



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

SPIRITUALISM.

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SPIRITUAL PHENOMENA v. SPIRITUAL GIFTS.

AN ADDRESS DELIVERED BY J. BURNS, O.S.T., AT 6, FIELD VIEW, LONDON FIELDS, ON SUNDAY EVENING, AUGUST 15TH, 1880.

A previous speaker has said that were it not for the phenomena of Spiritualism, he would just as soon be a Universalist, as their views involve the same intellectual and moral principles as are entertained by Spiritualists. It, therefore, appears to me that there is much misunderstanding as to what Spiritualism really is, and in what it differs from other systems. There is also great difference of opinion as to whether the phenomena are the root or branch of Spiritualism—the foundation or the chimney-tops. Let us endeavour to ascertain some light on these points.

As I look abroad amongst Spiritualists—and I think I have looked as far, as often, and as long as anyone in this country—I perceive that these Spiritualists are the recipients of a spiritual work of which they are profoundly ignorant, and there seems to be no one, unhappily, to instruct them. They go on from month to month, and from year to year, in their old, stupid, blind way. Forms come amongst them, but where from, of what composed, or how constructed they know nothing. Blindly and haphazardly they grope on in the dark, oftener spoiling a horn than making a spoon, and one circle after another is formed and dissolved; one medium after another is played out, or broken up by the exposé, and yet no advance has been made; the same old programme has to be commenced and gone over again to the bitter, unprofitable end. Thus far the phenomena of Spiritualism.

Above that there is a middle range of mental action—those ethical and philosophical principles which have been mentioned by a previous speaker, and to which allusion has already been made. What can this rationalistic range of mental action in man teach us of spiritual things? It can generalise and reason no further than it has light to do so. And where is that light to be obtained? Do Spiritualists derive it from phenomena? I think that question has been already answered in the negative, and every Spiritualist will be ready to add his endorsement to that answer.

It is assumed by some that the power of mediumship by which these physical manifestations are produced is a "spiritual gift." This I very much question. How can a "spiritual gift" produce a purely physical result? As well might we call the "gift" by which we digest our dinner and build up our body therewith a "spiritual gift" as that by which, in the case of mediumship, these spirit-forms are built up. The building up in both cases—i.e., our usual bodies and these materialised spirit-bodies—is carried on by the same law—the physical law of bodily growth, with, no doubt, the spiritual cause at the bottom of it; but the continued observation of that physical result does not appear to lead men to a due comprehension of the spiritual cause.

About all these forms, and fabrics, and spirit-lights there is, in fact, nothing spiritual at all. They are all of the earth earthy. They are genuine phenomena nevertheless, but composed of the elements of the earth and of human bodies, and when you look at my body or that of the excellent medium by my side, you see just as much of Spirit as you would if you saw a so-called materialisation! And the reason is, that the materialised spirit is simply the atoms composing the medium's body, or other elements in the earth's sphere, only in a slightly different form. I would never assume to learn spiritual truth from the contemplation of these physical phenomena, but would expect to learn scientific, material facts therefrom. It is, no doubt, the work of the future

to take hold of these phenomena in the proper method, and thereby solve the great mystery of matter and organisation, and point out the law and manner by which spirit is incarnated and manifests itself through and by matter.

In short, the path of these phenomena is towards materialism, not towards spirit, and where the spirit comes in can only be shown by such as have *spiritual gifts*.

Man is (1) body, with its functions; (2) spirit, with its attributes. The truthful exercise of his spiritual attributes is "spiritual gifts." By the light derived from these the rational faculty in man is enabled to perceive and explain the relations between matter and spirit. The light of the spirit is the only guide through the valley of physical clouds and boulders. Here it is that Spiritualists are deficient. Here it is that they have begun at the wrong end of the job, and disregarded the only sure foundation—*Spirit*.

It is utterly nonsensical to assume that the physical phenomena are the basis of Spiritualism. As well might we assume that the body is the basis of the man, and that the phenomenal universe is the basis of existence. The contrary is the truth. These things are the ultimate—the outside—not the basis.

The longer we explore amongst the phenomena, the farther we seem to get from the centre; the deeper we dig, the more remote is the basis. Supposing we make a change, and for the "centre" look *inward*, and for the "basis" look *upward*! Who would have thought it? But may it not be worth while to begin anew? Be it our work to perceive whether we have individually got any spirituality in ourselves, and having discovered it, then determine of what kind and quality it is, and we will be in a position to say what spiritual gifts we have, and how far we can be useful in spiritual work.

The partly spiritual person meets the spirits half-way. They do not require to become material to be recognised. The seer is so certain of spiritual life as to *know* that it is a fact, but the phenomenalist only *infers* that it is a fact, and may stumble into the slough of materialistic negation in attempting the inference. Are there not those who have expressed themselves on Spiritualism after years of experience with materialising mediums and yet they have not been able to satisfy themselves as to the cause of the phenomena?

Spirituality—that is, spiritual gifts in any man, gives altogether a higher range to the actions of his nature, and so of the phenomena produced in his sphere. In addition to seeing material objects, he also sees spirits; in addition to heat, cold, &c., he also feels mental conditions; in addition to spiritual influences as a whole, he also perceives the quality thereof. He progresses in this purity of perception till "pure in heart" he "can see God"—a noble discovery of the spiritual gifts,—the true foundation that outweighs all phenomena, and yet at the same time is the true key to obtain satisfactory phenomena.

It is for want of this spiritual development that our Cause makes so little progress in the perfection of spiritual manifestation. Mediums increase, but our real knowledge of spiritual things does not multiply correspondingly, and the reason is that we have not attended to spiritual culture. It is not the mediums that we must seek to develop but the sitters. The medium is exactly what the sitters make her. If the sitters be spiritual the manifestations will be spiritual, and the medium will be spiritualised and benefited in having taken part in the sitting. How seldom is this the case, and how frequently is the opposite true! Place the medium amongst a certain class of sitters and there will be no manifestations at all; place her with others, and the phenom-

mena will be crude, ambiguous, and unsatisfactory. Others again, will introduce manifestations misleading and deceptive, but there are sitters who will receive from the same medium the return of long lost friends in material perfection. Do not then blame the medium for that which inheres in the sitters. She is only an element amidst a number of diverse conditions, and her power enables operating spirits to do just that which the conditions will permit.

Now my plea with Spiritualists is that the present form of mediumistic experiment has just about run its course; it is "played out" as the saying is, and its best productions too frequently culminate in disaster. We require an altogether new order of spiritual work—a truly spiritual work—not another form of Materialism derogatory to all that is spiritual. In other words we require phenomenal displays that will appeal not alone to the *sense*, as a mere clod of clay would, but which will appeal to the spiritual intuitions as a veritable manifestation of spirit-power—not the medium or someone else either culpably or innocently playing the part of a materialised spirit.

The usual run of spiritual phenomena are very disappointing to anyone who is spiritually hungry. These gaunt and muffled forms seen in a dim light do not satisfy the spiritual appetite. These forms are even more dejectedly material than the human beings that behold them. They are true manifestations nevertheless, but not of the right quality. Compared to "bread" they are as "a stone."

What is the remedy? More spirituality, a higher development, the possession of "spiritual gifts" on the part of the sitters. By this culture we will first begin to understand something of the science of spirit-manifestations, and will work intelligently to achieve desired results. Secondly, our motive will be higher—the improvement of our spiritual natures, and the blessing of others. As it is, the opposite is the doctrine followed in too many circles. What a jumble of craven, selfish desires the minds of those present manifest! Every sitter has his small ambition, his little hobby, his puny desire to gratify, till the atmosphere is dominated by the mind-emanations of low, selfish requirements, and spirituality is altogether shut out. How can a glorious spiritual manifestation occur in such an atmosphere? It is impossible, for it is the sphere of human need of a very low and narrow order.

It has been said that the highest spiritual gift is charity—love. But love of what? Love of wife, child, phenomena, knowledge? No; none of those, but that love which embraces all things, and is content even if it receive none. The acquisition of this love to some is almost an impossible task. Sometimes the state of mind and body prevents its realisation; sometimes surroundings militate against it. I may say that I have partly succeeded sometimes, and I have been greatly blessed. And what did I attempt to do? While others were asking the spirit for this, that, and the other, I endeavoured to feel that I did not even belong to myself, and wanted nothing. And yet, in this feeling, I was more completely "myself" than I could have been in any other condition of mind. I felt as if all the external organs of the body and mind had been laid aside like an overcoat. I desired nothing but the goodness of God and the welfare of man, without any thought of myself. And what was the result? I found all power pass down into myself, till I, as it were, encompassed all things, and became a part of them. Instead of having given myself up, I was liberated from all thralldom, and in truth really possessed myself.

It may be asked, What effect had this on the manifestations? The grandest effect imaginable. Having this soul condition of the supreme gift, charity, you are the master of the situation. All low spirits are silenced and dispelled, and the beautiful, the wise, and the beloved can approach, but even then the evil are equally beloved, but they have no longer power to annoy and hurt. Many a sitting has been saved from disaster by only one sitter's spirituality of this most blessed kind; and many an otherwise good sitting has been spoiled by the presence of one of a determinedly opposite type.

Sitters! then, learn to know what it is to sit in the spirit-circle. It is not a physical affair, but a spiritual one; and as the spiritual is the root and foundation which controls all things, possess that and you will be victorious over all inferior conditions. Our circles should be formed on a spiritual basis, and only the spiritually fit ones should be admitted. Mediums should sit wholly with a spiritual desire and purpose, and they would soon be able to direct all things by the spiritual aspirations that would attend them. Then we would have *glorious* spiritual manifestations. Spirit would appear in forms of dazzling brightness, so heavenly and spirit-inspiring that no tests or arguments would be needed to enforce their claims to recognition as genuine spiritual works. In these days thousands will be convinced at one sitting; not convinced that they have seen a peep-show, but convinced that the spirit-world has manifested itself to them personally, for a spirit-power will attend and act on the interior of every spectator.

In the Jewish temple these things were understood. The spiritual chambers were allotted to persons of different grades of spiritual development. In the most holy place the "glory" of the ruling spirit was manifested. No agnostical investigator polluted that sacred place; but though the stranger stood afar off in his appointed position, yet he also received satisfaction, for he perceived that dazzling "glory" and was benefited by the wise counsels which emanated from that spiritual source.

Can we not have these glorious spiritual manifestations now? Can we not have that which will satisfy ourselves, and enable us to convey satisfaction to a perishing world? Assuredly we can—

when we are ready for it. Before that time comes we must entirely remodel our procedure in respect to circles and mediumship. That we will be forced to do so is perhaps a most likely thing to happen. The catastrophes that attend the spirit-blinded forms of spiritual work will so dissatisfy and disgust, that a turn to something more advantageous will be gladly attempted.

Thus Spiritualism is a greater matter than many have supposed it to be. On the one hand, it runs parallel with materialism, and will yet throw the light of explanation upon matter and its hitherto unknown laws. On the other hand, it, in the form of spiritual gifts, illustrates all which has been discussed by theologians. It exhibits the powers of the human spirit and the different grades of spirits, and how all are related to the Supreme Spirit. On its middle plane of "thought" it relates itself to the thought of all time, and opens a vestibule for the reception, entertainment and development of man in every possible spiritual state.

THE DIVINITY OF WORK.

"My Father worketh hitherto and I work."—John v. 17.

A Sermon, preached on Sunday evening, June 20th, 1880, in St. Peter's Cathedral, Pietermaritzburg, Natal, by the Ven. Arch-deacon COLLEY, M.A.

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"Now there was no smith found throughout all the land of Israel."—1 Sam. xiii., 19.

The history of the children of Israel is the biography of the human soul. The acts of a nation are but the multiplied will of one man. The imperial concerns of a people are single household forces in the aggregate, moved with the increased momentum, weight and numbers bring. The whole is built up of parts. The mass is but the fusion of atoms, and the mighty but the agglutination of the minute. The life of one man repeated in ten men, or a hundred, or a hundred thousand, alone makes the difference between biography and history. The same factors enter into the calculation, and the solutions applicable to the one, resolve the other. National problems are mastered in the study of individual character; and complications collective are unravelled, and the genius of a people is seen by the wise observation of any single household. Show a good mathematician but the smallest arc of a curve, and he will soon find out the whole compass of the figure. So show, if you dare, but ever so little curve in your character, and there shall not fail to be prophesyings of the entire man—its bulk, bias, blasphemy, and benediction; and you shall find the centre of all-controlling motive in you from the circumference of circumscribed action, and soon know whether Satan and self, or God and the neighbour be the axis and pole of your being. National life, therefore, is but private life amplified, and both are but the imaged-forth conditions of the human soul, and the Bible history of the Children of Israel is the biography of our inner life.

