other lights of high illuminating power. Given plenty of electric light of the present kind, and in 100 years the inhabitants of cities would be as blind as bats. The direct-rayed, piercing, electric light is destructive to human eyes, and that will be found out more particularly when highly refined men and women try to do accurate work by it. The electric light is not only a bad light, but it is highly wasteful and inconvenient. No, electricity is an excellent motor power, but for lighting purposes it is now superseded.

But to return to the quality of the New Light. It can be looked at. Of coal gas this cannot be said in all cases. The impurities in that gas and the intermittent phenomena of the combustion and illumination caused thereby, have such a distressing effect on the sight that a gas-light of ordinary power cannot be looked at closely without injury to the eyes or discomfort. With the New Oil Gas it is quite otherwise. The beautiful, pure, quiet flame of great illuminating intensity may be gazed at admiringly, *ad libitum*, and with no discomfort to the eyes! It is a thing of purity and beauty, fit to be gazed on with admiration. What a boon this is to all who have to toil at fine work by artificial light! and in a fog-enveloped city like London their name is legion.

There is a profound chemical philosophy involved in the manufacture and properties of this New Gas, which possibly the science of to-day cannot fathom. Let us glance at the fact that the components of the New Gas constitute a series of fluids: oil, water, air, perfectly pure—no impediment to their blending into still another homogeneous fluid—gas. This change in the condition of these fluids is brought about by the agency of an imponderable vibrating *something* called *heat*, enabling the gas to be readily transformed into still another vibratory fluid—or what is it? called *light*. Whether the Professor can explain the laws under which he achieves his grand purpose we do not know; but that he holds in his hand the key to some of the most valuable of Nature's secrets is evident from the results of his interesting experiments.

Such, then, are a few particulars of this beneficent invention, upon which it is not necessary to enlarge further, as the New Gas can bear abundant testimony to its own merits. That it will soon do so in public appears highly probable. Already contracts are being entered into, which will before long enable our chief institutions and cities to be illuminated with this new agent. It is the hope of the inventor, that he has at his command the means of universal lighting and heating for rich and poor alike.

There will be a rush for the new invention all over the world, and as the rights to use it have been protected by patent at home and abroad, the Professor will realise a plethora of results, which will enable him to be a benefactor to humanity in ways too numerous to mention.

SPIRIT-IDENTITY AT MR. WILLIAM'S SEANCES.

Mr. and Mrs. Haines, of Cardiff, have just paid a short visit to London. They have been sitters in the "Cardiff Circle of Light," and through the mediumship of Mr. Spriggs, have conversed with "Peter" and other spirits in the direct voice. Mr. Haines told us last week that he intended visiting Mr. Williams's circle, at 61, Lamb's Conduit Street, to see if "Peter," who manifests there, would recognise him. He went on Saturday night, a perfect stranger to all present. When "Peter" manifested, he at once recognised Mr. Haines, and gave satisfactory indications that he did so, but could not give his name. Mr. Haines mentioned his name, and "Peter" said of course he knew it well; but for the moment, in the altered conditions, he could not recall it. Spirits, when materialised, seem to suffer from those defects of memory to which mortals are subject, many of whom, when they meet a well-known friend unexpectedly, fail to recall the name, and sometimes even the place of abode, and other circumstances. "Peter" was not so defective as all that; but the incident shows how presumptuous it is to dictate to communicating spirits as to what they ought to be able to recall. The psychological laws as yet are so little understood that we ought to be content to gather facts—not give judgment.

"Peter" showed great attention to Mr. Haines, and amongst other matters took hold of his hand and pulled it upwards, till Mr. Haines mounted first the chair, then the table, upon which he stood tiptoe, and yet the spirit-hand continued to pull up still higher. Mr. Haines is a tall man, and as Mrs. Haines sat and held the medium, and as all hands were held in the circle, it is quite impossible that any mortal hand thus drew up Mr. Haines, for even had it been possible to get loose from the circle, there was none present tall enough to do so.

Mr. Haines says the voices are stronger at Mr. Williams's circle than at Cardiff circle, and altogether he seemed greatly satisfied with all he witnessed, and felt ready to bear testimony that the reports published in the MEDIUM do not exceed the truth.

For spirit-voices there is possibly no medium to excel Mr. Williams. He has had that manifestation uninterruptedly for many years.

The purport of these facts is, that the spirit "Peter" is a real human individual in spirit-life, and not a "psychic force," that he manifests at various circles, and recognises friends in earth-life, whom he sees far distant from the usual place of meeting them, and amidst strangers who do not know them. The fact that for the moment he did not remember the name is an additional feature of genuineness, as "Psychic force" without a memory could not lose it. Such facts are of frequent occurrence.

MATERIAISATIONS AT MR. AND MRS. HERNE'S.

Dear Mr. Burns,—I know how interested you are in all seances that are going on in different parts of London, and kindly report them when they come to your hand.

