



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

SPIRITUALISM.

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VERY POWERFUL SPIRIT-MATERIALISATIONS.

A SPIRIT PHOTOGRAPHED IN DAYLIGHT.

MICHAEL CHAMBERS as Medium, Gateshead-on-Tyne.

BY "RESURGAM."

I am further convinced of the genuineness and very powerful nature of the mediumship of Michael Chambers, and will detail some of my own personal experiences thereof, which surpass those recorded by me in the MEDIUM of July 16.

THE SPIRIT "SIGNOR" PHOTOGRAPHED IN DAYLIGHT.

At the photographic studio of Mr. Ancrum, at Windy Nook, near Gateshead-on-Tyne, we recently met by appointment to photograph the spirit "Signor Laboni," an Italian artist who lived between the years 1554 and 1628, dying, therefore, at the age of 74 years, and, consequently, should be 326 years of age now, as he is not yet "dead to the world" so long as he can return from time to time in materialised spirit-form!

How can a spirit be photographed? and can one be really seen in open daylight? will often be asked of me. I answer both questions briefly, as far as I can do so, in the following detail of facts as they occurred, but cannot yet explain by what kind of process a spirit is enabled to become so "materialised" as to be apparently quite as solid and real-looking as a mortal being, and be as visible, as tangible as one of us.

I am greatly surprised on being told that, before long, I shall be well-informed on this subject, in order that I may impart the information to other people; but the more especially how it is that all materialised spirits, through all mediumships, partake so greatly of the facial resemblance of the medium: for, be the spirits old or young, tall or short, black, white, or red people, they all very closely resemble the medium through whose mediumship they "materialise"; and it is more complete knowledge of this profoundly difficult subject on which I am promised fuller information for the benefit of others interested, like me, in the "reason why" of these facts.

I make these prefatory remarks because at present we have only theories, which may be hypothetically good, and perhaps true, but yet insubstantial, as they are unsatisfactory in most cases.

"Signor" ought to be a man evidently about 74 years of age, with lofty intellectual forehead, prominent eyebrows, deeply-set black and expressive eyes flashing with vivacity, a fine Grecian nose, black heavy full moustache, black whiskers and beard, black hair on his head rather curling over his forehead. As a man standing about 5ft. 10in., he should be three inches taller than the medium, but seems about 5ft. 8 or 9in. I have seen him answering to this brief description as seen by faint lamp-light, but when materialised so as to withstand daylight exposure, he looks very much younger, much more like the medium, and cannot, as yet, materialise a beard or whiskers so as to remain permanent even a minute by daylight, for he tells me that as fast as he "materialises" his beard or moustache it as rapidly dematerialises, so that when he came to be photographed he had a false moustache which he made of hair, fetched elsewhere, and which he left behind as a souvenir for us.

In order to make one materialised spirit such as that I am describing, and such as I have before seen by daylight, it seems to take as much "power" as half-a-dozen ordinary spirits would require to be seen by a subdued lamp-light: hence only one spirit

can usually be seen at any one photographic seance as yet, but we may see more before long.

"Signor" expressly stated that not more than six persons should constitute the photographic seance, but a dozen had assembled, for all were anxious to see "Signor" by daylight. This must be avoided at any future seance. Furthermore, "Signor" expressly stated that none of the sitters were to look at the spirit or in the direction of the cabinet until after the photograph had been taken, when all might look at the spirit freely. This same condition was required when "Annie Chambers," the spirit, was photographed by daylight, and as some of the sitters did and would look towards the cabinet and at the spirit while being photographed, the spirit had to use very much greater power—to try, try, and try again repeatedly—and finally the results are not so good as they otherwise would have been. The spirit "Geordie" tells me that it is hard work for a "materialised" spirit to stand the broad light—without having also to withstand the magnetic effect of a number of eyes staring at the "form," as it causes dematerialisation to take place.

When Mr. James Bowman took the magnificent photographs of "Geordie" in Glasgow, he was instructed that he must not look anywhere towards the spirit or cabinet until after the photograph had been taken. The result was, that "Geordie" was enabled to remain in full power while half-a-dozen photographs were taken at one or more trials. Again, when Mr. Smith, of Edinburgh, photographed "Geordie," he and Mr. Armstrong were ordered not to look anywhere towards the spirit until afterwards: consequently a number of photographs were enabled to be taken of the materialised spirit in open daylight out of doors in the month of June!

Here we have had two seances almost nullified by the sitters not observing the requisite conditions. For on this second occasion my own spirit-wife had promised to be photographed, but could not materialise, as so much power had been used up in overcoming the difficult "conditions." I mention these matters in detail that other photographers may be led to photograph spirits when a materialising medium is available. Let these conditions be carefully observed, have also plenty of singing to "get up the power" required by spirits when they materialise, and I am quite certain that spirit photography will soon become a grand success, and perhaps the finest perfection of spirit-identity (when under test conditions) that our scientific men can grapple with and not disprove.

After singing for harmony in getting up the power—we were pleased and surprised at "Signor" suddenly stepping out of the cabinet to astonish a lady sitting a few feet from the curtains—he quickly darted back again, and repeatedly came out a moment again and again, as trying the effect of daylight on his materialisation, and enabling him to withstand its effects for the number of seconds required to photograph him. He had long previously promised thus to come, and also said he should require, or would be "taken" in Mr. Ancrum's smoking-cap, which was accordingly supplied for him.

He presently "posed" in artistic attitude, and was at once photographed by Mr. Ancrum, between three and four o'clock in the afternoon.

We then all turned round fairly to have a good look at our spirit-friend, and were surprised to observe the comparatively juvenile appearance of his features, closely, very closely resembling the medium, yet all of us perfectly satisfied that it could not be the medium, unless transfigured, for the deep, black, penetrating eye, with its intense vivacity, is very different from the medium in all

respects. The beard was not visible; he afterwards told us he could not materialise it sufficiently to withstand daylight, as it dematerialised as rapidly as he could materialise it. His moustache was a false one (he left it with us as a souvenir), and his whole appearance was surprisingly fresh, brilliant, and expressive of intense activity, especially in the countenance. Mr. Ancrum remarked the exceedingly powerful form and bulk of his limbs when he first came out of the cabinet, and was surprised to observe his arms, legs, and feet rapidly become thinner and smaller every moment, and they were very much reduced when he finally retired; but as my back was turned to the cabinet I could not see this. As some of the sitters believed this form to be the "transfiguration" of the medium, and not a form materialised in the usual method of materialisations, "Signor" controlled another medium, subsequently to contradict this theory or hypothesis, and explained that he had built himself up by materials taken from the aura of the sitters, and from the medium; that he had tried to retain his own individuality as much as possible, but was compelled to use so much power from the medium as to lose his aged identity in the more youthful facial resemblance of the medium. He complained of the excess of power from too many sitters being in the circle having rendered his work less successful than it would have been. His exceeding good temper in explaining these things, with his great energy in all things, render him a great favourite with all who meet with him at any time, while his loving nature cements the bond of affection between him and all who come in contact with him.

I may here state that in consequence of the features of the spirit so far resembling those of the medium, Mr. Ancrum refuses to allow a copy of the beautiful photograph to be out of his own possession until another is taken under absolute test conditions,* well attested for the satisfaction of strangers and others.

The white drapery in which "Signor" was clothed is a mystery I cannot solve at present, differing from all others, and I hope to know something more about it by-and-by, when I will write further information.

"SIGNOR" AT OTHER SEANCES.

At another seance (held at my own house) "Signor" was, as generally he is, heavily draped in white spirit-garments, wrapped round his head, as he seldom materialises his hair at all. After going about to the sitters, he went into the centre of the circle, and turned up the gas-light within a few inches of his face, that all might see him plainly. He turned the gas low again, and then some spirit invisible to us turned it out altogether (for they regulated it themselves as they required it), and then "Signor" went about freely touching the sitters, my son especially, to enable the latter to feel the solidity of his body, chest, and arms materialisation, my son being much gratified in being allowed so to feel his muscular development, as the spirit-drapery was moved for him to do so.

As a magnetic healer "Signor" is especially pleased to exert his ability in materialised form, and I have most powerfully realised his magnetic force. At one seance I felt very weak, and gladly reclined backward, when no mortal could see me, in a dark corner. "Signor," however, found me out, and, taking me by the arm, he pulled me up to near the cabinet, set me bolt upright, magnetised my head, then made some magnetic passes down my spine with one hand, then with both hands; then, holding one hand on centre of spine, while the other was on my chest and forehead, I felt such a powerful heat, such a glow of vigour, as I could not believe a spirit able to impart to a mortal in such manner. While this was being done I saw both his hands as he moved them on my forehead and the back of my head especially, and can testify to his having the full number of fingers on both hands, thus proving the separate identity of "Signor" from the medium, for the medium has only one finger and a thumb on his right hand (the others being amputated), while "Signor" has both hands perfect—at least whenever he requires them to be so, which is not always the case. The medium on this occasion was under absolute test conditions.† While so standing behind me, he spoke to me in plainly articulated sentences, and in full, deep voice of an old man, quite like "Signor," but unlike any other spirit-voice, although most nearly like "John King." He spoke loudly enough for me to hear him with my deaf ear, as he approvingly called me "a good and a faithful servant of the spirit," and bade me "go on in the path of spirit-duties I have marked out for myself," and I will "meet with my reward." I was surprised at this commendation, but also pleased, for I esteem it my highest privilege to help forward the work of my spirit-friends, and, as "John King" had elsewhere spoken in the same way of and to me, it afforded me an excellent opportunity of comparing their respective direct spirit-voices in their materialised form. I could not well mistake them, although they are much alike in some of the tones, and both differing from the voice of "Geordie;" but, as "Signor" has had but little practice in materialised form speaking, his words are fewer, and spoken with greater effort, under only good conditions, and in slowly-uttered syllables, as if he had but an insufficient supply of breath for continuous word speaking.

I have before observed the vivacity of "Signor," who moves about the circle more energetically than any spirit I have seen, even waiting to show his power to do so under very good conditions. It was on such an occasion that he took a stranger visitor

lady up to the inside of the outer cabinet to show her that the medium was still in the cabinet, safely screwed up in the inner cabinet, under absolutely perfect test conditions.* Having convinced the lady, he next took the greatest sceptic gentleman present, and, leading him also into the outer cabinet, kept him there until he had fully examined the fastenings and certified that all was tight and, as he himself had screwed the medium in the test cabinet, afforded all present perfect demonstration of the separate identity of "Signor" from the medium.

When that gentleman sceptic had so fully satisfied himself, he returned across the circle to his seat, but "Signor," following him closely, gave him a kick behind in a friendly but forcible style, to further convince him of his own separate identity! This caused a great mirth, as it was on doing this that "Signor" walked about in expressing the triumph of materialisation under test conditions.

MY OWN SPIRIT-WIFE.

This lady spirit has so beautifully materialised in unparalleled perfection of her own individuality at the seances of Mrs. E. Norton, as to have rendered me one of the most highly-favoured mortals on the whole face of the earth, for no man could have greater proof of his wife's continued existence after death, than my children have been blessed by her return, as but few children of men ever have been, by the actual return in tangible form of a mother so dearly beloved.

It is necessary for me to mention this here, that my wife may be identified as the same spirit-lady who also has returned to me through the mediumship now of Mr. Michael Chambers. She came to me, and, placing her arm round my neck, gave me some kisses, and then tried to speak to me by whispering in my ear. I could not hear her words, as they were not clearly articulated, until, finding that she could not speak so far from the source of power, she led me to the cabinet, and then said, plainly, "You know me, Charles; I am Matilda. Come to the seance to-morrow, and, if I can, I will be taken." She then was referring to the photographic seance to be held on the following day, and that sufficient power remained after "Signor" had been materialised in daylight, she, also, would materialise in order to be photographed.

I had separate communications through other mediums to the same effect.

The light was too feeble at the seance, when my wife appeared to me, for me to plainly see her features; but I had no doubt of her identity, as from the instant of first seeing her open the curtain I mentally exclaimed to myself—Why this is Matilda! She is five inches less in height than the medium; and, as I stood up beside her in the cabinet, I was perfectly satisfied of her identity.

MY OWN SPIRIT-MOTHER.

Who is about seven or eight inches less in height than the medium, came out to me on one occasion, and, putting her arms around my neck, kissed me fervently and repeatedly, but could not speak. She tapped me on my head in response to my oral and mental questions, and looked me in the face for me to see her plainly as the light would permit. I hope to see her again. She, however, perfectly proved her identity.

MY WIFE'S SISTER-IN-LAW.

"Matilda Norton," deceased wife of Henry Norton, jeweller, of Birmingham, has three times materialised very remarkably through this mediumship. As I had never seen her in earth-life but once, and that being about thirty years ago, I could not well be expected to recognise her.

The very first spirit-message I had in my own house, many years ago, was from this same "Matilda Norton," when she said, "Oh, my dear earth-brother, your circle shall be productive of much—will lead to great results! We have been preparing your mind for many years to lead you to investigate and accept the spiritual truths. Persevere, and you will be rewarded, and much good will follow. I am with you only in spirit, but in spirit always."

