



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

SPIRITUALISM.

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A TRANCE DISCOURSE,

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. CORA L. V. RICHMOND,

By her Spirit-Guides,

In St. James's Hall, Regent Street, London, on Thursday
Evening, August 5th, 1880.

INVOCATION.

O Thou Eternal Presence! Thou who hast fashioned worlds and systems, who art the light of suns, the immortal splendour of noonday; Thou whose life and light pervade all things, endowing atoms with their ceaseless glow and motion, giving to the splendours of all systems in the starry firmament their ever-living purposes; Thou who dost alike govern nations and worlds, the souls of men and the archangels in their spheres,—for ever we turn to Thee in praise. Thine is the life, thine the light ineffable, and Thou, with unceasing power and glory, dost for ever ordain all forms of being through gradual changes unto perfection, and life, and power that is eternal. O Thou Divine Spirit! Thine attributes within the human mind are perceived, and men turn to Thee from the midst of darkness and blindness to the light of that surpassing hope that encompasses immortality, and glimpses of the beautiful that lies beyond await their vision; and the earth, enfranchised from darkness, promises the glory of future beauty, when light, and peace, and love shall prevail. O make Thou an altar in human hearts whereby this glad change shall come, and the glories be wrought that even now abide in more favoured kingdoms of space. Make Thou upon the earth a prophecy that shall give to souls wings and to thoughts immortal possessions, until man shall triumph over the disbeliefs of time and sense, and cleave to the truth and that alone. And for all blessings that the earth and sky can bring—for those unnumbered treasures that the soul of man is not aware of, we praise Thee: and angels possessing Thee, and those who aspire to Thee, for evermore praise without ceasing.

DISCOURSE.

THE FUTURE OF THE EARTH—MATERIAL AND SPIRITUAL.

It requires but a glance at human history to illustrate the wonders of human progress. Science, with untold powers, reveals the matchless prophecy of the future. Fifty years and the mechanical appliances of the earth have been revolutionised. A century, and all modern methods of locomotion, of conveyance of thought, of the transmission of commerce, of the prosecution of every form of trade, has undergone an absolute and complete birth. The world is transformed. Your forefathers dreamed not of that which to-day is a reality, and the longings for undiscovered truth—the perception of principles still unknown, yet hoped for in the human mind—make the prophecy of that knowledge possible. To-day, therefore, science asserts that while the earth has required countless thousands of years, probably millions, to reach its present stage of advancement, and whilst it is more than probable that humanity has been struggling upon its surface for at least one million of years, coming centuries will unfold more rapidly, since all growth, as it approaches culmination, matures more rapidly than in germination, and while the growth is slow the ripening is sure and is swift.

What, then, is the probable future for the sciences of earth? It is true that you have no mechanics that can successfully account for the wonders of the Egyptian pyramids. It is true that you have no adequate art that can compete with the classic ages of Greece and Rome. It is true that in some single directions the culminations of ancient peoples may have been greater than that which to-day is attained by you, but they were in single directions—pursuing certain lines of thought, instead of discoveries in the realm of universal science. Egypt represented the epitome of physical power and architectural grandeur. Greece and Rome represented the epitome of arts, sculpture, statesmanship in its higher aspects, and the conquest of the material world in the refined and enlightened age of letters. The power which is in the world at the present time represents another culmination—a culmination of intellectual force—of general discovery—of the perfection of sciences before commenced, and the attainment of a mental grandeur as great as the physical grandeur of preceding days.

In the next cycle of ten years, to judge by the past ten years, the man of science may hope to see perfected the new motor powers of electricity, may expect to see discovered the appliances whereby caloric engines are made distinctly practicable, and may also hope for the discovery of another motor more universal than the whole, yet not fully applied—we mean *atmosphere*. Within the next twenty or twenty-five years you may expect to see perfected systems of aerial navigation that will far surpass anything heretofore tried, and, under the guidance of future humanity, these will rapidly supersede more terrestrial means of transit. Within the next thirty years you may expect the solution of many difficult problems connected with political history, whereby international congresses, the abolition of large standing armies, the gradual decline of hereditary governments, the planting of the power of human thought over the temporal and individual dominion, humanity rising gradually to the thought and capacity of self-government. In the next fifty years you may expect that the barriers that intervene between the remotest nations of the civilised globe and those walls of pride, ambition, and power that now separate the most contiguous nations will have vanished, and that the world will rapidly have advanced towards that greater culmination that is to follow—a *confraternity of nations*.

Within the next fifty years you may expect the faint glimpse of newer sciences that are as yet undreamed of—subtle and occult forces brought into play in ways that man as yet has little knowledge and little power to pursue knowledge upon—we mean by this, the power of the human mind itself. Mind acting upon mind in the presence of your physical forms is an acknowledged fact. Mind acting upon mind at a distance, if one be disembodied, is also acknowledged by a large class of human beings. But that subtle law which connects mind with mind at vast distances and enables you to hold converse one with another, though thousands of miles may intervene—the law of psychological sympathy—will be carried forward to a degree such, that, in many instances, electricity will be dispensed with as a messenger, and the psychological telegram will be one of the usual occurrences of human life. You may also look forward within a century to such physical changes upon the earth's surface as shall gradually overcome the barriers to human progress—wildernesses redeemed and made beautiful as gardens, and wastes made capable of verdure by the ever-increasing presence of the power of man; the vanquishing of these material obstacles that have heretofore kept large tracts of the habitable globe uninhabited; remote regions explored, under-

stood, beautified. The reason of this will not be simply the material advancement of the earth. Of herself she has little capacity for advancement. Atoms repeat their formations and pass on in cycles of unfoldment of organic bodies according to a law, an impulse, of intelligence that moves them toward the grand culmination. To what end? That mind may be expressed; while every invention, every discovery, every new form of thought, that clothes itself with mechanical appliances on earth, is so much toward redeeming, beautifying, exalting the earth. Man is the creator of that which is around him. He moves and changes it either individually or in the aggregate. The individual man affects the substance of his individual body; the collective humanity affects the substance of the whole earth; and, by these wonderful changes that arise, seemingly without the aid of man, you are made aware of a higher intelligence, the collective spiritual humanity that exercises its influence also, and projects into outward life the incoming waves of advancements, of invention, of human progress. No thought has its birth in the material world that is not first perceived in the spiritual. No invention is discovered by human thought that is not known to the inhabitants of spiritual realms; and this successive chain of imparting knowledge by inspiration or impression constitutes the vitality that you give to matter, and with which you clothe the substances that surround you.

In a century, therefore, the world will have been transformed in geometrical ratio to the past century—we mean by this that twice or thrice as rapidly as the past century has brought changes to the earth, so will the next half century bring them. The first quarter of the century the change will be as great as in the preceding century; and if this power be augmented proportionately, one hundred years will reveal an earth so different from that which you now inhabit, that you could scarcely trace the landmarks save by the aid of spiritual or psychometric power. This is not an extraordinary statement, when you consider that the London of to-day is scarcely discernible as the London of a hundred years ago; when you consider that the Christendom of to-day, including the vast western continent, is not the Christendom of a century ago; and when you consider that a thousand years have wrought a revolution among the nations of the earth undreamed of and considered impossible by former peoples. What will the next thousand years have done for that humanity that even to-day sometimes considers itself at the height of its intelligence and power, and arrogates to itself supremacy of knowledge? But if a thousand years can reveal not only the fulfilment of many dreams of prophet and sage and seer, but has solved problems which the scientific mind in its wildest dreams had hitherto not dared to cope with, what will you say of those other thousands of years that are yet to come, when by slow yet sure unfoldment—by gradual advancement and recession of the waves of civilisation, the nations of the earth are multiplied and increased, pass again into spiritual existence, and again upon earth, until atoms have been fully and distinctly vivified by human possession? When the earth is fully redeemed to obey the behest of man will be when every atom that constitutes the formation of the earth has been humanised—by this I mean when every atom has been organised, not once but many times, in human forms.

The possession of an added quality to one distinctly recognised, even in chemistry, that a certain function is derived by matter from organisation, that lime in its original state differs from the lime in the bones of animals, chiefly through an added function of organisation, that the phosphates belonging to the higher organisations possess a chemical quality unknown to the lower formations, and that as atoms became thus vivified with higher organic processes they are capable of expressing still higher purposes in the organic processes to follow. This explains the higher organisation of those forms of animal life cultivated and carefully protected by man; it explains the gradual deterioration of those forms of life not intended for the direct use of man, and humanity itself, notwithstanding the croakings of those who are ever turning backward for an enlightened age, wears a better form, on the average, than at any preceding period of the earth's history. The Spartans may have selected their warriors, that giants may have existed in preceding ages, and that there may have been certain nations, or races if you please, expressing greater physical power or physical beauty may be quite true; but in all civilised nations it is clearly shown that the average of human size is on the increase, that human symmetry and human perfection of form is gradually advancing, that as intelligence animates the substances around you greater organic perfection is possible; and, when you take into consideration the need of greater perfection, it is something for the earth to look forward to, that the coming ages shall express that higher perfection.

Though ages may pass away ere the attainment of even that which we have pictured here, after all, ages express but one moment of those grander cycles that are given to every world in the fulfilment of its ultimate destiny. If the earth has accomplished one half the period of its final existence, and if humanity is one half perfected upon the earth you may look for immeasurably greater unfoldment in the latter portions of that perfection; and the millions of years that are to follow will illustrate the wonders that were pictured on last Thursday evening as belonging to those planets next in advance of the earth. Ultimately, by those changes that we have pictured, every atom will become vivified by human intelligence; every light and shade will become imbued with the sentient power of human thought; and earth, instead of being dark, and blind, and dumb, and cold, will have the voice of man's

interpretation. What Science has but dimly revealed will then be lighted fully; what religion has endeavoured to point out as belonging to the kingdom of the future life will belong to the earth. The New Jerusalem that has been sought as the Kingdom of Heaven on earth will be verified if you have but the patience to wait, or the hope and faith to do your part in the preparation. Let this picture—great and wonderful as it may seem when viewed by the spiritual consciousness that this universe is animated to spiritual powers—that myriads of intelligences have their birth in its various stages of unfoldment is but the expression of the unfoldment within your souls, while farther and farther from you, intelligences foresee worlds of greater advancement, of higher possibility, of nobler and loftier attainments that will one day be yours; let this picture dwell in your minds, and then you will consider every effort at perfecting life even in its lowliest stages will become sacred, and every petal of a flower, and every tiny worm of insect upon crowded streets will become a sacred image and divine prophecy of a future angel; the habitable earth shall no longer be desecrated by scenes of carnage and human bloodshed; the cry of man against man—the outrage perpetrated in humanity's name—the thought of man rising up in violence against his brother will be an impossibility. Human selfishness will give way gradually to the thought of human welfare, and every life will be as valuable, and every thought as sacred as that which abides within your own heart. The nations of the earth will no longer be an aggregation of human pomp and power, of right arrested by the hand of might from the weak, and exercised by the strong; mind alone will prevail, and that mind cultivated, exalted, subdued by the spiritual living element of the soul-life itself. The nations will go down a material power to give rise to a spiritual grandeur not yet dreamed of. Religions—no longer clothed in the garments of death—will fill the earth with brightness and with bloom. Where there are now vast piles of stone and mouldering ruins, giving form to the sounds of past greatness and decaying agents, will rise pavilions of splendour, adorned with every work of human art, peopled with every image of human thought, flowers and blooming vines shall cluster round the delicate trellises and pillars, and the eye of heaven shall shine through vaulted roof transparent to the light of day, and admitting the glad summer air that shall lend their beauty and their life-giving odours. Children shall no longer be burdened with the weight of ignorance, but will expand with knowledge; the burden of ancient systems of education that now through the dull treadmill of science of schools and colleges, grind out the life from the young heart and brain, will be merged in the expanding powers of human intuition. You will have time to grow, not to be dwarfed—time to expand, not to be cramped in some narrow groove of human life called education; there will be room for the stars of genius to shine forth, room for every endowment of the human intellect, room for the spirit to expand in immortal powers and cleave the earth with the wings of thought. Every child will be sacred, every life will be held dear; the human spirit will then be recognised as the source of being, and all that pertains to its expression will be held valuable, because expression is conscious progress. There will no longer be the grinding weight of poverty; the earth will yield her treasures to the equal hand of human industry and human thought, and thought and industry will go hand in hand as religion and science in that wonderful age, and the world-life will then be no longer crowded into dismal hovels or exist in the isolation of splendid palaces. Cities will not exist; they are abominations, excrescences upon the earth's surface; men being drawn together by the collective and adhesive powers of human ambition, pride, and greed, while poverty is the penalty that must be paid; for, not far from the broad avenue of palaces, there is sure to be an alley of hovels. The earth will then be the suitable place of human abode. Every household will have a home; there will be room for every child; verdant fields will not be neglected for the filth of crowded streets, and the beautiful homes in valleys and shady groves shall give forth the sound of happiness and peace. The earth shall yield her abundance to the hand of man. She will respond when he touches her heart; she will give forth her beauty and her nourishment to them who shall ask. And in those years those wonderful coming years, whereby the earth shall have changed her groans, and laid aside her complaint and her anguish, when the nations shall have risen to the full consciousness of manhood, there will still be loftier attainments, still be higher heights to accomplish, still be greater glories, until every member of every power of earth shall be so attuned to the perfection of the expression of humanity that forms shall no longer be brought forth in the misery of generic organisation, but by-and-by, in those last cycles of the earth's unfoldment, forms will respond to upward generic life will cease, organic structures will no longer be engendered by slow processes, and engendered in pain; thought will call itself the atoms out of which the form is to be made, sunlight will respond, beautiful atmospheres will cleave unto the spirit, and out of these will flow the wonderful images that shall adorn and beautify the earth. No sculptured image of ancient Greece, no dream of Raphael's angels and madonnas will compare with those forms that shall walk the earth, organised, yet created by man. Children shall come into being with the breath of thought, and not, as now, by the slow process of years maturing into manhood and womanhood, but by the light of a single thought their being will have birth, and earth shall witness a race of angels instead of the cripples that now inhabit it. This will be considered a dream, a wonderful, perhaps a beautiful dream; but it is no more a dream

than that at one time the earth was black, and dark, and cold, and void. It is no more a dream than that the slumberous rocks and caves beneath your feet once gave forth no sound of life, and were but a seething mass. It is no more a dream than that the earth itself was once atoms without form of globular life, unknowing and unknown in the masses of nebula that moved in space. It is no more a dream than that you yourselves, as individual forms, have merged through thought and organic life into your present being, and that the world witnesses a miracle of life each day and hour in the introduction of a human soul into organic existence. It is no more a dream than that life itself, with continuous and ever-advancing strides, merges surely and perfectly toward the Ultimate.