Veiled in allegory and illustrated by symbols, all the experiences of man's quick spirit are to be read in the records of God's chosen people. In Israel's subjection to a foreign yoke, is imaged our spiritual subjection to cupidities that abuse us. Our immortal part in thrall to the mortal, and captivity to the law of sin, which is the licence, riot, and devilry of self, ungoverned by consideration for others. Israel's varied oppressors are typical of the varied sins that weigh heavily upon us; the special temptations we are particularly prone to; the phase of mischief we are mastered by; the bias we have to this evil or that; the sin that does so easily beset us. We all have our foible, all our peculiar aptitude for some excellent crookedness, and range of detestable power for things unlovely, ungenerous, ungracious, unprofitable, and unmeet. The Hivites, the Hittites, the Amorites, the Jebusites, the Perizzites, and Girgishites, and all the bad brood have locations on our land, and do not at all improve it. Heaven's command was that we should increase and multiply in the earth and subdue it; rule out the evil passions of the human heart, conquer the concupiscences of nature, quell the insurrection of the flesh against the spirit, and annex this little kingdom of man for heaven, and colonize it for God. But alas, the tribes of evil annex us, and we are led captives of our own heart's lust, and again fall under the dominance of the Philistines. "Was there a spear or shield seen amongst forty thousand in Israel?" sang Deborah—the doom number again, as we saw from last Sunday of spiritual poverty, incapacity, and lack of courage! No, for as we read "it came to pass in the day of battle that there was neither sword nor spear found in the hand of any of the people," for "there was no smith found throughout all the land of Israel; for the Philistines said lest the Hebrews make themselves swords or spears." Yet, it is the policy of evil to emasculate righteous effort; and as our experiences show, self-indulgence enervates and indisposes us to resist the wiles and stratagems that seduce us. There is no disposition to smite the evil—no smith is found in the entire continent of man, resident with us throughout all our coast. For the grand meaning of that noblest of all names, and therefore so common, is the Smiter, and he who is not a gospel smith has failed in the battle of life, failed in the conflict with self, and is of the miserable forty thousand whose hands are nerveless trenchantly to use sword or spear on the crying evils our coward hearts confess and will not avenge—willing to wound and yet afraid to strike.

Has it ever occurred to you, my friends, that our worldly occupations, or those we naturally turn to with delight, and would love to work at, even though pay for the same was not assured—that these things for which we have a liking and born fitness, may,

perhaps, be correspondent of that which will engage our redeemed powers in the future life? I do not mean that there will be smiths found in the celestial land above of spiritual Israel after the manner of the most ancient worthy craft as we know it here. Neither do I quite mean that there will be builders, farmers, clothiers, merchants, musical instrument makers, jewellers, and goldsmiths; though there will be harps, and crowns, and gold there. Nor, perhaps, will there be masons there, though there are temples not made with hands, nor carpenters scarcely, though the carpenter's son, who wrought at the trade himself to glorify labour, be our exceeding great reward and everlasting occupant Divine of the great white throne, "and he who sat on the throne was to look upon like a jasper and a sardine stone, and there was a rainbow round about the throne in size like an emerald." I do not mean that these things naturally may be present or absent in heaven, but these things engaging the thoughts of some of us here naturally, and from approved love of them, for use and benefit to our fellow kind, may there in the other life find something correspondent to them, and which we are being prepared for the practice and enjoyment of in our attachment, now to-day, to their material equivalents and counterparts.

Are we merchants? Then in the higher life shall it be that our merchandise consist of those eternal wares the Almighty Fabricator can alone produce and stock us with, who says, "I counsel thee to buy of me gold, tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed."

Are we mechanics, and do our fingers explore the secrets of some handicraft, that the chief constructive engineer of the universe, the most high architect and world-builder, founder of blazing suns, moulder of planets innumerable, the supreme, unrelenting, ever working creator of all, has, in his love and need of our skilled labour apprenticed us to? Then, in the other life, will our dexterity in the heavenly work, answering to the earthly work we have known here, the infinities of time fitting us for the subtilties divine of eternity—have free scope for spiritual uses and results high and supreme, that minds enfolded and clogged with matter yet can in no wise apprehend.

Are we builders, or carpenters, or masons, or smiths? Then "in temples not made with hands, eternal in the heavens," shall we see the results of our earth-labours, and see how in the outward foundations of our mortal life we were putting in material on which to erect the superstructure that shall last for ever, building for all time. We shall see where our spiritual carpentry was workmanlike and good, or where this nail in passion was wildly driven, and left the mark of temper on the cross-grained stuff our land had grown. We shall see where the masonic application of our lives to duty had, by square conduct, level steps, and upright intentions, taught us high Christian morality, and equality, and justice even tempered with mercy, rude matter brought into approved form with the chisel of adversity which the Master-mason supreme must sometimes use upon us for our good. While as smiths we shall see where this imperfection demanded smiting, and where we divinely got it for our sin. Where we were bruised, and hammered, and rasped, till God brought us to the required shape and size to fit the place assigned for us in the economy of His eternal kingdom. We shall likewise see where the flaw was in our character, that necessitated the fire, as it seemed of God's wrath upon us, to fuse us more compactly up, and weld us more together. "Devil-stones," as foundry men call the clinkers that will not amalgamate with any amount of smelting or the persistent smittings of the best smith, are not capable of being wrought up to any serviceable use. And where no smith is found throughout all the land of Israel, the best ironstone rusts and rots uselessly away, just as the geologic wealth of the iron measures in the hills around, is profitable only in annoyance from the plague of dust about us, and the waste of words and explicatives consequent upon its existence without, and early decease of patience within. But even the most patient craftsman, the Omnipotent High Smiter, founder of molten suns, artificer in metals, as spectrum analysis shows, the God of Tubal Cain, the Lord of all, the refiner, and purifier, that the prophet Malachi says shall sit as a refiner and purifier of silver, to purify all men and purge them as gold and silver seven times in the fire: The Divine Smith of spiritual Israel who asks not to live and be of the Philistines pseudo-scientific, but exists notwithstanding, even He fails to get sufficient gold from the quartz, or silver from the lode, or iron from the hills to pay the working of such devil-stones as some men madly set themselves to be. For thus saith the Lord of such by the prophet Jeremiah—"they are all revolvers; they are all brass and iron; they are all corrupters. The bellows are burned, the lead is consumed of the fire, the founder melteth in vain, for the wicked are not plucked away. Reprobate silver shall men call them, because the Lord hath rejected them."

But our text does not suggest a lack of material, or insinuate that it is of any inferior sort. If spiritual Israelites—and who may not be such—there are remains within of good, and stores interior untouched, unlocked, and mineral wealth unopened, sufficient for our most prodigal home use, and largest export abroad. For, says the Apostle St. Paul, "to every one is given grace according to the measure of the gift of Christ." "The manifestation of the spirit is given to every man to profit withal." "My grace is sufficient for you," says the master. While St. Paul again says "God hath dealt to every man the measure of faith." It is therefore, not lack of material, but scarcity of labour to work it, that is the burden of our text. "Now there was no smith found throughout all the land of Israel, for the Philistines said lest the Hebrews make

themselves swords and spears;" and the gospel intimation in the statement of this dead historical fact, esoterically apprehended, is, that knowing to do right, we do it not. The enslaving customs, and wrong habits, and unruly wills and appetites, and dominating lusts and evils—Philistines within—will not let us. For we are bidden to smite them, and they know it. "Resist the Devil," says the master, "abolish the whole body of sin," says St. Paul. Fight! Watch! Strive! These are the injunctions of heaven and the Angel-World, to the regenerating soul wrestling with self, Satan, and sin; shame, suffering, and sorrow.

Christian, up and smite them!
Counting gain but loss;
Keen-edged keep thy weapon;
Nobly bear thy cross.

It is a healthy, hopeful sign when men recognise the divinity of work, and are not ashamed of labour. Mental effort itself in the dark ages was considered derogatory, by the big stupidities that cased themselves in armour, and ramped round moss-trooping and plundering, and practising all kinds of feudal follies. For these could not write their own names, and with the iron gauntlet crippling their rough hand, had to attest the rude ignorance of the barbarous age with the sign-manual; clumsily scratching a cross to this parchment or that sealed document, which, floating down the stream of time, and now stored in the cabinets of the curious, show strange hieroglyphics, and, in caligraphy somewhat weird, spell out the legend, "Walter de Tomkinville x his mark." For when work is thought plebeian, then thought is in danger of contempt, and learning suffers. And it is a sorry thing for any people when honest work and manual labour are shirked, or neglected, as things to be ashamed of. I hate with vehement hatred the utter nonsense that imbecile minds think fashionable, that a gentleman, to be a gentleman, must be a dilettante nincompoop, designed by the Almighty to carry nothing heavier than a cane (which would be more useful in application to his back), and wear kid gloves, and sport flash jewellery, and eternally smoke cigars; or that a lady, to be a lady, must never enter the kitchen, or sweep, or dust, or be at all domestic. Out upon such detestable doctrines! They are the ruin of modern society. A woeful thing was it for the nation, when there was no smith found throughout all the land of Israel; and a woeful thing for us will it be when we are ashamed of the high smithery of honest work. Why should I not wheel a wheelbarrow up Church Street whenever I like without losing caste by it? Why should I not practically illustrate what I teach from this Cathedral pulpit touching the divinity of work and the consecrated uses of labour? Taught by adversity, and exemplified by their leaders, the Hebrew people adopted the wise custom, from king, priest, judge, and citizen downward, for each to have a calling, and learn a trade, and be a skilful craftsman of some sort, though their means necessitated not that they should be operatives. St. Paul was a tentmaker; St. Peter a fisherman; St. Matthew an accountant; and our blessed Lord and Master Jesus Christ himself, as the son of a carpenter, for thirty years helped his reputed father in that wondrous workshop at Bethany (and ah! what a sermon is that in Doré's great picture, "The Shadow of the Cross"); hence the sound theology of the familiar hymn—

"O then be taught by Jesus
That honest toil is gain,
For Jesus wrought with Joseph
With chisel, saw, and plane."

If, thus glorifying labour, and not disparaging work, or thinking it derogatory to our dignity to lend a hand at hauling a rope, or setting a sail, or taking the tiller, or heaving the lead, or pushing a truck, or splitting a rail, or putting our shoulder to the wheel at any time, we yet have no pressing outward need so to do, nor have to earn our bread by the sweat of our brow, because Providence permits us to enjoy the results of the labours and sweat of those before us, who have gone up into the inner court of the temple of the Most High, to receive recompense according to their work; then work done from the love of it, and use of it, and advantage of it to others, rather than self, is indeed blessed, and thank-worthy, and divinely acceptable; and ours, in the end (or rather new beginning, for there is no end), will be an exceeding great reward. Spiritual Israel will then never be lacking a smith when the Philistines threaten; and the world will never be wanting in men, truly worthy of the name, in any age, to carry on its high concerns in the aggregate of lowly duties, and bring down heaven to earth, and make it resident here abidingly.

Yes, it may not be necessary for us to be operative smiths, but speculative, and spiritual, and very, very busy smiths, in a gospel sense we all must be. For there is a world of smiting yet to be done within. If our text stand terribly true in its applicability to any of us, we are in a sorry, sorry case indeed. If there be "no smith found throughout all the land of Israel," there is no smiter of pride within. Pride: "by that sin fell the angels," said proud Cardinal Wolsey in his fall. "Cromwell, I charge thee," said the dying, broken, brilliant, poor old man, successful butcher's son, nitred churchman, papal prince, and ruler of England's king, "Cromwell, I charge thee fling away ambition." We need heaven's smithery and God's smiting too on lust, the serpent sensual part in us. "Strong in the Lord," as King Hezekiah's name implies, like him must we be iconoclasts of the snake element within, and smash it up, as he brake up the brazen serpent, "for unto those days (as we read) the children of Israel did burn incense into it, and he called it Nehushstan," that is, an accursed, worthless piece of brass. So let our brazen, base desires, the brass impudence of

lust to simulate the gold of holy love, go the same way with this, that was a snare to Israel.

There must be smith-work, and terrible smiting also on self. Our nature must be depolarised from evil, to point towards good, away from self towards God. When the *Northumberland* was built she was keeled from north to south, and such was the magnetic disturbance and deflection of the compass, that she had to be re-docked with blows from east to west, to block the race of electricity through her, and make her obedient to the needle. So we, by wrong education, imperfect edification, faults of construction, bad example and individual proneness to evil, must have the Divine Smiter upon us to correct our wrong magnetic bias, and bring us to swing round to the influences of good, that the angel of our life may lay our course to the port of heaven.