It was this self same spirit who had, unknown to us for a year previously or more, been giving very many beautiful communications through an excellent writing medium in Birmingham, always signing herself "Matilda Norton," but refusing to give any explanation or proof of her identity or relationship to anybody, merely saying that "the time would come" when she would do so. This time did come when I accidentally went to a public seance, and found that a "Matilda Norton," unknown to anybody, had been communicating from the invisible world. She is a very pure spirit, and soul-elevating influence; and I was much gratified when she proved to me her identity in materialised form, at Heworth Colliery seance, so far and so out of the way of all earthly associations. She is tall and commanding in height, of well built and beautiful figure, taller than the medium; she first came to me in such spirit-clothing that I could very plainly see her figure outlined through the spirit-drapery, and saw instantly, long, and critically, the feminine contour of every limb, as she stood silently between me and the light of a partially obscured window. I would not ask my questions aloud, but mentally asked many, to which she instantly replied, and correctly, by tapping me on my cheek or head, in proof of her identity, and I was gratified by the truthfulness of the tests she gave. On another occasion she came in such long robes, and had such a vast profusion of superfluous scarf-like drapery, as can be but seldom seen at any seance. She spread it

* It would seem to us that the best "test" would be the taking of a photograph *unlike* the medium. Labour for that and all will be satisfied.—Ed. M.

† The perfect hand of the spirit, the medium's being mutilated, was the "test" in this case.—Ed. M.

* It seems to us that the "test" on this occasion was the spirit, showing that the medium was in his place, not the fact that the medium was screwed in a cage.—Ed. M.

out to let all see its beauty, whiteness, and length, as she manipulated it in customary spirit-fashion. It was on this especial occasion that the medium was secured under strictly test conditions carefully attested before the seance, carefully twice examined during the seance, while the spirit-forms were out, and certified to after the seance, by all the parties interested in proving the fact, and this appearance of "Matilda Norton" was, therefore, as convincing to even the sceptics present as it was welcome to me.

"LOTTIE."

Miss "Caroline Louisa Brooks," late of West Hartlepool, but familiarly known to us by our adopted name of "Lottie," is a charming and loving spirit, and the most useful of all the spirit-materialised forms. She speaks plainly, under good conditions, even at a long distance from the cabinet; but, if power be weak, she cannot leave the cabinet; this once occurred, but usually she goes about the circle almost as freely as a mortal and loves to distribute sweetmeats to the sitters, as, to use her own words, "it finds her something to do." She is less than the medium in height, and is one of the very few materialised spirits I have seen sitting down on a chair among the sitters, as she has thus sat by my own daughter, playfully giving sweetmeats to her, &c., and speaking to her and my daughter in reply at the same time.

It is with "Lottie" that we have had the grandest proof of the actuality of spirit-form materialisations; for while she stood at the entrance of the cabinet speaking to my son, and to my daughter, and to myself, each separately, *we could see the medium reclining as if fast asleep, in the trance, in a reclining chair at the back of the cabinet.* Thus enabling us to see the medium and the spirit as separate identities at the same time, while "Lottie," the said spirit, was talking to us about three feet distant from the medium, who could also be very plainly seen. This occurred at my own house.

A few years ago our distinguished fellow-truthseeker, William Crookes, F.R.S., &c., was esteemed highly favoured, and truly so, when he could for an instant see "Katie," the spirit, while he also for a moment, at the same time, saw the medium. Yet here, in my own family, we far transcend his experience, and just take it as an ordinary matter of fact; for "Lottie" is so completely one of us that we should no more doubt her "separate identity" than our own! She has walked with me to a very considerable distance from the cabinet, down the length of a long circle, for me to see her face nearer the lamp-light.

THE FAMOUS "GEORDIE."

The spirit who has so distinguished himself as Mrs. Mellon's familiar-spirit has also materialised through this mediumship on two occasions, a fact which is not at present generally known as it is but of recent occurrence.

At Heworth Colliery he first appeared at a grand seance; under strict test conditions,* I first heard his well known spirit-voice. He then came to me and inquired of me and of the other sitters our various healths and generally personally interesting matters, speaking to Mr. Ancrum especially in a long conversation on the subject of spirit photography.

This manifestation afforded me an opportunity of again noting the difference of spirit-drapery formed under different mediumships, which I much remarked. On somebody asking what he thought of Chambers' mediumship, he said "Capital! capital!" He walked out and about the circle, speaking all the time to various individuals, and I do not think I have witnessed any grander seance at any time or under any mediumship, for it was at this same seance that "Signor" also came out in such great force (when he kicked the sceptic, and waltzed in triumph on doing so). Besides those two distinguished visitors from the spirit-world, we then had my sister-in-law, "Mrs. Matilda Norton," "Maggie Lawson," "Annie Chambers," all out of the cabinet one after the other (six spirit-forms); while "Lottie" also materialised, but could not come out for want of power, as she afterwards told us, for as she subsequently told us, we then let the power get flat by our neglecting to keep it up by singing, for it is little known the effect which singing has in creating those thought-wave emanations which most effectually supply the power so needful to enable spirits to materialise in full force of their capabilities.

"Geordie" subsequently materialised elsewhere at the house of a friend of mine at the same time that my own wife materialised through his mediumship.

TWO SPIRITS AT ONE TIME.

At one seance a spirit called "Duke" was standing close by me, his legs touching me, while at the same time another male spirit was seen standing just inside the cabinet, and was recognised by his features as "Mr. Joseph Tattersall," the deceased father of a lady then present. This was highly gratifying to all present, but especially so to those immediately concerned.

TWO SPIRITS AND MEDIUM.

For two spirits to be seen at the same time is convincing of itself; but when, as in this instance, the medium also was seen at the same time, the manifestation was the more satisfactory. The medium, in a trance condition, came out of the cabinet into the circle, and sat in a chair in front of the cabinet, while two spirit-forms, of very unequal height, were seen at the same time, one at either side of the medium, but some distance from him. One was said to be a female spirit, whose name I forget (I think it was "Lizzie Johnston"), and the other was a youth named "John Grey."

* The "well known spirit-voice" is the test—is it not?—Ed. M.

The amount of power used in this manifestation was so great that we had instructions that the medium would be so weak as not to be able to walk for a quarter of an hour afterwards. It was so. The light had to be extremely low, as in present stage of development of the medium, he could not bear a strong light on his physical body while the spiritual aura is so much removed from him as is required by the circumstances of materialisations. Why this should be so, we do not know, but it is so.

Mrs. Esperance can bear more light when the spirit-forms are seen standing and gliding and dematerialising by her side, but Mrs. Mellon can stand a much more satisfactory light still, and it is extremely instructive to me thus to note and witness three separate mediumships of three separate mediums who are distinguished from the spirits materialised by being plainly seen side by side by all persons sitting in the circle; and I often wonder when the overwise, superwise, men of science, like Winslow, and others of his calibre and predilections, will bend their mighty intellects to observe such facts and manifestations as I have witnessed, and which would for ever silence their egotistical presumption in setting down to imposture that which they cannot understand, and have not sufficient common sense to examine in the only way which would lead to success. Those facts, so ably investigated by William Crookes and Alfred Russel Wallace, cannot be believed in by others who have personal theories of their own to maintain of a contrary nature.

MISCELLANEOUS SPIRITS.

I have not always recorded the particular individual spirits who have been identified by their relations and friends then present, but I must refer to one remarkably tall female spirit-form, the tallest I have seen, so remarkable for her thin spare body and long slender arms. She motioned for the circle to be broken by removal of one of the sitters, when she passed through to where the lamp was, and increased the light so that she could plainly be seen, and was so plainly seen by Mr. Ancrum that he said he could paint her portrait almost from the recollection.

"Florence," a little negro girl has materialised; also "Lilly," a little girl well known to a friend in Gateshead. She cut off and left for me a portion of her spirit-drapery (of which I hope to write something by and bye). "Elizabeth," the infant child of the medium, also has materialised, and a number of others I have not been personally interested in or noticed any remarkable peculiarities of. The tallest spirit I have seen would be about six feet high, and the smallest one a little over two feet high, so that they could not both have been the medium, even if Dr. Winslow had been present to sapiently certify their non-existence.

NOTICE OF RECALL, &c.

I think I have not previously spoken of a peculiarity in this mediumship—in the fact that some of the spirits who most frequently materialise are often tempted to remain out in the circle so long that spirit-raps in the cabinet are given to summons their return thither. Thus I have known "Signor," "Maggie Lawson," and "Lottie" especially to be recalled; and I am informed that if they were to remain out too long the consequences would be serious to the medium, who, of course, remains in the cabinet.

It appears that the spirit-band who conduct these materialisations have an excellent division of labour (for it is *work* they have to do on these occasions). "Maggie Lawson," a strong-willed, powerful, female spirit, most usually occupies the position of collector of the forces—collecting the power from the aura of the various sitters. "Mr. Ward," an American spirit of great will-power, usually remains on guard by the entrance of the cabinet to see that no mischievous intrusive spirits interfere with the work of materialisations: while "Lottie," the intimate, ordinary controlling spirit-guide of the medium, looks after the condition of the medium, and especially the state of his physical frame, as influenced by the work of materialisation when going on. "Signor" is commander-in-chief, and takes the work of either of the others when either of them come out in the materialised form. "Mr. Ward" it is who decides when a spirit may leave the cabinet or not, and may be termed master of ceremonies.

Whenever the one in charge of the body of the entranced medium finds that his vitality is likely to suffer by any spirit remaining longer out of the cabinet, the sign is given, the raps are made, and the truant spirit has immediately to return for a time—to come out again when the vital power of the medium is restored to safe working order.

Michael Chambers prefers to sit under reasonable test conditions; his spirit guides advise, and I advise him always to do so whenever strangers are present.

The spirit cabinet should be roomy, if possible, and should have a partition of gauze, or an inner cabinet with gauze door, closely, securely screwed, locked, sealed, or otherwise closely, safely fastened up, under certified conditions, that the medium cannot emerge during the seance. A space of six inches must be left at the bottom, open, for the spirits to pass out the mysterious aura elements which they abstract from the body of the medium. If, then, plenty of singing harmony be kept up constantly by the sitters in the circle to throw off those mind elements, or the thought-wave emanations I have already spoken of, good manifestations may be fairly expected, and from six to eight spirit forms of various sizes may be able to come out, as I have seen them among the sitters; but let it be fully observed that it chiefly depends on the sitters observing these conditions as to whether the form can come out as I have described; and it should be plainly

understood that the only objection to a sceptic being present is the fact that the thought-wave emanations of that individual would be out of harmony, and conflicting with the thought-wave emanations of the regular sitters, thus nullifying the power which is supplied by these better prepared to investigate and witness these facts which are of every-day experience with myself.

THE SEIZURE IN MRS. ESPERANCE'S CIRCLE

In presenting the following evidence it is necessary to add that we have cut down the first letter nearly one half. In this department we only want a statement of fact—not insinuations and prosecutory pleadings.

THE SEIZURE SEANCE.

By "RESURGAM."

Tuesday, the 24th of August, was intended as the final week-day seance to be held by Mrs. Esperance, before leaving England. Twenty-four persons, besides the medium, then formed the seance, of whom seventeen formed the inner circle nearest the cabinet, and the remainder were in the outer row at the back of the others and at intervals. I was at the top end of the inner circle, by side of the circle manager, next the medium. Mr. Warnes, the gentleman who seized the form purporting to be "Yolanda," was the fifth person from the bottom end of the circle, and ten other persons sat between him and me. My son, however, was in the outer circle, very nearly at the back of Mr. Warnes, but nearer to the bottom of the circle, being behind the third and fourth sitters exactly, and thus close to where the seizure occurred.

After the customary singing for the commencement of harmony I was observing to myself that I felt no indication of the spirits then being at work, for, whenever they are collecting the "power" from the sitters, I can recognise the fact by my own feelings. A gentleman then arose to deliver an invocation, and, at the same time, I, to my surprise, saw a form just inside the curtain at the further end of the cabinet, and I at once entered the fact in my note-book, as, "a form at Mrs. Fidler's end of the cabinet, like 'Yolanda,' but taller, I think." As the invocation proceeded, "Yolanda" retired a moment, and was next seen at the nearer opening of the curtains, in the prostrate form of Mahomedan prayer, and at the conclusion of the invocation she arose and looked curiously at the strangers present, and then retired, presently emerging with a small veil half over her head to look again at the visitors, when she held out her skirts for trinkets to be thrown to her, this action causing me to note the extreme scantiness of drapery clothing, as every contour of the body was discernible, while the neck, face, arms, &c., were bare, and the legs half way to the knees or more. She retired within the cabinet, and raps were heard for the alphabet to be called over, and "p." for "pitcher" spelled out. Mr. Armstrong handed up the pitcher with approved quantity of water, and "Yolanda" retired with it within the cabinet, as usual, but very soon emerged with the pitcher full of roses and other flowers. She walked out into the centre of the circle with the pitcher on shoulder, and then across to Mrs. Fidler's end of the circle, where she commenced to distribute the flowers, and had given some by handing the pitcher for each one to help him or herself to one therefrom. She had so helped a gentleman, and my son also, who were in the back row of sitters there, and also the first four of the sitters in the front row, and was in the act of holding out the jug or pitcher towards the fifth sitter (Mr. Warnes), when I heard, instantly, a scream proceed from that spot, and my daughter, who was at my elbow near the cabinet, at my end, also gave a scream of fright on the same instant. A man's voice had said, "I've got you at last." "It's madam." "It's the medium." "I'll not let go till there is a light." "Turn up the light!"