But after the ultimate, what? When matter shall have fulfilled its purpose; when the earth has been crowded to the utmost of its endeavour; when all its atoms have yielded all that their life can give to the sustaining advancement of mind; when the full complete cycles of the various dispensations have been wrought; when the twelve messiahs shall have led the earth to the furthest verge of progress, and man can no longer learn a lesson in connection with matter—what then will happen? The habitable globe will recede; all forms of life upon its surface will sink back into inorganic being, and, by a slow process of dematerialisation and de-organisation the earth, deserted, alone will move on in its orbit till its pulsations are weak, and, like a ship at sea deserted, like a hulk or wreck, or like some of those strange and wandering phantoms that gleam across the vision of mariner, or like moons grown pale, the earth will go back again to primal chaos to be again reformed in some great cycle of surpassing change for another world and even a mightier race of beings. But what of man who has used the earth as his footstool, who has made it his habitation? His soul, no longer amenable to material forms or outward organisations, will have passed to some remoter region where there is no name for the substances, and where the worlds that he will inhabit will be formed of thought. He will have passed—and all groups of beings that are here to-day congregated, and all that abide in the inter-stellar heavens between you and the next planet, will have also passed, and the earth will be forgotten. Will she be lonely, thus deserted of her children, as an ancient mother? Will she miss the forms and footsteps that were upon the surface? Will you utterly forget her when she is blind, and old, and useless? Oh! but there is another destiny! She will not miss your footsteps; she has no consciousness of life save that which you impart, and the atom will gladly yield to its native inertia and the old cry of rest; and Chaos and Night* will be their native element. Oh, for the quickened souls! for the spirits that have lived here—for those that have gone forward in higher stages of advancement and growth—how will they cleave a way through the new atmospheres of thought, as the bird from the nest to the air of heaven, as the child from the pent-up nursery into the open air, as the youth into manhood, as man from death into immortality! And then they will look back upon this earth as only a portion, the smallest fragment of a life; as only one of the stepping-stones to that being which is immortal, and filled with ever-living ages and cycles of change; and on past angels and arch-angels; on and on through worlds and systems, till you, too, become Messiahs to visit some benighted planet like this, and tell the tale of all hope to that human sorrow with countenance and eye that shall speak to the planet that you so visit, that you know whereof you testify; and, then, having filled this mission, you will pass on to that region where names of god's only would suffice, where worlds become as specks of dust, and suns, with all their glamour and their light, fade into ignorance and darkness before the region of that Celestial Eye whose name we cannot breathe, but whose light is eternal; and even this is but the beginning of eternity, and even this is but a breath in that infinite pulsation. The world that you now tread and all the stars of this system will have gone down in their material glow and sunk into other changes and other worlds, to give rise to new dominions and new kingdoms of matter, over which angels and archangels must rule.

And this destiny, with its vast power of comprehension; and this picture, with its infinite possibilities, the germs of it lie hidden in every mind here this night. As within the small drop of dew, is the mirror of the heavens; as within the eyes of the child, the living light of the angelic host; as within the mother's heart, the mirror of heavenly love; and as within humanity itself, the wonderful image of that vast eternity that lies before you, whose changes are the cycles of millions of years, whose vast revolutions are greater than the revolutions of suns in their orbits or systems of suns in their places, and the grandeur, and the dominion, and the power, and the majesty of this vision is mirrored in the mind of a little child.

The control then asked if any in the audience desired to propound questions?

Q. Is there any division to be drawn between the idea of the spirit as it is and the spirit of the Holy Ghost? Are they distinct, or are their properties common to both?

A. So far as the word Holy Ghost or Holy Spirit is concerned, we consider that it means the presence to the consciousness of the human spirit of the Infinite Spirit. It means an intelligent perception of the Divine Presence. Now this is not simply the perception of your own spirit, but a perception of the Divine Presence as encompassing your own spirit, or as ruling over and communing with your spirit.

* Chaos and Nox the most ancient material gods.

Q. Is it the opinion of the Control that the Bible contains within its pages all that this lecture embodies?

A. It is our opinion that the Bible is an epitome of preceding histories, material and spiritual, as well as a prophecy unto the culmination of the next spiritual dispensation, and, if properly interpreted, it will reveal hints, or rather crystallisations, of the religions of the East—including the Mosaic Dispensation,—distinct predictions of the Christian Dispensation and of that which shall follow, without containing distinct hints of what shall follow after this Dispensation which is subsequent to the Christian. The bibles of all nations—and we are bound to consider them sacred if the nations do—reveal the epitome of the material and spiritual history of the world.

Q. In your preceding lecture we were instructed that no spirit can rise to good except the spirit has voluntary power to do it, and you also instructed us that there were no "lost" souls in the spirit world. I would ask, if a man leaves this world and goes into the spirit-world with a volition to selfishness, then, that not being a voluntary power towards goodness, is not that spirit therefore lost, inasmuch as it is incapable of rising?

A. If the gentleman had understood what we did state in a preceding discourse, the question would have been quite unnecessary. We stated that pure volition is goodness; that evil is not volition, but involution—the lack of it; and that when the spirit passes into spirit-life, only the good have volition,—that the evil spirit or the one in darkness cannot have volition of spirit, since volition of spirit is spiritual goodness. Now, when a person passes into spiritual life in a condition of selfishness, that one is not capable of projecting that selfishness upon others, but by involution it recoils upon the individual. That is the meaning of what we said in the preceding discourse.

Q. You say "their selfishness recoils upon themselves": is not such a state a lost state?

A. It is for the time being an obscuring of the spiritual or of the qualities of goodness, but "lost" is a term that implies permanent alienation from goodness, and that is a term which, as we said in that discourse, involves a spiritual impossibility. There is no such word in the spiritual vocabulary as "lost," since however obscured the material mind may be—and, temporarily, the spiritual mind,—it is for ever going toward the light, and that light, ultimately, though it take thousands of years, will penetrate the darkness. In the sense that a person is blind you might use the word "lost," but be sure that you qualify it as a relative and not as an ultimate term.

Q. If there be no disposition to evil, how is it that evil spirits take possession of human beings and use them to their selfish and evil purposes?

A. That illustrates the point that we made in a preceding discourse that you shall not make a scape-goat of spirits for the evil tendencies that are in humanity. No spirit can make a human being do that which is not in him to do. There is no power upon which they can act. Therefore the tendency to evil must be in yourselves.

Q. In your preceding lectures you quoted Swedenborg. Now Swedenborg distinctly teaches that there is such a thing as a lost soul, and he teaches that what characterises or constitutes the spirit is the will—that when once the will is formed, if it be formed to evil, it cannot change; and he further teaches that man in this world is upon a plane intermediate between good and evil, and through his intellect may choose either good or evil; but that when he becomes pure spirit he is denied that intellect and cannot change from evil to good.

A. We beg the gentleman's pardon, but he has not asked a question—he has only said what Swedenborg taught. Now we contend that we are not at all responsible for what Swedenborg taught even if we did quote some portion of his visions, and that it is quite likely that, while he distinctly saw spiritual states, he was not empowered to declare those states to be eternal, because none but an eternal mind, like the Infinite, could declare them so. He could only perceive present conditions; he could not perceive that those would remain for ever.

Q. May I ask the Control what he thinks of re-incarnation? Is the law of re-incarnation a universal law, to which all must submit, or is it a partial law?

A. If you were to rise in this room and ask us to explain to a company of children the Pythagorean proposition, or a problem in Euclid, you would not expect us to do so in a single answer to a question. The subject upon which you have asked a question is one that requires a series of discourses which we will be very happy to give at any time and place suitable, but we contend that to answer a question upon a subject that involves the entire history of the soul of man is not a fair way of stating the subject. We would, therefore, say that, while we individually teach that human spirits must be embodied repeatedly in order to attain perfection, we beg of you not to consider this a final answer until you hear the whole, but that you consider it as a portion of a system which perhaps you do not understand, and, therefore, cannot pass judgment upon.

Q. I do not consider that an answer to my question.

A. If you desire us to state unqualifiedly what we believe we will certainly do so, but as we said, it is not a subject that can be discussed in a single answer to a single question. We consider that human spirits are perfected universally by re-embodiment in human life. Is that definite enough?

Q. With your permission suppose I change the question. One half of the Spiritualists of Europe believe in re-incarnation, the

other half is utterly averse to it. What does the control think—who is right and who is wrong?

A. We have said what we believe. We do not use the word re-incarnation, because it does not express what we mean, we use the word re-embodiment. We do believe that the human spirit must be re-embodied. Does that answer your question?

Q. Perfectly.

Q. Do you believe the true educational method should be intuitive?

A. In the future of the earth that we have pictured the dull methods of human knowledge of to-day will be superseded by that which—for the want of a better term, or perhaps the term is good enough but the apprehension is not—we call *intuition*. We mean by this that knowledge does not come into the mind from external sources, but expands from within the mind, drawn out by external requirement or necessity; that instead of forcing by physical, mental, or external appliances a system of education into the mind, which thereby prevents knowledge, the human mind will unfold, and all knowledge will be derived from within, aid only being given to facilitate the unfoldment. This is what is meant by Intuition, and this is what is meant by the Intuitive method, instead of the didactic or intellectual method of attaining knowledge.

Q. May I be permitted to ask if there be an evil spirit present?

A. We doubt not there is in every human heart, since the human mind possesses some portion of evil—is not wholly good; but as for there being worse disembodied spirits than those embodied there cannot be.

Q. I should like to ask whether the control would recommend the intelligent and cultivated man to turn his attention chiefly to what may happen sometime hereafter, or to the amelioration of his race by social and political changes?

A. We would recommend every intelligent man to pursue that which his own conviction sustains and warrants. But it comes to be a question, What is the best method of ameliorating the condition of the human race? Material charities do not seem to do it; external religion does not seem to do it; law and government have tried their hand in vain—now, is there not something essentially lacking, and, if the intelligent man discovers that he has not found the centre of what constitutes the amelioration of humanity, and expects to make the circumference perfect, shall he not devote himself to the centre? If the spirit be right the body is sure to be; if the individual spirit be right humanity will be; and if we, by pleading for man's spiritual nature shall picture an eternity of spiritual life instead of annihilation, is not that a greater remedy for every existing ill than all the alms that can be bestowed, than all the superficial charities, or than any change in the letter of the law, which, after all, will not be changed in spirit unless the human spirit be changed?

Q. What would the control then say ought to be the centre or the grand motor principle of progress?

A. We consider that the centre and the grand motor principle of human progress is the *recognition of the spirit in man*, which places every human being equal before the eyes of God, and, if equal here, equal with one another.

Q. Seeing that a large portion of mankind will not recognise that principle that you have just laid down, that each should be looked upon as equal and as alike before God, what is to be done with them? For instance, there is an immense amount of poverty and misery in this world, not because there are not the means of preventing poverty, not because riches enough are not produced, but because a portion of mankind absorb those riches—the result of the labour of the great industrial orders—in the form of rents, profits, taxes, dividends, discounts, and all the host of titles, which simply mean the privilege of taking without giving back in return. Now these people will not, and do not, recognise an equality in their fellow-creatures.

A. Will the gentleman, please, ask a question?

Q. They assume the right to rule, and, in ruling, take upon themselves all that they choose, the consequences of which is, that the mass of mankind are left in misery and ignorance, and are their tools, either in war or in slavery? What would you advise should be done in that case?

