



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

SPIRITUALISM.

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THE MYSTERIES OF MATERIALISATION.

By the Editor.

The past two weeks have seen a greater impetus given to thought in connection with Spiritualism than we can remember at any past time. The facts and arguments published in these columns have stirred up the muscles of many minds, and set them into salutary action. There are but few that can *think*, and almost as few that can *see*. It was said of old, "They, seeing, see not," and, verily, in dark seances some there be who see too much, and when they have the opportunity to look, only see what is agreeable to their foregone conclusions. Others, again, cannot see what is plainly stated in print before them; the words convey to their minds an altogether different meaning from that which the writer intended. The same is true in respect to hearing. You tell a man an incident, possibly with an explanation, and in less than an hour he will have told several persons something altogether different from the fact and opinion which you imparted. These psychological curiosities explain some of the seeming mysteries of spirit manifestation in all its forms. In reaching those on the earth plane, the spirits have to use the mental elements and personal properties of those on the earth plane in order to approach them. In this way the purport of spirit teachings often times becomes wholly obscured, just as the rays of the sun are lost in the endeavour to penetrate a London fog.

This fog sometimes envelopes the mind of a writer or speaker, and prevents him from perceiving that his utterances are contradictory. If a man stultify himself, he cannot be expected to succeed in understanding another. With these things rife amongst us, can it be otherwise than that great differences of opinion and misunderstandings should exist as to the most patent facts?

The evil of non-vision does not reside in the eyes, but deeper down in the spiritual nature. Jesus said to those who were stupid over his spiritual works: "Perceive ye not yet, neither understand? have ye your hearts yet hardened? having eyes and see ye not? and having ears hear ye not? and do ye not remember?" This was spoken in reference to the "materialisation" of bread—a case in point of modern discussions. But he mysteriously alluded to other matters. "Take heed, beware of the leaven of the Pharisees and of the leaven of Herod." "Bread" is truth, it is the food for our souls; but the "hardened heart" stands in the way of our receiving it. "The leaven of the Pharisees" is a false and pretentious spiritual interest which does not exist in the heart. The "leaven of Herod" is the argument of brute force, the doctrine of cruelty, through which the innocent children were slain in the hope that the spiritual child might also perish.

The prime condition in all spiritual work is *softness* of heart. It gives *hardness* of head and clearness of eye. Let us no longer listen to a man's honied words or docile bearing. These may be primed with the "leaven of the Pharisees and of Herod." We must henceforth look into the "hearts" of sitters and keep from our midst those whose hearts are "hardened," and their understanding consequently closed. The hard hearted man is so soft-headed and credulous that he will believe any improbable hypothesis if it only accord with his nether-millstone sentiments.

Let us now look at the Newcastle case, and on the threshold sincerely thank "Resurgam" for his candid statements. His elaborate and lucid style leaves nothing to be desired, for he explains the whole mystery of the seizure. Thousands of readers have been fairly astounded at the obduracy of *his* heart in the matter. Notwithstanding the crocodiles' tears which he sheds

over the affair, he confesses that he attended *that very evening* to witness the seizure; for had not his spirits foretold it, and was not that the last night in which it could take place, and so it *must* take place, or his anticipations and spiritual information would be unfounded—which could not be.

Now let us glance at Milton's War in Heaven. Obedience, loyalty is the spiritual law. There is a purpose in view—spirit communion; all present must be loyal thereto. Like the pentecostal apostles, the sitters must be "all with one accord." But as in Milton's story, so at Newcastle. There was a clique quite at variance with the ostensible purpose of the meeting—a clique and that an influential one, which had the greatest contempt for the veracity of the conductor, and taking the part of the "adversary"—the accuser—in short, the Lucifer of Milton, rebelled against the law and worked spiritual anarchy.

What is the first fact in the drama? Mrs. Esperance sat in one end of a cabinet in three divisions, made by gauze partitions, which "Resurgam" has seen the materialised spirit walk through without breaking them. But "Resurgam," again candid, says that the "Yolanda" figure appeared in the first place at the opposite end of the cabinet or in the opening of the third compartment, Mrs. Esperance being in the first, or having entered the first. The theory of the accusers is that the figure "Yolanda" was bodily and voluntarily the medium. If so, how did she get there? "Resurgam," candid again, tells us that when he made the rush to the medium's compartment, immediately after the seizure, that he found the gauze partitions all right and as they ought to be. Perhaps he will insinuate that the medium fraudulently made them right after passing through. Of that he has no proof. We want facts, not insinuations, which we had, in justice, to cut out of his last letter.

Is it folly to suppose that the whole bodily fabric of the medium could be imperceptibly passed through these partitions or the curtains and become incorporated with the "Yolanda" figure at and immediately after the moment of the violent seizure (the leaven of Herod)? The medium is a witness in this case, and so are her guides, supported by the moaning in the cabinet; and it appears therefrom that the medium was in her proper person in the cabinet, though, perhaps, very much depleted at the time of the seizure. "Resurgam's" facts, and theories in accordance with these facts, as to the transmission of flowers into the circle, and the disappearance of textile articles of dress, explain the power and means by which the physical part of the medium was drawn to the spirit form which became the positive centre of vital action. "Resurgam" will not admit that the roses and flowers, some of them two feet in height, "deliberately" came into the circle under spiritual influence. If not, why assume that it was necessary for Mrs. Esperance to take such a step on her own account, especially when we consider that she would have had nothing to gain by it but danger and annoyance?

Those who have read the MEDIUM from the beginning will have learned that mediums have in many instances been taken into and out of closed rooms. One of our number was once at an impromptu sitting, with other three mediums, at Lamb's Conduit Street. As they sat in the dark room, the feather bed in the room above came down on the table. That the room was tightly closed there could be no doubt, for it was mid-day, and the room was so well shut as to be quite dark. The feather bed was being rolled up-stairs, and during that mirthful act Williams was spirited away in an instant, and could be found nowhere. The seance-room was searched below, and he was not to be found. The door was shut

and fastened, and the three survivors stood with their backs to the doors, and in a short time a clairvoyant saw Williams come into the dark room from the ceiling in a sheath of light. He was quite unconscious, and came down slowly. As soon as his feet touched the floor his consciousness returned, and he asked where he was. In this Institution he was one night taken through the ceiling into the room above. It was a dark seance, and Williams was being floated about the room, he having been felt by various sitters passing over their heads. There was light on the stairs, so that if the doors had been opened it would have been noticed. The writer was in the office below the seance-room. Down came Williams frantic, asking where he was. He had found himself in a room two stairs up. We feared for his reason, but he got calm in a few moments, and we took him up to the seance-room door. We called in without opening the door, and asked the sitters where Williams was. They said, "he is here somewhere, but we can't find him." We asked: "Has he not left the room?" "No." They were sure he had not. "Well," we said, "he is outside here." The sitters then reported that they had heard a great noise in the room above, and could not account for it. The whole affair did not occupy more than two or three minutes. The transference of Mrs. Guppy and Lottie Fowler will also be remembered. There was not the slightest chance of trickery or deception in any of these cases, and they are only a few of what might be mentioned.

We have received another bundle of facts from the experience of the clairvoyant lady from whom we quoted two weeks ago. Her communication was crowded out last week. She calls it the "Investigation of the Double," and goes to prove that the medium may be in two places at the same time, and be seen and felt.

"While sitting one night with a private medium and a select company, the writer thought she would try an experiment. A form came out of the cabinet, close to which the writer sat, the exact counterpart of the medium within, but, on looking, the medium was seen sitting on her chair in the corner where it had been placed when the seance commenced. The writer then extended her hand to touch the medium in the corner, but found that her hand went easily into the medium's side without leaving any mark or making a hole. A moan proceeded from the medium, distinctly heard though the form resembling the medium remained outside for some time afterwards. After the seance the medium complained of a great pain in her side, as if she had been thrust through with something hard, and it was some days before she was quite relieved from it. This experiment was tried under good conditions, and just fancy what the consequences of suffering would have been had the conditions been bad!" [Mrs. Esperance was also hurt in the neck by Mr. Armstrong treading on it when he carried "Yolanda" into the cabinet.—ED. M.]

"On another similar occasion this experiment was repeated. A form again, like the medium, was out in view of the sitters while the medium appeared in her proper place in the cabinet. The writer again attempted to feel the side of the medium, but the body felt solid. The writer can only account for this change on the supposition that the controlling spirits foresaw the danger of a repetition of the experiment, and had fortified what remained of the medium in the cabinet accordingly. The total ignorance of sitters and even experienced Spiritualists on these matters is remarkable, and they should be the last to give a rash opinion. The spirits evidently know much that the human mind is not prepared to receive. Our duty as Spiritualists is to give the spirits proper conditions, and then they would be enabled to teach us. The psychological laws must be understood before any progress can be made, and in the midst of the darkness of such ignorance, is it not more than folly and great cruelty to denounce mediums as cheats, and put them to such severe tortures as is so frequently the case?"