As an instant *ruse de guerre*, and believing the medium still to be in the cabinet, I called out: "It's not the medium, she is here in the cabinet!" The form continuing to loudly squeal, and scream, and struggle energetically, I stepped to the cabinet, as Mr. Armstrong rushed to the rescue of the form purporting to be "Yolanda." I carefully but swiftly passed into the inside of the cabinet, well knowing that, if so be the medium were there, she would be in fatal convulsion, or death; but, however, the cabinet was absolutely void of all living entity. Mrs. Esperance, of course, was not there; her chair was empty, the gauze partition was uninjured and unmoved; but I was truly shocked when I observed the dark dress of Mrs. Esperance lying, carefully placed, on the floor of the cabinet, at the foot of the partition, and in front of the chair; while the pair of boots belonging to Mrs. Esperance were on the floor, one under the chair partially, and in part under the dress, while the other was clear of contact with anything else. This shocked me exceedingly, although I had been fully warned and truthfully informed by my own spirit-friends that I should actually so discover the medium personating a spirit.

On Mr. Warnes seizing "Yolanda," my son had rushed upon him with intention of at once knocking him down, but seeing that it was unmistakably Mrs. Esperance, my son of course wisely abstained from such an assault, and contented himself with merely taking firm hold of Mrs. Esperance by the wrist and the man by the arm to pull the two asunder; at the same time a lady in the rear caught Mr. Warnes by the throat firmly, and so compelled him to lose his hold of Mrs. Esperance. I only wonder the medium was not dismembered, as the united tugging was incredible.

Now I found, on carefully close inquiry that, from the very first instant, all so closely concerned were satisfied that it was, from the first, Mrs. Esperance, and not a spirit-form; hence nobody

there would strike the man who had seized her, as he merely demanded more light to see her features by, and used no further violence than holding her by the wrist very tightly. A lady turned up the light fully, on which I rushed and turned it down again, as even a mortal lady should be spared exposure to too much light under such circumstances, and I was sorry for Mrs. Esperance.

Mr. Armstrong by this time had received the liberated "Yolanda," and partially carried, but chiefly dragged, her towards the cabinet, as quickly as possible; a lady observing that Mrs. Esperance was too much for him to carry.

THE PSYCHOLOGICAL STATE OF THE MEDIUM.

The medium was under the psychological influence of spirits, who had thus caused her to act; yet she was apparently in perfectly normal condition. She is extremely liable to such influences, and, as I have known many remarkable cases of similar psychological control of other persons who, also, appear to be in their normal condition, I was entirely prepared for the facts I witnessed at this sad seance; the more so as my spirit-friends had, for weeks beforehand, informed me that Mrs. Esperance would again be brought out in such manner, and made thus to impersonate a spirit and materialised.

This is not the first time that Mrs. Esperance has in like manner been thus seen as "Yolanda." My notes have been carefully made, and I have been extremely careful in publishing only what I consider thoroughly satisfactory evidences of the genuine "Yolanda," and other spirits at these seances.

THE GENUINE "YOLANDA"

is not so tall as Mrs. Esperance; is of a broader, or more open form of countenance, consequently not so prominent in features; of greater breadth across the shoulders, of more rotund form of limbs—decidedly so—of exceedingly finely-tapered fingers, at the end terminating in the most finely-pointed taper nails I have yet seen, and when she takes hold of anything it is with such a peculiar snatch of those tapered fingers that no one can ever forget, while those who have felt the nails, as I have, can testify to their being different to those on the fingers of Mrs. Esperance. If I may be pardoned for comparing one lady with another, I shall certainly say that "Yolanda" is better-looking than Mrs. Esperance, and much more like "Y Ay Ali" in features; while "Y Ay Ali" is the most beautifully lovely of all the materialised spirits I have seen—the very embodiment of angelic womanhood.

"Yolanda" is properly of a much darker brunette or bronzed colour, but I have seen her about the same as Mrs. Esperance. I can never forget the exquisite feeling of admiration I felt when "Yolanda" had me close *vis-à-vis* with her, while she completely enveloped me under her own spirit-veil, as she placed a tumbler of water on the palm of my hand between her face and mine, when she delicately held her hand over the glass, to show me how the roses were then materialised in the water in the glass before my eyes! I could not mistake that "Yolanda" for Mrs. Esperance or any other mortal, neither was her drapery like mortal fabric; it was pure spirit-drapery.

I have seen "Yolanda" give a good sound smack with her hand on the hand of Mrs. Esperance when the medium pulled aside the curtain of her compartment to peep out and see for herself what "Yolanda" was then doing! I have seen "Yolanda" give a rose to Mrs. Esperance, heard Mrs. Esperance speak while "Yolanda" was partially out of the cabinet at a distance from the medium. I have seen Mrs. Esperance hand out her bracelet of gold to be given to "Yolanda," whom I also saw at the same time further away at another part of the cabinet.

I have seen "Yolanda" materialise quite free and clearly away from the cabinet, so that I could see plainly through the clear space between the cabinet and the materialising form and drapery of "Yolanda," and when she has so materialised I have thought, and shall ever think, it one of the grandest sights and evidences of spirit a mortal ever did, or ever can, behold.

I have seen "Yolanda" dematerialise in such manner that she has left her covering-veil partially open near me for me expressly to see her body as it was in the process of dematerialisation, and I could see plainly the objects on the other side of the circle through the body of my charmingly inimitable "Yolanda." That was about three or four feet from me, and was one of the most beautiful of all the many dematerialisations I have seen.

I have seen "Yolanda" in the cabinet standing side by side of Mrs. Esperance, and then partially dematerialise into the semi-fluidic state useful for enabling her to pass herself through the body of the gauze partition (I have seen other spirits do that also), and then I saw her separately further on in another part of the cabinet, while I could also see the medium at the same time, but in her own compartment.

Much, very much, more have I seen of "Yolanda" while I have both seen and heard Mrs. Esperance separately at the same time, thus proving the absolute and clearly established separate identities of the two individuals, but I think I need not say more now. Let men (spiritualistic men) study the laws of psychology; and when we better know how, and why, and when, invisible spirits can and do psychologically control sensitives like mediums, to make them deliberately do that which they should not do, we shall never harshly blame any medium acting under such influence.

The mere fact of the features of any materialised spirit resembling those of the medium, even if exactly, precisely like those of the medium, is no evidence whatever of fraud or impersonation on the part of the medium, as I will conclusively show on an early opportunity, as I am working up much information on that subject with the aid of my spirit-friends.

MR. W. ARMSTRONG'S REPORT.

"The truth shall make you free."

To the Editor of the MEDIUM AND DAYBREAK.

Sir,—The Spiritualists of Newcastle having circulated throughout the country reports injurious to the character of Mrs. Esperance as a medium, you have been kind enough to request me to furnish you with my opinions, based on my experience from my standpoint of the circumstances connected with the unfortunate seance held in our rooms, on Tuesday evening, the 24th ult. I have been very anxious to know what were the opinions of the other members of the circle, and on what grounds they had formed their opinions and based their conclusions, and I think I have riddled the whole.

I will now endeavour, in as few words as possible, to describe the seance, and what part I took in it. The meeting was one, the order of which has so often been described that I need not repeat it here. The circle was composed of twenty-three ladies and gentlemen, including the medium. The seance was opened in the usual way by singing a hymn; the medium entered the cabinet, and the conditions of the seance were stated. No one it was expected would take hold of the form if any should appear, without the form giving permission to do so.

Very shortly, "Yolanda," the flower girl, came out of the cabinet. She appeared to look very anxiously at some one in the direction in which her enemy was afterwards found to be sitting. She stepped back, and stood for some time with her back against one of the iron columns supporting the cabinet as if in a state of suspense, cogitating what she should do. She appeared to make up her mind, and called for the pitcher, which was handed to her nearly half full of water. She required more, and was supplied from the water-bottle. She then entered the middle compartment of the cabinet, taking the pitcher with her. Presently she came forth, pitcher in hand, and commenced distributing her flowers at the extreme part of the circle from the medium. My eye for a second or two was off "Yolanda" when I was startled with a sudden scream from or in the cabinet.

(It is generally admitted that the first scream came from the cabinet. One gentleman says he heard the medium moaning when "Yolanda" was on the floor.)

I saw at once what was up, "Yolanda" was caught. I jumped to my feet, hesitated a moment between the cabinet and the form when "Yolanda" screamed, I sprang forward, and got "Yolanda" who was lying with her face on the floor, her arms above her head, held in the iron grip of her captor, and the same time calling out to him to leave loose, but he would not loose his hold until a lady who sat behind him seizing him by the throat choked him off. When freed, I carried what remained of "Yolanda" into the cabinet, and placed her on the chair. My first impression was that the chair was vacant, and that was afterwards confirmed by two of the sitters.

And here comes, to me, the most wonderful part of the whole business, and is to me an additional incentive to be careful of rash conclusions. The student of the occult must observe all the facts if he be desirous of arriving at the truth. He must be prepared to meet with difficulties and disappointments, but he must not suffer himself to be carried away by his emotions, or he will soon find himself in the Slough of Despond; but enough of this, and now for the facts. I took up and carried "Yolanda," I had no difficulty in doing that, she was like a cork in comparison to the weight of the medium, and was fast melting away. I placed her as I have already said in the chair (you, sir, and your readers may believe what I have further to say, or they may not; it is a matter of indifference to me, as it has been my privilege all along to witness phenomena in advance of that enjoyed by others, but which they all must have in good time), and laid my hands on her bare neck and shoulders. Her bare arms hung down before her, a part of the white drapery still remaining. I reached over her shoulders to feel for the long hair (the medium's hair is very short), while doing so, "Yolanda" raised her bare arms and gave me a gentle push in the breast. I drew back my left foot, which was in advance of the right, and instantly laid my hands again on the shoulders, not this time of "Yolanda," but on those of the medium dressed in her brown cloth dress in every respect buttoned up to the neck, just as she entered the cabinet, and as she retired from it. I brought my hands gently down her arms as they hung by her side. I have been asked if there was time for the medium to dress in the cabinet, I say emphatically, No; had she been conscious she could not have done it.

I took both her hands in mine and held them; the metamorphosis was complete. I have seen many transformations; but to me this was the most astounding. There I stood holding the hands of the medium, sitting on the chair, where, but a moment or two before, sat the form of "Yolanda." I do not profess to be versed in the scientific modes of investigation so much insisted on by some people, but I do profess to be able to observe facts as they are presented to me, and I was quite able calmly to observe what was going on before me, until the raps on the wall, above the head of the medium, rapped out, through the alphabet, "give the medium restoratives." By a singular coincidence a lady present had a little brandy in a flask. That lady has attended hundreds of seances, but never before had she a drop of alcohol in a seance room.

She helped me to a little in a glass, but the difficulty was to get it into the mouth of the medium in the unconscious state in which she was, with her teeth firmly set. I succeeded at last in getting a few drops between her teeth, when she struck at the glass, and

dashed it against the wall, exclaiming, in a moment of consciousness, "Get away you nasty thing." Conscious for a moment, and but for a moment, for she now became convulsed, she ground her teeth, and her hands were clenched so that I could not open them. In this state she remained some time. When the spasms relaxed, I put the glass, with a little more brandy, to her mouth; she made a convulsive snatch at the glass with her teeth, and I succeeded in pouring the brandy into her mouth. I now took both her hands in mine, and held them until she recovered consciousness; which was some time; but long before I had reasoned out the position.

She required to be supported into a cab, taken home, and carried into her room. So soon as she was comfortably seated and rested I examined her arms and wrists; as I was told that there must be some marks on her arms—they must be blackened with the iron grip of "Yolanda's" captor, and the struggles made to release her. I am happy to say there was not the least discolouration or the least mark of any kind, either then or on the following morning, when I again examined them. She did not complain of her arms in the least; but she did complain of her neck then, and has done ever since: but more of this anon.

In the investigation of this subject of spiritual manifestations the medium is an important factor, and when the state of their feelings and their experience can be obtained it is as well to do so; these may assist us in our inquiries. With this end in view, I asked the medium:—

"Did you see 'Yolanda' in the cabinet?"

"No, I did not."

"What, then, were your feelings; will you give me your experiences?"