A. It is not our province to advise any class to deal with any other class. (Hear, hear!) It is our province to advise every individual to deal with the imperfections in his own nature; and, if anything would tend to obliterate that selfish distinction that exists in human life, and which many believe in, and which many have inherited, it will be the consciousness imparted by Spiritualism—that the false distinctions of material life are not spiritual—that the king and peasant pass into spirit-life together, and may change places spiritually—that the law of spirit is that which recognises the real nature of man, and when it shall be fully incorporated into human consciousness that the real state is the spiritual state, and that no appliances of wealth, no trappings or material surroundings can by any possibility belong to the spiritual kingdom. Think you this will not have an effect? The king who really believes that he will enter the world of souls a pauper in proportion to his spiritual poverty will take care to have other jewels than those that are in his material crown.

Q. I should like further to ask you, Do you think that your reply is satisfactory under the circumstances that you state? Put a case. You say that in the future life places shall be changed. Now—

A. You will remember we do not ask you to make an argument or to deliver an address, but to ask a question. Now we have answered your question, and, if you had listened to the answer instead of to your own thoughts, you would not have been obliged

to get on your feet a second time. The answer was, that knowledge of man's true spiritual condition, not merely in the future, but in this life, he will realise that the false distinction of material existence are not real in spirit; and as every human being looks forward to manhood, and to the culmination of the purpose of life, if the king finds that he has no divine right, save that of goodness, as he will find it by knowledge of man's spirit, the distinction which he has placed between himself and his fellow-men will disappear in this life, for it is natural that the results of what really belongs to man's spirit in the future shall have results here, and it is precisely that which we stated in our answer.

Q. If I understand your reply correctly it is this, that in the future life positions shall be changed; the victimiser, not the victim, will be the victim there. I will ask you, in the face of the reply, Suppose a mother loses a beloved child through conditions that are made by her fellow-man, is it any gratification to her, or any recompense to know that in the future world she may have the power of destroying some woman's child? (Oh, oh!) Is not that a fair inference, if the remedy simply is that places are to be exchanged? (Oh, oh!)

A. If the gentleman were as eager for information as he is to listen to his own voice, he would have understood the spirit of our answer which was clearly conveyed in words. It was not that you should have an opportunity in spiritual life of doing the wrongs upon others that have been inflicted upon you, but it was that any human being in this room, to whom is presented the picture of spirit-life, will certainly try to do better in the present life than he would if he did not have that picture presented, and that, by proper instruction concerning man's spiritual belongings here on earth and in spirit-life, more good can be accomplished towards obliterating the inequalities of human existence than by all other methods put together. Supposing there were in this room a man of wealth, or a king, and there came to him a messenger from the world of spirits saying "I was once in power, but I feel myself poor; I once had a crown, but now I have no jewels because I had no goodness nor humility, nor charity;" and that voice penetrating the mind and thought of the one on earth who is in power gives him knowledge that his life is wrong, that he is doing unjustly; might not the world be by this method gradually redeemed? Do not say this is of no avail. We have known it to be of avail. Do not say that the future life is no hope for this life; we know of many who had revelled in selfishness but who, when they became aware that their selfishness was a barrier between them and the loved ones who had passed before—a barrier between them and their spiritual companions—have removed that barrier; and so there is a selfishness that refuses to listen, and that selfishness might blind the mind to the apprehension of a system of knowledge, which, if properly brought into the world, will yield not force for force, not violence for violence, not hatred for hatred, not murder for murder, but good for evil, and overcome the evil with the good.

Q. You have spoken of the atomic nature of material bodies. Is not our conception of the atom like our conception of colour a symbol, and not a counterpart of those attributes which inhere in substances?

A. Probably; since you can only have an approximate conception of what an atom must be; as you have an approximate conception of what light must be by the visual organs. Of course when we speak of an atom we do not speak of man's conception of it, but of the absolute atom or primal essence—whatever that may be—we do not refer in the discourse to the atom of man's apprehension, but to the absolute atom that must form the basis of all physical life.

THE POEM.

LIFE IN THE SPIRIT-WORLD.

(Subject selected by the Audience.)

Where is the spirit-world?

Is it a point in space

Where, through the crystal atmosphere the soul

Floats ever nearer unto God's blest face,

Aware of His supreme control?

Is it the picture of heaven far away—

The alabaster walls, the streets of gold—

The gates of pearl where ceaseless fountains play

Unto a music that is all untold?

Is it of gay parterres or garden bowers—

The images of any earthly sense—

The paradise of passion—where the hours

Flow by with an eternal recompense?

Of pleasure is it the sound of voice—

The harmony of speech—

The light of eye, of sense, or distant world?

Is it where any human hand can reach,

Or any earthly banner is unfurled?

Ah, no, the sun that shines within the spirit's home

Is found within the loving eyes of those you love;

And, where they come, that is your world

Though time and space may move,

You will not thence depart,

But will be shrouded within the loving heart.

The harmony that pours through that blest realm

Is not the music of an instrument,

But music of sweet thoughts and loving deeds,

That down the chords of life are ever sent,

Like angel murmurs in a dream or prayer,

For aye remembered there.

other half is utterly averse to it. What does the control think—who is right and who is wrong?

A. We have said what we believe. We do not use the word re-incarnation, because it does not express what we mean, we use the word re-embodiment. We do believe that the human spirit must be re-embodied. Does that answer your question?

Q. Perfectly.

Q. Do you believe the true educational method should be intuitive?

A. In the future of the earth that we have pictured the dull methods of human knowledge of to-day will be superseded by that which—for the want of a better term, or perhaps the term is good enough but the apprehension is not—we call *intuition*. We mean by this that knowledge does not come into the mind from external sources, but expands from within the mind, drawn out by external requirement or necessity; that instead of forcing by physical, mental, or external appliances a system of education into the mind, which thereby prevents knowledge, the human mind will unfold, and all knowledge will be derived from within, aid only being given to facilitate the unfoldment. This is what is meant by intuition, and this is what is meant by the intuitive method, instead of the didactic or intellectual method of attaining knowledge.

Q. May I be permitted to ask if there be an evil spirit present?

A. We doubt not there is in every human heart, since the human mind possesses some portion of evil—is not wholly good; but as for there being worse disembodied spirits than those embodied there cannot be.

Q. I should like to ask whether the control would recommend the intelligent and cultivated man to turn his attention chiefly to what may happen sometime hereafter, or to the amelioration of his race by social and political changes?

A. We would recommend every intelligent man to pursue that which his own conviction sustains and warrants. But it comes to be a question, What is the best method of ameliorating the condition of the human race? Material charities do not seem to do it; external religion does not seem to do it; law and government have tried their hand in vain—now, is there not something essentially lacking, and, if the intelligent man discovers that he has not found the centre of what constitutes the amelioration of humanity, and expects to make the circumference perfect, shall he not devote himself to the centre? If the spirit be right the body is sure to be; if the individual spirit be right humanity will be; and if we, by pleading for man's spiritual nature shall picture an eternity of spiritual life instead of annihilation, is not that a greater remedy for every existing ill than all the alms that can be bestowed, than all the superficial charities, or than any change in the letter of the law, which, after all, will not be changed in spirit unless the human spirit be changed?

Q. What would the control then say ought to be the centre or the grand motor principle of progress?

A. We consider that the centre and the grand motor principle of human progress is the *recognition of the spirit in man*, which places every human being equal before the eyes of God, and, if equal here, equal with one another.

Q. Seeing that a large portion of mankind will not recognise that principle that you have just laid down, that each should be looked upon as equal and as alike before God, what is to be done with them? For instance, there is an immense amount of poverty and misery in this world, not because there are not the means of preventing poverty, not because riches enough are not produced, but because a portion of mankind absorb those riches—the result of the labour of the great industrial orders—in the form of rents, profits, taxes, dividends, discounts, and all the host of titles, which simply mean the privilege of taking without giving back in return. Now these people will not, and do not, recognise an equality in their fellow-creatures.

A. Will the gentleman, please, ask a question?

Q. They assume the right to rule, and, in ruling, take upon themselves all that they choose, the consequence of which is, that the mass of mankind are left in misery and ignorance, and are their tools, either in war or in slavery? What would you advise should be done in that case?

A. It is not our province to advise any class to deal with any other class. (Hear, hear!) It is our province to advise every individual to deal with the imperfections in his own nature; and, if anything would tend to obliterate that selfish distinction that exists in human life, and which many believe in, and which many have inherited, it will be the consciousness imparted by Spiritualism—that the false distinctions of material life are not spiritual—that the king and peasant pass into spirit-life together, and may change places spiritually—that the law of spirit is that which recognises the real nature of man, and when it shall be fully incorporated into human consciousness that the real state is the spiritual state, and that no appliances of wealth, no trappings or material surroundings can by any possibility belong to the spiritual kingdom. Think you this will not have an effect? The king who really believes that he will enter the world of souls a pauper in proportion to his spiritual poverty will take care to have other jewels than those that are in his material crown.

Q. I should like further to ask you, Do you think that your reply is satisfactory under the circumstances that you state? Put a case. You say that in the future life places shall be changed. Now—

A. You will remember we do not ask you to make an argument or to deliver an address, but to ask a question. Now we have answered your question, and, if you had listened to the answer instead of to your own thoughts, you would not have been obliged

to get on your feet a second time. The answer was, that the knowledge of man's true spiritual condition, not merely in the future, but in this life, he will realise that the false distinction of material existence are not real in spirit; and as every human being looks forward to manhood, and to the culmination of the purpose of life, if the king finds that he has no divine right, save that of goodness, as he will find it by knowledge of man's spirit, the distinction which he has placed between himself and his fellow-men will disappear in this life, for it is natural that the possession of what really belongs to man's spirit in the future shall have its results here, and it is precisely that which we stated in our answer.

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Is not the music of an instrument,
But music of sweet thoughts and loving deeds,
That down the chords of life are ever sent,
Like angel murmurs in a dream or prayer,
For aye remembered there.

The countenance that glows with loving light,
The voice that answers to your own blest thought,
The nearness of the truth—that inner sight,
The greatest wonder in your life has wrought,
The purity—the prayer-kindling word,
These in the spirit-land are heard.

You make your spirit-land; it is the state
Enwoven of your pure affections and desires;
It is the recognition—e'en though late—
Of truth's blest altar and love's endless fires.
It is not space, nor time, nor season, no—
But 'tis the soul from whence all thought must glow;
'Tis here and now within your hearts and lives—
'Tis everywhere where thought and love survives—
'Tis o'er the ocean, desert place, or distant star—
Where'er the strain of spirit-harmony afar
Is heard—where'er its light is known—
That world—that spirit-land—is all your own.

BENEDICTION.

And now may the Infinite Spirit, whose light is the light of the All-Seeing Eye—whose love is the love of the Eternal—be yours, and ministration of angels and spirits evermore attend you.

THE NEW TEMPLE OF TRUTH.

THE VALUE OF THE EXTERNAL FORMS OF SPIRIT-COMMUNION.

Before my spirit-vision did a gorgeous temple rise;
Founded upon the earth it was, and reaching to the skies;
Colossal in dimensions, most beautiful—sublime;
Its walls adorned with jewels bright—gems from every clime.
Of what its walls constructed? They seemed before mine eyes
To grow, and fashioned be from all that ever dwells and lies
Within the realm of Truth you see, and therefore outward grows
Embodied in phenomena; and that which daily shows
A power existent, though unseen, but that can demonstrate
By active forces, teaching man of intellect how great
A kingdom (yet disclosed in part already, we may state)
Exists in space around him, and must now be reveal'd
In all its power and grandeur, its secrets be unsealed
That long time have been locked apart—concealed from mortal eye.