"At another time we were sitting for moulds of spirit hands. The writer saw and felt a hand exactly like that of the medium, and took hold of it, and pinched it slightly. It was in semi-darkness, and the medium was entranced at the time, but immediately the act was committed she exclaimed, calling the writer by name, 'What made you pinch me so hard?' The light was sufficient to see the medium's hands lying on her lap, and yet when this third hand was pinched she experienced pain.

"There were only three of us at another sitting, and the conditions were very harmonious. There were four spirit forms walking about at the same time. The spirits brought out the medium amongst the sitters, and allowed us to feel that the medium was actually there, only entranced. There was sufficient light to add the certainty of seeing to the sense of touch. The spirits said the conditions were so good that they could do almost anything. As a contrast to this sitting, it may be stated that about a week afterwards the same sitters attended a sitting with the same medium. For some cause, only one form could appear at a time, and these forms were very much like the medium. At one part of the sitting the form was not so like the medium, and tried to bring the medium out into the circle, the same as on the previous occasion. When the medium appeared, instead of a well-developed form being also visible, it was found to be a very imperfect one. It made several attempts to maintain its position by the side of the medium in view of the sitters, but failed, and seemed to be absorbed into the body of the medium as she stood before us.

"These are a few of the facts amongst many more that have come under the writer's observation during a considerable number of years of investigation, and she feels quite sure that, as soon as Spiritualists are sufficiently developed to give the spirits the necessary conditions, these teachers will bestow on us facts the light of which will cause us to blush at our present ignorance."

Facts of a similar kind are abundant in the experience of sitters

who are intimate with mediums, and some of these have been known to be in his place by answering to questions; yet when the hand at the same time was put on his chair it was found empty. Again it has been known that the medium was in his place, but wonderful to relate, the spirit has come forth with black clothing, such as the medium wore plainly indicated through the thin spirit-drapery. In these cases there was no fraud whatever, and the persecution of mediums will avail nothing in settling these matters. We want spiritual sitters to seek for the truth, and soon much information may be imparted.

To the blind ones we say that our efforts in this matter are not to attempt to screen Mrs. Esperance or any medium from the consequences of their acts. We do not deal in the "leaven of the Pharisees," saying one thing and meaning another. We mean exactly what we say, and that is, that Mrs. Esperance has been guilty of no act in the matter, except that she so meekly walked into the web of the spider. That was her only fault, and she has suffered so intensely for it that punishment does not remain in our hands. She has our sympathy and protection as far as we can shield her, not from her own acts, but from those evil ones blown up into passionate vindictiveness by the "leaven of Herod," and who must wreak their vengeance upon some one. Bad conditions breed evil influences in these seances, just as overcrowding and foul drains give rise to typhoid fever. This Herodian leaven has been rising for several months, and now that it has burst, the truth is seen by all, which ought to have been looked for by the conductor of the circle many weeks ago.

Solid physical objects are now being brought into the Cardiff circle in daylight—another illustration of the power of spirit over matter, whereby its gravity and even physical objectivity can be for the time annulled to be again reinstated. Must we then characterise every manifestation as a fraud which transcends our power of explanation? If so, then we must believe in no manifestation of spirit whatever, for they are all equally inscrutable, only that we are more familiar with some than with others.

Is it not all explained by Professor Zollner's fourth dimension, whatever that may mean?

DIRECT WRITING AND SLATE WRITING.

My dear Mr. Burns,—A few more interesting manifestations have taken place since I last addressed you, Mrs. Jencken still being with me.

I was asked by my unseen friends to hand them a pencil, which I did, they having previously removed a table-napkin from a side-board drawer. A short time afterwards we sat at our round table. No sooner seated than a handkerchief was handed to me, which was covered with writing. This pocket-handkerchief belonged to a lady who was staying in the house. It appears her dress had been put into my wardrobe by mistake. This explains why the spirit wrote on the handkerchief; they thinking it was mine.

We subsequently held a seance, when the table-napkin already referred to was placed on my knee. On examining it, it proved to be written upon, the exceptional feature in this instance being the distinctness of the writing across the whole length of the cloth, not an easy task to perform on a loose piece of damask; the writing explaining the mistake made in using the lady's handkerchief.

On another occasion we had a very pretty manifestation. I placed my hand through a large hole cut in the centre of the round table we generally sit at. A soft hand touched me, and removed a ring which was placed on little Ferdinand's Jencken's finger, who had likewise placed his hand through the aperture. A ring having been taken off my finger, was dropped upon the table from the ceiling, falling on the table. Flowers were brought; in fact, each hour brought manifestations. I could multiply these instances *ad libitum*, but I will not occupy your valuable space.

Being very anxious to have what is known as the slate manifestation, I asked Mr. Jencken, who had now joined us, to seal up a pocket slate-book, placing a slate-pencil point between the folds, Mrs. Jencken declaring that we should not succeed, as she had on previous occasions attempted this in vain. After two failures, Mr. Jencken again sealed up the slates, placing the pocket-book underneath the round table. In the evening I proposed visiting the Aquarium. Accordingly we all went. After sitting about an hour in the conservatory, we rose to go on the terrace, when Mrs. Jencken exclaimed, "I have been struck on the eye by a dark object which appeared to pass down into your dress." On putting my hand into my pocket, I discovered, to my surprise, the sealed-up slate we had left in the drawing-room. I immediately examined it, and found the seal perfect. On rejoining Mr. Jencken, I handed the slate to him, who carefully examined the seal, pronouncing it perfect. On the inside were written the following names:—"Peter," "James Taylor."

The exceptional character of this manifestation perhaps may justify me in making some remarks on what happened. The writing was done under the most trying circumstances, the slate tightly bound with string, and, sealed up, could not without its binding being broken open, have been written upon. The slate was not held by or near the medium, and it was carried to the Conservatory at the Aquarium, some short distance from my house, and placed into my pocket unknown to myself or to Mrs. Jencken.

We thus have direct writing on a slate, sealed up and closed, and the carrying of a material object, without disturbance or hindrance, from one building to another.—Yours faithfully,

15, Marine Parade, Brighton,
14th September, 1880.

CATHERINE BERRY.

FAREWELL MEETING TO MR. SPRIGGS AND MR. SMART AT CARDIFF.

A concert of vocal and instrumental music took place at the Swiss Hall, Cardiff, on the evening of Wednesday, the 8th inst., which was largely attended, in connection with the approaching departure for Melbourne of Mr. G. Spriggs and Mr. A. J. Smart, in response to the cordial invitation extended to them by the Australian Spiritualists, by way of a farewell gathering of the friends, and to afford opportunity for the presentation to the *royauteurs* of addresses and other tokens of regard. Great thanks are due to the committee of ladies and gentlemen who so energetically and satisfactorily carried out the needful preparations for the event, and for the excellent programme provided for the entertainment of the company, and to set off the graver duties of the evening. The gratification of the audience was most successfully contributed to by Miss Haines, Miss Samuel, Miss Joyce, Mrs. and Miss Nicholson, and by Mr. Adams, Mr. Samuel, Mr. Sadler, Mr. Parsons, Mr. Cooper, and Mr. Allen, and the friends especially desire to place on record their sense of obligation to Miss Cooper for her services as accompanist, always so effectively and willingly rendered at this and at previous social entertainments.

HISTORICAL ADDRESS BY MR. REES LEWIS.

During the usual interval between Parts 1 and 2 of the programme. Mr. Rees Lewis, who presided, rose and delivered an excellent address, which we give in full.

It has fallen to my lot to make a few remarks on this eventful occasion, and I think I cannot do better than revert to the growth of Spiritualism in this place from the time I first became acquainted with it up to the present time. I will not attempt at any oratorical display for private reasons of my own, which some of you may divine, but will leave this for some of my young friends around me. I will now try to give a short *resumé* of my experience of Spiritualism from the year 1864 to the present time, being about sixteen years.