I have, therefore, much pleasure in letting you know how our regular seances are progressing at Mr. and Mrs. Herne's. Our dear spirit-friends are getting stronger, and better able to materialise. We had last Thursday evening "Dear Old Peter," with a beautiful bright light, talking and staying with us for a considerable time. Mr. W.'s sister came and saluted him with a loving kiss, as also did the wife of a gentleman present. Our dear friend "James Lombard" materialised for the second time, speaking with evident pleasure that he had been able to show himself.

"John King" walked round the room, placing his hand kindly on each other's head, and gave words of love and kindness to all.

Several other spirits showed themselves, and we had three direct voices speaking at the same time. Our dear spirit-friend, "Mr. Robinson," gives us kind and excellent advice, and comforts us all with his loving words. I feel that we are, indeed, privileged to sit at such an heavenly circle, and I do wish I could in return get friends to make arrangements to hold private seances with our two kind, good mediums. Any friend writing to 15, Thornham Grove, Stratford, will be sure of an answer from Mr. or Mrs. Herne. I thank you sincerely for putting my last letter in your paper, and only hope it will be the means of spreading the Cause, and doing the mediums some solid good.—Yours sincerely,

R. W.

4, York Square, Stepney, E., 17th August.

THE "DOUBLE" AND CLAIRVOYANCE.

To the Editor.—Sir,—In "Resurgam's" interesting paper on "Doubles," in the MEDIUM of July 30, occurs this passage: "The double cannot be seen apart from the body by any person excepting a clairvoyant." With reference to this statement I invite "Resurgam's" attention to the following experience of my own, first premising that I have sat in a good many circles where phenomena, startling and otherwise, have occurred, yet I have never seen anything clairvoyantly, or been to any extent influenced by the spirits attending.

Some years since I was engaged to a lady (now my wife), then in course of development as a medium. Our homes were in different parts of London, and the spirit-friends of my affianced had voluntarily promised as a manifestation that some night her spirit should pay me a visit at my own home. Night after night passed away without the promise being fulfilled; always the same apology, "conditions not favourable," until I had ceased to expect it. However, one night I passed with curious abruptness from sound sleep into a state of extreme wakefulness, to see standing at my bedside, and bending over me in a timid, hesitating manner, the figure of the lady from whom I had parted a few hours before. The moon was shining full into the room, and every detail of dress, hair, ornaments, &c., was perfect. So real and life-like was the figure, that, forgetful of the proprieties, I leaped out of bed to make closer acquaintance. With a frightened gesture the figure turned away, ran a few steps, and vanished. Only then did it flash upon my mind that this was the fulfilment of the promise, and much did I regret my folly in so abruptly terminating the interview.

Without mentioning the matter to any one, I visited my friends as usual the next evening. Scarcely had I entered the room when the medium was entranced, and a well-known voice said: "Well, so we brought her to see you after all!" and then went on to reproach me for breaking the conditions, and thus rendering any conversation with the spirit impossible.

Further inquiries elicited that one of our spirit-friends had, during this experiment, kept guard over the medium's body, whilst two others had accompanied her spirit on the journey to me. They further stated that during the absence of the spirit from her body the necessary connection was maintained by a spiritual cord or band, which any sudden shock might have broken with fatal results. I mention this because it exactly corresponds with what I have since read in the works of A. J. Davis that sometimes during sleep the spirit leaves the body and roams about, and is then liable to be dispossessed of its tenement by two rude awakenings.

I have already taken up too much space, and will only point out that "Resurgam's" "explanation" does not seem to explain the above, but perhaps "Resurgam" will say that it is not intended to do so, and that

my apparition does not belong to the "Double" class at all, which is what I am inclined to think myself.

Enclosing name and address (not for publication please), and that of a mutual friend in proof of *bona-fides*, I am, sir, yours faithfully,
August 16th, 1880. F. M.

To the Editor.—Dear Sir,—Partly using "Truth's" words, I also have been very interested with the articles 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 appears to me to be an illogical blunder on the one hand, and want of knowledge on the other, in "Truth's" article? Now, "Resurgam" states that doubles can be seen only by clairvoyants. Is it necessary after that for him to state that Harry's mother was a clairvoyant? Cannot "Student Truth" draw a logical inference for himself? Also, if "Truth" understood the subject, he would know that it is not necessary to believe in spirits in order to be a natural clairvoyant medium.

If "Truth" can't understand how this same lady saw the double of a fictitious nothing, why I would advise him to study the subject of clairvoyance and the means by which it is produced, and then he may be able to understand "Resurgam's" article on "Spiritual Doubles." "Truth" says the fact of spirit-guides being imported into the affair makes the matter worse. Now if he does not understand the subject, how can he say whether it makes the matter worse or not? If "Truth" wishes to honestly inquire into the subject, he will find it explained in A. J. Davis's and similar works, to be had at the Spiritual Institution; or if he will give me his address through the Editor, I will give him the best information I can. "LUCIFER."