In this grand spirit-vision one there stood who told me why,
It was so:—'Tis reserved, he said, to this your later day
To show these wonders unto man, to guide him in the way
That leads to the unsealing of these strange secrets vast—
The mysteries of life, of death—more known in a dim past
Than in the present hour. But modern mists shall pass away:
"Man! know thyself!"—the ancient call again is heard to-day
Down from the spirit-callers in accents loud and clear;—
"Arise and look within, blind man! away with doubt and fear!
Exert thy right to know the truth:—if thou shalt live or die;
And after death hath taken thee, and thy last quiet sigh
Is breathed in mortal form, shalt thou then be again
When body, soul, and intellect have all been rent in twain?
The answer is before thee; in beaming light 'tis writ,
In spirit-voices echoing, in forms that come and sit
Beside thee in thy chamber, and tell thee who they were—
Friend, father, mother, sister, who filled the vacant chair
Thou oft perchance hast looked at with glance of bitter pain,
Distorting every feature. 'Oh, loved ones, once again
Dare we more hope to meet you, dare think to clasp your hands,
Dare hope to stand united in strongest spirit-bands
Of love and sweet affection—the love that once was ours?
Doth it still live in spirit-clime, or, like our lovely flowers,
Fade out, and be as nothing?' Yes, this hath been thy thought:
'Do loved ones live again 'yond earth, or are they but as nought?
Hath death, with icy finger pointing, frozen them away,
And changed their transient beauty to vileness and decay?'
No, no! your loved indeed do live—they hover round you still;
Arise! list to their voices,—they speak to such as will
Attend unto their message kind, echoing soft and sweet,
And asking you to leave the rush, the hurry of the street,
And come within the chamber calm, and let them talk with you;
See them again once more in form material, semblance true,—
Just as they were in earthly mould,—pass quick before your sight,
Enrobed in former vesture, sure, yet clothed in substance bright—
A dress that seems of heaven; it melts and fades away
E'en as you gaze upon it, and you can hear them say,
'I go, but will return again to glad your soul once more,
And show that I indeed can come, and e'en pass through your floor,
To please, to gratify your sense, to teach you, and to show
How spirit ruleth matter, and e'en can come and go
At will when nature's laws are kept, and pass through substance
hard
By Mediumistic aid sustained; while you o'er those keep guard
Who are the chosen instruments this holy work to do?
To break the darkening barriers down—uprais'd 'twixt us and you.
List' to the wondrous tiny rap, that tells you of your dead;
They hover all around your path, by side, and overhead;
They're everywhere, invisible, and messages do bring.
Your tables move and tilt about, your little bells they ring
At your desire, or for your good; clairvoyants see them stand
Close by your side, in spirit-light, and tell how loving hand
Upon your brow is calmly placed; how names are flaming shewn,
And well-known characters displayed, of those long gone and flown

Away from earthly labours, from darkening trouble, care
That blanch'd the hair to whiteness, and wrinkled faces fair
To look upon in time agone. They come again, and show
Their forms and well-known features; and oft before they go
A message give, a fact reveal, or something tell to you
That he or she, the medium, and the sifter never knew."
Can ye say these things useless are, and serve no purpose high?
No! for my visioned Temple grand, that reached from heaven to sky
Sustained was by phenomena, they were the massive walls
On which did rest its lofty dome, were built its beauteous halls,
Adored with all things lovely—truth, wisdom, knowledge fair;
These were its grand adornments, like gems, all sparkling, rare,
That shone with richest lustre, undim'd by spot or flaw.
The angel-hands that builded it, I in this vision saw,
They walked beneath its arches vast, they placed the pictures fair
Within th' appointed places, the paintings everywhere.
What were these paintings I beheld? They were deeds done on earth

By men and women good and true. They were great acts, thought worth

Of record in this God-constructed, heavenly Temple vast,
Whose form should be existant still, when Time itself had pass'd
Into the far eternity that ever is, will be,
When worlds are fled away, and air, and earth, and sky, and sea
Forgotten are, and live not, but as a something born,
Existed, had its day,—and died, and is for ever gone.
The pictures on the wall I saw, a few now will I name:
They were the acts of those who lived and laboured not for fame
That hath no lasting tenure, but pales and sinks away
Before the light of heaven; that with a piercing ray
Doth penetrate the acts of men, and sees the motive true
Or false of those who act in life such varied parts 'mongst you.
Here were the deeds of mercy mild displayed in colours bright,
Here, too, the acts of kindly love, encirc'd with a light
That showed each thought embodied there in beauty's tint bedight.
Here were the prayers for guidance, deliverance from ill,
Temptation, failings bitter, that cling around you still.
Here, in most radiant pictures, were lives of those portrayed
Who lived for truth and justice, and stood quite undismay'd
Before their judges, stern and harsh; but they quailed not, nor flinch'd

In face of fiery ordeal; they faltered not, nor winced
At torture, flame, nor cruel death of fiercest, direst pain.
A voice within—the Spirit spake—said they would live again!
The lives of patriots, statesmen wise, and lofty, noble ones
Of every clime and country, the truest, sterling sons
And daughters of your kingdom, and other nations old
Throughout your world's hemispheres; the true and tried as gold,
The shining ones of times long past, and of coeval hour
With that in which I lived on earth—a dweller in that bower,
Italia fair—my dwelling-place, my native land, my home.
Most beauteous flowers were shown to me, and I did somewhat roam

Amid this Temple's splendours, and heard around me rise
Exquisite tones of music; then passed before mine eyes
Processions of the sainted, processions of the blest,
Who now from weary lower life had found a welcome rest;
Their hymn I heard re-echoing, like sound of one great voice,
They praise sang to heaven's King, and loudly cried "Rejoice!
Rejoice, rejoice! and give ye praise to God who rules on high!
We live, our God, we live, we live! no more, no more to die!
We sing to Thee in endless strain—Thy glory be our theme!
We worship Thee with souls elate! Before Thee all things seem
To fade away to nothingness,—accept our feeble praise—
Our song of glad rejoicing, which we now on high upraise;
We thank Thee, oh, great Spirit! that Thou a way dost give
To us to come to earth again,—to tell our loved we live!
Immortal life reveal to them in *Thine own chosen way*—
To bring them forth from darkness dense into the perfect day
That leadeth to the glory—the bliss that now is ours.
There is no creed, O Father, within Thy temple here,—
We worship Thee, as children—in love and without fear;
Thy Truth is universal;—Thy laws, love, wisdom, light,—
And all Thy children happy are, who do Thy will aright."

The temple faded from my sight—its beauty died away,—
As stars and moonlit glories before the coming day;
But the lesson taught my spirit, and not alone to me,—
But to all who truth are seeking, and daily ask to be
More perfect made from weaknesses, and share the wondrous light
That flows from heavenly regions high—eternal wisdom bright—
My vision does this lesson teach: that truth doth varied come;
Through table-movements it may speak, or in the softest hum
Of a gentle spirit-whisper, speaking closely to the soul;
Or in quiet tapping, tapping—or by silvery sound and toll
Of a bell within your chamber—telegraphic news to bring:
Or the utterance of a medium, whose accents servid ring
With the eloquence of angels speaking thoughts that seem to wing
You far to higher spheres,—and bear each one who hears away
To Truth's abiding Temple—in the realms of perfect day.

"SALVATOR ROSA."
(The guide of the medium.)

Written through J. G. R., 8, Bournemouth Road, Peckham
August 18, 1880.

Accompanying this message the Medium, in a note, says:—

"I enclose you a poetical message, written under the following

circumstances:—A seance was held here last Tuesday, at which a discussion took place as to the relative values of various kinds of phenomena. One gentleman present appearing (I believe) to express the view that teachings were *alone* useful, and that table-moving and such like things were to be despised. The enclosed was written by my spirit-guide, on the following morning, in reply."

The poetical merits of the piece are not of the highest order; but it puts a useful argument in a clear light, which may be accepted better in this form than in any other, therefore we place it before our readers.

REVERENCE.

One meets sometimes in Shakespeare with a single line so rich in thought and beauty that it might well suggest a volume of commentary. There are many such passages in "Cymbeline." Among them one parenthetical phrase is pregnant with infinite significance. It is this:

"Reverence
(That angel of the world)."

To show how deep is the meaning that lies hidden here I need only quote a few lines from Thomas Carlyle's address to the students of the University of Edinburgh in 1866. What he said, somewhat abbreviated, runs thus:—

"The most remarkable piece of reading that you may be recommended to study is in a book by Goëthe, one of his last books which he wrote when he was an old man about seventy years of age. It is one of the pieces in 'Wilhelm Meister's Travels.' I read it through many years ago, and it has always dwelt in my mind as about the most remarkable bit of writing that I have known to be executed in these late centuries. I have often said, there are ten pages of that which, if ambition had been my only rule, I would rather have written than have written all the books that have appeared since I came into the world. Deep, deep, is the meaning of what is said there. They turn on the Christian religion and the religious phenomena of Christian life. Among other things he introduces a scheme of entirely mute education, at least with no more speech than is absolutely necessary for what they have to do.

"Three of the wisest men that can be got are met to consider what is the function which transcends all others in importance to build up the young generation. The man who is the eldest of the three says to Goëthe, 'You give, by nature, to the well-formed children you bring into the world a great many precious gifts, and very frequently these are best of all developed by Nature herself, with a very slight assistance where assistance is seen to be wise and profitable; but there is one thing that no child brings into the world with it, and without which all other things are of no use.' Wilhelm, who is there beside him, says, 'What is that?' 'All who enter the world want it,' says the eldest, 'perhaps you yourself.' Wilhelm says, 'Well, tell me what it is.' 'It is,' says the eldest, 'reverence—*ehrfurcht*—reverence! Honour done to those who are grander and better than you, without fear, distinct from fear,—*ehrfurcht*, the soul of all religion that ever has been among men, or ever will be.' And he goes into it practically. He practically distinguishes the kinds of religion that are in the world, and he makes out three reverences. The boys are all trained to go through certain gesticulations—to lay their hands on their breasts, and look up to heaven, and they give their three reverences. The first and simplest is that of reverence for what is above us. It is the soul of all the pagan religions; there is nothing better in man than that. Then there is reverence for what is around us or about us,—reverence for our equals,—and to which he attributes an immense power in the culture of man. The third is reverence for what is beneath us—to learn to recognise in pain, sorrow, and contradiction, even in these things, odious as they are to flesh and blood,—to learn that there lies in these a priceless blessing; and he defines that as being the soul of the Christian Religion, the highest of all religions: a height, as Goëthe says—and that is very true, even to the letter, as I consider—a height to which the human species was fated and enabled to attain, and from which, having once attained it, it can never retrograde."

I would strongly recommend those who may take the opportunity to refer to this famous passage in Wilhelm Meister, either in the original or Carlyle's translation. It will well reward them to read the ten pages so highly estimated by the great seer of Chelsea. I have tried to embody the leading thoughts as succinctly as possible in the following sonnet:—

REVERENCE.

"That angel of the world" that draws the gaze
Of mortal man to spheres of light eterne,
Where other suns, the seraphs burn,
But quells audacious eye with blinding rays.
That angel of the world, by whose meet grace
Honour for all mankind the soul may learn,
Honour and love, to baseness only stern,
Apt in all else divinity to trace.
That angel of the world, that pain and sin,
Crime and deformity; yes! all below
Us can transmute, and life in death can show.
Oh, may that angel dwell my heart within,
And finding there a world to all akin,
Her sacred shelter on the shrine bestow!

Is there any quality which is more necessary for Spiritualists to cultivate than this same reverence? How many temptations have

we to lose that temper of mind! The facts and doctrines of Spiritualism are, I verily believe, of more root and branch revolutionary cast than any which have appeared in the world since the Christian era. They portend revolution alike in science, morality, religion, society, and art. And in our age how little is there that can claim prescriptive, unquestioned right to reverence! There is the more reason then that we should studiously cherish the sentiment of honour for all that intuition tells us is in its particular relation good and true, wherever it may be found. Schiller when asked what particular religion he belonged to, said something like this: "That he belonged to none in particular just because he belonged to all religions." So I think the Spiritualist should have a tender, respectful feeling towards every description of really earnest, sincere belief, social or religious—however mistaken it may *formally* appear in his eyes—because experience teaches him that truth is infinite in gradations of existence from the hyper-celestial to the grossest ultimate. Buddhist, Mahometan, Papist, Calvinist, Shaker, Mormon, Theist, and agnostic Comtist, God bears with all, imparts His life to all. Let us beware how we take His name into our lips, unless we open our minds and hearts to the wideness of His love and light. Were ever more divine words spoken on earth than these: "Love your enemies, bless them that curse you, do good to them that hate you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father which is in heaven is perfect." S. E. BENGOU.

HOW ABOUT A. T. T. P. AND MR. W. OXLEY?

We have been asked many times why the contributions of Mr. W. Oxley and A. T. T. P. abruptly ceased from the columns of the MEDIUM, and to that question we have hitherto given no answer. We knew the answer quite well, and allusions to the cause of the disruption have frequently appeared in these columns, but only in the spiritual, not the personal aspects of the case.

It may be a weakness on our part, but to confess the truth we shrank from imputing to others that which we conceived to be unworthy of them and of us, and so we suffered in silence. For many years we had worked with these two contributors; we knew them when they were unknown; we struggled with them up the hill of progress and popularity, and having held them by the hand so long, and assisted them to recognised eminence, we could not feel it in our heart to undo our work of years, and knock them down again with a fell blow, even though administered with the battleaxe of truth.

On Saturday last we were made aware, for the first time, that Mr. W. Oxley had, on behalf of himself and A. T. T. P., made public their reasons for withholding their MSS. from us, in a small publication issued by Mr. Lambelle (How we Spiritualists love one another!) and dated July 1. As these men do not seem to be ashamed of their conduct, but have eagerly made it public property, we do not see that we need any longer entertain any sensitiveness on their behalf, and, moreover, we speak of this matter without any bitterness or blame. These men conceive that their act is for our punishment, but its effects are just the contrary. So that gratitude in place of anger is the emotion that animates our feelings.

The "controls" communicated by A. T. T. P. first appeared in the MEDIUM nearly three years ago, though some preliminary articles had been published some time previously. The *Spiritualist* had been tried with them, but lost one and printed the other very inaccurately as a paragraph. When the editor of this paper was absent with brain fever the first control appeared in the MEDIUM, and they continued to follow on almost weekly, as the recent readers know. At first they were taken no notice of; indeed for twelve months they produced but little effect on the minds of our readers, but the persistency with which they appeared, and the honourable attributes assumed for the mysterious and unknown recorder gradually worked up a popularity for these papers, which, on the other hand, was counterbalanced by a determined opposition. Thus, much of our valuable space was weekly occupied; some of our readers were pleased, some disgusted, but the circulation, except in rare instances, was just the same whether the controls appeared or did not appear.