Again, there must be good, sound, patient smith-work, and manful smiting of passion. As pride goeth before destruction, so a hasty spirit is prophetic of a fall—"Greater is he that ruleth his own spirit than he that taketh a city"—and the iron will enter our souls if the true smith hath not turned the sharp swords and spears of cutting, wounding words, and offensive pointed sarcasms, into implements of spiritual husbandry, to cultivate Christian charity between man and man, and stir up the ground of our hearts to better human feelings, and a greater yeld of love.

No smith found throughout all the land of Israel means no smiter in us of envy, hatred, malice, and all uncharitableness. Oh, let the Divine Smiter do his work in us. Let truth reign; it is king. The very term king is expressive of this. For anciently the king was the man of superior ken, and sanctified cunning, and approved knowledge. King Saul, as the first lesson shows, was but representative king. The real king was Jehovah, the acting king was king-maker and king-remover, Samuel the prophet; and Saul's attempt to do without his inspirer wrought folly in Israel, as the body attempting to ignore and discredit the soul, works trouble in our life, shows our woeful poverty of truth and grace and strength with gentleness, and skill, and holy craft with simple-mindedness, and manly vigour with childlike trust; when there is no smith found throughout all the land of Israel. Let us remedy this. Let truth prevail, and error quail, and Christ be chosen King of Israel. For Saul is rejected, as we see, from being longer king. But, if as royalists, and sentimental conservatives, detesting the doctrine of the deposing of kings of any sort, sticklers for their right divine—though from the right divine of kings have come the human wrongs of people—yet if Saul is to be given one chance more, let us improve his quality, from to-night henceforth, by a change of name, and from Saul, which means death, and in the New Testament is madly zealous in breathing out threatenings and slaughter, let us strive a higher octave, and find a new chord, the lost chord too long exiled and strangered from the human heart, and name our ruling love no longer Saul, indicative of death, and disaster, disgrace, and defeat; but Paul, which means a worker, a smiter, wise zeal for energetic action; and so a great working smith shall, with grace, mercy, and peace, wisdom, strength, and beauty, truth and love in the heart, never be lacking to the Israel of God. Our text, which says "Now there was no smith found throughout all the land of Israel" shall be gloriously out of date, for the Philistines shall enslave no longer, and Israel shall be free.

"On, spirit of liberty, on!
Forward, is heaven's command;
'Gainst darkness and death, and error and wrong,
Advance to the fight, contend for the right,
And the legions darkness withstand."

For

Christian dost thou see them,
On the holy ground,
How the troops of evil
Prowl and prowl around?
Christian! up and smite them!
Smite them day and night,
Smite the fiends accursed,
And conquer in the fight.

Christian, dost thou feel them,
How they work within,
Striving, tempting, luring,
Goadung unto sin?
Christian never tremble,
Never be down-cast,
Smite them, smite them, smite them!—
Victory at last.

Christian dost thou hear them,
How they speak thee fair,
Flattering thy worst folly
Or laughing at thy prayer?
Christian answer boldly!
Fight! and watch! and pray!
Peace shall follow battle,
Night shall end in day.

Well I know thy trouble,
Warrior Smith, and true,
Thou art very weary,
I was weary too;
But the toil shall make thee
One day all God's own;
And the end of sorrow,
Shall be near the throne.

THE LATE EARL OF DERBY AND SPIRITUALISM.

(From the *Liverpool Daily Post*, August 31.)

A lecture delivered, last evening, in connection with the Liverpool Psychological Society, in Perth Hall, Perth Street, Liverpool, by Mr. J. C. Wright, was announced to be "under the control of the late Earl of Derby," and on "Practical Lessons of my Life." The hall, by the time the lecturer ascended the platform, was well filled by persons of both sexes.

The meeting having been opened by a hymn, Mr. Wright at once proceeded, with closed eyes, and presumably in a mesmeric state, to convey from the deceased nobleman to those present a lengthy message, which, if in the thoughts and language of the "Rupert of debate," was decidedly not delivered with that deliberation that characterised the late Earl of Derby's utterances, for at times the expressions issued from the mouth of the medium with almost bewildering volubility. The audience paid rapt attention throughout, and only interrupted to applaud now and again at the termination of some forcibly enunciated periods. Acting as a spiritual mouthpiece, Mr. Wright, of course, from the commencement spoke in the first person singular, and frequently made use of the possessive case. There can be no doubt, suppositively, that the late earl was acting mesmerically on the brain of the lecturer, and, therefore, when the oration was opened by a touching reference to standing on the threshold of eternity and surveying the vista of the past, the audience were induced to compose themselves and pay profound attention to whatever else the departed shade of his lordship might wish to communicate to them through the kind agency of a third party.

The important bearings of social and individual life were touched upon exhaustively, and special attention was paid to the French Revolution, and the struggles of the Republican and Monarchical classes in France. Referring to "those principles which lie at the basis of the English Constitution," the "deceased nobleman" said:—"First of all my mind imbibed the principle of civil authority and power emanating from and under the constitution, which, to my mind, formed itself upon this phase of political morality rather than upon the chimerical platitudes of natural rights. The only liberty possible," continued the spirit, "and the only liberty that could endure in the British nation and survive in the British heart, was that liberty which came out of the institutions that had grown out of the morning of time, and had grown into such proportions that to-day they were the admiration of the world."

The disturbed state of Ireland was next commented upon, and after giving a short summary of the different seeds of dissension and animosity that had been sown in that unfortunate country since the reign of Henry II down to the present century, the departed shade alternated between the emancipation of the slaves by Wilberforce, and the downfall of the aristocracy in the French Revolution. On the latter epoch peculiar stress was laid, "for," said the late earl, "well might the aristocracy tremble when they saw the blood of the best heads of France roll in the streets of Paris." To the remarkable change in the present time from those troublous scenes civilisation was appropriately ascribed.

The "practical lessons" of the late earl's life were numerous, and there being an uninterrupted communication between him and the auditory, a great deal of ground was got over in the eighty odd minutes devoted to the rare mesmeric treat. The cause of the decay of the ancient Roman empire afforded those present food for contemplation for a short time. Brief allusion was made, *en passant*, to the passing of the Reform Bill in 1832, and a stand taken at the progressive commercial prosperity of England at the present period. The abolition of the Corn Laws and the re-introduction of the aristocracy question were received in silence by the audience, but the position of the working classes in relation to territorial influence called for unmistakeable marks of encouragement. Thus supported, the late Earl of Derby dealt with the military and moral condition of England, Russia, and the Moslem at the time of the Crimean war, and, digressing, plunged back to the Crusades, and from that subject, with confusing rapidity, to the condition of Afghanistan; and once in that part of the globe it was worth while to refer to the Indian Empire.

The lecture or address from this point gradually veered round to personal matters, and one or two interesting disclosures were given as to the advantage derived by those who enter the spiritual state. Emerging into that condition did not retard the growth of the mind, contended the spirit, and the immortality gained was indestructible. This declaration must have been exceedingly satisfactory to those who heard it, and, indeed, intense interest was exhibited by both sexes when the mesmeric medium dilated upon spiritual membership as a desideratum. In conclusion, the deceased earl exhorted those present to love one another, remarking that never did man speak so eloquently as when Jesus of Nazareth declared that to be the duty of man. Let them carry forward the injunction from stage to stage of the world's history, and for ever to ever. (Loud applause.)

Upon the conclusion of the lecture, Mr. Wright roused himself, stretched his legs, and after wiping profuse perspiration from his forehead, asked anyone to name a subject for a poem. A voice called "Lord Beaconsfield," and hardly had the words been uttered than Mr. Wright, with closed eyes, again recited, without the slightest hesitation, a rather long poem, of no mean merit, and in perfect rhyme, eulogistic of the talents of the ex-Premier. The meeting dispersed after a collection had been made and a hymn was sung.

MATERIALISATION PHENOMENA AT LIVERPOOL THROUGH MR. CHAMBERS, MEDIUM.

By J. C. WRIGHT.

I see them in their robes so white,
All solid, tangible, and bright;
They are not strangers from afar
Descending through the azure sky
All beautiful and pure, but are
The faded ones for which we sigh.
Oh, God, what hidden mysteries roll
In heaven's rich, ethereal soul!
A child on earth, then man at last;
An angel when the Jordan's passed.

Mr. Chambers came to Liverpool a few days ago an entire stranger, bringing with him no ready made reputation, but a heart disposed truthfully to place the wonderful mediumistic powers he possesses at the service of the Psychological Society. Many of our old Spiritualistic friends have been accustomed to dwell with lingering sense of pride upon the days when, through a local medium, the spirits came out of the cabinet and walked about the room in daylight. Sometimes a whole party of them would come out of the cabinet and sit upon the floor in the sight of all, in a good light. Those days were grand for the Chapmans, Lamonts, and the Chatham, but there has arisen a new generation that know not this Joseph of Spiritualism, that want to see for themselves the power of spirits to materialise. Great excitement was produced, therefore, when it became known that Mr. Chambers was coming.

The medium is a young man only twenty-five years of age, a native of Gateshead-on-Tyne, dependent upon his daily labour for a living, formerly working as a sawyer, but now, through an accident, as a weighman in a cement manufactory in his native town. His mediumship is of the highest order. His spiritual friends have developed him at Mr. Ancrum's circle, Windy Nook. All honour to them and to Mr. Ancrum for the patience and judgement required to bring about such a successful result.

On Tuesday evening, August 24th, the usual sitters at my house composing the circle for materialisation met Mr. Chambers for the first time. A cabinet was arranged in a recess in one corner of the room by curtains being hung across. The medium soon went under control, and the spirit, "Lottie" introduced herself to us. We had a very harmonious circle. We had not very long to wait before "Lottie" walked to the front of the curtains. Several of the sitters were privileged to go up to her and shake hands, and one or two persons she kissed. The light was low, and some of the sitters did not see "Lottie" as well as they could have liked, while others got a good sight of her. She was about four feet high. The next form was that of "Signor," a tall and powerful spirit, full of vigour and elasticity; but he did not move away from the curtains.

Thursday, August 26th.—The circle this evening was found to be inconveniently large, and the room too hot for any good results to be obtained. The medium entered the cabinet, and immediately passed under the control of his little guide. The circle kept up a continuous flow of harmony and song. After the lapse of a considerable time a form appeared inside the opening curtain. The face and arms were well built up, and the bust was that of a large and well-developed woman. Only a part of the circle could see and testify to the manifestations.

Friday, Aug. 27th.—The circle this evening was very much reduced in size, and another room chosen for the seance with better ventilation. The cabinet was placed in a recess, and the curtains extended a little in advance of the cage in which Mr. Chambers was fastened up. The medium entered the cabinet, and the screws were adjusted by the direction of Mr. Morris and Mr. Chatham. "Lottie's" familiar voice soon made us feel that the invisibles were at work.

In a few minutes a tall female form dressed profusely in white drapery put aside the curtain and stepped forth before the sitters. After a graceful pose the form advanced and touched several of the sitters and then retired.

The next form was that of "George," whose powerful bass voice made us aware that he could both walk freely about and talk. He said many amusing and happy things. He had not by any means the same amount of drapery that the last spirit had. His legs were bare to the knees, his body was wrapped loosely round with drapery, and his head was tied up. He took up a chair and held it up above his head, demonstratively bringing it down again to the floor. He then went round and touched all the sitters and retired. The form was well seen in good light, and did not in any way resemble the previous form.

Saturday, August 28th.—A large circle met to-night, and the medium, at his own request, submitted to the same conditions as before. The phenomena to-night resembled in a great measure that produced on the previous sitting, with the addition of a form that purported to be a close friend of a gentleman present. It, however, did not seem to have the freedom and strength of "George," but from its beautiful make-up gave great satisfaction. To all parties it gave great strength of conviction in the wonderful possibility of spirits being able to return and put themselves into a temporary tabernacle of flesh and blood.

So far the seances have produced a great and a good impression. Great thanks are due to Mr. Chambers' guides, and the management of Messrs. Chatham, Morris, and Lamont.

The cabinet is made of a wooden frame covered with white gauze

all round, the door swings upon hinges, and is fastened by two screws, a screw at each corner fixes it to the floor, and render a perfect barrier to the medium getting out himself. It is Mr. Chambers' wish to thus place himself lest under bad conditions he should by any means be brought out.

THE CONDUCT OF SPIRITUALISTS TOWARDS MEDIUMS.

The allusion of Mr. Wright to the local medium of Liverpool years ago brings to our mind the facts in that case, and the contrast they offer to the show seances so prevalent and unsatisfactory now. The medium, in the first place, was nameless, and the seances were held altogether on the quiet. Many "eminent Spiritualists"—in their own estimation—made strenuous endeavours to be admitted, but the medium, a respectable householder, only received respected guests—not vain and impudent sight-seers. In short, he retained his position as master of the house, and of his own person. He did not allow his self-respect so far to drop as to let himself be caged like a beast, and, as a consequence, he was respected by others, and the spirits gave exhibitions of spirit-power which have never been equalled by the mechanical methods. The spirits came out in a light sufficient for almost any purpose, and were seen as plainly as need be for identification. Then they raised the curtain, and showed the medium sitting entranced in his chair.