My attention was first directed to the subject quite accidentally by a friend (a physician who has passed over the river some years) asking me what I thought of Spiritualism, as he had been informed that Signor Damiani, a friend of his at Clifton, had become a convert. I expressed my surprise, as I had previously become acquainted with Mr. Damiani's religious opinions, which were similar to my own at that time, being based on the broad and unfettered platform. We agreed to visit him, and I cannot now go into detail, as it would take too much of your time, although perhaps it would be very interesting. However, it was sufficient to induce us to become investigators. We earnestly and diligently plodded on for nearly two years, and we obtained what I then considered wonderful tests and satisfactory results entirely by table tipping. This ceased for some time. I was then a solitary Spiritualist, but eventually made two or three converts. At that time business matters carried me all through the North of England, and I always endeavoured to find out from town to town who were Spiritualists. Being at Bradford, and strolling about the town and looking in at a large stationer's shop window, to my surprise I saw a pamphlet, "Life in the Spheres." I immediately went in and purchased it, and inquired if there were any Spiritualists at this place; the female who served me pointed to a counting-house, said: "Yes; master, who is there, is one." I was introduced to him, and found him a most genial and cultured gentleman, a thorough Spiritualist, and directed my attention to Andrew Jackson Davis's works, and supplied them to me at cost price. This was how I became acquainted with spiritual literature. The various episodes that occurred from time to time in going from place to place in my inquiries of Spiritualists and Spiritualism would go nearly to fill up a book.

My next step was in attending a lecture given by Mr. Watts, a Secularist lecturer, on "Religion and Politics," and having put a few questions to Mr. Watts at a private meeting at the Cardiff Arms Hotel, I was requested by the Secular Society to become their president. I pointed out that my opinions differed materially from theirs, but it was of no avail. However, I very reluctantly complied with their wishes, and you may be assured I made it very warm there as I combated their opinions at the Sunday evening meetings to the best of my ability, until at last they asked me to show them something in proof of the theories I advanced. I assented to a sitting at my house, and you may guess what a sitting it must have been—warm disputations, each strenuously advocating his opinions. In the meanwhile I placed on the table paper and a planchette. Two Secularists sat on the corner of the table, as all the chairs were engaged by others, and they carelessly placed their hands on the planchette; I accidentally perceived it was twirling over the paper. "Stay," I said, "let us see if there is anything here;" and, to my surprise and theirs, there was legibly written on it, "Let brotherly love prevail." They all became very calm and silent, as they perceived there could be no collusion, as it came from their side.

One of the Secularists who sat with his hands on the planchette was a Mr. Davies. He became interested, and I advised him to sit at home with paper and pencil. I saw him from time to time, and anxiously questioned him as to the result, and at last he brought me a sheet of paper, a very brief but logical communication, signed "Thomas Paine." You may imagine my delight, being the first communication I had ever received by automatical writing. I immediately formed a circle, and although many years have passed away since then, there is a gentleman now here, Mr. Painter, who formed one of the circle. We continued receiving short and beautiful essays signed "Thos. Paine," and sometimes from old Robert Owen. This, then, was the height of my ambition, as I had been long waiting for this desideratum; but, alas! it was suddenly nipped in the bud, the cup was dashed from my lips. The medium very suddenly came to the conclusion that it was my mind acting on his which was the cause of producing these wonderful and instructive communications. Of course I thanked him for the compliment, and told him I knew better, as if I could control his mind to write them surely I need not trouble him as I would do it myself, besides I was not acquainted with the historical facts which had been given from time to time. I would just mention here that I read a few of them to a clergyman and stated they were from "Tom Paine." He replied, "I don't

care if they are from the devil in hell, they are grand." He left us, and I saw him at the end of three months, when he stated that since he had left us his peace of mind was gone, and that he used to wander about the fields and could get no rest, but afterwards became an active and confirmed Spiritualist. So much for my first experience with a medium.

My next experience was in the pleasing development of Miss Rhonda Williams, daughter of our old friend, the talented Mr. Taliesin Williams, who, I am happy to say, has come back to his first love, and is now among us. Long may he live, I say, and doubtless you may all say Amen. I shall never forget the happy hours we spent at her home, and the interesting manifestations. Amongst her familiar controls was the pert and saucy Indian girl "Rosy," who you know reminded me latterly that I had not yet "come over" to have the promised dance with her. So familiar were her controls that whenever Miss Williams went from home it was an invariable custom to have long and descriptive epistles of nearly everyday occurrence, which I still have in keeping of the loving remembrance of the time. Many of you are familiar with the poetical description of her spirit-home. Her controls were "Thomas Paine," who gave us an excellent and practical communication entitled "Purity of Life," which I hope to read sometime at our Sunday evenings' meeting, and some fine poetical effusion from "Fanny Fern." Time and space will not permit me to go into further detail which would be very interesting.

My next experience was in the development of friend Sadler in conjunction with his then friend Peck. The wonderful manifestations I saw there are perfectly familiar to all of you, perhaps, with the exception of one, which was very uncommon then of being lifted in his chair up to the ceiling whilst I held the chair by its lowest rung. Sitting one afternoon in their back parlour in Bute Street, I looked up at an old clock to see the time; his mother told me it had not been going for some time, and she remarked, "Sometimes it strikes." I immediately said: "If Richard is now here, one of Mr. Sadler's controls, strike three," and, to my surprise, it struck three. "Now," I said, "strike six," which it did instantly. I need not go further into the marvellous things I saw there, as I believe you will yet have the opportunity to see them, as I understand he intends to form circles again for physical manifestations, and, doubtless, materialisations.

Next comes our never-to-be-forgotten friend and brother Spriggs. He has been to me almost like a son—patient, willing to do all he could for us, although sometimes he would kick over the traces. He and I seemed linked together. Our doors have been always open to him. He has come to and fro as if it were his own home, always asking my advice, and generally acting up to it. It will be a sad blank when he leaves us. I have always been anxiously waiting his coming to open the doors to some poor wayfarer from the other life, who was anxious to tell his tale of woe or joy. We shall sadly miss these communications, but the satisfaction of knowing that his parting from us will undoubtedly be for his individual benefit, and as our spirit friends say he will have a wide field to work in, will, in a measure, compensate us for our loss. The same may be justly said of Mr. Smart. He has always been an indefatigable worker in the cause of Spiritualism, and whenever we have been unjustly attacked, he has always come to the fore, and with his powerful pen has slain the Philistines hip and thigh. His well-planned attack always silenced our opponents. In our future warfare with our antagonists we will find our valiant soldier missing from the ranks of Spiritualism here. It is our earnest wish and desire that he will succeed there far beyond his expectation, which we have no doubt of, as his ability, with his many varied acquisitions of knowledge, will always find a ready market. We wish him God-speed.

My first acquaintance with Mr. Spriggs was in being introduced to him at a seance held at Mr. Baker's, the glass writer. From this we formed a circle at my house, and in the early stages of his development it was not an unusual thing to find him entranced on the floor. From this he began to write short messages, reported to be controlled by "Dr. Jenkins," who had lived at St. John's Wood, London. Then we had "Samuel Penny," and "Purity," his wife, "Hopeful," "Twilight," and others from the other life, who took an active part in his development. About this time the startling and wonderful phenomena of materialisation became very prominent in England and elsewhere, so we made up our minds to see if we likewise could succeed in this phase of it. We had a preliminary sitting, and we entered into a compact with several of the Eddy's control from America to sit at a circle for a stated time, and they would report to us the probability or not of success. We commenced, and in a short time a small white cloud appeared at the opening of the cabinet. We were then encouraged by the controls to persevere, promising that finally we should get satisfactory results. We succeeded in obtaining visible forms, which culminated in some of the most marvellous and wonderful phenomena, which were most graphically reported by our friend Mr. Smart, and appeared in the MEDIUM, and from this a rescript in a local paper, which apparently startled the world, as Australia became intensely interested, and opened a wide field of most interesting correspondence, congratulating us on our great success, which has culminated in the application that our friends pay them a visit.

At this time the spirit-forms became so familiar that they took possession of every room in the house, and on summer evenings would show themselves in the garden, and in the twilight walk the entire length of a long garden to the greenhouse, take back a bunch of grapes, and distribute them among the sitters in the seance-room. I have no need to describe to you the phase of the direct voice, or the very interesting and convincing one of the communications from departed friends and relations. But I must say a few words of the latest and, I think, the most beautiful phase, and that is to get beautiful flowers, fruit, and boughs from trees, corn, pieces of rock, &c., brought into the little seance rooms in broad daylight, which is, I may say, almost incomprehensible, but such are the facts of our experience.