Mr. Oxley's contributions came equally unsought. He had a few chapters to publish, and his MS. was accepted. The chapters became very much extended, but the essay on the Great Pyramid was well received, and Mr. Oxley became in all parts of the world a distinguished author. He is not a powerful-bodied man, and his sudden fame seems to have been more than he could bear, for when he commenced his papers on the "Oriental Wisdom" he was very overbearing, and he and his friend A. T. T. P., between whom a kind of underground railway exists, were almost the editors of the MEDIUM. All other kinds of matter had to stand over, and to this day the report of the Convention held last year and many other valuable matters essential to the progress and welfare of the Cause have not been published. We felt that the MEDIUM, instead of being the organ of the Movement, was becoming the organ of a clique, and that the claims of a couple of irresponsible men were taking the place of the claims of Spiritualism. We felt that a change must come, and it is a pleasure to say that this obstruction was taken out of our path without our having to say one word or utter a murmur.

And now comes in the explanation of Mr. Oxley, published, as we have stated, by Mr. Lambelle on July 1. These men gave us no explanation; they simply sent no more "copy," but did not say

why. We knew the reason, for we have heard much of it from the "interior" and in the form of scandal, but, as we have said, our feelings of regard for our co-workers were such that we could not take it upon ourselves to attribute it to them.

Now then, let Mr. Oxley, speak for himself: He adopts the statement against us of a person whose position it was our painful duty to expose, and because the editor of the MEDIUM, has not explained away the spiteful lies that have been printed and circulated against him, these excellent and worthy men, Mr. W. Oxley and A. T. T. P., pick up their dainty skirts, and can, under these awful circumstances, have no further intercourse with the editor of the MEDIUM!

Shade of Krishna! look on and see the latest development of the ethical teachings of Spiritualism, as set forth by our recent "ruling" lights. Their editor and co-worker in the ways of righteousness and truth is attacked in the most vile, and malicious manner, and these "friends" whom the editor has been nursing to his bosom, turn round and try to give the cruel infliction all the weight of their influence.

These are the facts, but spoken here, be it witnessed, without the slightest bitterness. The slanders that have been so industriously circulated against us for a time threw into our sphere some unpleasant influences, but the experience has been of benefit to us in place of harm. Knowing this we have never given vent to acrimonious language; though so painfully treated, we have rather pitied the abject tools of that which has been from the beginning the Enemy of all that is upright and spiritual.

And what is that Power doing? It is testing the ranks of Spiritualism. The apostle of that Power came amongst us—the affected subject of a spiritual obsession. He remained some six days in our house, and by the end of that time, the writer of this was so ill that he could not stand upright. That "inspired" orator was full of psychological poison. It disgusted and poisoned some, being to them evil; so they were its victims, only in so far as it was not in harmony with their spiritual condition. On others it had the opposite effect. They breathed in the foul emanation like sweet airs from heaven. They rolled the false statements like a sweet morsel under the tongue. Instead of superficial vulgarity, they saw in the apostle of this power great ability and eloquence; and so while one section of Spiritualists were made physically ill, or morally abhorrent by the influence of this adventurous youth, there were others who received the spiritual aura into their systems, and became obsessed by the spirit that pervaded it.

These are most astounding facts, but they are facts, and worthy of the attention of the spiritual philosopher. Just as there is a sphere of helpful good, which spiritually enlightens and morally uplifts, so there is an opposite or adverse sphere, which spiritually blinds and morally degrades those that come under its influence. That adverse sphere is always nearer to the most of men than the opposite sphere is, hence the most of men are ready to believe a lie if it speak evil, and do anything that is mean, arrogant, and selfish, but to get them to embrace truth, love the brother, or be just and generous, is awfully hard work. The dark sphere has the preponderance, and it has sought to bear sway in Spiritualism from the beginning. The more external considerations are all more particularly leaning to the dark than the bright side. Just as the human body and society in general get filled with foul humours inimical to health,—and were it not for acute diseases and epidemics, which purge the blood of the individual, and kill off sickly lives, it would be impossible for human life to exist,—so Spiritualism is purified and strengthened in the same manner. All who have offended and been offended against will get over their attack, and be all the better men for it. They needed the experience or they would not have had it. We also have suffered, but in a far different way from the aggressors, and that suffering has done us good. The Cause throughout the country has been more or less affected by the rabid influence, but it has separated the sheep from the goats, and made the atmosphere clearer for those who have eyes to see.

The adoption of a malicious attack on anyone is utterly indefensible to our thinking, and no doubt those who have been led to do such a thing will yet regret it.

Let us all be on our guard, personally in each case warding off the cloud of evil that threatens us; while we fancy we stand, then we are in greatest danger of falling. To all our many friends we say: Give us your cordial aid and sympathy. Let us be united as one strong band for Righteousness and Truth. Personally we are nothing, but, as the instrument of right and the victim of wrong, we are that test which proves whether Spiritualists belong to the right or the wrong.

This year has been one of deep lessons to us. There has been arrayed against us the most destructive attempts, and yet they have availed nothing. We stand firmer than ever, and while we have no hate for the evil doer, we cannot but pity those who think they can build a temple to the God of Goodness and Truth on the ruin of another, caused by selfishness and evil. But all is well; by their fruits all men are known—we judge not.

Mr. ARTHUR SAVAGE will hold a public seance on Monday, 31st inst. at Mrs. Knight's, 6, Kenilworth Road, Roman Road, Old Ford. Meeting to commence at 8 o'clock, when a collection will be made for the benefit of one in distress.

ON THE CONNECTION OF
CHRISTIANITY with SOLAR WORSHIP.
TRANSLATED FROM THE FRENCH OF DUPIUS BY T. E. PARTRIDGE.

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

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

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

HOW JOHN WESLEY DID IT.

To the Editor.—Dear Sir,—I wonder if Wesleyans ever ask themselves how J. Wesley came to accomplish the vast amount of work of which his journals and published volumes give evidence—organising, travelling, preaching. The more I know of that work, the more I am astonished at its vastness, diversity, and extent. How came Wesley to be physically capable of its performance?

The secret, it seems to me, lay in his severe abstemiousness. He not only never smoked, and rarely drank tea or coffee, but he abstained from intoxicants, and even during much of his life from animal food. Quite a revelation are his words to the Bishop of London, in 1747:—"Dr. Cheyne advised me to leave off meat and wine, and since I have taken his advice I have been free—blessed be God—from all bodily disorders." Another great worker, John Howard, makes a similar avowal.

Truly such men are more than conquerors: they are examples to us all; and I confess the more I approach to Wesley's standard, the more work I find it possible to accomplish.—Yours respectfully,
50, Bold Street, Moss Side, Manchester.

JOHN HOLT.

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

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

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

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

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

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 27, 1880.

NOTES AND COMMENTS.

THE report from the pen of Mrs. Berry will remind old readers of articles that appeared in the early volumes of this periodical, and which have been collected in one neat volume of "Experiences" by Mrs. Berry. The lady is herself powerfully mediumistic, and has done a great work in Spiritualism; she superintended the first public seances given at the Spiritual Institution with Herne and Williams. Mr. Dickenson is a clergyman, if we mistake not, and is of course a non-professional medium, as also is Mrs. Jenckin. The manifestations have an important resemblance to those of the flower-producing seances at Newcastle. Food and other articles are "evaporated," or taken away before your eyes, seemingly with the power of being in some cases reproduced again at another time and place. Similar phenomena occurred plentifully at Mrs. Berry's seances in the past.

THE "Life" of Mr. T. M. Brown, which appeared in the MEDIUM, has been reprinted in a separate form, the selling price of the edition for England being one penny. It is an excellent testimony in favour of the phenomena, and worthy of a wide circulation. Copies may be obtained on application to Mrs. Brown, Howden-le-wear. We hope Mr. Brown's old friends in the district will do their best to circulate the whole edition.

THE doctor had said that Mrs. Esperance would have to wear her arm in a sling for "two months;" but a few days after that decision had been given, she had her arm quite free! It is hoped that no injury will be sustained by this early exposure to jar and accident of a joint, the bones of which were so injuriously misplaced.

"RESURGAM" promises an interesting communication for next week's MEDIUM.

THE third part of "Back to the Father's House" is now ready for delivery. It contains a fine autotype copy of a mediumistic drawing.

WE acknowledge this week a list of subscriptions to the Spiritual Institution, and it is pleasant to know that almost all of our subscribers take books from the library to read and to lend to others. We require the assistance of all.

MRS. RICHMOND had excellent meetings at Macclesfield on Monday and Tuesday evenings, and she is expected to return on September 19, on which occasion the meeting will be held at the Skating Rink. The efforts made on behalf of Mrs. Richmond's labours appear to be remarkably successful. The Cardiff friends have been afraid to venture in the matter, being so deeply in debt through the periodical engagement of another speaker, who rushed into print to denounce the "starring sytem." Possibly a turn of that system might set matters straight at Cardiff.

MRS. RICHMOND AT BISHOP AUCKLAND.

On Sunday evening, Sept. 5, Mrs. Richmond will deliver an oration in the Temperance Hall. Chair to be taken at 6 o'clock.

THE GATESHEAD BAZAAR.

Soon after this is before our Tyneside readers, the Bazaar will be opened at the Temperance Hall, Gateshead.

The Hall is situated in High Street, and the Bazaar will be opened on Saturday, August 28, at 2.30 p.m., by Mrs. Cora L. V. Richmond.

Refreshments will be supplied at moderate charges.

At 7.30 a Concert will be given.

The charge for admission will be—to Bazaar, 1s.; to Concert only, 6d. Children half of these prices.

MRS. RICHMOND AT GATESHEAD.

In addition to opening the Bazaar on Saturday, August 28, Mrs. Richmond will deliver a discourse on Sunday evening, August 29. For particulars as to time and place, see local announcements.

MRS. RICHMOND AT NEWCASTLE-ON-TYNE.

The Meetings will take place in the Lecture Hall, Nelson Street, on Monday, Tuesday, and Wednesday evenings, August 30 and 31, and Sept. 1, at 8 o'clock. Each meeting will conclude with an inspirational poem on a subject chosen by the audience. Written relevant questions are invited.

MRS. RICHMOND'S ENGAGEMENTS.

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

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

BISHOP AUCKLAND.—September 5.

EDINBURGH.—Weekdays following.

GLASGOW.—September 12.

MACCLESFIELD.—September 19.

LIVERPOOL.—(Probably).

NOTTINGHAM.—September 26.

MR. H. BASTIAN'S SEANCES.

These seances are now held at 2, Vernon Place, Bloomsbury Square. On Monday evening the manifestations were exceedingly good. A gentleman present recognised his son in material form. Mr. Bastian will be out of town all next week, so that his seances will be resumed on Monday evening, September 6, and be continued every Monday and Wednesday evening, at 8 o'clock.

A select series of Friday evening seances will be commenced at the Spiritual Institution, 15, Southampton Row, on Friday evenings, commencing on September 10, at 8 o'clock. Early application must be made.

MR. TOWNS will resume his weekly seances at the Spiritual Institution 15, Southampton Row, on Tuesday evening, September 7, at 8 o'clock. Friends, old and new, will be made gladly welcome.

WANTED, for a family of Spiritualists in Lancashire, a general servant or strong girl who is willing to be made a good housekeeper. A suitable person would find an excellent home, and every encouragement. Apply by letter to J. Burns, 15, Southampton Row, London, W.C.

CAPE TOWN, South Africa.—Mr. T. M. Brown is busy forming circles, and thus laying the foundation of a permanent Movement. He sits with the chief workers once a week in a special circle, a habit which he warmly recommends to Spiritualists in this country. He expects to leave South Africa for Australia in about six weeks from this date.

GOSWELL HALL, 290, Goswell Road, near the "Angel," Islington.—On Sunday evening, August 29, Mr. Morse will lecture on "Impersonal Spiritualism." To commence at 7 o'clock. On Sunday evening, September 5, Mr. J. Freeman will deliver an address. It is hoped that the friends who sustained him so well at the Cavendish Rooms' Seance, will again attend on this occasion.—W. Towns, Sec.

NARRATIVE TRACTS.—A lady, writing from Cornwall, makes the following proposition: "I propose that some gifted person shall compose a series of tracts in the narrative form, and in the simplest language possible. They should also have no distinctive mark of Spiritualism on the title page, but as much inside as the author can instil in homeopathic doses." It would be well for several writers to try their hand at this work. We shall be glad to receive MS. of such tracts from any of our readers who feel inclined to make the effort.

CROOK.—To the Editor.—Dear Sir,—As a reader of the MEDIUM AND DAYBREAK from its commencement to the present time, I cannot let this opportunity pass without contributing my mite in support of the Spiritual Institution, and the MEDIUM with its information on spiritual matters, the progress of the Cause throughout this and other countries, and the ever welcome home there is to all Spiritualists who may happen to be on a visit to London at the Spiritual Institution, 15, Southampton Row, W.C. I should like to have related an instance that occurred to myself, which I think might be classed as a manifestation of the "Double" now under discussion in the MEDIUM, and other interesting subjects, but forbear as I have not time to write you.—I am, yours, &c., WILLIAM LOBLEY, High Hope Street, Crook, August 15.