DR. BROWN'S RETURN HOME.

Dear Editor,—I am glad to inform you that Mrs. Brown and I have arrived safe home again, after nearly three weeks of a ramble, all the better for our outing in many ways. We made the acquaintance of many new friends, which we shall have to speak of in another letter. Many of them are true spiritual workers, who were exceedingly glad to meet with us. I intend to write a few lines for the next week's MEDIUM, entitled "Our Visit to London: What we Saw and Heard while There and How we were Received." We shall also have much to say about our visit to Newcastle. We experienced one great disappointment in our visit to London: that was, we did not see Mrs. Burns. We hope by this she will have returned home. Poor soul, she must be nearly worn out by the heavy strain placed upon her physical constitution by so many weeks' nursing of the sick night and day. She is a true spiritual worker, and it is our sincere hope to see both her and you placed in better circumstances in this world, and receive that deserving reward you both so richly merit. If our life and health be spared, we shall not leave one stone unturned nor rest satisfied until we see this accomplished. In our opinion it is not only a disgrace to Spiritualists but a sin to allow such heavy burdens to rest upon the shoulders of you and Mrs. Burns, when a little help from all readers of the MEDIUM would make your lives a pleasure instead of a burden, and Spiritualism would progress a thousandfold better than it does at the present time. I hope some kind and benevolent reader will take this matter earnestly in hand, and let us all put our shoulders to the wheel, and bring this matter to a speedy and successful issue. I shall have more to say in my next about the Spiritual Institution. For the present allow me to remain your faithful friend,
WM. BROWN.

50, Standish Street, Burnley, Lancashire, August 17, 1880.

LIVERPOOL.—On August 10th, about forty friends met at the house of Mr. J. C. Wright, 11, Towerlands Street, Edgehill, to bid farewell to Mrs. Dickinson-Cheever previous to her return to America. Mr. Shepherd presided, and speeches were delivered by Mr. J. C. Wright, Mr. Shaw, Mr. Travis, and Mr. Morris. A purse of gold was presented to the lady as a mark of appreciation and respect. A very pleasant evening was spent.

ARTHUR E. WAITE.—Phrenology is a very "personal" matter, and gives an organic reason for everyone's conduct and opinions. As you are a champion of "Tolerance" perhaps you will permit us to express our views, however much they may grate upon your conceits. We think the "greatness" which makes men the minions of popery, and leads the country under the rule of an alien power is something that we all should be greatly ashamed of, and do all in our power to destroy. We have no desire to figure in that polite section of nobodies whose province is to abuse all who see fit to reckon at their true estimate the idols which priestcraft is pressing on our acceptance.

SPIRITUALISM.

IN consequence of the desire for information, which has been produced by recent conjuring performances at the Town Hall, it is hereby announced that

MR. J. BURNS,

Of the Spiritual Institution, London, will deliver

A LECTURE, entitled

"THE TRUTH ABOUT SPIRITUALISM,"

In the Town Hall, High Wycombe (by the kind permission of his Worship the Mayor), on Monday Evening, August 23rd, at 8 o'clock. Doors open at 7.30.

Admission—Reserved seats, 1s.; second seats, 6d.; back seats, 3d.

N.B.—After expenses have been paid, consisting of hall rent, lecturer's railway fare, printing, and advertising, the overplus (if any) will be devoted to a charitable institution, as the object is to satisfy the public demand for information—not to make money.

The lecture will last one hour, after which one hour will be devoted to questions or discussion. Objectors may speak five minutes, after which the lecturer will reply five minutes.

A PUBLIC CHALLENGE TO ALL.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—On Sunday, August 15, Mr. Mac Donnell again, as usual, in his able manner, gave a discourse, which was well attended. On Friday (to-night) the secretary will attend and speak with any who may desire to know particulars of the work. On Saturday, at 8, a physical seance, Mrs. Cannon, medium; flowers and plants have been brought to seances where Mrs. C. has attended. Mr. Hancock will attend half-an-hour before to speak with any who may be strangers to the subject. On Sunday morning, 11.15, meeting for conversation, &c. On Sunday evening, at 7 prompt, Mr. Iver Mac Donnell will discourse on the "Progress of the People." On Monday, Mr. F. Wilson will speak on "Comprehension," and I would add here that the lecture on last Monday was a great treat, a most interesting and edifying discussion closing the meeting. The lecture by C. W. Pearce, Esq., on "Spiritual Truths embodied in the Great Pyramids," will be given on Tuesday 31st, instead of next Tuesday. I would also call attention to Mrs. Olive's kindness on behalf of the society—her seance on Monday, the 30th. Mrs. Olive is too well known to need any comment.—J. M. DALE, Hon. Sec.

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