"Yes; I was just sitting this way (bent forward with the hands on the knees), not thinking of anything in particular, when I felt a sudden grip in the region of the heart, such as I felt and described on a former occasion. I felt a pull forward, and, falling in doing so, I grasped at the iron stanchion with my left hand; I missed with the right. I screamed. I felt pulled forward off my seat. I tried to scream again, but could not, but heard my voice in the distance, and felt as in a nightmare, as I dropped down upon the floor. Of what transpired afterwards I have no knowledge, until something disagreeable was put into my mouth, which caused sensation, and I exclaimed, 'You nasty thing,' or something to that effect."

I have thus given you a very brief statement of the facts as they came under my own observation. I have endeavoured to reason the subject with myself. I know the chair was vacant. I am told the medium's clothes were in the cabinet on the floor, while "Yolanda" was outside; how much more than her clothes I am not informed. No one felt them; it may have been the medium on the floor for anything they know, and I am satisfied from the weight of "Yolanda" that she was not the medium, and from what I witnessed in the cabinet I am thoroughly convinced that the medium, as a whole, was never out of the cabinet.

There is no evidence whatever against the medium; the same "Yolanda" has from time to time given the very best proofs of a distinct individuality.

That Mrs. Esperance is a medium of the highest order none of her "exposers" dare dispute. In her presence husbands have met their wives and wives have met their husbands; parents have met and acknowledged their long-lost children; children have recognised and embraced their parents; forms have grown up in their presence, passed before them, and again dematerialised; forms have been seen without heads, and heads have been seen rolling on the floor, laughing without a body; flowers and plants and fruits have been produced under unexceptionable conditions; sitters have seen the medium brought out of the cabinet by the forms; they have seen these forms dematerialise alongside of her and again build up; all these things have they seen, and much, much more through the mediumship of Mrs. Esperance; but all this is forgotten in a moment—"Yolanda" is trapped, and there is an "exposure." Yes, Sir, there is an exposure, but whence and of what? Not of the medium. She has nothing to fear, nothing in her conduct to be ashamed of. But I leave it to intelligent Spiritualists to say who have exposed themselves, and to what purpose.—Yours for the Truth,

WM. ARMSTRONG.

Newcastle, Sept. 6.

THE REPORT OF MRS. ESPERANCE.

Dear Mr. Burns,—I hear that there has been one or two letters from you, but I have been too ill to read any, and away from Newcastle as well. I think I wrote one letter to you last week, or I intended to do so, I don't remember which; I scarcely remember anything that has taken place since that last seance. As to what I felt at the seance I can say very little. I was very tired to begin with, for we had been packing up furniture all the previous day, and had risen at six that morning in order to get the things all sent off; this was not done till twelve o'clock, and then I had to look up the bill-poster, see after printer, have an interview with solicitor, and a dozen other things, and was all the time wishing there was to be no seance at night. When I went into the room, rather late, the light was already turned down, and I could not distinguish one person from another after coming from the daylight outside into semi-darkness. I don't remember speaking to anyone, but I remember noticing that the room was nearly full, and I felt sorry for it, and very tired, for I thought there would be little or no phenomena, owing to my weariness, and many who came would be disappointed. You see those highly coloured reports caused people to flock to the rooms in order to try to see

their friends as he had seen his, and consequently very great disappointment has been felt, and I have been vexed and annoyed very often when I have learned of poor people travelling a hundred miles or so, paying hotel expenses, attending one or two seances, and seeing nothing to satisfy them. Of course no one was to blame in the matter except themselves perhaps, but it has always made me feel very sorry.

However, I went into the cabinet, not feeling much inclined to talk to anyone. I did not know for a while that "Yolanda" had gone out, and when I did know I did not care to bother myself about her or her doings. The next thing I knew was a horribly agonizing pain all over me. I cried out, but felt as though in a nightmare, and the sound I made was like that made by one trying to scream when oppressed by some bad nightmare, and it sounded as though it was a long way off. I remember falling from my seat and catching at the uprights of the cabinet as I did so, and missing them, and feeling as though I was missing hold of my life. I don't remember touching the ground—only the act of falling from my seat, and nothing more but a vague recollection of something being forced down my throat, seeing somebody's face close to me, and hearing voices. I don't remember getting to the friends where we were staying, nor very much that passed next day, except that I knew I had a very great deal of work depending on my shoulders that must be done, and only I could do it. I set myself to work, and thought of nothing but what I had to do, and doing it. At the bazaar I stayed as long as I could, till my friends sent me away, and I went, not knowing nor caring very much where, only wanting to be quiet somewhere. A friend brought me away here, but how or when I cannot tell. I remember writing some letters, but I don't know what about, nor to whom, so you may perhaps have some idea how I have been. I am better now, and am beginning to recollect people I have seen and spoken to since I left Newcastle, and am thinking of going back to-day to Newcastle. Mrs. Fidler came for me yesterday, and as there are many things to arrange about my paintings that I must see after myself, I must try to go.

Of course there is any amount of scandal going on, and some of the most absurd and ridiculous stories it is possible to imagine. Some of those I thought my best friends have turned out to be weak-kneed creatures, not worth a single regret, and others have proved themselves friends that I was not very sure about. So much for human penetration.

THE REPORT OF MRS. ESPERANCE'S SPIRIT-GUIDES.

A much more lengthy report than the following had been received by Mr. Armstrong from the guides through the hand of Mrs. Esperance, but before it could be copied it got mislaid, on account of the medium's illness. This report has been given to supplant the previous one. We have received the original copy written mediumistically:—

Question (put by Mr. Armstrong, but standing in the copy in Mrs. Esperance's handwriting).—Were you present at the unfortunate seance?

Answer (in a very different handwriting).—No; not until called upon to attend to the medium, who could not be restored to consciousness.

Question (written by Mrs. Esperance).—Then it was you who ordered restoratives?

Answer (written in another hand).—Yes.

Question (written by the medium).—Was this a case of transformation?

Answer (in the peculiar handwriting of the spirit).—No; it was a veritable materialisation, and would have proved itself such, if order could have been maintained, and "Yolanda" had not been so much alarmed. When she found herself a prisoner she struggled to free herself, and in doing so drew the very life from the medium, and strengthened herself. If the *fracas* had lasted much longer, the form of "Yolanda" would have been transformed to that of the medium simply from the fact of the form gaining power as the medium lost hers.

Question (by Mr. Armstrong, in handwriting of the medium).—Then it was really "Yolanda" I took into the cabinet?

Answer (in the spirit's writing).—Certainly. The medium, or what was left of her, was lying insensible on the floor. You stepped upon her as you entered, and "Yolanda" pushed you back, and immediately dematerialised. When you imagined a sudden transformation had taken place, it was when "Yolanda" rapidly dematerialised, and you saw the medium as before in her seat, but unconscious.

OUR REVIEW OF THE ATTACK AT MRS. ESPERANCE'S CIRCLE.

By THE EDITOR.

In our calm isolation from the scene of strife which rages at Newcastle, we can scarcely realise the fact that the investigation of Spiritualism has there broken out into a social eruption similar to that which is said to be characteristic of Billingsgate. Some printed leaves have been sent us, making insinuations against Mrs. Esperance as a medium; the logic of the argument hinging on the fact that she is on friendly relations with the Spiritual Institution, and that such a relationship is sufficient to warrant her degradation! We could not have thought that spite and party madness could have reached such a pitch, had it not been for the printed shreds that have just reached us. The reporter who has in these columns made the readers thereof acquainted with the

facts of Mrs. Esperance's recent seances, is accused of inaccuracy, while at the same time another sifter, Mr. Oxley, in the same organ which discredits "Resurgam," by a statement of observations entirely supports the records of that writer, in respect to phenomena simultaneously witnessed. When, therefore, it becomes the duty of "Spiritualists" to make a party matter of facts and human life and character, good-bye to rationality, spirituality, and honesty.

We see no place for heat and passion in such an investigation; neither do we approve of that one-sided exultation which characterises the narratives of too many writers. The florid enthusiasm of some pens, and, indeed, of most who take up this subject, cannot be called the truth, the whole truth, and nothing but the truth. Their productions appear as if written with an eye to business, to enhance the reputation of the medium, to fill the seances, or to stir the self-conceit of the writer. Yet these accounts may be substantially true. It is not the question of fact which requires overhauling, but the style, spirit, motive which form the life of the facts—these acting as an external organism to the spirit placed therein by the writer.

As we stated last week, seances should, in our opinion, be reported just as they occur, without praise or blame to the medium. All that presents itself should be noted just as it is, and the false object should not be held in view, of shutting the eyes to everything but a marketable article in the way of phenomena. Reporters have had a false delicacy in thus cooking their accounts for the public eye, fearing that thereby they would damage the Cause and destroy the reputation of the medium. This is all nonsense. Let us suppose that a sitting is held with a medium, and six forms appear. The first three are found to be quite unlike the medium, and dissimilar from one another, the fourth and fifth are like the medium, and she is found at the time to be a shapeless mass of clothes. The sixth figure is found to be the medium completely—as far as external observation can determine—minus certain articles of clothing; we ask, what discredit would there be to the medium in all this? In our estimation there would not be the slightest. Great benefit would proceed from the observation of such facts, and to account for the palpable diversity would be an interesting scientific problem. The fact that the last three forms were anomalous—a word which we use for want of a better—would never for one moment invalidate the character of the three forms, which were, let us suppose, a man, a woman, and a child, all recognised, and indications of the medium's separate physical identity being seen at the same time.

We therefore lay it down as a principle that in mediumship, no praise, no blame can be laid to the credit or discredit of the medium, whether the phenomena be what are advertised on the "play-bill," or the contrary. A so-called materialised form is a genuine "phenomenon," and the medium walking out under influence is an equally genuine "phenomenon." Do our hot-headed, rough-mouthed friends know what "phenomenon" means? Possibly not, nor do we think it likely that they will take any time to inquire. It is the conditions which vary the phenomena in kind and intensity, and—Who for a moment supposes that these conditions are supplied by or under the control of the medium?

We lay down a second principle that it is altogether reprehensible conduct to call a medium an impostor because of the differences observed in the phenomena. When a dozen persons go to a seance the medium does not beforehand engage that he or she will produce any particular manifestations, and such as do occur are denominated by the sitters, not by the medium, who is most frequently ignorant of the whole matter. What uncalled for violence then and utter unfitness for spiritual investigation characterises the proceedings of the rowdy element in Newcastle which, in the name of Spiritualism, is perpetrating conduct of which alone the Cause need be ashamed!

This is our position in the investigation, and therefore our criticisms on these fiascos have always exonerated the mediums, except in the one aspect of their permitting themselves to be used for such purposes. If our mediums would make a stand against being exhibited as the playthings of a parcel of irresponsible people, all these sad convulsions would be impossible; so that the want of personal control of the mediums over the disposal of their own bodies is at the bottom of it all, and true enough the burden of punishment weighs also upon the medium most heavily.

But mediums are a yielding and obliging race, and their position naturally inclines them to be at the mercy, more or less, of someone. What a pity it is that they do not cast their burdens on the spirit-world, the "yoke" of which is light compared with the heartless cruelties of selfish mankind. O, mediums! why will you continue to be the sport of unspiritual sensation-hunters? Have you not got within your soul, the pearl of great price, that spiritual light, which is your only possession? Find that, allow it to illumine your path, and it will steer you clear of those frowning obstacles which so frequently endanger your footsteps.

It is with no small amount of disgust that we leave this realm of thought, and dip into the wretched tangle of evil which enshrouds at this moment Spiritualism in Newcastle. In former articles we have shown how irregular show seances breed impure spiritual conditions. Our mixed dark seance performances are national plague spots, and a curse not only to Spiritualism, but to society. We have said that before, and it is almost with regret that we find ourselves so strikingly prophetic in the continued disaster that proceeds from them. We do not, by our denouncement of Newcastle methods, imply that the study of materialisation is wrong, or that there is anything necessarily bad in a dark seance.

The evil comes from the *bad use* which is made of these things, and the groundwork of that evil is the materialistic basis of those who regard the sittings as a purely physical affair, to be determined in details by screws and "tests," irrespective of spiritual laws and fitness. The foundation is rotten, and it must tumble down at all times when there is sufficient pressure put upon it. The same materialism is evident in the mode in which sitters are admitted to the presence of a medium. The medium sits, and sitters assemble as if the experiment were of a purely social or material nature. Thus it was on the occasion in question as appears from the evidence. Mrs. Esperance seemed to feel the cloud overhauling her, yet, like a sheep led to slaughter, she allowed circumstances rather than her intuitions to guide her, and she has paid dearly for her subserviency to the behests of the timesphere.

Seeing that we entertain the views on the responsibility of medium and sitters which have been stated above—and each has a responsibility—it is impossible for our mental horizon to be overcast by that black cloud of low suspicion which so persistently afflicts the minds of most who hear of anything wrong at a seance. We consider that the human being who rashly jumps at a conclusion adverse to the moral integrity of another human being is a kind of savage, only a few degrees above the brute who would immediately plunge a knife into the heart of his fellow because of some slight provocation. Both are murderers in degree, both are the creatures of that sphere of evil which, because a person is supposed to have done a wrong, they therefore pile on to the supposed wrong doer as much more wrong as they conveniently or inconveniently can. Of this low, moral standard, are the great bulk of mankind, and we are, alas, sorry to see that the ranks of Spiritualists are so largely recruited from that unsavory majority.