There was no danger of his being brought out, for there he was seen in his place by all present. But the screws do not prevent a medium being brought out, for the movement of the screws, or even taking the medium by transmutation *through the screen*, is easy enough. If solid objects can be brought through solid walls, what is to hinder a medium being brought through a gauze screen? But further than this we know it for a fact that a medium can be taken out of or placed into a closed room. What, then, is the use of these cages and screws unless it be to deceive the sitters, who thereby trust to a means which is not trustworthy? Mr. Chambers and his friends are no doubt in great earnest, but they do not know any better, and therefore place themselves in a false position. They may find out to their cost a bitter yet necessary lesson before long.

But in the days of the local Liverpool medium, the Chapmans, the Lamonts, and Chatham were nowhere in *his circle*. He was master, and would not permit himself to be made a plaything of by anyone, and so he did nothing but good to the Cause, as far as we have been able to learn. We only wish that all mediums had enough of backbone to follow that eminent medium's example.

We have at our rooms, at the Spiritual Institution, a photograph of all the sitters, the spirit, and the medium, taken on an evening at Liverpool when we were present.

We have long been of opinion that a great deal of mischief comes from the unguarded popularisation of mediums. As we look around we find that the most privately conducted circles have the most wonderful success, and are freest from those disagreeable circumstances which the show and popularity system is so apt to involve. There is the Cardiff medium—a most noble medium—But who knows his name? He is a medium, not an aspirant for popularity; and the same can be said of the excellent Liverpool medium of former days, to whom allusion has been made.

Can Spiritualists not profit by all this experience, and adopt a different method? Let us be in less hurry: the more haste the less speed. We tremble for Mr. Chambers, he has given himself up, soul and body as it were, a thing which is quite an error on the part of anyone. We love mediums so dearly, and can sympathise with their noble work and painful position so practically, that we are and have been eager to do the best we can for them. And we now pause, after much experience, to ask whether the honours and the publicity we have heaped on them in the past have not been to a great extent the cause of their ruin. Spiritual editors, like those of the daily papers with their war correspondents, if not ambitious to regale their readers with wonderful exploits, regardless as to the spiritual expediency of that system, have plenty of correspondents anxious to take advantage of their columns for the inserting of letters. No sooner are these famous reports read than the unlucky medium becomes a psychological centre to which the eager attention of thousands is directed. Motives that are contradictory and various are stirred up, and numberless experiments are devised and carried out. The medium becomes pumped out and swamped by the influences to which he or she has allowed him or herself to become the subject, and we have an "exposé" which discredits the medium, and yet that injured individual is just as blameless in the depths of misfortune as in the height of prosperity.

It is in your hands, Spiritualists: How many more mediums must be sacrificed before we learn the least bit of good sense?

THE HUMAN SPIRIT DURING SLEEP.

To the Editor.—Sir,—Referring to a paragraph on your 556th page, as to sudden awaking from sleep, it seems to me that if Mrs. Richmond's guides deal with the question at all, they might, in addition to the answer required by your correspondent, give some valuable information as to what really becomes of the spirit in sleep. I have several times lately had a sensation when awaking of having been a considerable distance since becoming unconscious. Can it be that when we are separated from those we love, our spirits, during our sleep, watch over our dear ones?—Sincerely yours, H. RANDFORD, August 29.

THE ATTACK ON MR. BASTIAN.

A considerable degree of interest has been excited by letters in the newspapers insinuating that Mr. Harry Bastian had been "exposed" at one of his seances at 2, Vernon Place, and that his phenomena are the results of trick. It appears that a conjuror and a doctor, the author of the 10,000 lunatics idea, and who endeavoured to make themselves famous as opponents of Spiritualism had, accompanied by others, attended the seance on Wednesday of last week, and when the form was in view, the party squirted cochineal, prepared beforehand, in the face of the spirit. We are assured by those who were present that the contradictory letters which have appeared in the papers are not in accordance with the facts, and that not the slightest stain rests upon Mr. Bastian's character in respect to the phenomena on that occasion.

The party had determined to find a pretext for attacking Spiritualism, and, of course, they were readily enabled to make such a disturbance as furnished them with material to write ambiguous letters which contain no real evidence of fraud, and which are made to read as if the certainty of fraud were such that proof was not needed. This, it must be confessed, is a much easier way of settling the matter than giving proof. An attempt was made to grasp the spirit, but without success; and if Mr. Bastian, acting as a spirit, had received the charge of cochineal on his face, he would not have presented the appearance which he did when the seance terminated.

That these figures seen at Mr. Bastian's seances are genuine manifestations may be proved at any time by competent observers. On the Monday evening a gentleman had recognised the figure of a deceased son; on the previous Wednesday evening at the Spiritual Institution three forms were observed. Mr. Bastian on that occasion did not wear evening dress, but he wore a moustache. He had no means of secreting evening dress or a white dress in that room, and yet three figures appeared, neither of which wore moustaches, and they were of different heights and personal appearance. The light was sufficiently strong to see to write notes on white paper with a pencil, so that the features and other particulars were distinctly observable. The first figure was that of a tall, well-built man, much taller and stouter than Mr. Bastian. He was attired in evening dress, his shirt-front being extremely white and well shown, and the cut of his black cloth suit was clearly discernable right down to his feet. He showed himself several times by opening the curtains, so that the whole of the figure was in view of the sitters. In a few seconds after that appearance there was shown a young man not so tall and not so stout, dressed in a very white costume, which was well made to the body, the pleats necessary to fit the bust being gathered into a band at the neck. After that figure there was still another, apparently of a boy about twelve years of age, also in a white dress of a similar construction.

When the sitting had concluded, which it did soon after these appearances retired, Mr. Bastian came forth in a very exhausted condition, very much drained by the demand made upon his constitution in providing material to build up these figures. This indication is one that could not be simulated, and as Mr. Bastian offers himself to be searched at his seances, and is under the liability of being searched at any time, it would be folly to suppose that he had a wardrobe secreted about his slim and lightly summer-clad person.

While we firmly believe that Mr. Bastian is perfectly innocent of fraud in the case noticed in the papers, yet he is guilty of a grave indiscretion in admitting objectionable sitters to his seances. He had been well warned, and he has the power to protect himself, but on that occasion either for the sake of the fees or to teach him and others a salutary lesson, he admitted a party of entire strangers, without the slightest knowledge of them, and he has had to pay for his rashness. Any inconvenience or suffering which he may experience from this imprudent step we unhesitatingly say *serves him right*, and while we would scorn to take up the baseless insinuation of his enemies, we cannot for a moment think of shielding him from the just reproach which all sensible investigators must bestow on him for prostituting his mediumship by admitting to his rooms persons so unqualified to sit there. That the party had prepared themselves for an attack is evident, from the possession of the squirt charged with the cochineal dye. Such men are neither "investigators" nor "truth-seekers," but the subjects of an absurd assumption, whether honestly held or the contrary, is not for us to determine. The most of our physical mediums have one after the other made welcome to their sittings conjurers, men who trade upon Spiritualism by going about the country pretending to expose it and travestie its phenomena. These men have been accepted at circles, and having made themselves personally acquainted with what goes on, are then in a position to give some colour of pretence to their impudent professions. That such mediumistic prostitution should meet with its well-merited downfall we have not the slightest regret, and while mediums will thus play the fool, and betray for a paltry fee a sacred truth, the sooner they get strangled with the rope they thus misuse the better for the Cause and public decency.

We do not wish to utter a single word in harshness or bitterness, but notwithstanding we must give effect on an occasion like this to the teachings on the subject of mediumship, which for the last four years we have been urging upon Spiritualists. Has the Cause really been benefitted by our show-shop mediums? Has their occupation not been to convince dozens, of facts of which they were cognisant before, and at the same time convince millions by the "exposé" process that the whole thing is sham and fraud?

While show-shop mediums, scandal-mongers, and dominion-seekers are doing all that lies in their power to make Spiritualism execrable, still the Cause goes on apace, propelled by the power of the spirit, not the power of self-seeking man. By officious efforts to push on the Cause by shows and missions, Spiritualists prove its most obdurate hindrance, whereas by attending to their own spirituality, and enabling others persons to light their lamps at theirs, Spiritualists may quietly, but surely, spread the power of spiritual truth in such a manner that the more it is exposed it will shine the brighter.

HOW THE "EXPOSÉ" WAS PERFORMED.

Since the foregoing was in type we have seen other sitters, and had the opportunity of making an inspection of the room. The antagonistic party was a large one, being five or six in number. From them Mr. Bastian received no fee. One of them had called previously, and as he was well acquainted with all the mediums, and spoke in a soft, appreciative manner, Mr. Bastian naturally thought him interested in the Cause, and allowed him to introduce his friends.

During the dark seance, an old gentleman who also seemed to be one of the party, grasped the guitar and held it, stating that a certain sitter had come behind him with it. That sitter had not moved, as those on either side of him testified that they held him all the time. By the consent of the sitters this malcontent was expelled.

In due course the materialisation seance took place. Mr. Bastian remained in the bedroom, a curtain was hung over the doorway, and the door was opened so that it stood out into the room where the sitters were, at more than a right angle with the wall. A small lamp lighted stood on a table at the opposite wall behind the door, and a gas-jet was lighted and turned down in the middle of the room. Thus there were two lights. The attacking party sat on the side towards which the door opened; the man with the guitar being nearly opposite the edge of the door, and about six feet from where the spirit-figures appeared.

There is really not one statement in the published letters of the attacking party that can be relied on. It is made to appear that the form was said to be a relation of the man with the squirt, but he himself gushingly identified the spirit, and got up in a whimsical, maudling manner, to look at it. A lady who sat close to the doorway, and opposite to him, saw his face, and she said it was very pale, as if he had been under some strange excitement. Some of the sitters thought by the queer "business" he did during the *exposé* scene that he was not quite right in his head. However, he fired off his squirt, and the door and the wall-paper received the chief portion of it; a considerable portion of the wall-paper has had to be renewed, and the door bears many red spots of the squirted fluid. He then went in a wild way into the cabinet as if to fetch something out, but coming back empty he called for "help." He then made as much fuss as possible, tearing down the curtains and performing his little part with a somewhat obtrusive energy. Neither medium nor spirit could be found, as Mr. Bastian was entranced on a chair in the corner, between the bed and the wall, about six feet from the door-way. Had he been close to the door of course he would have been found and dragged out as the spirit, and then the attackers would have got something for all their trouble.

The chief performer, when he rushed back amongst the sitters, in attempting to turn the gas up, turned it out altogether; but in the newspapers it is stated that a Spiritualist turned the gas out. Even then the room was not in darkness, for the small lamp was still alight. This lamp was taken into the back room, and Mr. Bastian was found asleep, and though his face was well searched, not one drop of the dyestuff that had been squirted was to be found on him.

The exposers found—nothing; but, nevertheless, they have not failed to expose their veracity, or the want of it, in the letters to the newspapers. There could not have been a more striking test of the genuineness of the medium than this circumstance, taken in all its details. Newspaper readers, ignorant of the subject, may be misled by the letters, but that will only leave them in the state of mind in which they were before.

There were a number of Spiritualists present, whose names may be obtained at Mr. Bastian's rooms.

WHICH STAND MOST IN NEED OF "TRYING"—THE SPIRITS, THE MEDIUMS, OR THE SITTERS?

In ancient days they "stoned the prophets" and "sawed them asunder." Are we wiser and more charitable now?

In our self-sufficiency and blind conceit we have fixed suspicion and blame upon spirits and mediums, but we have not thought it necessary to look into our own motives and methods. Hence we have shifted the responsibility on to the wrong shoulders, and have labelled the spirits as evil cheats, and the mediums as fraudulent rogues.

A poor commentary on Spiritualism, is it not, that all our spirits and mediums are of the bad kind, and require so much watching, and tying, and screwing up!

In our earnestness to blacken others, we have forgotten to look within. It is not too late for Spiritualists to begin to do so.

We maintain that the mental condition of circle-sitters is almost universally reprehensible, and that the motive that brings them together is an improper one, and inimical to true spiritual results.

What do we mean by the spiritual? That part of us which is

impersonal, unselfish, unworldly, so that to enter into "spirit"-communion we require to be in that spiritual state of receptivity in which we have no personal, worldly, selfish desire. Then our aspiration will be spiritual. It will bring a spiritual return, and the way being opened directly upwards (spiritually speaking), an elevating influence will come straight down (humanly speaking).