INFORMATION WANTED.—To the Editor.—Sir,—I am not myself a Spiritualist, but occasionally see the MEDIUM at the house of a friend who takes it in, and I venture to ask you to state in your next or following issue what explanation you would give of my having seen (apparently) a brilliant star shining like a diamond in the centre of the forehead of a near relative, still living. The phenomenon, which I have observed more than once, naturally rather startled me, and I should like to know the supposed meaning of it from a Spiritualist's point of view. I beg to subscribe myself yours faithfully, A NON-SPIRITUALIST. P.S.—I must ask you to excuse me giving my name, but I am happy to enclose 2s. 6d. in stamps for the benefit of your Institution. [Will our readers kindly consider this question, and furnish replies?—Ed. M.]

SPIRITUAL ACTION BRINGS SPIRITUAL HEALTH.

Action seems to be an inevitable and necessary accident of the human body and mind. The result of bodily inaction may be seen in the pale and haggard look of the prematurely-old sitter-at-home. Stimulants are then resorted to, with their usual soul-deadening and body-ruining effects. Mental inaction is followed by dreamy restlessness, often ending in some passionate but hopeless attachment, which destroys both "body and soul in hell;" that is, creates a state of remorse in the present and after-life. But spiritual deadness is of all evils the greatest, and it often may co-exist with either of the above-mentioned states. Alas! for those spirits "void of understanding," who "walk through dry places, seeking rest and finding none," uttering such words as those of the hymn—

"Oh, where shall rest be found,
Rest for the weary soul?
'Twere vain the ocean-depths to sound,
Or pierce to either pole."

Such "have not" rest or enlightenment, "because they ask not." And so they wander on, until, surrounded by the darkness of despair they fall into worse company perhaps than themselves, and in the end long years of suffering expiate short seasons of sin, so fatal a thing is the inaction of the spiritual senses in man. Unless, perchance, they are sought and found by one of those messengers of light who are always striving and eagerly longing to uplift men from this earthly condition to nobler aims and higher views of life.

Inaction ill befits a Spiritualist. Looking at the vast populations around him, as yet ignorant of the cardinal truths of Spiritualism, men who know not of the "more excellent way," he may feel stirred to do something towards enlightening some of them; for there is, doubtless, at this moment many a receptive mind only waiting to receive the knowledge of spiritual truth. Can we, in view of this fact, withhold our liberal aid from the Spiritual Institution, and allow that to be straitened for lack of funds? Let us deny ourselves, and so "fulfil the law of Christ." Let us show by our "action" how dear we hold our spiritual blessings. It is no light matter to possess such advantages as ours, and yet to allow that Institution for the diffusion of these glorious truths to languish. The paltry coins we thus reserve for our own use, when we could well afford to put them in the half-empty (often I fear much larger fraction empty) "treasury," will condemn us hereafter. "He who seeth his brother" (and in this case one whose whole time and talents are devoted to the best objects) "have need, and shutteth up his heart of compassion from him, how dwelleth the love of God in him?"

"CAMBOR."

MRS. RICHMOND AT MANCHESTER.

The meetings at the Athenæum on Sunday appear to have been very successful, as Mrs. Nosworthy's letter indicates. Mr. W. Oxley presided, supported by Mr. Richmond, Mr. Danby, &c. The subject in the afternoon was "The New and Old Dispensations," and in the evening "The Needs of the Time and Who Shall Supply Them." The poem in the evening was on "John Bright," which was heartily received, as also were the orations. Many old veterans were recognised as being present, the staunch representatives of the Cause from far and near being in attendance. It has no doubt done great good to the Cause, such a hearty reunion of friends who too seldom meet together. The hall was well filled, about 600 being present; about fifty sat down to tea at the Trinity Coffee Tavern, Salford.

If the friends in other places will take advantage of Mrs. Richmond's presence it will help the Cause much.

LIVERPOOL PSYCHOLOGICAL SOCIETY.

Perth Hall, Perth Street, West Derby Road. A second course of six lectures will be given by Mr. J. C. Wright, under the control of the late Earl of Derby, assisted by the usual guides. Subjects:—

- Monday Evening, Aug. 23.—"The Spirit-World and my Place in it."
" " " 30.—"Practical Lessons from my Life."
" " Sept. 6.—"Extremes Meet; or, Faces that I have Met in the Spirit-World."
" " " 13.—"Rich and Poor; or, the War of the Spheres."
" " " 20.—"Ancient Spirits: a Strange Revelation."
" " " 27.—"The Ideal Attained."

Chair to be taken at 8 o'clock. A collection to defray expenses.

H. MORRIS, Hon. Sec.

MR. CHAMBERS IN LIVERPOOL.—The Liverpool Psychological Society have secured the services of the young but marvellous medium for materialisation, Michael Chambers, of Gateshead-on-Tyne. Seances will be given by him during this and next week. All information as to terms of admission and times, may be obtained from Mr. Morris, secretary, 12, Craven street, Liverpool. The seances will be held at the house of Mr. J. C. Wright, 11, Towerlands Street, Liverpool.—Aug. 24th.

BUSLEM.—Mr. Thomas Dewsberry, in remitting a "correspondent's" contribution to the Spiritual Institution, regards the work as "our work," and therefore feels entitled to take part in the duties and honours it entails. He says that he has noticed that many teetotallers are Spiritualists. He has been one forty-three years, and thinks if a man can be singular in one thing he is likely to be so in others. Temperance, or the observance of physical laws, should precede all attempts at spiritual development, and so the temperance movement, in God's providence, necessarily anticipated the Spiritual Movement. We hope Mr. Dewsberry, as a "correspondent," will avail himself of our library to introduce the spiritual question to his teetotal brethren.

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THE IDENTITY OF "GEORGE THOMPSON" AS CONTROLLING MRS. RICHMOND.

BY MRS. LOUISA THOMPSON NOSWORTHY.

To the Editor.—Dear Sir,—I read the discourse on "England and India" by the spirit "George Thompson" with feelings too deep for expression, and I now answer your question. The ideas on justice to India are eminently those which George Thompson expressed in his earthly life. The manner of expression is also that of George Thompson, to repeat a few words again and again with many variations of meaning, was a characteristic of his simple, but forcible oratory. I would draw attention to a paragraph in the first column of the discourse in which this style appears. The words "then as now," used in reference to the military movements of the English in India forty years ago, are played on after the method of variation I have noted, and those who knew my father well in his earth-life, before the failure of his physical strength and power of utterance, were familiar with this, his favourite style.

There are those, I regret to say, who, never having met George Thompson in *propria persona* till death of the body was near, have questioned the identity of the spirit now speaking through Mrs. Richmond in his name. On what grounds such pseudo-Spiritualists presume to base their doubts I know not, but a murmur having reached my ears only this last week, that a late Spiritualist has said my father's "utterances on earth were infinitely more eloquent than anything which has been given, presuming to come from him on the other side," I now assert, as one who since childhood has had the best opportunities of becoming familiar with George Thompson, that his simple style of rhetoric consisted not in the piling up of a mass of unnecessary words, strung together for display, and selected, more with a view to dazzle the hearer than to enlighten him, but in the exquisite delivery of the plainest unaffected English.

It has been said of my father, that "you could not gain any acquaintance with his powers by reading his utterances." No, to be appreciated fully, he required to be heard; and when heard, it was not the mere words which moved his auditors, but the deep pathos, and intense earnestness of his fervent delivery which touched all hearts, and roused the most callous. Mrs. Lydia Maria Child wrote of him;

I've heard thee when thy powerful words
Were like the cataracts roar;
Or like the ocean's mighty waves
Resounding on the shore.
I've heard thee in the hour of prayer
When dangers were around;
Thy voice was like the royal harp
That breathed a charmed sound

The poem, which has been many times printed in America, winds up with these words, which fully express that which I wish to convey of my father as an orator:—

Still great and good in every change,
Magnificent and mild,
As if a seraph's godlike power
Dwelt in a LITTLE CHILD.

As I sat by my dear sister, Mrs. Richmond, on Sunday last, at Manchester, in front of the fine, sympathetic audience who greeted her, my heart was full of thankfulness, for not only did I feel the people in front stirred as of old by the words of their countryman encouraging them to make ready their hearts and minds for the "Angel of the New Dispensation," but I felt that my father had led me to the place in which I then sat. Mrs. Richmond, speaking under his control, uses his actions, takes his attitudes, and deals, as he did, with questions on which I am assured she has no acquaintance, i.e., the recent legislation of this country, both at home and in our colonies. Of legislative reforms, and of the dates thereof in England, she has no knowledge, much less has she been able to follow all the various complications of the British rule and military power in India. Under the control of "George Thompson" she discourses glibly of these, and with his expressions and statistical confirmations.

I have no hesitation in saying that the fund of information on these points then betrayed is not in Mrs. Richmond's store of mere earthly historical records; she has not, to my knowledge, spoken even under control in the peculiar manner in which she now speaks of India, and our recent tactics with regard to that country.

As one who was present at the evening meeting at the Athenæum of Manchester on Sunday last, I testify with a thankful heart to the success, in a spiritual point of view, of Mrs. Richmond's visit.

* These verses are from a poem to George Thompson, written 1835, by Mrs. L. M. Child.

A splendid audience filled the hall, who listened with rapt attention to the long, eloquent, and impassioned discourse of my honoured father. An outburst of applause, suppressed by a sense of probable unfitness for the solemnity of the occasion, followed the announcement of his name. A deep sense of devotional fervour pervaded the meeting, which I have rarely felt. Tears were in many eyes of the crowd of faces upturned to the speaker's. Oh! that I had power to reproduce some of the words which caused those tears, and also drew approving, but suppressed utterances of assent, from hearts deeply touched in the audience immediately around us, many of whom were on the platform. I also was deeply moved, and therefore—passing by the long historical review which was panoramically brought before us of mighty kingdoms extending their love of power and riches at the expense of others poorer and weaker, and one after another falling from that power by the very force they had employed—I can only record the lesson drawn from the review. The Angel of the New Dispensation will take up his abode with us when this lesson shall be learned and practised: that only the principle of LOVE can ever be a true and lasting power. Everything taken by force shall be lost, everything won by love shall be kept. Men may rob us of the means to live in the body, may traduce and malign our names, but can never take from us our spiritual inheritance, which we shall win both here and in the better state when the Angel of the New Dispensation has full sway and dominion in our lives and hearts. The spirit announced that Angel as near, and bid each one present to prepare the way by an individual purification, and it seemed to me that the echo from all hearts was an Amen.

An enthusiastic vote of thanks was accorded to Mrs. Richmond and her husband for coming to Manchester.

OUR VISIT TO LONDON—WHAT WE SAW AND HEARD THERE.

Dear Editor,—We will not occupy your space or waste the reader's time with unnecessary words, but in a brief, straightforward manner, relate a few facts which we think will interest the many kind friends of this paper. Few of them, comparatively, have been to the Spiritual Institution and seen the editor at work, and as our short visit has afforded us deep gratification, we hope the report we now offer will be in some degree a pleasure to those who cannot visit London personally.

And first of all let me say—though I know you would rather hear some one else spoken well of—that I consider the MEDIUM AND DAYBREAK to be the best spiritual journal in the world, and I am enabled to say so because I have made myself acquainted with the other periodicals published in the English language which advocate our Cause. Our MEDIUM is the best paper because of the principles which mark its career, and these principles being at the very root of the spiritual Movement in this country we have in England a form of Spiritualism which we ought to appreciate with thankfulness, and do all in our power to sustain in its integrity and purity. That is why we felt sufficient interest in the matter to go to the fountain head, and that is why I take pen in hand to lay my observations before my fellow-Spiritualists.

On July 26, accompanied by Mrs. Brown, I arrived from Burnley at the Spiritual Institution, 15, Southampton Row, London. There were two of us on the trip, therefore I say "we" saw so and so. There are, similarly, two at the Spiritual Institution, but I regret that at the time of our visit one of them was absent, Mrs. Burns being with a sick relative, whose life she saved by her kindly attendance. It was a great disappointment for us not to meet this lady and blend our influences with hers in the spirit-circle; it was one of the hopes of our trip that we might enjoy the privilege of a sitting with Mrs. Burns, but we hope to pay another visit to the Great City soon, and then realise our expectations.

On our arrival we met with a hearty reception from Mr. Burns and his two sons, who now are engaged in the office. We were also introduced to Miss Simpson and Miss F. Simpson, of Tudhoe Grange, Co. Durham, who rendered our visit very pleasant by accompanying us to places of note; we shall long remember their kindness.

We found Mr. Burns very busy in getting matter arranged for the MEDIUM; it was in the early part of the week, and the full strain was upon him. All the days we were in London we regret that we saw but little of him. He was all the time at work; up early in the morning, and at it all day till late at night or into next morning. In fact, his work seems never to be done, and how he has the strength and patience to stand it all, seeing how badly the work is sustained, and so cruelly as he is treated by a portion of so-called Spiritualists, who ought to know better, is more than I can understand; it is one of the wonders of Spiritualism. We fully expected to have a few hours of his company on Friday and Saturday, but we were much disappointed. Before breakfast was over it was announced that a gentleman wished to see Mr. Burns, and before that one had gone two or three more came in, and so he was kept on both days. Trying, exhausting work it is to a sensitive man who has done already a week's work with his pen, and is fagged with worry, confinement, and head-work; but it is very useful work to the Cause. These interviews with Mr. Burns to consult, advise, plan, and recommend, have an important bearing on the success of the Cause, not only throughout the length and breadth of the land, but in other countries. It is truly a Spiritual Institution in which the manager and his staff spare no pains in being of use to the Cause.