It would take the fullest evidence to convince us of the dishonesty or unworthiness of any well-reputed though unknown person, but when we have a personal knowledge of one, both as an individual and a medium, as in the case of Mrs. Esperance, the voice of calumny falls dead upon our ear. We have known Mrs. Esperance for many years. She has resided under our roof, and what gives us more confidence in her is that our better-half—and not a bad judge either in taking stock of mankind—appreciates Mrs. Esperance even more highly than the writer does. These two ladies have had many quiet little sittings together, at some of which spirits in the spiritual state were seen by both simultaneously, and Mrs. Esperance, supplied with paper and pencil, would sketch beautiful portraits of these spirits in about three minutes to each in total darkness. She has proved herself to be an "all-round" medium. Of the materialisation phenomena we know little, except that which has been reported to us, and respecting which there is the latent testimony of dozens who have been present when the seances were held of which the reports were made. Mrs. Esperance's universally known character is the very opposite of a self-seeking trickster. Her spiritual work seems to be almost free, and she has worked hard in other channels that she might escape the necessity of depending on her mediumship as a source of indispensable emolument. A letter which has come into our hands this moment from Germany is by that large-hearted and clear-headed man, Professor Friese, who had a long acquaintance with Mrs. Esperance's mediumship on the Continent. Through the insensate activity of a Newcastle correspondent, by way of London, the Esperance affair was laid before the Professor in its worst form. Did he fly into a passion and denounce the lady as a cheat and an impostor? By no means. People of moral and intellectual status do not resort to that disgraceful plane of mental action which unfortunately is delighted in by some. Professor Friese writes in the most kind, hopeful, and sympathetic manner, characterising Mrs. Esperance as "this honest and thoroughly disinterested person." This is the only character of her that we have ever heard of, and it will take direct evidence to prevail upon us to act on the contrary supposition. In the hour of trouble is the time for all who call themselves men to show their manhood by protecting a woman, who has hitherto had their well-merited esteem, from falling under the violence of the unreasoning mob.

We have now reviewed the circumstances of spiritual investigation, showing that there is no place therein for heat and passion. We have also given a brief moment of attention to the medium in the present instance, and now we shall for a minute or two dwell on the facts as reported by the parties immediately concerned.

Two correspondents publish reports: we place that of "Resurgam" first, and from that margin gradually approach the vitals of the question. The writer of the first report is an entire stranger to us. We never heard of him, that we can remember, till his first communication came unexpectedly for the MEDIUM. The facts he stated were like such as we had previously reported to us from the same circle, hence we gave him full credit for probity. The appositeness of all his statements has been questioned by some, but we would remark that in such an investigation no one but the leading explorer is able to judge of the fulness of the results. For instance, who could determine whether "Resurgam" really met his wife in material form at these seances so many times but "Resurgam" himself, or someone who had an equally good knowledge of the deceased lady, and had similar opportunities in the circle. The great bulk of the most remarkable manifestations, particularly in the case of recognised identities, are personal manifestations in which the individuals who receive them alone can form an opinion. This is more particularly important to remember when we take into account that an emotional, affectionate, and imaginative element accompanies the perception of the external objective reality. There is more involved than the exercise of the external sense of

perception, and it is the realisation of this additional source of knowledge, and the power to express it with force which leads to the charge of exaggeration from more prosaic souls devoid of such literary and other abilities. We have in past issues characterised "Resurgam's" emotional abilities as the cause of his success in spirit-interviews. There is an inner life belonging to us all which is more or less involved in every manifestation, and even in the daily intercourse of life, and it is the quality and condition of that universal department which decides the amount of satisfaction which the sitter will receive. This scientific matter the howling materialist cannot comprehend, but it is one of the hinges upon which the phenomena of *exposés* turn. It is as true that the so-called "frauds" in circles do not look so dark to some, just as the successful manifestations do not look so bright to others. Here, then, is a double difference: one party says the reporter exaggerated in describing the genuine phenomena, while another class say he exaggerates in painting too black the so-called spurious phenomena. Must it not be so? We think there is no escaping from the conclusion, and the facts in this case support it.

On these grounds, that there must have been a peculiar spiritual relationship between "Resurgam" and the inner manifesting as well as the external sphere of the circle, must be admitted. His personal influence, because of the manifestations he received, and his active aggressive manner, must have greatly preponderated, for in some four months he attended upwards of fifty of Mrs. Esperance's seances besides making excursions into her company elsewhere, for he says he has seen her ironing linen, an occupation not peculiar by any means to the seance room. Mr. Fidler left. Changes took place. Mr. Armstrong, it appears, became the conductor of the circle, or had been so all the time, and now from the correspondence received this week, we find that these two pillars of the church, Mr. Armstrong and "Resurgam," are quite opposed to one another. In the parts of "Resurgam's" letter which we have suppressed, that writer fails not in questioning Mr. Armstrong's veracity in a manner which would prevent our giving such utterance publicly. Here we get a peep into the interior of things, which expresses itself in yet another form: "Resurgam" keeps a note-book into which he says he has recorded cases in which the medium has appeared as "Yolanda;" those facts which ought to have seen the light under proper auspices at the time of their occurrence, and thus prevented all this mischief, were carefully suppressed, but now a sample of them is given with all coolness, and the additional statement accompanies the act that the writer well-knew that the painful *dénouement* hung like the sword of Damocles over the fated medium.

This is the point that excites our surprise, that a man could thus change in his tactics towards anyone for whom he was capable of entertaining the slightest feelings of humanity. He tells us boldly that he had been informed some time ago that such a capture would be made, and, from the gusto with which he reports the events, we may suppose that he was in the habit of attending the seances anticipating the *pleasure* of his spirit-friends' prediction being fulfilled! Why he did not warn the medium of the impending danger is to us more than we can fathom. It is, however, indisputably apparent that he had not the slightest concern for the welfare, comfort, or honour of the medium in the culmination of such an event, which to us is tantamount to being accessory to the fact. We would also advance the consideration that an influential party in a seance, being at variance with the conductor, and anticipating quite coolly the downfall of the medium, is enough to build up an antagonistic spiritual party in the circle, so as to take the control altogether out of the hands of the medium's guides, and place spiritual anarchy in the place of order. Do not, then, let us lay all the blame on the human instrument that grasped the form. No doubt he was influenced, as it is reported, by an uncontrollable desire, and those spirits who, it may be said, projected the downfall, were its real authors. On the spiritual as well as on the moral side, it is a mystery to us that either spirits or mankind could have been so calmly anticipatory of what some of them feign to regard as a sad calamity.

Thus far for the inner influences at work. In some of "Resurgam's" writings not printed he deals in language casting objectionable imputations on Mrs. Esperance. He is not content with giving evidence as a witness, but he must needs act also as counsel for the prosecution. In doing so, he is, unfortunately, not in logical agreement with himself, a specimen of which is in the following expression, which will be found in his report:—"Spirits make them deliberately do that which they should not do." This is surely a plagiarism of the celebrated statement made by the Irishman when forced to do something against the grain: "I won't do it because you *make me*, but because I do it of my own accord." If spirits "make" mediums "do that which they should not do," it is nonsense to say that it is done "deliberately." Other passages, some of them not printed, allude to Mrs. Esperance having been influenced to appear as the form "Yolanda." How then can any blame attach to Mrs. Esperance, if, under spiritual or psychological influence, she was, as "Resurgam" repeatedly states, made to act as he says she did? "Imposture" and "confederates" are not compatible with such a theory, and we must leave "Resurgam" to poise himself on either horn of the dilemma that best suits him.

Mr. Armstrong is the second witness, and he is calm and to the point. He attacks the character of no one, but allows his report to stand on its own merits. We may say that we have known Mr. Armstrong for fifteen years, and we may also truly say that

Continued on p. 585.

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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.—Seance by Mr. W. Towns for Clairvoyance, &c.

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

FRIDAY.—Seance by Mr. H. Bastian for Physical Phenomena.

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 10, 1880.

NOTES AND COMMENTS.

THE exposers of mediums, in their efforts to inform the public of their proceedings, remind us of the awfully pitiful beggar of whom it is recorded:—

"I cannot stand or sit," yon crippled beggar cries;—
If thus he speaks the truth, why then in truth he lies.

MR. MICHAEL CHAMBERS, whose mediumship is so lucidly described by "Resurgam" on other pages, intends visiting London next week, accompanied by Mr. Ancrum. A seance will be given, to which a limited number of select sitters will be admitted. Apply at 15, Southampton Row, W.C.

MR. BASTIAN gives seances on Monday and Wednesday evenings, at 2, Vernon Place, Bloomsbury Square. Only approved sitters admitted. A select circle for investigation at the Spiritual Institution, on Friday evenings.

SEVERAL reports and communications have been unavoidably postponed this week.

PRIVATE seances are daily increasing, and giving the domestic circle an amount of satisfaction which it was impossible to obtain from strangers, and the reading of reports and "controls." Spiritualism is capable of universal application, and each little group may achieve results on an independent basis.

A CORRESPONDENT, alluding to the cures said to be effected at Lourdes and in Ireland amongst Catholics, asks how it is done. He says a Spiritualist who lives in his town has made a "pilgrimage" to Lourdes, and says it is all mesmerism, it is done openly. No doubt the expectant state of the pilgrims and the religious exercises enjoined will increase the operating power. We have plenty of such cures constantly happen in Spiritualism.

MR. ROSSITER, Torquay, thinks it would be well if the two "bears" could be united—viz., "bear" and for—"bear." Particularly, we may add, would such a union of the forces be instructive in the case of those who set themselves up as lights. When these bears do not forbear, but rudely rend those that stand in their way, it affords a very unfitting example to the little ones who behold the spectacle.

STAFFORDSHIRE.—Miss Blinkhorn and Mrs. Groom are at work in the villages doing a quiet but effective mission. Mrs. Groom spoke under control, and gave some surprising clairvoyant descriptions, showing that she "covets earnestly" spiritual gifts. Miss Blinkhorn struck her hearers with the beauty of her language and ready answers to questions. The inquirers were, however, sceptical as to the source of this intellectual power—not being certain as to Miss Blinkhorn being a well-educated lady of great natural ability. So they had a sitting with a lady in the village whom they well knew. Under the control of "George Thompson" she astonished her neighbours with a flow of oratory, and other controls showed a variety of gifts which presented great difficulty to her hearers to solve the problem before them. Private inquiry is set on foot stimulated and sustained by the free circulation of select literature. Thus the good work goes quietly on.

OBITUARY.—MRS. WIGHTMAN.

To the Editor.—Dear Sir,—It is my painful duty to inform you that the wife of our respected secretary, Mrs. A. Wightman, after several weeks of deep affliction, passed away on Thursday last, aged forty years. She was an inspirational, trance, and test medium, and in her mediumship was rapidly progressing as a public speaker. We feel her loss very keenly. She has gone, and yet is with us, for only last night—three days after her departure—she took possession of Mrs. H. and spoke through her for about a quarter of an hour from our public platform.—Yours, respectfully,
J. BENT,
Leicester, September 6, 1880.

MR. TOWNS recommenced his weekly sittings at the Spiritual Institution on Tuesday evening. There was a numerous muster of friends, and the usual interest attended the proceedings.

MR. JOSHUA FITTON desires us to announce that he will give a seance for the benefit of the Spiritual Institution, on Wednesday, Sept. 15, at his home circle in Littleborough.

GOSWELL HALL, 290, GOSWELL ROAD.—On Sunday evening next, Mr. C. W. Pearce will give a discourse on the "Great Pyramid of Egypt," illustrated with diagrams. This lecture has been delivered repeatedly, and gives great satisfaction to all audiences. The frequenters of Goswell Hall should not miss the opportunity. Service commences at 7 o'clock.

BIRMINGHAM SOCIETY OF SPIRITUALISTS.—Commence their winter campaign on Sunday next, at the Oozels Street Board School, at 6.30 p.m. President, Mr. R. Harper; vice-president, Mr. R. Groom; secretary, Mr. J. Kennedy. Speakers: September 12th, Mr. Harper; 19th, Mr. Howell, Manchester; 26th, Mr. J. C. Wright, Liverpool.—24, Great Tindal Street, Ladywood, 6th September, 1880.

MEDICAL DENIALS.—They (the faculty) denied for a long time, even the most eminent of them, that it was possible under any circumstances for vaccination to convey syphilis. Now they all admit it. These things might not justify us in saying "we won't vaccinate;" but they do justify us in saying that it is cruel and unjust to enforce it.—SIR THOMAS CHAMBERS, Q.C., M.P.