But how vastly different is it in practice! The first time that a manifestation is obtained through a medium it too frequently produces a feeling of selfish exultation in those concerned, as if they had found a sum of money or some other purely worldly possession. They write to the MEDIUM, and too frequently a vein of conceit or cupidity runs through their remarks. Visitors flock in, not to do good or get good, but to be gratified—to exact satisfaction—in short, to make a selfish demand to satisfy the intellect, to gratify curiosity, or to whet a low, mean suspicion.

Soon the medium receives pay, and the visitors then make the demand in a more marketable form—they want value for their money. The expectant minds are eagerly throwing off brainwaves, all of which say distinctly to the medium: "Do something—Pray do something," and the medium is *made* to feel that she or he is bound to do something in return for the fees expected. Perhaps the medium is poor—wants money much; or the medium may be mercenary and covetous—and who, good Christians, is not?—and so, being a medium, being under the influence of all these minds and a sensitive, is it to be wondered at that simulations—frauds as you call them—do sometimes occur?

The medium may receive very little or no fees, but actually sit for the "love of the Cause." A clique gathers round her or him; but if it be a "her," all the more likely, for some persons can't help spooning after any accessible female. Let us suppose that the female has attractions, and a new selfish element enters into the affair. While the height of admiration is on, enthusiasm is at a white heat, and all is celestial and beautiful; but when the rebuff comes, the sweetness of selfish love is turned into the vinegar of disappointment. Success, be as it may, is in itself a danger. The exciting reports in the papers occasion a glut of visitors of all kinds and qualities, and most varied influences are thrown around that doomed medium. One is disappointed because he did not get on as well as another whose famous report induced the visit. No. 2 has got a dear interest in other mediums, and is jealous at this outburst of popularity. No. 3 thinks there is much partiality in place and favours in the circle, and is turned sour. No. 4 fancies that possibly the medium does it all. No. 5 consults the spirit of some disappointed medium upon the point, and these "spirits" are glad to take the rival "down a peg or two." A little conspiracy is accordingly formed to trap the medium or grasp the spirit.

All these and other influences going on, accompanied by overwork, have been gradually undermining the vital force of the medium. Much popularity may have fanned the flame of a pardonable vanity. The medium will not be beaten, but be able to do all and achieve all. Exhaustion ensues from over-sitting, and the vital exchequer being empty, the contending selfish influences of the sitters eat into the very spiritual marrow. The more these spiritual gluttons are loaded with favours, the more exacting they become, till their impudence reaches such a height that they would sacrifice the one who was a few weeks ago their idol, to allay or gratify a selfish suspicion.

Things cannot last for ever at this rate, some unpleasant incident occurs. The claims of the medium in some one point are invalidated, and those who were such warm admirers, such fast friends, now think they act charitably indeed if they desist from the open use of opprobrious terms.

Thus our Cause suffers, and mediums are ruined, as a reward for their devotion to serve us.

The remedy is: a spiritual basis, a spiritual motive. No trading—buying and selling of ghosts; no more praise or blame, neither fame nor censure.

Sit for truth, and we are bound to get truth. If the medium be influenced to personate, accept the fact, and try to find out why that form of manifestation occurred, because there is such a form of mediumship as the "impersonating medium." If the medium be brought out of any recess, cabinet, or other isolation deemed needful for the protection of the medium or success of the experiment, then accept the fact, for it is a fact, and means something which the sitters ought to know. Try then to find out, and the light will be given. If the medium by transmutation is turned into another person, leaving the clothing or part of it behind, accept this fact also, and the study of it may prove very instructive.

We do wrong in all sittings by our mercenary, selfish exactions, and thereby telling the spirits what they ought to do.

We sit too often, and when the power is too far gone for one form of manifestations we are not content to receive that which is alone appropriate to the conditions, but libel the poor, inoffending medium as a rogue for that which the spirits have been enabled to do with the agencies at their command.

Sitters when they see forms little know how they are produced. We have just received a letter from one of the most experienced Spiritualists near London, a clairvoyant, and the reading of this letter has occasioned the writing of the above remarks.

Here are a few extracts:—

"On one occasion, when a materialisation sitting was being held, the spirit which resembled the medium was out amongst the sitters. At the same time I perceived a form resembling the medium sitting in her chair, in the proper place. It was the exact counterpart of herself, the only difference being that this form of the medium in the chair looked more ethereal or finer than

the medium usually did, likewise the clothing she wore looked as if something had been taken from it: it appeared to be softer and closer in fibre.

"The medium at another sitting was a man, and the spirits that appeared females—two at the same time, differently dressed in female costume. The circle was a very harmonious one, but the medium, who was supposed to be in his chair, could not be seen. *Only his clothing could be seen.* His body seemed to be absorbed altogether, and yet of a certainty the medium was unconscious of the fact.

"At another seance the spirit was trying to show himself and the medium together. The medium was lying on the floor behind the curtain, and it was easy for the spirit to draw the curtain back, and show himself and the medium at the same time very distinctly. In about five minutes' time the spirit attempted the same experiment, but, on the curtain being moved, the medium could not be seen—*only a heap of clothes*, with the semblance of a half-shrunken form in them. It was impossible to tell whether the medium really lay there or not, though he had been seen only a few minutes previously. It was observed that on this last attempt at showing the medium the features of the spirit very much resembled those of the medium.

"On an occasion when two female spirits sat three forms appeared—one male and two females. The writer was asked to look into the cabinet and see the mediums while these three spirits were in view. Only one of the mediums was plainly discernable. The other presented a vague appearance and it was impossible to determine whether she was bodily in her place or not. About a quarter of an hour later, when the forms were still stronger, both mediums, on looking in, could be seen very distinctly.

"At another sitting some strangers had been introduced, and the circle was not very harmonious. The controlling spirit could be seen trying to gather up the influence to form a materialisation, but the matter collected could not be made solid. Then an attempt was made to draw the power entirely from the medium, which succeeded; and yet the form which was the result, was not like the medium at first, but after a while it became the exact counterpart of the medium. The writer thinks that the exhaustion of power brought by the spirit caused a further demand to be made on the medium, which occasioned the striking resemblance to the medium's features.

"I think spirits often experiment in these matters as we would do ourselves, trying to do the best they can under the circumstances."

These extracts are of superlative interest. We regret that the writer of them is not accessible, or we would like to insert a few amplifying details.

It will be observed that the resemblance of spirit to medium is attended with quite contradictory circumstances, so that it is not wise to jump to rash conclusions.

The most unwise and wicked thing of all is to brand a medium with imposture under any such circumstances; and it is easy to be seen that if the spirit in some of these instances had been grasped, *it would have turned out to be the medium*; and yet the medium was quite unconscious of the position into which the materials of his body had been transformed.

We certainly do not want any more Daniels to sit in judgment on these matters, but humble students to learn more before they speak too loud.

MR. I. MACDONNELL'S LECTURES.

It gave us great pleasure to attend for the first time Mr. Macdonnell's Sunday evening discourses at Quebec Hall, on Sunday last. We were very pleased to see every seat occupied by a highly intelligent and attentive audience. After a hymn, given out by Mr. Dale, Mr. Macdonnell read a chapter from Matthew, and commenced his discourse, which was carefully written, on "Evil Spirit Possession under Alcoholic Conditions." He first laid down the principle on a scriptural basis that evil spirits did possess and influence human beings, and then he went into a severe analysis of the influence of strong drink on the human organism. His argument went to show that some men when intoxicated, instead of being excited, intensified, or overcome, they were transformed, their well-known body being held by another mind—an evil, disembodied spirit which caused the drunkard to do all manner of cruel and wicked things quite foreign to his nature, and of which he had no more recollection in his normal state than a trance-medium has, when he awakes, of what he does and says while in the trance. The lecturer therefore contended that there were other influences at work besides the influence of the drink, and that these other influences were that which made the use of strong drink of such a dangerous tendency. He concluded by earnestly exhorting his hearers to pay more attention to the wiles of evil spirits. There were many conditions of the body which inclined man to evil possession besides that caused by alcohol.

Having concluded, he asked the audience for questions and remarks, and this second part occupied more time than the lecture did, and was of almost equal interest. Two teetotalers but non-Spiritualists opposed the spiritual idea in connection with the effects of drunkenness, but they were so kindly treated, and listened to so much to impress them in another direction that they will be no doubt more inclined to respect Spiritualism in the future. A lady asked some questions, a gentleman criticised, and a well-known Spiritualist made two speeches in striking confirmation of the proposition of the lecturer.

It is a great pity that the proceedings at such a meeting cannot be placed before the readers of the MEDIUM. Mr. Macdonnell is doing a solid and useful work, spreading real information—not mere rhetoric and opinions—and we were greatly delighted to see his effort so much appreciated.

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

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

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

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

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 3, 1880.

NOTES AND COMMENTS.

THE steady stream of kindly contributions to our work we are truly grateful for. This is of all seasons of the year the dullest and most barren and any help which our work receives now is doubly valuable. Contributions to the Spiritual Institution, deposits to the Publishing Fund, and aid in circulating the MEDIUM are earnestly solicited. We remain at home and work while others have their annual time of play, and we hope not to be altogether forgotten by our friends under such circumstances. See page 573 for statement of account.

IN a spiritual sense this number of the MEDIUM is perhaps the most valuable we have yet published. The present state of the Movement in regard to circles arrests the attention of all thinking Spiritualists, but how to think wisely and appropriately is the question. No finality can be at once arrived at, but it is hoped that the matter in this issue will be an aid to further discoveries of truth. We would caution all who value their own spiritual purity and comfort not to give way to the suspicion of dishonesty or unworthiness on the part of others. To poison the minds of Spiritualists thus is the object of the adverse Power, but go on calmly, trustingly, lovingly seeking for the good and the true, and all the fulminations of ignorance, darkness, and crime cannot touch our position. Be sure there is a better way of settling matters than by the condemnation of those who have hitherto been objects of trust and affection.

WE heard rumours of a savage attack which was made on the form "Yolanda," at Mrs. Esperance's seance on Tuesday evening week, but no certain information reached us till the eve of going to press. For our next number we are promised a full and reliable account of the whole affair. Mrs. Esperance has suffered a dreadful shock, and is not likely to be re-instated in health soon. Poor lady! it is a terrible reward for her long period of arduous service. Expressions of sympathy emanate from every quarter, and the thought that Mrs. Esperance is to blame cannot, will not be entertained. Last week was a very fatal one for mediums, and indeed for many Spiritualists in the ordinary walks of life. That there are waves of power or "storms" passing through the spiritual atmosphere at times there can be no doubt, and at these times there are examples of unaccountable suffering, like a succession of fires, murders, railway accidents, or explosions. Look on all these catastrophes with philosophical calmness. The foolish one is he who is moved to hate, or fear, or censure.

MRS. RICHMOND has a mountain of work rising up before her which circumstances will entirely prevent her from undertaking. Friends at Leeds, Wigan, Walsall, Oldham, and other places have sent invitations for addresses, but there are no more Sundays at disposal, and nearly all evenings are filled.

THERE is a great desire on the part of many Spiritualists, especially when beloved ones pass from them, for some satisfactory domestic form of spirit-communion. For several years we have taught that spirit-culture and true spiritual desire should precede

the attempt to obtain phenomenal manifestations, and to that end devised the Order of Spiritual Teachers. We would recommend every family to form one of these "schools" and sit for spiritual exercises periodically, it may be daily, or once in the week, and specially on Sunday evening. Do not seek for phenomenal results, but a higher spiritual good, and shortly there will be added to you all that you require. There are thousands of excellent mediums could be developed by this means, and on a much higher plane than those who have hitherto been in practice.

AN interesting ceremony occurred during Mrs. Richmond's visit to Gateshead, which is often performed by her at Chicago—viz., the naming of an infant. On Sunday evening "A. A. Ballou," through Mrs. Richmond, first delivered a suitable address, and named the child Ann Cora Reiley; after which "Quina," through the same medium, sprinkled the sleeping babe's face with flower petals, and recited an original poem on the occasion.

WE are glad to observe that through Mr. J. C. Wright's lectures Spiritualism has obtained such an honourable position in the Liverpool papers. From the condensed report in the *Post* it is evident that the lecture was of a very comprehensive nature, worthy of the "Earl" who gave it; but, by the greater velocity of the medium's brain, condensed so that possibly "Lord Derby," when on earth, would have taken three hours to have expressed the same amount of matter.

WE sold right out of last week's issue of the MEDIUM, and had to fall back upon our reserves for volumes. If any reader has spare copies, we will be glad to give value for them. It will be good news to our many friends to know that during the height of summer the circulation of the MEDIUM has steadily increased. Thanks to many kind helpers.