At this time it was found that the seance room at my house was too small to extend the meetings to general inquirers, and it was agreed to engage a larger room at Luton Place. We commenced by holding our meetings at half-past six o'clock on Sunday evenings, and as we had no trance or inspirational medium for speaking we occupied the evenings by readings. But I may suppose that our spirit-friends, observing our difficulties, our attention was directed to a Miss Samuel. Three of the circle entered into an engagement for the development of this young

lady. In a very short time, I may say unprecedented, her development expanded most rapidly. The enthusiasm of the sitters, combined with that of the young medium in the work of development, has culminated in the delivery, every Sunday evening, of most eloquent and logical addresses far transcending our expectations. The speaker who is engaged in her development, and who has no desire to use any undue flattery, cannot express himself too strongly upon her marvellously gifted powers, and believes she will leave her mark, doubtless to be a wonder of the world. More may be said on this subject some future day.

PRESENTATIONS.

On the conclusion of his speech, which was fully reported in the *Western Mail* of September 10th, Mr. Lewis presented Mr. Spriggs "in the name of the Spiritualists of Cardiff," with a gold watch and appendages bearing the following inscription:—"Presented to George Spriggs by the Spiritualists of Cardiff. 8th September, 1880." Also, with a handsome album, containing photographs of the various friends; "Presented to Mr. G. Spriggs by M. A. Ferrier, in grateful remembrance of the many pleasing opportunities afforded her through his wonderful mediumship of conversing with her beloved son Herbert in the direct voice and by other modes of communication," and with a beautifully-illuminated address, which read as follows:—

"To Mr. George Spriggs.—Dear Sir,—We, the members of the Cardiff Spiritual Society, desire to take this opportunity on the eve of your departure for Australia of testifying our high appreciation of the very valuable services which you have so disinterestedly and with so much self-sacrifice rendered to the cause of Spiritualism in this town.

"During a period of above five years you have ever been most ready to place your mediumship at our disposal, and have also been anxious to afford inquirers every facility for investigating the matter for themselves.

"We feel sure that the society will suffer a serious loss through your departure, but at the same time we do not doubt that in the new field of labour to which you are invited, your mediumship will prove to be not less useful than it has been here, and it is this consideration alone which can in any degree reconcile us to our loss.

"But it is not only as a medium that we shall miss you, for as a friend and brother your absence will, if possible, be still more keenly felt. The Spiritualists of Cardiff feel for you personally the highest regard and esteem, and we are sure that your personal qualities will secure for you a hearty welcome from the friends in Australia.

"While wishing you success in your new field of usefulness, we are not without hope that at no distant period we shall have the pleasure of meeting you again.

"REES LEWIS, President,

"On behalf of the Spiritualists of Cardiff. September 8th, 1880."

A similar address was then presented to Mr. Smart, couched in the following terms:—

"To Mr. A. J. Smart.—Dear Sir,—We, the members of the Cardiff Spiritual Society, desire to express to you, on the eve of your departure, for Australia, our high appreciation of your efforts during the last four or five years to advance the cause of Spiritualism in this town. It is to you that the excellent reports which have from time to time appeared in the Spiritualistic and other periodicals of the proceedings of the Cardiff Spiritualists and of the phenomena which have been obtained are due, and the thanks of Spiritualists generally are owing to you for the many able stenographic reports which you have made of the discourses delivered in Cardiff by some of our most eminent speakers, while, as secretary to the society, you have most efficiently discharged the duties devolving upon you, and have rendered great service to the cause by your able replies in the public newspapers to the many attacks which have been made upon us.

"We heartily wish you every success in your new sphere of action, and trust that our separation may be only temporary.

"REES LEWIS, President,

"On behalf of the Spiritualists of Cardiff. September 8th, 1880."

Mr. J. Andrews and Mr. E. Adams followed with short but appropriate speeches expressive of like sentiments, with which the audience manifested hearty sympathy.

Mr. Spriggs and Mr. Smart, having suitably and with much feeling responded, the remainder of the musical programme was then proceeded with, followed by refreshments, and the evening was agreeably brought to a close with an hour's dancing.

CLAIRVOYANCE AND ITS CONTINGENT PHENOMENA.

To the Editor.—Dear Sir,—From the correspondence in your columns on the subject of the "double," and the contingent faculty of clairvoyance, there seems to be a wealth of thought, as well as a variety of opinion among your readers. There is likewise a concurrent testimony as to the spiritual foundation of the phenomena; discussion only exists as to the *modus operandi*. I could speak at great length on relative facts and experiences in the clairvoyant domain of mediumship, and to many readers who are searching for the indication of a spiritual existence, as well as the characteristic features of spirit-life, it might be interesting and instructive, and afford a ground of belief as it has done for myself. From the first dawn of spiritualistic belief in my own mind I have been convinced of the vast mass of evidence lying within reach at all times, independent of the objective, or more material facts with which Spiritualists are conversant.

My object, then, in writing thus, is not only to draw attention to resident mediumistic qualities within many individuals, or awaken fresh faith in clairvoyance itself as a natural gift of the human soul, but likewise to check the growing tendency to agnosticism in those who theorise on the subject. It is undoubtedly true that all which takes place in the clairvoyant region, cannot be ascribed to disembodied spiritual action, any more than the

materialised psychical form at our seances; because we know those forms participate in the elements of our own bodies as well as partake of the separate identity of those passed away. To illustrate this from personal experience:—While sitting lately at a materialisation seance, the spirit, trying to materialise, made us to understand he had no means of locomotion; instantaneously a strange sensation took possession of my foot, crept up my leg, and suddenly I thought my leg was off, I had to feel with my hands if it were really intact. At that instant the spirit walked out amongst us a virtual part and parcel of ourselves, as well as a strange emanation of something else, truly a wonderful fact before us, illustrating the blending of two worlds into one; or really, as I thought, the true missing link in scientific research; but these things are revealed unto babes, not unto wise men. However, this illustration will hold good throughout all phases of the phenomena.

Clairvoyance, or spiritual sight, may read up the facts and incidents from your book of memory, and give to you the idea of a profound and intimate acquaintance with your inner life, throwing your soul with mystery, and enlightening your understanding, that you grasp in practical form what the "Eye of God" reveals, revealing itself in the darkness of night, and penetrating the casement of solid walls. Things of the past are not only illuminated by this weird and unearthly light, but the rays touch up important events in life to come. This many think impossible; or, if in any degree true, must be subject to exaggeration in passing through the wonder region of our imagination. But, apart from fanciful suggestions on the subject, it has been clearly demonstrated that predictions or prophetic revelations are now, as well as of old, an inherent birthright in genuine mediumship. By what law then, you suggest can the future of life or character be correctly stated? are we to understand that all actions are but clothed representations of one disposing or determining current of our lives? and if it be possible you can get near this mainspring of action, or the footfalls in that unknown future pathway, you may give us some information. Were such the explanation, then we might look on our actions as crystallised forms of destiny, and the apparently thrilling scenes of life, but the echoes of something past.

Well, in thousands of cases incidents and things have been predicted and verified in my own case. I have had years of my life unfolded, and my subsequent experience was exactly as it had been told me. In my work as a spiritual expositor, I have ministered at the same mysterious shrine, and given to individuals predictions and revelations of their future course which, in many instances, bore the impress and responsibility of truth, but I do not attach the ability to any charmed interference with magic, or favoured audience with Divinity, but only living for the time in a more pellucid spiritual atmosphere, or granting conditions wherein spiritual language and thought is heard and understood, and soul qualities and proportions come in for tangible recognition, this definition will also embrace the inhabitants of that supermundane state of being—disembodied spirits. All mediums experience more or less the delightful, but no less precarious, state of Paul the Apostle, when he said: "Whether in the body or out of the body I cannot tell, God knoweth;" and in that indescribable situation of trance give utterance more freely, and speak of future events more fully, than when partaking of the normal functions of life. In such a state ascendancy is gained over the grosser elements of our nature, and an attitude achieved which commands a wider prospect, just as you ascend a hill to get a better view of the surrounding country.

We think, therefore, prophetic vision is due to the advantageous position of the seer, rather than a favoured indulgence with the secrets of life, or obtaining a glance at the Book of Fate in the hand of Destiny.

There is nothing more insidious or destructive to character or action, than the belief in fate or destiny. Many hold the opinion, and with philosophical contempt debate the point, that life here is but the weaving from a prototype, from a pattern that was shaped and designed for us ere the mission of a mortal existence was assigned to our charge; and, in fact, the greatest barrier which spiritual belief encounters is from that vast agnostic school permeating England and the Continent, and although sheltered under various garments, hath one ruling characteristic feature or primary conclusion: that in the complicated nature of man, one element be possesses not—that of free-will. The popular theology of Scotland is tinged with fatalistic teaching, and has therefore bred in the minds of the people horrid conceptions of the Author of existence, and entailed on the inhabitants an unnatural mode of life, which a century of free thought and liberal education will hardly eradicate. In clearing away from the storm of words and opinions, we assert the will of man to be free and unbounded, hath the power of increasing happiness or ennobling existence, or through its inverse action hath also the power of associating bitterness with life, and cancelling what might have been good; and the soul, the home of the will, is capacious enough to contain the brightest thoughts of good or the darkest emanations of evil. The soul is limitless in its powers of duration and development while you bring eternity in view as the theatre of action.