SUNDAY MORNING AT GOSWELL HALL.—The discussion on phrenology at Goswell Hall was brought to a conclusion on Sunday morning last, when some very interesting facts were stated and explained. With regard to the effect of food upon the brain, the use of blood as food was shown to be injurious to the health of the brain, and to prevent its development in tone and purity. Next Sunday, at 11 a.m., the question of "Spiritual Phenomena" will be raised, and a statement made anent questionable seances.—D. O. S.

HIGH WYCOMBE.—A correspondent writes: "I am very pleased to say the lecture (by Mr. Burns) has roused the minds of the more intellectual, and they seem to treat the subject in a much more favourable manner. We have heard several express their sorrow that they did not take the opportunity of attending, and those who did attend were pleased with the way in which the subject was handled." Two letters on the subject appear in Saturday's *Free Press*, so that the interest is sustained.

CLEVELAND, O., U.S.A.—A gentleman, not a Spiritualist, writing from that town says: "Here in America Spiritualism is gaining in strength rapidly. As an evidence the different church edifices are not filled on Sundays as formerly. So many are becoming Freethinkers and even daring to say: By accepting the truths of Spiritualism I can accept the Bible, but not without them." It would appear then that Spiritualism, though opposed to church-going in its present form, is not opposed to religion, or the recognition of spiritual truth in ancient writings.

HARROGATE.—A reader, in remitting his subscription, says he is the only trance medium in the place. The few friends are working on quietly. Soon there will be more workers, but before a new inspiration there must be a purging of the dross and the abandonment of unspiritual methods. The new wine cannot be put into the old bottles, and true enough they are *bursting* on every hand. We thank our co-worker for his kind words and his controls for their sympathetic admonition. If all had the same spirit of brotherhood and love, there would be much more success in our Cause.

CANNING TOWN.—On Monday evening Mr. J. Burns gave his second lecture in the Temperance Hall, Branscombe Street, Barking Road, on "Liberals and Conservatives; or, a Man's Political Views, as Influenced by His Organic Development: Illustrated with Delineations of Lord Beaconsfield and Mr. Gladstone." There was a better audience, and the lecture was listened to with marked attention. The examinations of ladies and gentlemen from the audience at the close was highly satisfactory. The lecturer will, on an early Sunday evening, lecture on "The Influence of Alcohol on Man's Immortal Being," for the Temperance committee.

CONSETT.—The *Guardian* contains letters from Mr. Todd and Mr. Mahony, respecting a challenge to discuss Spiritualism and demonstrate phenomena in public with Rev. T. Ashcroft. The Spiritualists issue a cross-challenge, thus expressed in Mr. Todd's letter:—"We were willing to accept that condition, providing Mr. Ashcroft would let us see the phenomena of Christianity, and thereby prove his discipleship, in compliance with his Master's injunctions, which are laid down very plainly in the 16th chap. of Mark and 14th verse to the 18th; Luke 10th chap. 17th to the 20th verse, and many other passages too numerous to mention. If he be a true disciple, and believes in these passages, I do hope he will accept the challenge, and demonstrate the tenets enjoined on a believer in Jesus." Of course the Spiritualists have got Mr. Ashcroft in a fix; but that he does not care for, his object being equivocation and excitement to serve the purpose of his lecture arrangements. There is something particularly revolting in the proposition of Mr. Ashcroft, to submit a challenge to produce phenomena subject to a forfeit of £500 a-side. A certain Simon Magnus sought to purchase the Holy Ghost with money; but he was too much of a gentleman to make it the subject of a vulgar bet. Had he been a preacher he might have been less scrupulous.

THE FOLLY OF SLANDER.

"He that hideth hatred with lying lips, and he that uttereth a slander, is a fool."—Prov. x. 18.

The above text teaches that folly alone can rejoice in dissembling and slanderous words. No matter how easily to be verified, the case to which the slanderer inclines may be, he is stamped "fool" as soon as the slander has passed his lips. And when, as in a recent case, our brother Burns was cruelly slandered, the slanderer did but play the "fool" to his own ultimate injury. The slanderer may indeed suffer materially, but the slanderer will suffer spiritually. It is true that the above calumniator by his unsubstantiated statements, deprived the Editor of the MEDIUM of two *soi-disant* "spiritual friends," but what can be the avail of two such coadjutors, from a spiritual point of view, when they were ready to desert their standard at so paltry an onset, made, too, by a "stranger," not even a resident in England? "Angry words stir up strife;" it is not, however, the intention of the writer to use "angry words," rather he would take a calm retrospect of what at first sight might seem a matter of regret. And a "matter of regret" indeed it will be in years to come for those who have played the aggressor's and devil's (i.e. accuser's) part in this drama; no "calm retrospect" will such be permitted to take of their late conduct, unless heartily repented of. "They went out from us because they were not of us." Such is the true verdict, to which a careful consideration of the whole matter leads. Wave after wave dashes against the invincible rock of a living Spiritualism; a rock which cannot be shaken. Its opposers will be "ground to powder;" its defenders will be purified by the very "waters of affliction," which "had well nigh gone over" their soul. Such, in my humble opinion, is the lesson to be learned from the late defection. While sorry for the attacked, and likewise for the low standard of spirituality shown by the aggressors, let us thank God that Spiritualism is spreading over a wider range, that the circulation of the MEDIUM is increasing, that our dear brother Burns is sustained amid all his troubles by spirit-aid (to my mind one of the most wonderful phenomena our Cause can show, I will not say boast, for to our dishonour be it spoken, that we do not rightly or adequately support the Spiritual Institution), and that despite the rancorous opposition of bigots, our Cause is steadily gaining converts. "Not unto us," most certainly, "be the praise." The angel hosts began this mighty work; all too tardy and sluggish are we in carrying it on, or we should so utilise its agencies that the knowledge of spirit-intercourse and of spiritual development should permeate all orders of society.

"CAMBOR."

MANCHESTER—A SPIRITUAL LITERATURE SOCIETY.

Dear Mr. Burns,—We have organised a society called the "Society for the Free Distribution of Spiritual literature," in connection with the Grosvenor Street Spiritualist Society, Manchester. There are already a good number of members enrolled who contribute from sixpence per month and upwards to the funds, for the purpose of purchasing spiritual literature for free distribution by members appointed. A stamp has been kindly presented to the society, and each paper, pamphlet, tract, or leaflet is stamped before distribution, which enables and directs enquirers where to gain a further knowledge of the truths of Spiritualism, and to have the light of a future state more clearly revealed. Should any of your readers feel desirous of assisting us in our earnest endeavours to spread the truth, we shall be most happy to enroll them as members of the society. All subscriptions and donations will be thankfully received by Miss H. Blundell, Summer Villas, Stretford Road, Manchester (treasurer), or the secretary, W. T. Braham, 392, Stretford Road, Manchester.

P.S.—Spiritualists who have a number of old MEDIUMS and other spiritual literature, will assist us very much if they will kindly forward them to us for distribution.

[We would be glad to see such a society in every place where there are two Spiritualists. The one danger is for such bodies to refrain from attempting too much—that is extending their operations beyond their own district. During the last ten years we have circulated many hundreds of pounds worth of the literature and can testify that this work has done more to spread the cause than all other forms of outside effort. For years it has been one of our leading desires that a document on Spiritualism should be placed in the hands of every household in Britain. By systematic effort it could now be accomplished. We wish our Manchester friends every success and satisfaction from their work.—Ed. M.]

THE LIVERPOOL MATERIALISING MEDIUM OF PAST TIMES.

Dear Burns,—In your last paper an independent, generous Liverpool medium of the past was referred to, that in his seances the materialised spirit often raised the curtain, showing the medium sitting on his chair. That I know to be true, but I have seen the same medium in full light brought out of the cabinet by a spirit of great power—none of your sheeted ghosts, but full form, in Oriental costume—and place him against the mantelpiece, the medium death-like, the spirit strong and vigorous. After strengthening the poor medium's knees by a few passes, the spirit stood alongside of him, then conducted him back into the cabinet. Twelve more people besides me witnessed this marvel, two of them being my own sons.

I have known the same medium (for it must be no other than B—) to refuse wealthy seekers that would be dictators, and let in the poor.

Birkdale, Sept. 7, 1880.

R. GLENDINNING.

[Our correspondent is quite correct; it is the same medium. Our view of the matter is that all mediums should forthwith adopt a similar policy, and their work would have the same kind of permanent result.—Ed. M.]

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REVIEW OF THE ATTACK IN MRS. ESPERANCE'S CIRCLE

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we do know him to be an honest, plain-spoken, and thoroughly trustworthy man. He is also the most experienced investigator of these phenomena in Great Britain, and if he had the eloquent literary abilities of "Resurgam" he could astonish and instruct the world with a recital of what he knows. He is also the sincere friend of mediums as well as of the truth, and though he strenuously stands up for justice he will not lend a hand to cloak their infirmities. He has had the fullest opportunity of knowing what kind of a medium Mrs. Esperance is, and so, in all respects, his experience in the past and the present, as well as the absence of passion or exaggeration in his style, commends his report to the reader's consideration.

There is a remarkable agreement in the external facts of the case in the two reports; but it is in the application of the facts where the variance creeps in. "Resurgam" is "shocked exceedingly" at what occurs, and particularly in parts not printed. This mode of "piling up the agony," and making as big a mouthful as possible of the affair is very largely indulged in. This melodramatic style is quite opposed to what we have laid down as the principles by which the observer of circle-facts should be guided. It is, perhaps, more allowable in the case of enforcing agreeable facts on the attention of the reader than when it is made to help to blacken a fellow-creature's character. In the "psychological" department the greatest difference occurs. "Resurgam" somewhat gratuitously goes out of his way to tell us what Mrs. Esperance's mental state was, as if he were better able to judge of that than she was herself; but it is easy to be seen that his object was to make it appear that Mrs. Esperance very well knew what she was doing all the time, though under influence, and that any other view of her mental state was all sham. The question is, which reporter are we to believe? And a similar question may be asked as to the weight of the form passed by Mr. Armstrong into the cabinet, and what occurred after it was placed therein. On the face of it, it must be conceded that Mr. Armstrong knows best what he felt, and what occurred in the cabinet; though the policy of the other side is evidently to prepare a report which should in all essential points, to the disgrace of the medium, differ from that of Mr. Armstrong's favourable points. However, we do not see that Mr. Armstrong or Mrs. Esperance have any object to gain in testifying to an untruth. They have no *animus* to sustain, and it is just as meritorious to them whichever way the truth should speak.

The transmutation of "Yolanda" into the medium is a most interesting point, and one which was anticipated by one fact given last week. When the physiology is absorbed by materialisation there is oftentimes the astral body or spiritual simulacrum of the medium present, though the external eye would not see it. This invisible presence seemed to be able to receive the tread of Mr. Armstrong and leave a sensation of pain in the external body. This is the true field of inquiry, but it is where the callous ones will not deign to look, their apparent object being the destruction of the medium. There is no notice taken in the censorious report of the call for restoratives, and the brandy flask, with the difficult administration of the stimulant, but it is made to appear that Mrs. Esperance was able to scold roundly at the man who caused her so much pain. "Resurgam" will tell us that the medium dressed herself leisurely, while Mr. Armstrong says the change of a naked to a clothed bust was instantaneous. The first scream was heard in the cabinet by some, but "Resurgam" had his daughter conveniently placed to accept the maternity of that feminine act. A moan or groaning is reported by Mr. Armstrong to have been heard in the cabinet when "Yolanda" was in view: there is no rebutting evidence on this point.

The testimony of Mrs. Esperance is of great importance to all who believe in her honesty, and we must admit that we have seen nothing in this or any other matter to invalidate it. From what we observed when she was in London last, her states during the sittings vary, and so do the forms. The "Yolanda" we felt and saw was as cold as ice. The form more like the medium, which Mrs. Burns recognised as her cousin, and who gave the name, was warm and life-like. The physical condition of the medium, viewed clairvoyantly, varied greatly during the manifestations. Our information on the matter decides for us that when a medium is replete with accessible fluid, that the spirits can be materialised without having much effect on the medium. On the occasion on which "Yolanda" was grasped the medium was quite exhausted—unfit to sit, in fact—and the state of "Resurgam's" mind on the tragedy anticipated would shut his sphere off from that of the medium. Thus the division in the camp threw the burden of the results on to the medium, and those usually drawn upon to help with fluid would experience no such sensation on that occasion.