Do not overlook Archdeacon Colley's excellent sermon on the ancient merits of the worthy name, Smith. The preacher smites us all round, but kindly withal. We are glad to have such a sermon from a cathedral pulpit in this noteworthy number of the MEDIUM.

MR. BASTIAN'S SEANCES.

Mr. Bastian will return to town from Holland to-morrow and give his receptions at 2, Vernon Place, Bloomsbury Square, on Monday and Wednesday evenings at 8 o'clock. Friends alone will be admitted, so that a suitable recommendation will be in all cases necessary. The arrangements have not yet been made for the Friday evening sittings at the Spiritual Institution. It is likely that they will be altogether of a private character.

MRS. RICHMOND'S ENGAGEMENTS.

BISHOP AUCKLAND.—September 5.
EDINBURGH.—Weekdays following. Private Meetings.
GLASGOW.—September 12.
MACCLESFIELD.—September 19.
LIVERPOOL and Neighbourhood.
NOTTINGHAM.—September 26.
LEICESTER.—September 30.
Letters for Mrs. Richmond may be addressed—15, Southampton Row, London, W. C.

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.

DEFECTS IN THE MEMORY OF MATERIALISED SPIRITS.

To the Editor.—Dear Sir,—In reference to the article in the MEDIUM of August 20, entitled "Spirit-Identity at Mr. Williams' Seances," in which it is said, "Spirits when materialised seem to suffer from defects of memory," allow me to say the cause of this defect has been explained to me by a spirit-friend thus—

"When a spirit fully materialises, so much power is taken to form the body, that the brain cannot be endowed with full power at that time."

Consequently memory is deficient, and my spirit-friend has told me this is the reason that when he materialises fully in my presence, he cannot remember or call me by the familiar name that is ever on his lips when he materialises only voice. This is such a simple and common-sense explanation of "Peter's" forgetfulness of Mr. Haine's name, that perhaps you may like to insert my letter in your next publication.—Believe me, sincerely yours,
M.

August 27.

HIGH WYCOMBE.—The local paper gave a very copious and accurate report of Mr. Burns's lecture. The lecture itself occupied more than a column, and nearly another column was devoted to the discussion which followed. The effort has therefore had a considerable influence on the entire district. Here is one passage from the report:—"This was a good answer to those who said that if they saw a spirit they would shoot it or grab it. This spirit was really drawn out of the medium, and if they interfered with it they endangered the medium's life. This explained why it was that when you caught a spirit you often found you had hold of the medium." This lecture was given before a recent occurrence, showing that Spiritualists anticipate the explanation of so-called "exposés" by their profounder knowledge of the subject.

AN EXPLANATION.

To the Editor.—Dear Sir,—Extreme pressure of time and duties prevents my writing at present on Mrs. Esperance's seances further particulars.

I have much desired to reply to some of the letters on the "Doubles," but the same pressure of time and duties at present entirely debars me from doing so.

I hope that none may misconstrue my reasons for silence, for those who know me alone can realise the extent to which my time is fully absorbed in doing all that I am able to do, to help on my fellow-workers and fellow truth-seekers in the noble Cause, and the onward march of the spiritual army whose mission is every day being more and more made manifest in the banishment of error's teachings, the enlightenment of materialistic darkness, and the heralding of the coming age when our loving spirit-friends will be daily visitors by the side of other mortals as with

"RESURGAM."

The foregoing note accompanied an excellent article from the pen of "Resurgam," which, having arrived late, must be held over till next week. The title of the article is "Very Powerful Spirit-Materialisations: a Spirit Photographed in Daylight. Michael Chambers as medium, Gateshead-on-Tyne." We have just had time to glance it through,—it is thoughtful and comprehensive,—the most philosophical and instructive of the whole series. This passage from the last page we endeavour to print this week, as it is of current interest:

"Whilst I write this the medium is in Liverpool. I have not heard (as I desired to hear) from the gentleman who engaged him; but the spirit, 'Signor,' has been to me to tell me that the conditions there furnished have been such as to prevent the spirits manifesting in Liverpool, as they have so grandly done in my own house, especially, and at Heworth. 'Signor' tells me that he and his friends are *doing their best* under the conditions supplied to them. I shall be very pleased to hear of any success of 'Signor' and his band in Liverpool, and compare them with the results I have experienced under better conditions, and still more do I look forward to the greater results which 'Signor' has promised that I shall witness on the return of the medium, Michael Chambers, of which I hope to write another and future time."

Mr. Wright's report seems to agree with what the spirits have reported, as above recorded.

A PRAYER FOR PEACE.

A correspondent sends us these lines, not inappropriate to the wars and rumours of wars in our own ranks:—

Peace in our hearts, our evil thoughts assuaging;
Peace in our churches, where brothers are engaging;
Peace when the world its busy war is waging:
Send us, O Spirit! send us PEACE!

Monday Evening, June 13.

THE TESTIMONIAL TO MR. ROBERT COOPER.

A short time ago we noticed the laudable attempt of a few well known Spiritualists to get up a testimonial to one of the pioneers of Spiritualism, and to which we then earnestly invited the kind co-operation of our readers. Mr. Robert Cooper, formerly of Eastbourne, was a courageous and liberal supporter of Spiritualism when that form of truth met with scant favour.

He opened the first Spiritualist organisation in this country, known as the *Spiritual Lyceum*, in Newman Street, London, and published the first spiritual newspaper, the *Spiritual Times*, which he carried on for four years at a cost of £300 per annum. He went about this country and travelled in Germany and Belgium with the Davenports, maintaining their veracity in the midst of violent opposition, and delivering lectures on Spiritualism at his own cost. Subsequently it was his lot to suffer seriously in means and estate; and, in the hope of better circumstances, he removed to the United States of America. But he was too advanced in life to prosper in a new country; and latterly he has been living on the proceeds of a small property in England. This, in the course of events, has been taken from him, and he is now reduced to a condition of severe privation.

It is believed that these facts have only to be made known to obtain a sufficient sum to enable so meritorious an advocate of our Cause to start in some small business or possibly to purchase a small annuity.

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Further subscriptions are urgently needed, and may be sent to the Hon. Treasurer of the Testimonial Fund, Mr. Cornelius Pearson, 15, Harpur Street, Bloomsbury, London, W.C.

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.

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OUR THANKS TO MANY KIND CORRESPONDENTS.

THE PROGRAMME FOR THE FUTURE.

That there is good heart and upright conscience in many Spiritualists, as well as ability to perceive phenomena and argue on theological points, our voluminous correspondence during the last week has amply proved.

We thank you all, dear friends—those who have remained silent as well as those who have spoken and written—for your truly brotherly confidence and cordial esteem. It would be impossible for us to accept the thought that the great body of Spiritualists were the subjects of such diabolical influence as to be ready to assume, on the slightest inducement, that their most prominent worker was a disreputable person. No, good brothers, were we competent to think such a thought, we would be as bad as those of whom we thought it.

We must caution our friends against any vindictive thought in connection with the vile attacks that have been made upon us. Whenever the bitter thought of retaliation enters your mind, then you become the subject of the power which you are endeavouring to denounce. Let us speak up boldly the truth and the admiration and love we feel for one another; but do not let us incorporate into our sympathetic posey of sweet flowers the "root of bitterness." We have to pity the slanderer and the selfishly-constituted competitor who would erect his shanty on the ruins of his neighbour's house much more than we do their victims. The plight of the unscrupulous aggressor is often a worse one than the situation of those innocent ones whom he attacks.

What, then, is the duty of our friends? Is it to endeavour to return evil for evil—to try to damage the operations of those who constitute themselves our enemies even as they try to damage us? By no means. If "righteousness exalteth a nation," so must it exalt an individual, so much more must it exalt a spiritual work. It is madness of the most unreasoning type to suppose, as some do, that a spiritual work can be built up and carried on by evil, selfish, and vindictive means, that savour even of crime and wickedness. Let us work by all means, but let those means be spiritual—righteous.

Look back, please, for a moment, and survey the pathway that the last ten years have made in the history of the spiritual movement. We will not name names—the time has not yet come for that—but along that pathway are literally strewn the dead bodies and the broken artillery of those misguided individuals and parties who have thought it spiritually righteous to villify and undermine the Spiritual Institution. Have they succeeded? Yes; too well. They have indeed succeeded in undermining their own position, and rendering their own names a reproach to the cause. This has not been our doing. Vengeance belongs not to us, but to another Power which in due time metes out to all the reward best befitting their services.

What, then, is our duty, seeing that to oppose those who oppose us is *not* our duty? Why, let us hold together and work together and cling lovingly to the plough which has been placed in our hands. There never can be opposition or competition in true spiritual work. All who really work for truth work in harmony; they all have the same object in view; they all arrive at the same result; they are just as much united, spiritually, even though they never saw one another's faces, as if they lived in the same house. Our union is a spiritual one, and it must be a union, not with one another, after the crafty arrangements of the world's methods, but it must be a union with that holy and fatherly Spirit above, which is in these days endeavouring to withdraw the eyes of the world from the things of sense to the things of the spirit.

Let us have this grand love of spiritual goodness and truth constantly in our souls and we are sure to be united; and in such an inseparable way, too, that nothing on earth can divide us. We have had great experience in this work, and yet we have never tried to make one proselyte—never tried to win a "member" away from some other body and attach that "member" to ourselves. And what is the result? The member-winning factions have all come to grief; whereas we have had around us a firm band of true souls, greater in number and force than all the membership of all the cliques. We have tried to dominate over the mind or acts of no Spiritualist. We have left all free and at liberty to follow their attractions. That such has been our policy cannot be denied.

And why have we followed out this policy? Because the work has not been *ours* as an inhabitant of the world; it has only been *ours* as an instrument of the spiritual Power, and we have tried in our poor, weak way to be obedient to the directing influence of that Power. We have worked for the spirit, not for self, and therefore the work has been sustained. All who were in the same noble spiritual sympathy have instinctively been our friends and

brothers. Said another: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." This is the only form of "organisation" that Spiritualism can or will admit of; it has lasted through all time; whereas the other forms of so-called "organisation" have, like bubbles, burst in the hands of those who made them, and, instead of "uniting" Spiritualists, they have been like cancerous sores in the body,—the centres of the most virulent poison to the spiritual Cause.

We do not by any means imply by these words that our service in this work has been perfect, that our path has been smooth, and the campaign victorious. The spiritual light has been perfect, that we must admit, but have our eyes been so clear-sighted as at all times to profit by it? It is not necessary that it should be so. The use of Spiritualism is to bestow experience and development on those who embrace it, to lead them onward "from matter to spirit." In this respect we have, as of the Spiritual Institution and Journalist of the Movement, really represented in a kind of vicarious sense the progress of the Cause, not only in its normal extension but in its upward path towards a truer conception of spiritual purposes.

Why is it that cares and difficulties, enemies and sufferings, have been our lot? Because in us the position of a spiritual truth in a gross, selfish, ignorant world, has been symbolised. And why have we made headway and kept our feet in the midst of it all? Because our foundation has been built on the spiritual centre, not on the worldly externalities of the work, and all our troubles and trials and sufferings have been to teach us, and through us the Movement generally, that this is altogether a spiritual work, and must be carried forward on spiritual considerations alone, these being the only true source of strength and permanent efficiency. One after another the various assaults made upon us have knocked away worldly props after worldly props, till at last our honour, honesty, and good name have been clutched at by those whom Shakespeare calls greater robbers than they who steal the "purse," which in comparison to the "good name" he esteems "trash." And has all this damaged us? By no means; it has rid the spiritual work of many false attachments, it has cleared away hangers on out of the path of spiritual advancement, but it has also brought to the front legions of good and true friends. At no time in the past has this centre been so much inundated with hosts of influential, representative, and kindly visitors as during the last six months, and the more that the Adversary has tried to pull the spiritual workshop down the more assiduously have its unseen operatives restored and enlarged it.

Has not every representative spiritual worker in all ages of the world had a similar bitter experience to pass through?—bitter to the external man, but sweet and gracious to the in-dwelling spirit. Have not the grandest spiritual triumphs been effected through the seeming destruction and disgrace of the mortal instrument? for, it is when the visible structure is broken and crushed that the essences contained therein find vent and assert their claims on the attention of mankind. So, please God, may it be with us in all our trials.

Do not, then, pollute your souls, dear friends, with the rancour of the Adversary and the evil-speaker. You cannot injure us by so doing, you only injure yourselves. But why injure us, even if we deserved it? Forgive us rather our trespasses, as you require, also, forgiveness from those against whom you trespass. The trespasser—the false accuser—really merits our sympathy. He does these evil things not of himself, but he is the exponent of a Power, and he is selected to that office for his instruction and future guidance, and as a lesson to us all.