To this clairvoyant reading of character and history has been assigned by many Spiritualists an earthly origin, without the aid of spirits out of the body, and even many Secularists find pleasure and satisfaction in the study of the phenomena. All this may be so far good, and accomplish a wise and beneficent purpose. It is impossible for the visual organ which has been looking into darkness to comprehend all at once the beauties of a well-lighted chamber. The eye must grow into use and association with the

altered condition. To me brilliant points appear in spiritual existence which to many are hidden; glimpses of glorious scenes, surpassingly rich and rare, break often abruptly into the confines of sense, and chase away human thought or language to comprehend or describe them; therefore the ecstatic moment, or the entranced state is employed to fully convey the idea.

In these things lie the hope and confidence of the present earnest worker in Spiritualism. The present condition and habiliments of the Movement are not the absolutely perfect ones; yea, I have no hesitation in saying they will soon be obsolete. Eye hath not seen, nor ear heard, nor heart conceived the wondrous unfoldments of spiritual life and beauty to come; but as the past has been conditional, so will assuredly be the future. There is nothing strange in this; nature throughout is conditional, existence the same, spirit certainly more so, and God displays his existence in the manifestation of the creature as a condition for expression.

Some consider prophecy a ridiculous accomplishment of the clairvoyant; but the language of the seer at all times cannot be otherwise than illumined with the beams of prophecy. Prophetic thought and teaching will always embellish the literature and clothe the words of such as labour in the Spiritual Movement.

We must learn to call that which is common, not unclean, or we are apt to vilify the finest productions of nature, or cast disgrace on the grandest and most profound works of God. The common things around us make existence what it really is, and common thoughts and common words breathe the deepest and warmest utterances of soul. Bibles lose none of their grandeur although we are told that the fount of inspiration is unclosed, or the lips of prophecy unsealed; or can it be prejudicial to worship, if not only the remnants, but the very embodiments of the ancient prophets are in our midst. These books are not completed things, but only channels which carried the stream down the current of ages, and left us to do the work they only accomplished in part.

There are many experiences I have which cannot be unfolded or made clear in the meetings of Spiritualists in general, and when clothed in the language of symbolism, these experiences only become detrimental to the reputation of the poor expositor. I have thought that for this reason have grown those mystic schools outside of Spiritualism proper, disintegrating and weakening the Cause. But it is likewise hard to present these things to the mass, because you must rub the most nutritive parts away to present a fashionable and acceptable form of thought! only a counterfeit of the genuine elements the enlightened mind entertains. I have sometimes thought that the emanations from many spirits purporting to address audiences degrade rather than enhance the medium, far less glorify the mind of departed worth; and many conversant with the recorded utterances of these spirits while on the earth-plane, have their ears vexed and their hearts saddened at the mighty departure from the known representative of the name. We do not insinuate untruthfulness, or misrepresentation, but only the want of conditions, and in our rubbing amongst mediums, we think truth is more at home with them than amongst those to whom they minister; but we trust the time will soon come when conditions will allow the more blissful emanations of spiritual existence to manifest. These thoughts we make introductory to a few papers on "Clairvoyance and its contingent Phenomena."

Yours truly,
Kirkcaldy.

ALEX. DUGUID.

THE DROWNED SAILOR AND HIS SPIRIT-MOTHER

An Impromptu Poem by J. C. WRIGHT.

SON.

Why should I linger here in chains?
My soul is filled with fearful pains,
Where'er I look, how dark the scene!
Where'er I tread, there cares have been.
When I recline, thorns do I feel;
No one comes near, my soul to heal.
My soul has lost its deeper breath,
Bereft of hope, it longs for death.
A nothingness, no dream, no life,
No pleasure's fancy, and no strife;
A deadness to the sense of time,
Oblivious to another clime.
My vivid fancy cleaves the air,
My deathless action wakens care,
I cannot die; resistless might
Tells me I must for ever fight
To grow in strength of thought and mind,
And be in spirit more refined;
But I resist this reign of law,
And this insatiate life below.
I seek no light, nor pleasure's charms,
But fear the Judge's dire alarms.
No flickering star from yonder sphere
Descends, my drooping soul to cheer.
I view, with unrelenting hate,
The iron fetters of my fate.
Why should my spirit linger here,
In ocean's watery caverns drear?
I hear the waters round me lave
The sombre accents of the grave.
There's something strikes my senses strong;
Familiar cadence—"Come along."
It is a voice upon the wave
That whispers "This is not my grave."

The darkness breaks, I see a star
With bright effulgence from afar
In fullest lines, display a face
Enlivened with a saintly grace,
A mellow voice of finest tone,
My mother's voice I truly own.

MOTHER.

Why grieve thou in dungeon dark,
Bereft of Hope's exultant spark?
I know thy soul is black with crime,
But grander heights it yet shall climb;
A latent virtue there resides
To carry thee with mighty strides
Nearer to the eternal flood—
The source of life and every good.
Oh, come with me, imprisoned soul,
Thy fetters, now behold, they fall,
A world of light falls on thy sense,
Where truth and virtue is intense,
A mother's shade invites thee near,
Dispels thy gloom, and kills thy fear;
Her heart alone can only know
The purest streams of love that flow.

SON.

Oh, can it be my mother dear
Invades my sense, my soul to cheer?
If thou art she I fain would see,
Proclaim it. Can I go with thee?
Can I these caverns leave, and rise
To be an angel in the skies,
Join there in blissful scenes of light
And dwell for ever in thy sight?
Is this the working of my hope?
Oh, can I with this madness cope?
Angels invade the cells of woe,
Then dreams of bliss will brightly glow.
What scenes upon the sight will rise,
Of flowers, and woods, and sunny skies,
Some grand fatality unseen
Conducts me thus from scene to scene,
Life at its best is but a dream,
An ordered speck upon the stream;
The solid and the real rise,
Then melt away before my eyes,
Old hopes they burn, and pass away,
The embers glow; another day,
And then the cold, the damp, the dead
By dull forgetfulness is led.
If it be real, let me know
That you around me brightly glow;
If it be her that gave me life,
Adieu, wild visions of my strife;
She whispers gently in my ear:
"Tis her, I know, I have no fear."

MOTHER.

My wild affection I repress
To sooth thy sense of deep distress,
United thoughts within us rise,
How hard it is to realise
The living orb of thought divine—
The soul! Its power of growth entwine
In living sprays from sphere to sphere.
You suck again my bosom dry
Of love's pure thought, and truth. The cry
Of fearful woe shall never break,
To dull the lustre on thy cheek,
Companions through the spherical sky
Together we shall ever fly.

SON.

And am I bless'd with thee to rise
In harmony of enterprise!
I think I see the law of life
That happiness comes out of strife.
By shipwreck doomed my end to find,
I rise upon the ambient wind
Another ocean wide to steer
Into a higher life and sphere;
But what and how that life will be
Is yet a mystery to me.
This life I have, and I must keep
Awhile upon the gloomy deep,
Then soar aloft, in mother's love,
To brighter spheres of life above.

MOTHER.

I do rejoice in strain aloud
That I have broke his darkened shroud;
Thou active guardian of mankind,
In Thy great laws of life destined
That none should fall down by the way,
And be the subject of decay;
But all have life, and all shall rise
Triumphant beings in the skies—
All nature's secret realms proclaim
The life of man a deathless flame:

At every stretch of thought I scan
The higher destiny of man.
Accept the thanks of angel-joy,
The present thanks without alloy,
That I in truth can meet again
The child to life I bore in pain.

SON.

O God of nature hear my prayer !
Commit me to my mother's care ;
Let guardian angels round me ride—
A bulwark strong on every side :
This harmony beyond the sense
Is Thine own realm of truth intense,
Marked by the shadow of no care,
But love and truth is ever there.
God be my love, my sight, my truth—
In Thee I have immortal youth !
Oh, keep the seals of this my state !
Within Thy wisdom is my fate ;
In this I find repose at last—
A haven while the storm shall last ;
And then with her a lasting rest—
The bosom of the good is bless'd.