"Resurgam" says, "The features of the spirit resembling the

medium is no evidence whatever of fraud or impersonation." Well, then, why insinuate that there is impersonation in this case? If the "features" of the medium may be represented in the spirit without prejudice to the genuineness of the materialisation, why not all other parts of the medium? And why not, indeed, the clothing also? The "drapery" is no more spiritual than the "form": both are obtained from physical sources. A great deal of ridicule was cast on this subject some time ago by the discovery that some spirit drapery had been sewn with a "chain stitch" machine, and a wag derived evidence therefrom that a certain eminent firm of sewing machine makers had customers in the spirit world. There is no warrant whatever for supposing that the spirit world has anything to do with these fabrics, further than to reproduce them from elements within the sphere of the medium. Sometimes the fabric is of one appearance and description and sometimes of another; more abnormal and transitory at one time, permanent at others; and sometimes the fabric is brought in unchanged or picked up like "Signor's" false moustache, so that the statement of "Resurgam," that these fabrics differ from ordinary textile fabrics is not true in all cases. We have specimens which we have seen cut from spirit dresses and lace in a good light, and it is impossible to tell the difference of them from the fabrics so abundant in the wardrobes of ladies. The insinuation then that "Resurgam" had seen Mrs. Esperance ironing a garment resembling one that he saw on the grasped figure is no evidence whatever to inculcate the medium. The surmises of imperfect knowledge should not be allowed to come between any person and their good name, to deprive them of which is gross injustice and cruelty.

The evidence of the spirit is scanty, but none the less valuable as far as it goes. The subject is open for further investigation in the same direction, when the medium regains her health. That the form grasped should struggle as any person would and become positive and take the elements of the medium's body rapidly to her is just what would be expected, and, be it observed, no marks of this struggle were seen on the medium's wrists. As to what was to be seen in the cabinet, "Resurgam" is very explicit in words, but information is not given as to the degree of light to enable correct observations to be made. However, further details would not be scientifically important.

Returning to Mrs. Esperance's report, made at request: All will acknowledge that it bears with it an air of truthfulness and natural statement of matters that one would expect to hear of in such a case. No doubt her mediumship assisted her in bearing up afterwards when her will was excited to action. We did get that first letter which was the second report of the fact that reached us; the first being a second-hand version of a very adverse view of the case communicated to a friend in London by "Resurgam." Being conversant with what has been going on in the underhand way these last two weeks, and having said that we would publish in the MEDIUM no direct or coarsely stated accusation against Mrs. Esperance, the report on the other side has been smoothly composed with the insinuations inseparably interwoven with the statements of fact. Hence the necessity for various excisions. We are at all times willing to lend our columns to any one for the statement of facts, but when the attempt is made to insinuate charges against those who have not been proved guilty, and thereby poison the public mind, we must object to being made the vehicle for such a purpose.

This episode is full of lessons. Again the show system of seances has been made a failure, and yet, as far as we know, the commercial element was not prominent therein. There would, indeed, be more "exposures" with free seances, attended, therefore, by a more miscellaneous class of sitters than with high-priced seances, which render the sittings more select and fewer in number, whereby the medium's strength is less depleted, and the chances of improper sitters less frequent. If Mrs. Esperance had charged 5s. admission to each sitter, she would have been preserved from the attendance of those who have at this time treated her so cruelly and unjustly. It is not pay that is necessarily the bane of mediumship, but is the letting unfit sitters enter the presence of a medium under any consideration. From Mrs. Esperance's letter it is plainly evident that she was altogether from under her own control—without the will or opportunity to exercise any selection over the arrangements. Having been overworked otherwise, she had not at all laid any of the details before her spirit-friends, the chief one of whom seems to have been absent till the state of the medium caused him to be sent for. There must have been as bad arrangements on the other side as on this, which were simply no arrangements at all.

It is a pity that spirit-aid and such valuable experience as that of Mr. Armstrong's could not be brought to bear on such matters. This is gross neglect, for which the Cause has to suffer as well as the immediate victims. We perceive that "Resurgam" and his spirit-friends had the attack all "cut and dried"—an accomplished fact in their own minds. Why did not Mr. Armstrong, Mrs. Esperance, and their spirit-friends adopt a similar means of protecting themselves and discovering the mentally expectant state of the "Resurgam" party? Let this be a lesson to all mediums. If "Resurgam" and his spirits could thus foreknow such an event, what was to hinder the spirits on the other side of the circle from perceiving the anticipations of these other spirits and forestalling them? Mrs. Esperance's spirits no doubt allowed her to suffer by default of not "calling upon the name of the Lord," but allowing herself to drift along as human caprice directed her course. She has learned an important lesson, and so have we all. Every me-

dium and spiritual worker should frequently sit for spiritual guidance, and the cultivation of those spiritual gifts which are the lamp to our feet in all spiritual operations. This is particularly necessary before every sitting. A preliminary prayerful interview with the spirit-band allows the guides to prepare the medium's sphere, take a position therein, and thus be able to give impressions needful for the occasion.

It is just to say further that Mrs. Esperance has never approved of the great amount of publicity she has of late received in the MEDIUM. The reports which we previously published had been carefully scrutinised by various minds, and Mrs. Esperance is so particular as to what is printed respecting her, that she desires to know whether the scribe has in any way misrepresented the phenomena. It would be well to have any report of manifestations read at the next circle, and a vote taken on it by the sitters; and yet this would be difficult in the case of many of the experiences reported by "Resurgam," and which were personal to himself. A series of letters in our possession show that Mrs. Esperance would have been glad if she had not been the subject of so much attention, and that there may be any mutual irritation on the matter of those reports and other acts must be taken into account and carefully weighed both in regard to the spiritual cause that led to the attack and the use that has been made of the facts by the reporter since that event took place.

On the part of "Resurgam," we have also to add that during these last few days he has taken great trouble to discredit all other reports, and render it imperative on our part to allow only his version of the case to appear. That circumstance, taken in connection with his acquaintance spiritually with the intended attack and matters named in the last paragraph, should be carefully considered by the reader before accepting the bias which that reporter gives to the facts. Our position is an entirely neutral one, and the only desire we have is to place the matter in a true light before the public, letting each party bear the consequence of their own acts.

With all exceptions to be allowed for on the score of exaggeration and transformations, both of which desiderata are possibly more imaginary than real, there can be no doubt of the wonderful phenomena that have been witnessed through Mrs. Esperance's mediumship these twelve months, and we ask what has the medium obtained in return? The benefits have been freely conferred on the sitters; the toil and the final suffering have been the reward of the medium! The work she has done in clairvoyance, healing, diagnosis, writing, speaking, drawing, materialisation, &c., have long so engrossed our appreciative regard that we had devised schemes in our own mind of recognition for it all, which have, alas, been altogether frustrated. It has been otherwise decided, or we should have been glad to have seen a complimentary gift presented to this noble worker, with suitable expressions of esteem. Surely such a step would have been as great a comfort to the generous soul as the contrary has been painful.

The condition of Mrs. Esperance's health is most critical. The hemorrhage from the lungs comes on frequently. She was to sail for Sweden on Wednesday, but whether she would ever reach that country was to her problematical.

THE ATTACK UPON MR. BASTIAN.

Many points in connection with this case have come to light during the week, and the more the subject is discussed the more the genuineness of the medium is apparent. Reliable testimony can be had from sitters who were present, to sustain the claims of the medium in all the points advanced. In the first place we will present the following letter, which we have received for publication:—

"23, Cavendish Square, September 3, 1880.

"Sir,—Will you allow me to contradict a statement which appears in your issue of to-day? I read 'the antagonistic party was a large one, being five or six in number. From them Mr. Bastian received no fee.'

"Your correspondent is in error. Neither myself or * my friends who accompanied me went to the seance with an intention of taking any part in the exposure of Mr. Bastian. My party consisted of four—the gentleman who retired during the dark seance, a clergyman, M.A., Camb., one other person, and myself. We all, with the exception of the first-named, paid five shillings each. We went to the seance purely as honest investigators and not with any desire to interfere with the performance, and it was not until the medium had been stated to be very unwell that I came forward in my medical capacity.—I am, your obedient servant,

"L. S. FORBES WINSLOW."

The author of this letter has seen "a statement" in our "issue" which does not exist. He is, no doubt, a very keen joker, but we also have a touch of humour about us, and must express our gratification at the *débüt* of a clairvoyant, who can see, not spiritual existences, but non-existences. Surely our correspondent must be "unwell," a subject for those with the "capacity" for "psychological medicine."

In our report of how the "exposé" was performed we did not name or allude to anyone, except in their "capacity" of actors in that little farce. Hence, whether our correspondent was of the "antagonistic party," or whether he contributed anything to the medium, we made no statement whatever. That he was present he does not "contradict," and that he was present is all that our "issue" implied. That an "antagonistic" individual was amongst his friends, and who was expelled from the seance, he admits, and

* This grammatical form is in the original copy.—ED. M.

that he attended a sitting with the "antagonistic party" is more than a coincidence when it is taken into account that the person who performed the *exposé* told the medium before the seance that he had seen a certain "mad doctor" (that is what he termed him) *that afternoon*, and that he was determining to enter into the investigation of the subject through Mr. Bastian's mediumship. So much for what occurred before the seance, while after it we have our correspondent's letter in the *Standard*, supporting the statement of the performer of the *exposé* in the *Daily Chronicle*, showing that, with whatever effort at non-complicity he may desire to appear, his conversation was with the attacking party a few hours before, and his acts with them immediately afterwards.

We must not be too keenly critical on the experiences of a gentleman so acute in vision as one who sees *that which does not exist*, and, indeed, the whole of his reports of what occurred at that sitting exhibit an extraordinary exercise of this wonderful faculty of vision. That there was any requirement for medical assistance is another undiscovered "fact," unless it was to restrain the ludicrous excitement of the performer of the "*exposé*," *alias* the man with the squirt. It has been stated elsewhere that some form laid hold of this performer's hands so firmly as to nearly dislocate his fingers, and, failing to retain this spiritual "Tartar" that he had "caught," he, in a rage, revenged himself on the curtains. The position of the medium was about six feet from the scene of action, so that, if it be true that any figure clung to the hands of the attacker, it must have been a genuine manifestation. There was, indeed, a figure in view in evening dress when the cochineal was squirted, and be it remarked that at the close one of the attacking party, having scrutinised Mr. Bastian's face, remarked that if any trace of the dye had been found thereon, the medium would have suffered for it.

There is, therefore, no evidence that the attacking party and their reporters saw what they profess to have seen, while there is evidence, and more than we now care to name, of a complicity which our correspondent endeavours to disavow. If this be a part of the joke he is welcome to all the fun he can get out of it.

Mr. Bastian made no charge, but money was presented to him by about one half of those present, so that the number of the "antagonistic party" was estimated as those who made no contribution.

It may be asked, Why did Mr. Bastian allow the leader of the attack to enter his seance in the first instance? That person attended on a previous day, talked fluently and appreciatively about mediums and Spiritualists, seemed much interested in the investigation, and in Mr. Bastian in particular, and thus the medium was thrown off his guard, and his new "friend" was enabled to introduce our present correspondent and others; one of the gentlemen being particularly recommended as a friend of Zollner.

Seeing that these gentlemen have such remarkable peculiarities, moral and visual, we must dismiss their little episode with sincere congratulations on the results of the endeavour. If they are competent of coming to a rational verdict on the matter, they will probably soliloquise: "It is all my eye."

DOMESTIC AND SOCIAL LIFE IN ENGLAND.

MESSAGE FROM "DR. KENEALY."

Fourth Communication.

Written through J. G. R., Sunday Afternoon, September 5th, 1880.

"*Dulce Domum.*"

Sweet sound from out of which doth seem to branch
A tree of life so fragrant to my soul,
From whose fair leaves exhalet vap'rous forms
That shape themselves to pictures of my life
At home. There wife, sons, daughters, all are seen,
Are viewed again. Oh, bitter sweet!
That death should come and tear away
Me from the group. I long to stand,
I yearn to walk within that home again,
To talk with them as in the olden hours!
And yet I must not sigh, I may not grieve
Nor let this sorrow dim the bright
And glorious beauty of my newer life.
I come not now to speak of them;
I come not now to talk of home,—
My home, 'tis safe! God's bless'd,
God's happy chosen ones shall watch,
And shield from harm the shrine
In which she lives—my wife, mine own,
And where they, too, my children dwell;—
I have no fear for them! As ripen'd fruit
Is gathered from the parent tree, when quite prepared
For plucking, so shall they, my loved,
Be gathered home to me, and in that home
Eternal, fair, that God doth keep for all,
There shall they dwell, shall tread the pearly shores
Of oceans calm, without a storm
To ruffle or dismay; there shall they walk
The jewelled floors; there shall they hear
The hymn of praise that from the lips
Of singers numberless doth rise unto the throne
Of our great Father God; there shall they sit
And hold a sweet commune of thought,
And soul-united be; there shall they rest—
Shall gaze around and look
Upon the never-fading beauty that doth greet the eye

And satisfy the longings of the soul
For all that is and e'er can be in heaven!