Let us then look upon all things as indeed working together for good, and if bringing to us and others evil, only in order that the evil which is in us all may thereby be purged out of us.

Let peace reign even though there should be external war—let peace reign in the inner kingdom of our souls, and let our hands be never weary in this grand and glorious Cause. It matters not to us whether it be "good or evil report." We still, thank God, go on. Put your shoulders to ours then, and in step of unison to heavenly harmonies let us move on spiritwards, and soon the swelling notes of our joyful song and the firm tread of our march will drown all noises, all discordant sounds, and the discontented ones will forget their evil temptations and be glad to bear us company in our pilgrimage to better things.

OUR VISIT TO NEWCASTLE, AND PART OF OUR EXPERIENCES.

Dear Editor,—To continue my letter of last week, I now proceed to give some account of what Mrs. Brown and the writer observed during our pleasant visit to the Tyneside, and while the guests of Mr. and Mrs. Mellon, of 12, Byker Street, Heaton. Much interesting matter (to us at least), I must pass over in consideration of your space. We were received by Mr. J. Mellon in a most cordial manner, and found him an intellectual, generous, and courteous young gentleman, with excellent social qualities, and worthy of the distinguished lady to whom he is wedded. The addition to their union, a sweet little creature, bids fair, when she arrives at maturity, to take after her mother in the gift of mediumship.

Weary with our journey from London we gladly retired to rest in a room which we were told was haunted. To prevent mortal intrusion we carefully fastened the door, expressing not the slightest objection to meet any disembodied friends who might choose to look in upon us. We had only been in bed a few

minutes when I was rather startled for the moment by a hand which laid hold of my right leg, thus giving proof of a presence which cannot be accounted for on the hypothesis that it was the act of a mortal. Will any of the exposers of mediumism favour an expectant world with an explanation of this and many other experiences of the same kind?

On Thursday evening we had the pleasure of meeting at Mrs. Mellon's a few earnest Spiritualists with whom we were delighted to make acquaintance. Of such true Spiritualists as Mr. Ashton and Mr. Armstrong we had heard much, and to spend a social hour with these, and others equally genuine, was a privilege not to be undervalued. After some conversation a sitting was resolved upon. A red curtain suspended in the corner of the room did duty for a cabinet, into which Mrs. Mellon took her place, unaccompanied by drapery or whisks with which to simulate spirit-forms. A small lamp was placed lighted in the opposite corner of the room, the gas was turned out, and we had not long to sing till there appeared at the opening of the curtain not a shadow, nor a stuffed figure, nor Mrs. Mellon, but a full-sized man, whiskered and bearded, and robed in flowing white drapery. He saluted me: "Good evening, doctor," and we at once recognised in the mysterious visitor our esteemed spirit-friend "Geordie." From him we had a repetition of the hearty welcome which we had received from the friends in the flesh. He then retired to give place to a female figure which purported to be the late Miss Briggs, of Burnley, but neither Mrs. Brown nor myself could fully recognise the features. That it was not the medium we were certain as we heard her give a deep sigh within the cabinet while this spirit was in view. "Cissey" followed the retirement of the female spirit; no stuffed doll, she walked with a firm step. Mr. Ashton and I kissed her, and to do so we had to stoop down on our knees. This little spirit remained with us some time, and on her retirement she controlled the medium and wished us all "Good night," which concluded the sitting.

On Friday evening the same sitters had another sitting, with similar results. The spirit purporting to be "Miss Briggs" again manifested, and we could certainly recognise much that bore a resemblance to our deceased friend.

On Saturday, Mr. Ashton accompanied us to various places of note in the neighbourhood. One of the most interesting was West End Park, where the lovely products of Nature were manifested in all their summer splendour. It is a beautiful place, and well worth a more prolonged visit than our time would permit. We then called on Mr. Barkas, at the Art Gallery, and were very pleased to make his acquaintance, also on Mr. and Mrs. Bliske, so long known and much respected. At the Art Gallery we found a very respectable audience listening to an excellent concert. The numerous examples of pictorial art increased the enchantment, and upon the whole the place and its uses speak well for the sound head and good taste of the proprietor, who is assuredly a public benefactor in providing such a pleasant place of relaxation for the inhabitants.

In the evening, while in earnest conversation with Mr. and Mrs. Mellon, we distinctly heard the spirit-voice of "Geordie," Mrs. Mellon speaking at the same time. This was to us very satisfactory.

On Sunday morning we accompanied Mr. Ashton to Mrs. Espérance's seance. The day was hot. The small room was crowded to suffocation, and the light very bad, so that there was little opportunity for arriving at satisfactory results.

Our space is now filled up without making mention of Mr. Chambers, and other matter which we must reserve till another occasion.—Yours respectfully,
WM. BROWN.

50, Standish Street, Burnley.

MATERIALISATION IN CALIFORNIA.

To the Editor.—Dear Sir,—I have just been reading your issue of July 16th, and feel like asking if *daybreak* has not become sunrise? I am exceedingly interested in the reports of your materialisation seances, and think that something of what we are doing on this side of the Atlantic may be interesting to your readers. I attended a seance given by Mrs. Elsie Crindle, in San Francisco, not long since—one held under test conditions—and twenty spirits walked out of the cabinet and went through a passage that had been left for them through the crowd to the back part of the room.

The first five were females, dressed in white, and of different heights; then, after a pause of three or four seconds, came both male and female, some of those nearest the cabinet passed in and out some two or three times, and finally I noticed four go back at one time, and then there was a call for the others, and not more than half went back in *visible form*. They seemed to be the medium's band, one or two of those who are in the habit of coming, being recognised. Afterwards, "Star-Eye" came out, talked with us, shook hands with different ones, and amused us in various ways. Others came and called for friends, and were recognised by them, and altogether it was the most interesting seance I ever attended. "Resurgam," in the number before me, says of the photographic seance recently held in Newcastle: "The spirit was really so solid in materialisation, that a sceptic would have been justified in disputing the facts before his eyes." I can well understand the feeling, for at a previous seance, when I held "Quez" by the hand, the hand and arm, and seemingly the whole person, was so solid that it taxed my belief to the utmost, and though I could see no sign of fraud, I did not wonder that those who had less evidence should cry "fraud!"

The position taken by Professor Britain in a recent number

the *Banner of Light* seems to me an unfortunate one, for if materialisation is a *seem so*, instead of a reality, what is or can be real? Another point, so many are constantly talking of *higher phases than the phenomenal*. If they would stop to think, they would realise that so far as Spiritualism is concerned, we cannot have the "higher," without what they call the lower, any more than we can have a tree without roots. The phenomena are the roots of Spiritualism, are that which constitute Spiritualism. The "higher phases"—zest, benevolence, self-sacrifice for what was believed to be truth—those exalted sentiments that in practice ennoble humanity, were in the world before modern Spiritualism made its appearance. We were connected internally spiritually with the spirit-world, but modern Spiritualism connects us externally, and through natural law. Without this external connection we, as Spiritualists, lose the distinguishing feature of that which is no longer faith, but knowledge. Surely we are living in the dawning of the resurrection morning.—Yours for the full day,
Columbia, Cal., Aug. 8. LOIS WAISBROOKER.

ON "DOUBLES."

Given through the writing mediumship of the
BARONESS ADELMA VON VAY.

The apparition of "doubles" being at present so frequently discussed in spiritualistic circles, we will now give you our opinion on the subject.

Whenever a spirit is being incarnated on earth, and born as man, a so-called guardian-spirit becomes incarnated with him. The human spirit, born as a child, is incarnated corporeally, and his guardian-spirit spiritually (or nerve-aurally), taking a perfectly similar form, thus becoming the "double" or twin-brother of the former. In this manner then, every man has tied to himself inseparably a living nerve-auric image of himself, a guardian-spirit or "double" which stands spiritually higher than man whom he has to accompany, to guide, and to warn by means of that fluidic tie already mentioned.

In the history of the saints you will find that their "doubles" often performed their work while they themselves were praying in ecstasy. St. Isidor, for instance, a ploughman, while praying in the field fell into an ecstasy from which he awoke but after many hours, and lo! his work was being continued by an angel whom he saw standing near his oxen, and in whom he recognised his own guiding, protecting, and supplementary spirit or "double."

Of such tales there is a great number. Many men can see themselves, *i.e.*, they see and can converse with their double! Cagliostro, magnetisers, mediums, and even other people without any magnetic gifts have been seen to appear at different places at the same time while they were quietly at home. Such phenomena are the result of the magical attraction of certain spirits who adopt, and represent, or personate correctly the image and form of the respective men.

People of strong magnetic, attractive power, and acquainted with the laws of magic, can attract and surround themselves with several spirits, and thus create as many nerve-auric selves whom they can send on missions wherever they like to. But this requires a profound knowledge of magical powers. In this way are obtained the photographs of spirits still incarnate on earth—through your "doubles" or double-spirits.

All spirits, even those high in the realm of spirits, have their guardian-spirits or "doubles," superior to themselves, and capable of assuming their form, language, and character, and enabling them thus to manifest through hundreds of different mediums and at hundreds of different places at the same time. But though the fundamental principle in all these manifestations of a spirit is the same, so may yet some differences occur in word and style, because of the intermixture into these of the individuality of each double, or personating representative of the original spirit. In this way you could cause *your* "double" to appear before yourself, and to allow of moulds being taken. By studying this subject seriously you could on certain days make spiritual rendezvous with your "doubles." Now it often happens that the incarnate spirit wants to undertake a wandering, in which case he is being replaced in his body by his "double" whose nerve-auric integument he takes to wander in.

You live a double life in double effects—two spirits living apparently as one; but the clairvoyant eye sees clearly both of them. The double-spirit descends to earth with his protégé, and the fluidic tie which intimately connects the two is not torn till after death, and in some cases not even then.

Every man, every incarnate being is a sun, collecting around himself planets, *i.e.*, souls. We will therefore call the incarnation of a spirit a "spiral-motion of a solar circle." The spirit or sun brings with him into life his double spirit who can never be separated from him, and as he himself is incarnated human—earthly, so is it his double, so to speak, fluidic—soulically, becoming thus a second self, an essence of his own being. This dual spirit disappears at the death of man from the earth, and having there fulfilled his mission, ascends to higher spheres.

Every man is further accompanied by a sun-spirit; a great guide of considerable groups of men and spirits; thus a sun-spirit has many men under his guidance, those men being related spirits.

Every man has further a protecting, familiar spirit in his surroundings, as well as lastly, four elementary spirits to accompany him in his earth-life.

Consequently man stands under the providence and protection of
1. A sun-spirit, the dispenser of the astral-light;

2. His double, a planetary spirit;
3. A familiar spirit, a related spirit from the earth-atmosphere; and
4. Four elementary spirits.

When a high spirit becomes incarnated, high spirits will associate with him while low elements only will unite at the incarnation of a low spirit,—hence the origin of spiritual and physical mediumship. "BUDDHA."

[Translated from "Visimen" (Baroness Adelmä von Vay), Budapest, 1877.]

VISIT OF MRS. RICHMOND TO GATESHEAD.

On Friday, punctually at 4.10, the "Flying Scotchman," leaving King's Cross at 10 a.m., steamed into the Central Station, Newcastle. Amongst the passengers were Mr. and Mrs. Richmond, who were duly met by Mr. Kersey and Mrs. Esperance, the visitors being escorted to the Alliance Hotel.

On Saturday Mrs. Richmond, in appropriate words, opened the Gateshead Bazaar, which was concluded by a concert of sacred music in the evening.

On Sunday, at 6.30, Mrs. Richmond also occupied the platform, Mr. T. P. Barkas presiding. The subject of the lecture was "The Dawning Light," which was fittingly prefaced by some original remarks by the chairman on some recent developments of science. Mrs. Richmond occupied an hour in the delivery of the address, which, undoubtedly, for penetrative power, stately culture, and choice word-picturing, was equal to any of her previous efforts. Criticism, even from the wilful enemies of Spiritualism, was entirely disarmed, while the providential design, mission, and object of spiritual phenomena were presented as an ideal religion, every layer of solid thought being dovetailed by the acutest reasoning, objectors to the spiritual philosophy being constrained (whatever may be its vagaries) to concede it a religion of culture.

The place was packed with an appreciative audience, and collections taken were good.

After the proceedings, the Gateshead committee held a meeting to pass a united vote of thanks to Mr. M. Fidler, Mrs. Fidler, and Mrs. Esperance, for their unexampled services towards the founding of the society, with a general regret that circumstances should have necessitated their removal to Sweden.

WILLIAM H. ROBINSON, Hon. Sec.

18, Book Market, Newcastle-on-Tyne.

Mrs. Richmond has also had a most successful series of meetings at Newcastle-on-Tyne. Her visit is giving great satisfaction on all hands.

THE SUNDAY MORNINGS AT GOSWELL HALL.