MATERIALISATIONS WITNESSED BY DR. BROWN AT NEWCASTLE.

To the Editor.—Dear Sir,—As this is my third letter on our trip to London and Newcastle, I must condense as much as possible, having already occupied much of your valuable space.

On Sunday, August 8, five ladies and seven gentlemen met at Mr. Mellon's, to have a sitting with Mr. M. Chambers, who is, in our opinion, a very respectable, honest young man, and a good spirit medium. If he exercise sufficient caution in the selection of sitters, and endeavour to keep out of evil influences, he will become a most excellent instrument for the spirit-world. Particularly will he be protected if he will persistently refuse to submit to those abominable and debasing "tests," and object to sit with those who would enforce them, for they have brought ruin on most of our mediums and lasting disgrace on our glorious Truth.

I will now relate what took place at the sitting just named. Mr. Chambers entered the cabinet, and we had only been singing a short time when a spirit-form came out, rather timidly at first, but it soon gained confidence and came boldly forward. It was much taller than the medium, and in no way resembled him. This spirit stayed with us I should say a quarter of an hour, and we all had a full view of him several times. A lady present said it was the medium's guide—by name "Dr. Johnson." After this spirit had retired a female figure emerged from the cabinet. She gazed round the circle, as if looking for someone to recognise her. Mrs. Brown and I went up to this form, and shook hands with her, and we both believe it was our friend, the late Miss Briggs, of Burnley. She was well materialised. She walked with a firm step to the centre of the room. There was a good light, so that in addition to our testimony of identity all the sitters could see her distinctly, and were satisfied that it was not the medium in another form, as he gave signs of his presence within the cabinet, a heavy sigh being heard proceeding from the medium while the form was with us.

"Miss Briggs" seemed to be gratified at having met us and at our recognising her. She gave place to another female spirit, recognised by Mrs. Brown as one that had materialised through Mrs. Mellon's mediumship at Burnley a little more than twelve months ago. On that former occasion this spirit cut off and presented to us a lock of her hair, fourteen inches in length, as reported by me in the MEDIUM at the time. Mrs. Brown, addressing the spirit, asked: "Are you my spirit-guide?" and was answered in the affirmative. The drapery of this spirit, as seen both at Burnley and Newcastle, was of a very bright and dazzling appearance, and the spirit stood in an erect and dignified attitude. After remaining with us for some time, this fine spirit, with all the commanding grace of an accomplished lady, bowed to us and retired. We could not fail to regard this as a very satisfactory instance of spirit-manifestation in the material form.

One of Mr. Chambers's guides then controlled him to inform the circle that the power was exhausted. After which the sitting terminated.

On the following evening, Monday, August 9, we had one of the best sittings with Mrs. Mellon it was ever our good fortune to take part in. I will only allude to those points which I think will be of most interest to your readers.

The sitting was open to the public, and took place at the rooms, 28, New Bridge Street, and there was a very good attendance. I was told that all present were Spiritualists, with the exception of one gentleman. I occupied a chair next to that of Mr. Chambers. After an invocation and a little singing, the medium entered the cabinet. A female spirit then emerged from the cabinet arrayed in flowing white robes. A gentleman offered her his arm, which she accepted, and with him walked round the circle in a calm and composed manner, as any lady in the flesh would have done. Mrs. Mellon was at the time suffering from a severe cold, and as her cough troubled her several times while the spirit was in our midst, it afforded satisfaction that the medium was all the time in her place in the cabinet. The spirit kissed Mrs. Mellon's baby and several of the sitters before she retired.

The next spirit was "Geordie," who has materialised so many times, and whose striking individuality is observed by every sitter

who has the pleasure of meeting him. This spirit brought the medium out of the cabinet, so that both spirit and medium were in view of the circle at the same time, and in a good light too. I love to see a good light at a seance, so that all can be seen fair and above board. Now, sir, while the spirit and medium were out of the cabinet and before us all I was called forward, and taking Mrs. Mellon by the hand, I drew her away from the spirit some two or three feet, and while they—the medium and spirit—were thus far apart, I asked "Geordie" to speak, which he did several times, proving to us all that he was a genuine individuality, and quite apart from the medium. I wonder what "The author of the 10,000 Lunatics" or "the man with the squirt" would say to such a display of spirit power as this. "Geordie" then gave way to "Cissey," who controlled the medium, and bade us all "Good night," which concluded what was, in my estimation, a most remarkable seance.

I might have said much more respecting our recent trip to London and Newcastle, and very interesting it would have been, but the demands of business and the requirements of your space will not permit of further narrative on mediumship. With your permission, however, I will give the details of a visit which we paid to a haunted house a few miles from Newcastle.

Hoping that your many readers and the parties more immediately interested will pardon any imperfection inseparable from a sketch so hasty, and thanking you for the courtesy extended to me in granting me the use of so much space,—I am, yours sincerely,
W. BROWN.

50, Standish Street, Burnley, Sept. 1.

THE DIRECT LETTERS ON "SPIRITUAL BEAUTY."

To the Editor.—Dear Sir,—I have now heard from the lady through whom my spirit-sister sent me the letters, and even had I had no other proofs, *innocence is stamped upon every word of her letter.*

She at once says I may give her name, and am perfectly welcome to do so; for she for once and for ever asserts that she never either saw the sermons or ever heard of the Rev. C. Giles' name; that those letters were written by my spirit-sister, and she had nothing to do with them but to copy them off the slate on paper, and send them to me.

My friend also sends me another direct letter from my spirit-sister, in which she says she wrote a book some years ago in the spirit-world, and from that book took the passages that formed the series of letters published in the MEDIUM—that some spirit must have given the Rev. C. Giles passages from that book, without her permission, for *she* is the author of them, and no one else; and she adds, she will give me still higher communications to publish, that she has never before written, and that, *through the same medium, direct on a slate.*

Now this second series I shall ask my friend to sit for whenever she returns from abroad, *in my presence*, and I am perfectly certain I shall have them, for I have no more doubt of those letters being my spirit-sister's than that I am writing to you myself at this moment.

Her being present, and in the broad daylight, *with the medium away*, helping me to correct the proofs, *in the direct voice*, should be proof enough to any living being of her own and the medium's truthfulness.

Besides this, three spirits belonging to the same band as my sister, have since distinctly asserted to me, that my sister was the sole and original author of those passages which are nearly identical in Mr. Giles' sermons and my sister's letters.

Now, dear sir, although as a high and spiritual Spiritualist, this may satisfy you, I am quite aware it will not satisfy the public. Nor can I see that the publishing my friend's name will do so. Therefore, as I do not wish to see the name of one I so deeply love and revere bandied about uselessly, notwithstanding her permission, I withhold her name; for if the spiritualistic public will not believe a lady who, on her sacred word of honour, solemnly asserts the *proof* of the medium's innocence, in the fact that her spirit-sister did, in the broad daylight and in the direct voice, in the absence of the medium and the presence of another lady, help her to revise those letters, neither would they believe, though she gave her friend's name a hundred times over.

One word more, and I have done.

Those letters and that sermon bear on the face of them the unmistakable mark of inspiration of the highest order, and whether given through the mediumistic brain of the Rev. C. Giles or directly written through the power drawn from my friend, they show a state of mental beauty in the recipients such as alone could fit them for the reception of such angelic communications, and totally incompatible with the idea of any under current of deception.

However, any further letters given me that I publish shall be written *in my presence*; and I hope ere long to be able to send you some through the same dear and revered friend.

You will, probably, not consider this letter worth publishing, but in case you do, I will merely sign myself with my usual *nom de plume*, and remain, sincerely yours,
M.

September 10.

REMARKS BY THE EDITOR.

The lady through whose mediumship these direct letters were written on the slate having been on the continent, the explanation from her could not appear sooner. We would point out first, that

there is no professional mediumship about this matter, nor hope of gain. The love of spirit-communion and spiritual Truth alone actuates the parties, who occupy high positions in society, and are of unimpeachable honour. The "letters" were actually written on the slate by spirit-power as stated.

Before the above letter arrived, thoughts like these passed into our mind on this very matter:—

How foolish and selfish it is for men to believe that they are the authors of any truth. They are only recipients, and hold no property in that which is given them. All Truth is the Divine bread which is broken by angels for the use of man, and is distributed by the "baker," who, so to speak, simply puts it in form for human use. For the baker of bread does not make the flour,—that is grown of God's power: he makes it into bread only, and in doing so he adopts the form of loaf which some other baker, or many other bakers, have used before him for the same purpose. Shall we, then, censure a baker for "plagiarism" because he makes a loaf of the pattern used by others in the trade?