Thus one day followed after another, and we found our friend

Burns with scarcely opportunity to snatch his scanty meal of bread and fruit. Poor fellow! How he keeps under the heavy strain that is constantly made upon him—mind and body—is truly astonishing, but the stilled sighs that sometimes escaped from his breast, when beset with difficulties—his only seeming reward—filled our hearts with sadness. We could not help saying within ourselves: Poor pilgrim, thou art passing through the Slough of Despond; but thou wilt come out on the right side and pass through the Wicket Gate; yes, thou wilt pass by the Temple's Garden, and taste the bitter fruit of persecution. Thou hast a heavy burden on thy shoulders; but, fear not, for when thou comest to the foot of the cross thy burden will fall off: in other words, thou shalt overcome thy enemies, and Spiritualists will see what is their duty to thee and to thy work and will perform it.

I could dwell long on this congenial theme but space forbids, and I must hurry on to say that after the MEDIUM was issued on the evening of Thursday, July 29, our brother Burns, having got through his hard day's work, accompanied us all, quite a large party, to St. James's Hall, Regent Street, to hear Mrs. Richmond's spirit-guides deliver the discourse reported in the MEDIUM of August 13. It was the first time we had seen or heard Mrs. Richmond, and the discourse was a perfect treat to us. The audience were spell-bound, and listened with breathless attention. Before and after the meeting we were introduced to several London Spiritualists, and felt greatly honoured by having the pleasure of making their acquaintance.

On the following day we met Mr. Richmond at the Spiritual Institution, and had a long conversation with him about Spiritualism in America. Mr. Richmond is a very intelligent, free, and open gentleman, and we enjoyed his company very much. We hope Mr. and Mrs. Richmond will enjoy their tour amongst us, and when the time arrives for them to leave England's shores, we pray that they may have a safe and pleasant passage to their native country.

Sunday came round, but it was not a day of rest. Mr. Burns was announced to lecture at Goswell Hall in the evening, and, in response to the polite invitation I received, I presided, and I thank the friends for their cordial reception. The lecture was exceedingly good, and was listened to with great attention. We hope to see it in print soon.

On Monday, Tuesday, and up to the hour of our leaving on Wednesday, several parties called on us for advice and treatment, and most of them received great benefit, and expressed themselves highly satisfied. In every instance our guides told us clairaudiently what kind of influence attended each patient, and also the kind of medicine most beneficial. This was in due course specially magnetised to suit each case, and we have forwarded various chests of medicine to places in different parts of the country since our return home.

On Wednesday, August 4, we left London for Newcastle by the midday train. The Misses Simpson accompanied us to Ferry Hill Junction. We arrived at Newcastle shortly after eight in the evening, and were met at the station by our esteemed friend, Mrs. Mellon. It is my intention, with your permission, to give a full account of our visit to Newcastle in next week's MEDIUM.—I am yours respectfully,

WM. BROWN.

50, Standish Street, Burnley, August 24, 1880.

SPONTANEOUS PHENOMENA IN THE LIGHT.

To the Editor of the MEDIUM AND DAYBREAK.

Dear Mr. Burns,—Thinking you would like to have an account of a series of seances I have had with my friend, Mr. Dickenson, I send it. I have not enumerated all that has taken place, as that would be impossible, for it has been one continuation of the mighty phenomenon from the time he arrived (the 7th) up to this date. All has taken place in the light, and without sitting expressly for manifestations. The spirit, or spirits—for many things have been done that one spirit in the flesh could not have done—consequently, I say the *spirits*, have had a busy time of it, and I regret that thousands could not have witnessed that which has been my privilege to do; for I think the most sceptical would have been convinced that there is a power which is not recognised, and this power, when the conditions are favourable, can and does assume the attributes of man, with sometimes the mischievousness and trickiness of a monkey. Mr. Dickenson arrived on the 7th for dinner. At once our old, familiar spirit, "Peter," came. You will remember that it was at my seances, held at Hyde Park, that this spirit first appeared, with Mr. Dickenson as medium. He began talking, as of old, with the same voice, and displaying the same wilfulness.

During the time Mr. D. has been here, "Peter" always availed himself of every opportunity of manifesting his power, even to speaking when visitors were calling. His voice has been compared to the cooing of a dove, which I can understand to the ears of a stranger it was not unlike. On Monday, after returning from a walk, I saw the banjo had been taken from the place where it usually stands, and was placed under the table. I drew Mr. D.'s attention to it, but would not have it removed, feeling convinced that there was a motive for its being so placed. Soon after we sat down to dinner, and at once the strings were touched, and although no tune was played, there was great harmony, and a certain influence came over us which only the spirits can produce. "Peter," all the time the banjo was playing, still kept up a conversation; and not until the dinner was over, and I proposed going to the Aquarium, did he cease. Mr. D. says that "Peter" said I was

not to go; but this I did not hear, but even had I done so, I should not have altered my intentions. Previously to leaving the room to dress for going out I lighted the lamp, although it was not dark. Mr. D. had left before me; but when I returned, after an absence only of a few minutes, the lamp was out. I merely thought the window being open had extinguished the light. I was about to relight the lamp, when I was sprinkled all over with what I thought was water, but which I found was milk.

I left the room quickly as I felt the changed influence, and did not return until the servant had lighted the lamp afresh. "Peter" now came and said it was a spirit called "Hobgoblin" that had done the mischief, but I have my doubts. It only shews that spirits out of the flesh can display temper as well as those that are in. On the lamp being examined it was found that the cup which holds the chimney was full of milk, taken doubtless from a tumbler that was on the side-board. At dinner the next day "Peter" asked for something to eat, and on being requested to state what he would like, he replied: "Some chicken." Some was accordingly cut up, and I placed it on a plate under the table. In less time than I have taken to write these particulars, "Peter" exclaimed, "I have eaten it up." On being asked *how* he could have eaten it so quickly, replied: "By evaporation." Every day from this something was being done, and we could see things moving about, and hear different voices. On Sunday a decided manifestation again took place. At dinner I asked "Peter" if he would take anything. He answered, "No." I then asked him to break the "merry thought" of a chicken with me. He said, "Yes," and I took the bone between my finger and thumb, placed my hand under the table, when he at once commenced pulling at it, and I had great difficulty in holding it, as he pulled so hard. It would not break, only bend, but *why* I know not. He then said, "Give it me and I will break it myself," which he directly did and placed the three pieces on the banjo for me to take up. The day had been the hottest we have had, and the blinds were kept down. After dinner I went to the window to draw them up. In doing so a shower of field flowers came upon my head, as fresh as though just gathered. I then went to the second window, and on pulling up this blind, a shower of bread crumbs descended upon me. I went to the third (for it is a bay window), and here fruit was thrown at me (greengages and an orange). I measured the orange and found it 10½ inches in circumference. These fruits were removed from the sideboard, distant 16 feet. This accounted for their throwing them at me, instead of, as before, *on* me. After this they did a multiplicity of things, and finished by eating a half of one of these big oranges, the largest I ever saw. I wish you could see the remaining half as there are the marks of the teeth very plain, as though a human being had eaten it, that is, some human beings, as this was eaten in a second.

The next day "Peter" brought a peculiar stone, which he placed at my feet, telling me that he had brought it from a quarry in Cornwall, where he had seen a skeleton. I then asked him to give me my reading-glasses, when a hand placed them on the table. The following morning he decorated my acacia trees with grass, ornamented the flower-pots with orange-peel, brought me a large bouquet, whilst I was sitting at breakfast. After dinner, when the fruit was removed to the side-board, he cut a pear into the most grotesque form, and ate the half of some half-dozen greengages. You will bear in mind that no third person has been present at these marvellous manifestations. And I hold that it is an outside power taking upon itself—as already said—the attributes of man. Last night the dessert being, as usual, placed upon the table, a spirit came whilst we were dining, and distinctly asked us if we had seen him eating some fruit. I answered, No. On examining, however, the dish, I found that three pears had been cut. Now these pears I myself placed in the dish previously to the dish being put upon the table, and am satisfied that no human hand but my own had to do with the fruit. I then asked if they would take some more. Answer, Yes. I accordingly placed some under the table, and again the contents of the plate were taken away. At night "Peter" (for it was not his spirit that had been present at the dinner-table) came to us, and announced that he had left us in charge of another spirit, and that he had been to a wedding. I asked him if he brought me any bride-cake. He said, "No; but a rose," and this he threw down upon me. He continued talking incessantly till I retired to rest. This morning I entered the breakfast-room with a small key-basket in my hand. This I placed down, as usual, by my side, when almost immediately "Peter" made his presence known by telling us he had brought me a pear. I asked where he had placed it. He replied, "In your basket;" and there it certainly was. We then sat down to breakfast, and in a few moments "Peter" said, "I have come out of your basket, and you may look there." On doing so—and I had now to rise up from the table to get this basket—I found, to my amazement, that this same identical pear had been cut into four equal quarters. Mr. D. took one quarter, I took another, and the remaining two were, by "Peter's" direction, placed by me under the table. In less time than I have taken to write this last sentence they had disappeared, and not a vestige remained. I had two small pieces of lace by me, and thought I would throw them under the table, and ask "Peter" to do something with them. In a few seconds these two pieces were tied together in three different places, and suddenly thrown upon the table by my side. All this, be it remembered, as I have already intimated, taking place in the broad daylight for the greater part, and without any preparation whatever.

This afternoon Mrs. Katie Fox-Jenckin arrived; and then came

a double power. The whole evening we had the most extraordinary phenomena: the fruit actually diminishing before our eyes. When Katie left the room I told Mr. D. I hoped for a special manifestation. I fetched a box from my room, and placed inside a sheet of writing-paper. On looking for the pencil, always kept in my inkstand, it could not be found, Mr. D. exclaiming at that moment, "Why here's one hanging to the lamp!" This was in a silver-case I had never seen before. I was in the act of removing it, when "Peter" exclaimed, "Don't touch it," and, in the twinkling of an eye, it was gone. I then asked Mr. D. to cut a new pencil for me, and this I placed in the box with the paper, tying up the same securely, and placing this box under my seat—table—that I had made expressly for my seances, with a hole in the centre. I omitted to say that a knife was placed by "Peter" in this box for me to cut the pencil, already alluded to, with. When Mrs. Katie Fox-Jenckin entered the room, I asked her to sit down with us; but did not tell her about the box and its contents. The letter-paper was instantly put through the hole in the table, with "Dear spirits, 1, 2, 3, 4," written upon it in very large writing. I asked for the box to be given to me; this was done. For the lid to be given to Mr. D.; this, too, was done; and for the paper to be given to Katie; and this request was also complied with. Asked to show their hands; they did, and allowed us to touch them. You will suppose we had the knocks, through Katie's power, in full force, and had a most enjoyable and wonderful evening.

As Mr. D. leaves to-morrow for St. Leonards, I shall conclude my account of the most marvellous manifestations I have ever witnessed; because they have been in the broad daylight, and, speaking generally, without the smallest preparation.—Yours faithfully,

Brighton.

CATHERINE BERRY.

SUNDAY MORNING DISCUSSIONS AT GOSWELL HALL.

Dear Mr. Editor.—I enclose you a slight sketch of what was transacted at Goswell Hall on Sunday morning last at 11 o'clock. The subject for discussion ("Phrenology"), was re-opened by Mr. McKenzie, who described the organs, their locality, and functions, and illustrated the practical truth of the science by delineating two or three heads. The chairman (Mr. King) then called upon the gentleman nearest him to pass any comments.

Speaker 1, in response to invitation, asked, If two persons of similar phrenological development underwent different experiences, or passed into two different spheres of life, would that effect a dissimilarity from the former similarity in the shapes of their heads?

Speaker 2, in answer to this, said we could either restrain or encourage the growth of an organ; and formation at one period of life did not necessarily correspond with formation at another.

Speaker 3 thought there was a great difficulty in the way of the practical use of phrenology in so far as the combination of the temperaments was concerned, and their relative effects upon the organs. It also required a good memory in order to remember and combine together the organs in their relative sizes and positions, and therefrom deduce a correct summary. He revered the science, but he lacked confidence in himself in turning it to use.

Speaker 4 adverted to the case of people being under the influence of unbalanced and perverted propensities, and thought that the divine arrangement of the organs was much overlooked; for instance, the spiritual and moral faculties being uppermost, the intellectual in front, and the animal selfish propensities behind.

Speaker 5 illustrated the brain's capacity for growth by referring to the heads of eminent men in early life, and again when advanced in years.

Speaker 6 stated that, being a seer, he saw everything upon a spiritual plane, and he could state from his experience that phrenology was regarded much more as a practical science in the spirit-world than it was upon the earth. He had seen many mechanical contrivances and inventions carried out in a much more perfected condition in spirit-life than we had them. He said there was nothing to prevent young men making great progress in the development of character, but above all he advised them to hold fast to life.

Speaker 7 thought that the subject had been treated in a more practical manner than at the previous meeting.