I came to speak of Home, and at that word
Do bitter tears well up within, and cause
The mediumistic soul through whom I write to saddened be
He must feel all, whether of joy or sadness in my song.
These barometric ones of earth, I understand them now;—
They often bear the burthens of mankind,—
Are weigh'd with anguish, bowed with woe,
Or to the seventh heaven raised are
By others' joys;—I know you now!
I understand you rightly, and can come
With easier mode my work to do.
The tears must flow, the bitter tears
Of sympathetic pain, for I behold
Such misery in your world, and such woe,
It seems as though no help could come to heal
The wounds that fester and grow foul
Upon my country's form. "*Dulce Domum!*"
O my God, look down, look upon these homes,
And see what we behold!
The drunken wife, the sottish one
Who sits from morn till eve
And dozes out her life with gin!
O God, is she—is she the one in whom
Hath been enshrined the immortal soul,
The principle divine of which men prate
And call a child? Is she—this thing
Down-trodden and pollute with sin—
Is she the fit, the proper one
To teach the little ones who stand
At her right hand, and ask for bread
And knowledge too? She feeds the babe, 'tis true;
She feeds it—but with what?
Accursed alcohol, that in her veins
Doth dance and leap, and poison that
She pure should give her child.
Into its blood doth she distill
The poison rank and vile:—
An embryo-drunkard helps to form
Ere childhood's days are gone! A little one,
Somewhat of greater age, is at her side,
And cries for bread: a mouldy crust
Is handed in return! The cupboard bare
Yawns at them, like great jaws that
Empty are, but never can be filled;
The little soul within this form
Expanding is, and asks to know
The meaning of some simple thing,—and she,
The mother, scarce can find the words
Wherewith to speak; and when she doth
The effort make, and tones do struggle out her lips,
'Tis all confused—the sense obscured—
And little doth the soul receive,—
That like a tender plant doth turn
Unto the sun of parent's mind
To find its warmth and light, and elements
To strengthen growth and comeliness of form.
Am I too harsh—is it not true?
Deny it if you can! The colours sombre are I know.

Open another door! look in, and see!
What lies upon the ground? A heap
Of bloody rags—a pile of bones—a shock
Of matted hair! What have we here?
We raise it up,—no, no! it cannot be!
"*Dulce Domum!*" A woman! How can this be?
A ring she wears! she married is! One man swore
To love her, and to cherish—sickness, nay, nor want
Should part them! She hath lain upon his breast—
Hath felt his kisses! She hath loved him—she hath lived
Within the sunshine of this one man's smile!
Hath listed for his step, and beaming with delight,
Hath laid the table plain, with simple pure repast,
For him, her partner dear! She loved to wait
Upon him—like a dog to watch
His every glance—anticipate his mind
In what he wished and loved! Now look!
Yes! he hath loved and cherished her!
The gashed and gory face looks up in vacancy!
There is no light of love—'tis gone!
Smashed out by brutal blows that rained
Down thick as hail itself! and this doth end
The story of a life! Perhaps there hath been fault—
Perhaps there hath been tongue to blame;
Perhaps she hath not perfect been
In all her duty—all her thoughts and acts:
The cause of this foul thing may out of sight be hid;
They may not have been fit to one another's lives
To live, and be as one; but whatso'er the cause
Effects are seen; and he who swore to love
And with his strength of arm support
The partner of his life, that strength hath used
To crush the life from her who lies
A senseless thing! Hath he well done his part or ill?
I leave you to decide!

"*Dulce Domum!*" Down a narrow street
A mother lives; her child lies on a bed
Of death within a tiny room; and many such
Within the cities great in that fair spot
Of England once my home!
The child is there—a wasted form, pale, wan, and
Livid quite—no pain, but sweet content
Speaks in his features calm; the mother kneels—
She prays—"Oh, spare! oh, spare my loved,
My all in all to me! he is my all—
Oh, take him not! but spare him—let him be
My star of hope, to shed a glory-light
Upon my weary way!" She wrestles hard
In prayer—her wrestling is in vain;
The fiat hath gone forth,—a soul
Is going back again—returning to the home
From whence it came a while ago.
The dying face lights up—a glory grand
Illumes it o'er; the fingers point,
The eyes dilate, and fix their gaze
Upon the unknown view:—"See, see! they wait
For me—they wait,—yes! he is there! my Father stands
And stretches forth his loving arms—I come!"
"*Dulce Domum!*" In that hour when supremest grief
Doth come upon the soul,—
The angel ones with benison descend,
With messages of love, and pour
The consolative balm of heaven deep down into the soul;
And she, the mother, as she gazed
With quivering lip, and eye o'er brimming with the tears
Of bitterest sorrow, felt a calm, a peace
Descendant all around,—she knew
Her son would live—for he, her husband, gone before,
Had come to call the child—to take him to a home—
"*Dulce Domum!*" in the skies, and she would bear—
Would be resigned, and wait till death should set her free
To join her loved beyond the realms
Of pain, and there to be
For ever bathed in sweetest bliss
And heavenly ecstasy!

"*Dulce Domum!*" England within thy crowded piles
Of bricks and mortar reared,—I could
In vision or in thought traverse them all!
Look well, my country, look to this!
"Home, home, sweet home!" loved words!
They are the joy of many a heart—of many
An earnest one who toils from morn to night,
And eager notes the hour that he shall homeward speed
To loved ones who await his coming with delight
And welcome him with joy!
All honour to the English home!
All honour to the men! praise to the hard-worked ones
Who labour hard to build the nest
For their loved birds, who, may be, one by one
Shall fly away, and build their homes secure
Where parents dear can visit them and view
The joys they too have shared.
In this faint sketch of English homes
That hath my pen engaged,
The details are not all I know,
As may your fancy please—they
Are repulsive dark and coarse,
Unpleasing to the view—but we
This work are bound to do; yes, we must show
The sores that lie about you, and that mar
The forms of Home, that give a tone
Unto the Nation's life! I might proceed
And multiply these views *ad nauseam*,
But think enough has now been said
Upon this point. My next attempt
Will be to call your thoughts
To other deadly blots upon the *Social Life*
That everywhere exists within your realm.
Time now will not permit
My taking up the second thread
Of my discourse.* I am controlled
And governed in my usage of this brain
By others who have greater claim than I.
A parting word I give: your homes
Are full of children—bright and starry things
Who skip about and play, and make those homes
Re-echo with their song;
Be tender, kind unto them—strive to guide
To lead them with your love;
Remember they are plants, most delicate of form
And nurturement, if right or wrong, will help
One thing of two to mould—
An Angel or a Devil soul within
Each little rosy form. Oh, then
Pray, think ye, who these parents are—
Think what you are to them;
What they to you! For they partake
By birth of your own foibles, vices,
Dispositions, goods, and ills,—Oh, think!

Will ye, the Men, and Women, too,
Of England—Christian Home!
Will ye create a race
Of future Angel-beings, or of those
Who shall as Devils be, and make
The world a Paradise or Hell
Embodied in the forms
Of those who are to live—exist
As spirit-beings evermore?
Fathers! pray ye earnestly for help
To guide your partners right!
Mothers! think ye deep on this;
For ye are they in whom are moulded forms
Of Angels, Sons of Light!
Fathers, mothers, pray ye, pray
Ye may be led aright!

I must one word more say—yes,
For the little children plead.
Let them hear of us,—yes do let them know
That *we* exist; don't let them be afraid,
As they of old have been, of ghosts
And bogies dark and grim.
Let them (the children) all be taught
There's nothing that can harm
Them but the evil thoughts,
The heritage they all possess of fear;
Let them be taught that *we* do love—
Do love to hear their childish talk,
Do love to gather round them still,
And guard them from the hate
Or evil thoughts of those who know not better yet;
Let them come in and converse hold
With us whenever we meet
You in your homes, and by the medium-art
Proclaim our life, and tell that
You and we shall never part.
I plead then for the children—
Let them enter hand-in-hand,
Without a fear of harm or ill,
To view the spirit-bands
Who hover round you night and day
And bring you peace and joy.

"*Dulce Domum!*"—sweetest sound on earth!
These words the Angels sing;
"*Dulce Domum!*"—may it have new birth
Throughout your land. Let ring
The glorious sounds, to tell that all,
From high to low on earth,
May share "*Sweet Home.*" The call
Is sounding!—yes, 'tis worth
The labour, worth the toil,
The songs of joy, the sounds of mirth.
"*Dulce Domum!*" in your hearts reside,
And Heaven's peace shall there abide.

E. V. K.

A CORRECTION.

Dear Mr. Editor,—When there is no opportunity of correcting proofs one must bear with meekness occasional misprints of prose composition, though your careful supervision has generally left me little to complain of. But mistakes in verse are more vexatious. A man has no right to send a poem to the press unless it is as perfect in form as he can make it. And to see an ugly flaw in a sonnet which beyond all other compositions should affect artistic finish, makes the author's blood run cold. In charity, then, correct the first five lines of my sonnet on "*Reverence*," in the *MEDIUM* of August 27, thus:

"That angel of the world" that draws the gaze
Of mortal man to spheres of light eterne,
Where other suns, the seraphs' mansions, burn,
But quells audacious eye with blinding rays.
That angel of the world, by whose sweet grace

Yours faithfully,
Darmstadt.

S. E. BENGOUGH.

WANTED, for the family of J. C. Wright, Liverpool, a general servant, a Spiritualist, who will not be afraid of the phenomena of spirit-mediumship.—Address Mr. J. C. Wright, 11, Towerlands Street, Liverpool.

A GOVERNESS wanted, to take charge of four children: English, music, French, and needlework necessary: a comfortable home, but not a high salary.—Address "*May*," care of J. Burns, 15, Southampton Row, London, W.O.

QUEBEC HALL, 25, GREAT QUEBEC STREET.—On Sunday evening last a most lucid discourse, on "*The Religious Element in Human Nature*," was given by Mr. Veitch, in the absence of Mr. MacDonnell, and listened to with very earnest attention. It was followed by a most interesting seance, when plants were brought and presented to two sitters, strangers to the medium. The harmony was beautiful. On Friday next, at 8, the band of workers will meet to develop an idea of utilising waste. Particulars of the meeting will be given soon. On Saturday the usual seance, at 8; Mrs. Treadwell, medium. On Sunday morning, at 11.15, meeting for conversation, &c. On Sunday evening, 7 prompt, Mr. MacDonnell's discourse will be on "*The Trial of Christ*." On Tuesday evening, Sept. 14, at 8, Mrs. Treadwell will deliver a trance address, after which she will describe what she sees by the inner sight.—J. M. DALE, Hon. Sec.

* Further portion of message promised to be given on Sunday next.
—J. G. R.

MR. J. J. MORSE'S APPOINTMENTS.

SOWERBY BRIDGE.—Sunday, September 12.
HALIFAX.—Sept. 13.
BRADFORD.—Sept. 14, 17, and 19.
BINGLEY.—Sept. 15.
BATLEY CARR.—Sept. 16.
BELPER.—Sept. 23.
LONDON.—Sept. 26 and 30.
NEWCASTLE.—October 3 and 4.
GLASGOW.—October 10 and 11.
KEIGHLEY.—October 17.
MANCHESTER.—October 24 and 25.
 Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address him at 22, Palatine Road, Stoke Newington, London, N.

MR. E. W. WALLIS'S APPOINTMENTS.

STAMFORD.—September 12 and 13.
NEWCASTLE.—September 19 and 20.
BARROW-IN-FURNESS.—September 25, 26, and 27.
FALMOUTH.—October 10 to 13 inclusive.
DEVONPORT and PLYMOUTH.—October 19 and following days.
YORKS DISTRICT COMMITTEE.—October 31.
 Mr. Wallis will accept calls to deliver trances orations in all parts of the United Kingdom. Apply by letter, to him at 383, St. Ann's Well Road, Nottingham.
 N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY.

263, CHAPEL STREET, SALFORD, MANCHESTER.
 Sunday Evening, at 6.30.
 September 12—Mr. Ainsworth, or Mr. Garner, Oldham.
 " 19—Mr. Tetlow, Heywood.
 " 26—Mr. Wood, Oldham.
 October 3—Annual Meeting and Conference.
 33, Downing Street. J. CAMPION, Sec.

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

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, SEPT. 12.—GOSWELL HALL, 290, Goswell Road (near the "Angel").
 Conversation & Seance at 11 a.m. Address by Mr. C.W. Pearce at 7 p.m.
 Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.
 Hackney Spiritual Evidence Society, 6, Field View Terrace, London Fields, 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. 14.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
WEDNESDAY, SEPT. 15.—8, Bournemouth Road, Rye Lane, Peckham, S.E.
 Meeting, 7.30 for 8 p.m. Also on Sundays, 10.30 for 11 a.m., and 7.30 for 8 p.m.
THURSDAY, SEPT. 16.—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. 12, BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BIRMINGHAM, 312, Bridge Street West, at 6.30. J. Colley, Sec.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.
KEIGHLEY, 2 p.m. and 5.30 p.m.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MANCHESTER and SALFORD Spiritualists' Society, 263, Chapel Street, Salford.
OLDHAM, 186, Union Street, at 6.
OSBETT Spiritual Institution, Ossett Green (near the G. N. R. Station).
 Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
MONDAY, SEPT. 13, LIVERPOOL, Perth Street Hall, at 8. Lecture.
TUESDAY, SEPT. 14, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
WEDNESDAY, SEPT. 15, 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. 16, 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. 17, SHEFFIELD, Psychological Institution, Pond Street Coccat House, at 8 p.m.

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