From the statements now made by "M." it appears that the "bread" given on the slate in direct writing was actually "baked" in that form of word by the spirit in the spirit-world many years ago, and given to her sister on earth, and through her to the world, in quite good faith. The Rev. C. Giles also received the bread of spiritual truth, and also in the same form; it is presumed not previous to the spirits having given it that form in the spirit-world. Who then is the plagiarist?

Is it not a truth, that all which takes place on earth has first been accomplished in the spirit-world, and that a point on earth in rapport with the producing point in the spiritual world, is the means for the ultimatum of the Truth in the earth-sphere?

The Rev. C. Giles is a most spiritually-minded man and a "point on earth," through which the riches of the spirit-world may thus be expressed.

The bad taste of *Morning Light* in commenting on the affair is painfully apparent. The writer therein gives up the rôle of the spiritual philosopher, and dons the peaked cap of the "accuser." Every man to his liking.

SPIRITUALISM AT AMERICAN CAMP MEETINGS.

The Spiritualists in America are having camp meetings just now—spiritual fairs, at which fun, flirtation, tall talk, and mediumistic show business are all the go, reminding one of Robert Burns's poem, the "Holy Fair," a satire on last century sacraments in country parishes. Anything that will please the weak, human selfhood appears to be eminently "spiritual," for where is the self-denying missionary spirit of our Movement, as exhibited in the external features thereof? The remarks of the lights of these gatherings are as inconsistent as their acts are futile in a spiritual sense. Colonel Bundy made an excellent speech at Lake Pleasant, saying many good things. "However gratifying," he said, "large numbers, great audiences, and popular approval may be to our pride, such signs of success are not in themselves evidences of genuine spiritual growth. We, as Spiritualists, need to cultivate a desire for, and knowledge of, the higher aspects of Spiritualism, rather than to continue on wandering through the wilderness of rudimentary facts. A higher spiritual culture, a more profound and comprehensive knowledge of philosophy and ethics should be our aim." So much for page 1 of the *Religio* of August 28; but when we turn to the back page we find an antipodal philosophy as well as local position. Speaking of Mrs. Crindle's show seances, which we gave some instances of the other week, he quotes a San Francisco newspaper to show that Mrs. Crindle is a fraud, and as a remedy does not propose "Spiritual culture" and "a knowledge of philosophy and ethics," but listen!—"It seems that little, if any, confidence can be placed in the materialisations which occur in her presence, not to mention the utter absence of scientific value of any phenomena produced in her presence without *crucial test conditions*." What "spiritual culture" may mean Colonel Bundy did not inform his hearers, or how "crucial test conditions" can provide it or "knowledge of philosophy and ethics" he does not enlighten us, nor can we find our way through the labyrinth unaided. We direct his kind attention to the matter in the future, and shall look anxiously for his elucidations.

Colonel Bundy received a grand public reception at the camp meeting; and Captain H. H. Brown, in his address of welcome, said he spoke on behalf of men and women who did "their own thinking." He complimented their guest for his efforts to purge the ranks of Spiritualism of "imposture and fraud," and "break down the demon Authority." "The time will come," he continued, "when mediumship will be recognised as a profession by the friends of Spiritualism and the general public."

Mr. C. B. Lynn, a lecturer, suggested that more money should be spent in hiring speakers, and that all able thinkers should be invited on to their platform.

Put all these ideas together, and we have a pretty contradictory muddle indeed. If Spiritualists can "do their own thinking," why not produce their own phenomena, and thus have it just as "honest" as they desire? While Spiritualism consists in paying one race of adventurers to talk at us, and another to perform conjuring wonders for us under "crucial tests," we will have no "spiritual culture," and instead of "Authority," we shall have over us the "demon" Selfishness in the pretensions of the would-be inspired, and their brethren, who, eke out a little phenomenal mediumship to make it earn as much money as possible.

It is not a hopeful feature to have to observe that all steps in this movement, as spoken to in these camp meeting addresses, ren-

der it a bundle of new trades and professions. One woman exhibits the jewels she has earned at soothsaying. The "representative" of the "spiritual organ" eagerly picks up the gratifying news and heralds it to the world as a triumph of the Cause. The publishers of rival papers meet to gain prestige, demolish acrimonious and unscrupulous opposition, and pull one another. All have some sort of spiritual ware to peddle: books, authorship, pilgrimages, tests, phenomena, photographs, oratory, &c., &c. The rest have money to spend, and they go to the camp meeting to have a "good time," and enjoy the progressive ideas of Bohemianism, which so much recommends these gatherings to the lovers of senescent excitement.

Now, to go back to the quotations made above: throw the "shop" idea overboard, and let each little band of Spiritualists manufacture their own phenomena as well as think for themselves, and in doing so, let it be the order that spiritual gifts shall be the light to the path of the investigator, and soon we shall hear no more of frauds or the necessity for "strict tests." But just so long as a traffic is made in the "professional" exhibition of these phenomena, and just so long as materialism rules in the form of "strict tests," just so long will frauds and exposures be the order of the day. Does not the whole history of Spiritualism from the beginning prove it?

What better off are we than the churches—or are we as well off—when we are thus beset with professional humbug, and have to run the gauntlet of ever so many sharks before we can get a glimpse of the kingdom of heaven? We suggest this as a basis for spiritual work: Follow a course of development till the spirits are enabled to demonstrate the true nature of the phenomena they produce through mediums. Let sitters so develop themselves that true phenomena can occur in their presence. In addition to phenomenal Spiritualism give most prominent attention to the exercise of the attributes of the spirit in all mankind, so that a Spiritualist will mean one who has the ability to know spiritual things spiritually, and not infer them because of certain mechanical traps he has set to satisfy the physical senses. Lastly and fundamentally: That no Spiritualist buy or sell mediumistic produce, but earn his and her living by worldly work and do for the spirit-world what can be done on a spiritual basis. Think for yourselves, as Captain H. H. Brown says; but in addition, speak for yourselves, and do not hire a talker, and produce phenomena for yourselves, and give professionalism the death blow. Then you will have genuine Spiritualism, though perhaps in somewhat less quantity.

SPIRITUAL PICTURES FROM THE BIBLE?

On Sunday evening, Sept. 5, Mr. Joseph Freeman gave the usual Sunday evening discourse at Goswell Hall. Signor Damiani presided, and we regret that circumstances precluded his giving an address, for he is one of the most experienced Spiritualists in Europe.

Mr. Freeman read the account of Aaron making the golden calf, and the ascent of Moses into the mount, making appropriate remarks upon the spiritual phenomena recorded. He then introduced to the meeting a series of "pictures" taken from Bible history, commencing with the Burning Bush, the view of which and the commands given introduced Moses to his spiritual work. The use of physical phenomena was here dwelt on, showing that it arrested the attention and prepared the mind for teachings. Pharaoh also had his mediums, who performed wonders, but the power which controlled the Israelitish leaders was superior, and the other side had to yield, and the people were allowed to go.

In allusion to the "grasping" of spirits, the lecturer then introduced the wrestle which Jacob had with the angel, which was a dark seance, as the spirit said he must go before daybreak. Elijah was carried about by the spirit, showing that levitations occurred in those days. The spiritual guides of this prophet were superior to those of Baal, as the "test" of consuming the sacrifice by fire from heaven proved. The steps which led to Saul's first interview with Samuel showed that there were paid mediums in those days.

The career of Jesus was then reviewed, beginning with his fast and temptation or "development." He resisted the suggested leap from the Temple, but all mediums were not proof against the solicitation of unwise spirits. Alluding to the wine of Cana, it was urged that miracles were manifestations. Jesus laid great stress on the phenomena, for he told John's friends to report to their leader what they had seen done, and let him judge for himself. The manifestations are a means to an end. The spiritual teachings or truths are the grand object sought; but the Church having departed from these, the modern manifestations had to come to introduce spirit-blind man again to the spiritual source. The movement he stated is now going through an ordeal. He advised mediums to exercise great care. They should keep the spiritual end always in view in their mediumship.

The lecture was instructive, and eloquently delivered. It received warm approbation from the audience, and Mr. Freeman was earnestly invited to give another lecture at an early date.

Sig. Damiani then called upon A. T. T. P. for a speech. That gentleman gave some of his experiences. In the course of a long speech, he said that when his mind was actuated by strong passions, and in an angry, irritable state, he got controls, the reports of which he dared not publish, they were of such a violent character. The reading of them "would make your hair stand on end." His medium was being followed by the friends of some church dignitary, who had given him a lift in his carriage one morning. He thought paid mediums were far superior to family mediums, who were too nervous and unsatisfactory in results.