To the Editor.—Dear Sir,—It gives me much pleasure to inform you that the few lines you inserted for me a short time since in reference to the morning meetings at Goswell Hall have had in a measure the desired effect, and the promoters of the Movement seeing the steady increase of attendants, cannot but feel grateful to you for the trouble you have taken to make the meetings popular.

Last Sunday the subject of "Phrenology" was again handled with real ability, and I think the outcome of the discussion, the questions asked and answered, &c., left little to be desired, for I am sure that every thinking man took away with him some really valuable knowledge.

The "Head-reading" was simply exhaustive, and it needed not that one should be a phrenologist to thoroughly appreciate the masterly exposition on what I will call, with your permission, the physical counterpart presentment of the mind.

What appeared at first to be one of the side issues of the question assumed a position of paramount importance when expatiated upon by a lady-speaker, namely, "That children should as early as possible be taught not only some knowledge of their faculties, but also sufficient of the science to enable them to form a more correct estimate of their capabilities, and know, as it were, which part of their 'moral economy' needed cultivation."

This would be a great step towards the accomplishment of the dictum—"Man, know thyself."

I can assure you, Sir, that while seated in the presence of so much *phrenologism* a certain sense of my own weakness stole over me when I thought that the uninitiated must be heavily handicapped in an argument, or the like, with one of these gentlemen who take at a glance a mental survey of our strength and handle us accordingly.

Next Sunday the same subject will be resumed, and a gentleman, whose claim to the title of phrenologist is indisputable, has consented to answer and explain all questions put.

Strangers are cordially invited to partake in the discussion. Fearing that I have already taken up too much of your valuable space—I remain yours truly,
D. O. S.

MANCHESTER AND SALFORD.

Mr. Campion thus reports:—

"We had last Sunday at Manchester (at both places) Mr. Wallis, of Nottingham, whose guides gave us two excellent, sound, and practical addresses.

"On the Monday evening the Salford friends had a *soirée*. Although few in number (many from home), we do not remember ever spending a more enjoyable evening, or having a more harmonious company. Everyone felt at home. We had some interesting conversations, &c. Mr. Wallis was present, and gave us a series of recitations, songs, &c. He is a most genuine fellow, and an excellent reciter and singer."

MR. F. HERNE has removed to No. 2, Buckingham Villas, near Idminster Road, Stratford, E. His weekly seance is held on Thursday evening at 8 o'clock.

THE STATE OF THE CAUSE AT BARROW-IN-FURNESS.

To the Editor.—Dear Sir,—Just a line or so to let you know we are still alive. Our circles as a rule meet weekly, in which mediums are developing nicely. Just lately we have taken a larger meeting-room for our Sunday services. Messrs. Proctor and Condon work Barrow and Dalton between them. We have other instruments whom we soon expect to be utilised in a more public manner. Our meetings chiefly are for the developing of trance and inspirational speakers. One circle exists in which a physical medium is being developed. We had a meeting last night, convened by the guides of Proctor and Condon, to form a second. We are also promised that in a few months the spirits will be able to build up their own body to speak through in our meetings without the aid of the mediums.

On August 22nd we had Mr. Walter Howell, of Manchester. He gave us two splendid addresses, afternoon and evening, to good and appreciative audiences; a very hallowed influence pervaded the meetings. Mr. Howell is a fine medium, and only needs to be known to be appreciated. Trusting you are well, I am yours, &c., J. WALMSLEY.

28, Dumfries Street, Barrow-in-Furness,
August 22nd, 1880.

ANTI-VACCINATION.—IMPORTANT INTIMATIONS.

"VACCINATION INQUIRER AND HEALTH REVIEW."

The September number (now ready) contains a verbatim report of Dr. Robinson's, Mr. A. Wheeler's, Dr. Collins', and other addresses at the recent deputation to Government. If ordered at once, copies can be supplied at 12s. 6d. per hundred, or 2s. per dozen, from the publisher, E. W. Allen, 11, Ave Maria Lane, London.

CASES OF DISEASE AND DEATH THROUGH VACCINATION.

You are earnestly solicited to obtain and send particulars of all authenticated cases, also copies of Medical Testimony against Vaccination, for presentation to Parliament early next Session.

LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION.

The demand for literature and information from all parts of the United Kingdom, as well as from the Colonies and foreign countries, and particularly the United States, induces the Committee to solicit your kind co-operation and liberal support. Minimum subscription, 2s. 6d. per annum; honorary members, £1 ls. per annum.

WALTER HASKER, Hon. Sec.

Gray's Inn Chambers (over the Post Office),
20, High Holborn, London, August 25, 1880.

MISS ELLA DIETZ will have a benefit at Margate on Sept. 10. She will on that occasion play the part of Galatea in the play of "Pygmalion and Galatea."

THE new San Francisco paper, *Light for all*, is a wide-awake progressive paper, "devoted to the growth, attainment, and perfection of the Philosophy of Modern Spiritualism." In the fourth number, dated August 15, Mrs. Richmond's first lecture in London, given at Goswell Hall, is republished from our columns.

GOSWELL HALL, 290, Goswell Road.—On Sunday evening there was a very fair attendance to listen to Mr. Morse on "Impersonal Spiritualism." It was, in my opinion, one of the best lectures I have heard Mr. Morse yet deliver, and many of the friends thought the same. The committee thank the lady for 10s. quarterly contribution. Mr. J. Freeman will deliver an address on Sunday next, at 7 o'clock.—J. SWINDIN, 34, Pancras Road.

LEICESTER: Silver Street Lecture Hall, Sunday, August 29th.—One of our local mediums occupied the platform in the evening; subject: "The Pure in Heart shall see God." The guides kept the medium under control for an hour, and the discourse was listened to by a fair audience and gave satisfaction to all. These two last Sundays that Mrs. Groom and Miss Blinkhorn occupied the platform have stirred up a great interest in Spiritualism, and it is hoped we shall have them again before long. The platform will be occupied by a local medium on Sunday evening next at 6.30. I am also pleased to state that Mrs. Richmond will occupy our platform on September the 30th, and will give a trance address in the evening at 8 o'clock.—R. WIGHTMAN, Sec., 56, Cranbourne Street, Leicester, August 30th.

MACCLESFIELD.—The *Advertiser* of Saturday gives a very good report of Mrs. Richmond's first lecture, promising a report of the second lecture in the succeeding number. Mr. G. Rogers occupied the chair. He had known the "instrument" for years, had heard her twice in Manchester on the previous day, and was pleased to see her on a Macclesfield platform; a more perfect instrument he had not listened to, and the audience should account it a privilege that she was amongst them. The subject selected by the audience was "The World, Morally, Socially, and Spiritually Considered," which was treated in "eloquent terms" by the speaker. The same paper contains "spiritualistic items," being quotations from the MEDIUM of the paragraph about Miss Wood, and the statement respecting Miss E. A. Brown's birthday. Thus Spiritualism takes a position in the town, and time heals the wound inflicted there on Miss Wood three years ago.

CANNING TOWN.—On Monday evening Mr. J. Burns gave his opening lecture on "Phrenology," in the neat little Temperance Hall in Swanscombe Street, Barking Road. There had been but little time for publicity, yet there was a highly respectable and encouraging audience. The lecture was listened to with great attention. At the close two entire strangers—men of eminence and well known—were selected by the audience for public delineation. The analysis of the lecturer was most truthful and exhaustive, as was testified to by the audience and the gentlemen themselves. The meeting concluded with a hearty vote of thanks to Mr. Burns, proposed and seconded by the gentlemen who had been examined. On Monday evening Mr. Burns will give his second and last lecture, for the present, at the same place. Subject: "Liberals and Conservatives; or, a Man's Political Views as Influenced by His Organic Development." Delineations of Lord Beaconsfield and Mr. W. E. Gladstone will be given in illustration; also selections from the audience will be examined.

MR. J. J. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday and Monday, September 5 and 6. Spiritualism.
Hall, Weir's Court, at 6.30 and 8 p.m.
BOWERBY BRIDGE.—Sept. 12.
HALIFAX.—Sept. 13.
BRADFORD.—Sept. 14, 17, and 19.
BINGLEY.—Sept. 15.
BATLEY CARR.—Sept. 16.
Mr. Morse is open for engagements in all parts of the United Kingdom. Terms and dates address him at 22, Palatine Road, Stoke Newington, London, E.

MR. E. W. WALLIS'S APPOINTMENTS.

NOTTINGHAM.—September 5 and 6.
BELPER.—September 8.
SHEFFIELD.—September 9.
STAMFORD.—September 12 and 13.
NEWCASTLE.—September 19 and 20.
YORKS DISTRICT COMMITTEE.—Oct. 21.
Mr. Wallis will accept calls to deliver trance-orations in all parts of the United Kingdom. Apply by letter, to him at 333, St. Ann's Well Road, Nottingham.
N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

TEMPERANCE HALL, GROSVENOR STREET.

President—Mr. R. FITTON, 44, Walnut Street, Cheetham, Manchester.
Secretary—Mr. W. T. BRAHAM, 392, Stretford Road, Manchester.

PLAN OF SPEAKERS FOR SEPTEMBER.

Sunday Afternoon, at 2.30.

Sunday, September 5—Mr. Ainsworth. Sunday, September 19—Mr. Tetlow.
" " 12—Mr. Wright. " " 26—Miss E. A. Hall.
A Meeting is held every Wednesday evening, at 7.30 p.m., when trance addresses are delivered. Medium—Miss E. A. Hall.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, SEPT. 5.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation & Seance at 11 a.m. Address by Mr. J. Freeman at 1 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, Dalston, E. Sunday, 10.30 a.m., prior application, and only Spiritualists. 7 p.m., open seance; Miss Barnes, medium. Other evenings, particulars on application.

TUESDAY, SEPT. 7.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8. WEDNESDAY, SEPT. 8.—3, Bournemouth Road, Rye Lane, Peckham, S.E. Seance at 8 p.m. prompt. (Trains and trams within a few minutes walk).

THURSDAY, SEPT. 9.—Dalston Association, 53, Sigdon Road, Dalston Lane, E. Mr. Hutchinson, 70, High Street, Islington, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPT. 5, 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, Herballist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.

GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.

GLASGOW, 164, Trongate, at 6.30 p.m.

HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.

KEIGHLEY, 2 p.m. and 5.30 p.m.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.

MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.

MANCHESTER and SALFORD Spiritualists' Society, 263, Chapel Street, Salford.

OLDHAM, 186, Union Street, at 6.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

BOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

MONDAY, SEPT. 6, LIVERPOOL, Perth Street Hall, at 8. Lecture.

TUESDAY, SEPT. 7, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

WEDNESDAY, SEPT. 8, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM, 312, Bridge Street West, at 8. J. Colley, Sec.

CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.

MIDDLESBRO', 38, High Duncombe Street, at 7.30.

THURSDAY, SEPT. 9, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

FRIDAY, SEPT. 10, SHEFFIELD, Psychological Institution, Pond Street Cross House, at 8 p.m.

TEMPERANCE HALL, SWANSCOMBE STREET, BAKING ROAD, E.

MR. J. BURNS will LECTURE on

PHRENOLOGY

In the above Hall on Monday evening, Sept. 6, at 8 o'clock. Subject—

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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.

QUEBEC HALL, 25, Great Quebec Street, Marylebone Road.—On Friday, September 3, at 8 p.m., Secretary attends to speak with any who may wish to know particulars of society. Saturday, September 4, seance at 8 p.m. Mrs. Treadwell medium. Sunday evening, discourse by Mr. Veitch: "The Religion of Humanity."—J. M. DALE, Hon. Sec.

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

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View, London Fields, Dalston, E.—To the Editor.—Dear Sir,—We have nine members out of the twelve required to complete our Sunday morning circle for "materialisations." As all who have joined us are gentlemen, and experienced Spiritualists, we would like, if possible, our few vacant seats to be filled by ladies. At present the circle is one of perfect harmony, and we feel our meetings to be "times of refreshing." Mr. Thomas Wilks is circle president, and we have a most efficient and critical recorder in Mr. Arthur Tucker, so that when a report is published the narrative will be one of deep and permanent interest. Our methods of proceeding is this: the minutes of the previous meeting are first read, and, if needed, alterations suggested; but when unanimously approved each member present at that meeting adds his signature to make the account one of permanent value. A chapter, or part of one, is then read, followed by a brief invocation or prayer, then, while we sing a song of praise, the medium takes her seat within the cabinet without any test whatever, as the desire is to "try the spirits" and not the medium. Usual seance Sunday 7 p.m.—C. R. WILLIAMS, Sec.

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 pressingly 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, 10, George Street, Walsall.

Treasurer for the Fund, **J. W. MAHONY,**
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