Speaker 8 having been present at last Sunday evening's meeting and risen from his seat too late to put a question to Miss Keere's guides, was invited to submit his question. He intimated that his question was of the nature of a theological difficulty, but he had since thought more deeply over it, and had relinquished his intention of raising discussion upon it.

The discussion is again adjourned.

W. GAUTREY.

DERBY.—The psychological society has been defunct since Christmas. We thank the friend who has kindly taken the trouble to inform us that the notice in the "Meetings for the week" was no longer necessary.

HIGH WYCOMBE.—On Monday evening, Mr. Burns delivered a lecture on "Spiritualism" in the Town Hall. The gentlemen whose names appeared on the "invitation" which the conjurer promulgated had been invited to attend, and two of them did so. The audience was over seventy in number, quite a success, as Wycombe does not usually muster more than half of that number for the most popular lecturers. The lecture was well received, after which there was a half-hour's discussion, one of the invited gentlemen and a minister taking the chief part. The discussion died out, the opposition being of a very weak description. The lecture will have had the effect of putting the question on a proper basis, and too much praise cannot be given to the few Spiritualists in the place who took such prompt action in resisting the conjurer in the newspaper, and arranging for the lecture by Mr. Burns. Notwithstanding the success, and Mr. Burns's gratuitous services, they would be a little out of pocket. We wish there was a similar active body in each town.

PROFESSOR F. W. NEWMAN ON COMPULSORY MEDICINE.

It does not rest with Parliament to enact how a disease shall be treated. If a bill were proposed to enforce that every one who is seized with apoplexy shall be bled, the *Lancet* would probably be foremost in outcry. I should expect it to propound that Parliament is no authority in medicine; that to protect us from dangerous treatment by ignorant pretenders, Parliament enacts medical degrees as mere tests of knowledge, but it must not dictate to those who have displayed their knowledge by gaining the degree.

Nor is it to the purpose to say that Parliament took advice of physicians before it legislated. Some thirty or forty years ago, when homeopaths first disused bleeding for apoplexy and fever, the disapproval of their conduct by the orthodox medical faculty was so universal and vehement, that Parliament might easily have got medical warrant to enforce bleeding. Nay, a hundred years ago, physicians were zealous for inoculation. My father was with difficulty saved from it by the sturdy refusal of his mother, who said (as she told me)—"If God send small-pox on my child, I must bear it; but never will I consent to give it to him on purpose: how can anyone know what would come of it?"

At that time Parliament might have been advised by educated and learned physicians to make inoculation compulsory; and I make no doubt those physicians spoke as dogmatically to my grandmother in favour of it, as they can now speak of vaccination: yet, by the advice of physicians, inoculation is now made penal! It is certainly possible that by the advice of physicians vaccination will also be made penal. Medicine is a changing and (let us hope) progressive art: it has no pretension to be science, or to have any fixedness at all.—*Letter to H. Pitman.*

THE JUGGLERY OF PRO-VACCINATORS.—If the House will permit me, I will tell them a little anecdote exactly characteristic of this kind of argument. I was talking to a friend of mine the other day, who is a very warm advocate of vaccination, and he assumed a little superiority over me because he had himself had small-pox. But I said,—"Well, how came it you had not been vaccinated?" "Oh," he replied, "I had been vaccinated, and so I had it very lightly. I should have had it very badly if I had not been." Presently he said,—"You remember So-and-So. Well, he had small-pox frightfully. They thought he must have died." "Good heavens!" I said, "Why had not he been vaccinated?" "Well," he said, "he had been vaccinated, and he must have died but for that." (Laughter.) Mr. James Ashbury, a late member of this house, and who represented me, in fact, for I was one of his constituents at Brighton, told his constituents that such was his faith in vaccination, that he had already been vaccinated twice, and meant to be punctured again. The hon. and learned gentleman, the member for East Surrey (Mr. Grantham) also told his constituents he was a living illustration of the benefits of vaccination, because, having been vaccinated, he took the small-pox afterwards, and did not die. (Laughter.) So much for the certainty of the protection afforded by vaccination from small-pox.—**MR. P. A. TAYLOR, M.P.**

LEICESTER.—SILVER STREET LECTURE HALL.—On Sunday, August 22nd, Miss Blinkhorn, of Walsall, occupied our platform, and gave two lectures under control of her guides, and they gave great satisfaction to the minds of a large audience, both morning and evening. The lectures were on "The Teachings of the Scriptures," which were well cleared up, and it was shown that the Bible teaches Spiritualism. On Sunday next our platform will be occupied in the evening by a local medium at 6.30. I am requested by the society to give an invitation to all medium lecturers or normal speakers that come within the district of Leicester, to come and give us a helping hand in the Cause of Spiritualism, which we are in need of at the present time, so that the Cause may be made flourishing, and our society out of debt. Please communicate to R. Wightman, secretary, 65, Cranbourne Street, Leicester, August 23rd.

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View, London Fields, Dalston, E.—To the Editor.—Dear Sir,—There are a few required to make the desired number for our Sunday morning seances at 10.30, for the development of "form manifestations," but *prior application* must be made, as there are certain conditions with which the members must comply. Some came long distances last Sunday morning and were disappointed because they could not agree to the conditions required. No application can be attended to on the Sunday morning except the person be introduced by a member. Our Tuesday evening meetings commencing next week, will be conducted upon the same principle, viz., that no one be admitted who does not arrange to attend seances for one quarter; for investigators there are sittings every evening at 8 o'clock except Thursday. Next Sunday, at 7, ordinary seance. Miss Barnes and other mediums. I should like to form a developing circle also, for mental instruction, on Thursday evenings, subscription sixpence monthly. Those who would like to join should apply to me. Faithfully yours, C. R. WILLIAMS, Sec.

QUEBEC HALL, 25, Great Quebec Street, Marylebone Road.—On Sunday evening last Mr. MacDonnell delivered a most telling and exhaustive discourse on the "Progress of the People of England." On Monday Mr. Wilson gave his last lecture of the present series, and I feel sure those who heard him would bear me out when I say it was profitable and pleasant to listen to him. On Friday the secretary will be present from 8 to 10 p.m. to answer any questions relating to the work carried on here. On Saturday the usual seance at 8. Mrs. Hancock will attend half-an-hour previous to speak with strangers; Mrs. Treadwell, medium. Admission 6d. These seances are giving the greatest satisfaction. On Sunday morning meeting for conversation, &c., at 11 o'clock; Sunday evening at 7 prompt. Mr. J. MacDonnell will discourse on "Evil Spirit Possession under Alcoholic Condition." This will be a deeply interesting address no doubt. On Monday evening at 8 Mrs. Olive's healing seance for the benefit of the Society's funds. It is sufficient, I think, to mention Mrs. Olive's name to secure good attendance. On Tuesday Mr. C. W. Pearce will repeat, by request the lecture: "Some of the Spiritual Truths Embodied in the Great Pyramid."—**J. M. DALE, Hon. Sec.**

MR. J. J. MORSE'S APPOINTMENTS.

LONDON.—Sunday, August 29. Goswell Hall. Subject: "Impersonal Spiritualism." Evening at 7.
NEWCASTLE.—September 5 and 6.
YORKSHIRE DISTRICT.—September 12 to 19.
GLASGOW.—October 10 and 11.
KEIGHLEY.—October 17.

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

MR. E. W. WALLIS'S APPOINTMENTS.

MANCHESTER.—August 29. Grosvenor Street, at 2.30.
" 298, Chapel Street, Salford, at 6.30.
" August 30. " Happy Evening Entertainment
NOTTINGHAM.—September 5 and 6. BARROW-IN-FURNESS.—Sept. 25, 26, & 27
BRIDGER.—September 8. FALMOUTH.—October 10 to 18 inclusive.
SHEFFIELD.—September 9. DEVONPORT and PLYMOUTH.—October 19
STAMFORD.—September 12 and 13. and following days.
NEWCASTLE.—September 19 and 20. YORKS DISTRICT COMMITTEE.—Oct. 31.

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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. 29.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation & Seance at 11 a.m. Address by Mr. Morse, 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. 31.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
WEDNESDAY, SEPT. 1.—8, Bournemouth Road, Rye Lane, Peckham, S.E. Select Seance, at 8 p.m. prompt. (Trains and trams within a few minutes' walk).
THURSDAY, SEPT. 2.—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. 29, 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, 268, 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. 30, LIVERPOOL, Perth Street Hall, at 8. Lecture.
TUESDAY, AUG. 31, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
WEDNESDAY, SEPT. 1, 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, 1.30.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
THURSDAY, SEPT. 2, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
NEW SHILDON, at Mr. John Mansforth's, St. John's Road, at 7.
FRIDAY, SEPT. 3, SHEFFIELD, Psychological Institution, Pond Street Cocoa House, at 8 p.m.

OSSETT.—Mr. C. Hallgath's Temperance Cocoa House, Dearden Street, is a valuable educational centre, as progressive literature may be met with therein, and visitors gain food for the mind while they refresh the body. Any medium passing through the West Riding Mr. Hallgath cordially invites to pay him a visit, when he will do his best to make his visitor comfortable.

MR. W. WALLACE, the veteran pioneer medium, after paying a visit to Dover, Folkestone, Hastings, and Brighton, is now staying for a short time at Southend-on-Sea. Expects to be in London in a few days, and will be open to engagements in any part of the United Kingdom. Communications to be addressed to W. Wallace, 103, Queen's Crescent, Haverstock Hill, London, N.W.

A CORRESPONDENT, writing of the distress occasioned by being too suddenly awake,—when the spirit is apparently absent from the body—is of opinion that sudden deaths may be caused by such interruptions. She desires Mrs. Richmond's guides to answer whether such is not the case, and to point out the best means of restoring consciousness to such as may thus be placed in danger.

GOSWELL HALL.—On Sunday evening Mr. Wortley gave a very interesting address, recording his many experiences in spirit-communication. Mr. Swindin also gave some account of his experience; and Mr. Towns concluded by relating some strong proofs of spirit-communication; after which he afforded practical demonstration by describing to the audience spirit-friends, that he saw in the vicinity of several persons present. The proceedings were interesting and instructive.

LINES

(For Fly-leaf of "Spiritual Lyre").

BY JAMES KINNERSLEY LEWIS.

Presented to by

It may be that a triding boon,
To worldly seeming,
Is fairer than the flowers of June,
With mystic gleaming
Of thoughts and hopes that fade not soon,
And memories teeming.

Herein are gems of priceless worth,
Of purest thought;
Perchance among the gold some earth,
Like threads inwrought.

We do not roses cast away
Because of thorns;
Nor yet despise the sunny day
Through misty morns.

Oft doth the weed become a flower
(If love entwine),
The withered leaf a queenly dower,
The rock a shrine.

It may be that a loved one's tongue
Did oft repeat
Some simple lay; and thus 'tis sung,
And thus 'tis sweet.

But songs which angels well may sing
May here be found;
And may they o'er thy memory fling
Enchanting sound.

And mayest thou hear angel feet—
Grasp angel hands,
Be led where hearts responsive beat
In summer lands.

And may this book a link create
In friendship's chain,
Whose brightness shall the storms of fate
Assail in vain.

This poem may be pasted into presentation copies of the "Spiritual Lyre," and thus be received when other forms of our literature would be rejected.

LIVERPOOL.—Mr. J. C. Wright on Monday, August 23, delivered the first of a course of six lectures to a very crowded audience in Perth Street Hall. Mr. John Lamont, president of the society, took the chair. The control claimed to be the late Earl of Derby, and spoke with great eloquence an hour and a half on "The Spirit-world, and My Place in It." If this be the style in which these lectures are going to be received, the hall will be too small. The lecture gave great satisfaction, and much talk has been provoked by the direct manner in which the spirit affirmed his striking individuality. We hope that all the friends of the Movement in Liverpool will rally round, and support the action of the committee in bringing the subject before the large public of Liverpool.

WEST HARTLEPOOL.—A correspondent ordering "Spiritual Lyre" writes: "I am glad to say our circle is progressing very well considering the time we have been sitting. I myself am under a course of development as a trance speaker, and our spirit-friends promise some good addresses during the winter months. In the name of the circle I most heartily thank you for the advice and encouragement you gave us at the commencement, and we trust that you may be spared to see the day when this grand truth will be acknowledged as the true doctrine of the universe. With best wishes for your health and future prosperity I conclude." We are constantly hearing of a grand work that is going on in private, and one of the chief departments of our Institution is to aid all who are seeking to spread the use of spiritual gifts.

TO THE SPIRITUALISTS OF BIRMINGHAM AND DISTRICT.
AN APPEAL

Is hereby made on behalf of Mrs. W. Perks (widow of the late William Perks, of 312, Bridge Street West), who is left totally unprovided for. Mr. Perks, during the last five years of his physical existence, was unable, through illness, to follow any kind of occupation, and now that he is removed from our midst, it would be a graceful recognition of his ten years of continuous service in the cause of Modern Spiritualism, if a reasonable fund was raised to be placed at the disposal of his widow, who is so pressing in want of pecuniary assistance.

Subscriptions may be forwarded direct to Mr. or Mrs. Groom, 200, St. Vincent Street, Ladywood; Mr. Robert Harper, Soho Hill; Mr. Stephen Armfield, French's Buildings, Great Leicester Street; and Mr. Blinkhorn, 16, George Street, Walsall.

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