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The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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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 17, 1880.

NOTES AND COMMENTS.

OUR friends will kindly remember that our weekly expenses, in connection with the production of the MEDIUM and the spiritual work, are £25 per week. In addition to this, we earn our own living in other ways, and give all our work in the Cause for NOTHING. These inevitable weekly expenses cannot be by any means met by "returns" at this season of the year, so that after giving our time and talents we are forced to sustain a grievous outlay. This only requires to be known to elicit from our honourable and intelligent readers their cordial share of support. A very little from all would make the car of progress move on smoothly. In return we give value in the loan of books from the library. We thank those friends who have aided us so laudably. This is a great work; it is rapidly making its mark upon the public mind, and all true friends of the Cause feel honoured in taking their due part therein. This is the dullest part of the dull season, and any aid immediately advanced will be doubly welcome.

THE last two issues of the MEDIUM have been declared by the most experienced and intelligent portion of our readers as of unequalled importance to the cause. Even the red-hot ones, who like to fling around them shafts of injury, have been somewhat sobered and cooled by the calm common-sense statements that have appeared in these columns. It is only now that the real scientific study of Spiritualism begins. The mere certification of the phenomena is a step which throws no scientific light on the matter. To minds on a higher plane the truth behind and above the phenomena is seen, and it is only such minds that can properly analyse the merits of such manifestations as occur. We would be glad to see a number of closed circles formed for the purpose of eliciting a much higher class of phenomena, and by the exercise of spiritual gifts determining the teachings which these phenomena have the power to bestow on mankind. Fine mental qualifications are essential, such as in the case of the Cardiff circle. The prehensile powers require to be located in the intellect to grasp the truth, not in the muscles to grasp the form. Low types of organisation and mental development can never obtain high phenomena, and never can be satisfied, because the phenomena which occur in their presence are indistinct, and the minds of the observers are incapable of casting light on what they perceive. Poor mediums! who must stand or fall by being placed either amongst philosophers or fools.

OUR trumpet utters no uncertain sound, and we pray God that it may never blast the good name or fair fame of any servant of spiritual truth that is given up wholly to the use and edification of others. If Spiritualists make a bad use of such, let them bear the consequences. We can never be a partisan, and hence may displease many. But we are thankful that we have no selfish interest at stake, and our work from the beginning having been a continuous labour of love and sacrifice for truth, we are prepared to still beard the lion of passion and ignorance. It is not our task to follow the crowd, but to lead—to teach. All the ideas and forms of work now popular were once unpopular; all that is so painfully taking place we pointed out upwards of four years ago. Thus, with the short-sighted, we may be "unpopular," but look back—

six, eight, and ten years ago—and it will be seen that matters only entertained by ourselves, and the few then, are common property now. So it will be with that objected to by some persons of to-day. We can afford to wait for such popularity as comes from them.

MANY sympathetic inquiries have reached us as to the state of Mrs. Esperance's health. The latest particulars are in accordance with her own statement published last week. She seems to have at times acted and wrote automatically, doing things and saying things knowing that she did them. She was unconscious of all that occurred from the Saturday evening till the following Tuesday afternoon. The state of her nerves may be imagined from the fact that while in a railway train on Tuesday week, some drunken fellows in the next compartment commenced to fight, which very much alarmed her, and brought on the bleeding from the lungs to an alarming extent. Under proper treatment, she so far recovered that on the following night she gave a very good and satisfactory seance; a report of which we are promised for next week. On Thursday afternoon, September 9th, she went on board the steamship for Sweden. Her friends hope to see her back in this country again before long.

THE historical address of Mr. R. Lewis, at the farewell meeting at Cardiff, reminds us of old times. He was one of our early customers for books at Camberwell. The genial bookseller that he met at Bradford recalls to our mind Mr. J. Lund, a most intelligent, kind, and devoted pioneer. It is also pleasant to observe that the Cardiff work is an off-shoot from the long-continued exertions of Signor Damiani. It is no exaggeration at all to say that the Cardiff work, which has been wholly non-professional, has had a most salutary influence throughout the world. Spiritual work for good or for evil depends on the elements mixed up with it. That the "circle of light" was fastidiously particular in regard to circle etiquette past records show. They have been rewarded with unparalleled phenomena, without those drawbacks which unguarded admissions engender. The introduction of solid objects into the seance-room in broad daylight is a culminating phase which reflects light on the bodily transmutation of a medium to the spirit form. What a fund of valuable knowledge lies in these phenomena when mankind are wise enough to pick it up.

WE join in the regret of the Cardiff friends as to the departure of Mr. Spriggs and Mr. Smart, but the uses that their voyage may subserve reconcile us to the privation. Their visit to Australia is strictly non-professional, as their work has been here. Mr. Smart will assume the paternal position hitherto held by Mr. Lewis, and efforts will be made to secure both Mr. Spriggs and Mr. Smart employment by which they will be enabled to provide an independent means of subsistence apart from mediumship. Mr. Smart is such an excellent verbatim reporter that he will, no doubt, find immediate and remunerative employment in Melbourne, and his transference to that colony ought to be greatly to his advantage ultimately. Mr. Spriggs is an industrious man of business, and throughout the term of his mediumship has manfully sustained himself. The medium will therefore be free to reject any offer that may be incompatible with the success of the experiments. We would throw out the caution to our Melbourne friends not to be hurried by rejection. Many well-meaning students of this science are temperamentally unfit for certain positions in the circle, as we are ourselves, and have been from the beginning of our acquaintance with the subject. It is proper spiritual etiquette to retire or accept any position which the governing powers of the circle may determine. To insist on taking a position, or to monopolise opportunities, is the surest method of damaging the phenomena and injuring the medium.

SCIENTIFIC discoveries have for some time been approaching marvellously near to the occult forces that are at work in the production of spiritual phenomena. It has lately been discovered by Prof. Bell that a beam of light will act as well as a wire in connecting the two ends of a telephone. Selenium is the substance most sensitive to the vibrations of the light caused by the voice at the other end of the beam. The effects can be produced through an intervening sheet of india-rubber by an "invisible beam." It has often caused speculation as to how the spirit rap is produced, but here we have an analogue to it. The materialisation and other phenomena will yet yield grand results when the human intellect is prepared to enter upon the investigation of their inherent qualities. That this consummation is far distant in the case of some who penetrate into seances is lamentably apparent.

The conversational meeting at Quebec Hall on Sunday morning was of a very interesting description. It is pleasing to see a few earnest minds meet together to endeavour to arrive at truth and find means of self-improvement. A sensitive gentleman was controlled with great difficulty, which led to a consideration of the best conditions for control, and what helps and hinders a sensitive in spirit communion and in contact with society generally. There is far too little attention given to this subject, but with a few hints its study would soon make useful progress. The spirit world is ready to help us all when we place ourselves in a condition to receive its light and aid.

THE exceedingly able article by Mr. Duguid on "Prophecy" will be read with delight by every thoughtful mind. It is altogether a following up of the teaching given two weeks ago on the

advantage of spiritual gifts in the work of spiritual manifestation. It is due to Mr. Duguid to say that his able paper reached us on Thursday week, so that its inspiration is in no degree due to the contents of that issue. The truth is that the spirit-teachers above are, through a number of selected instruments, making preparations for the expression of an advanced form of spiritual thought, of which the Movement stands much in need at the present time. This cannot come in its fullness till the folly of present methods be exposed, and a desire thereby given for something better.

We are told that certain mediums under control flatter the malpractice and slanders of certain "Spiritualists." Under "control" of what? Of the clique, the needs of the pocket, or a base estimate of things human? There is not a greater piece of humbug than the supposed spirituality of what certain persons say in the trance. They are not guilty in the matter. They are the creatures of moral or immoral, intellectual and psychological circumstances, and in no respect to be depended on as guides. When will Spiritualists learn to think for themselves, and not inflate the space where brains ought to reside with empty opinion? This is the next stable that requires to be cleared out.

MR. AND MRS. RICHMOND had a pleasant visit to Edinburgh last week. A semi-public meeting on Tuesday evening, well attended; a picnic on Wednesday to Rosslyn Castle and the celebrated Hawthornden; on Thursday a visit to a gentleman's country seat, in response to an invitation; and on Saturday the party went to Glasgow, by way of the far-famed Trossachs, the weather being splendid, and the lovely scenery was seen in perfection. On Sunday evening a good audience was addressed in the New National Hall, and other meetings were being talked of. Mrs. Richmond came south to Leeds yesterday to attend a semi-public meeting.

MRS. RICHMOND will be at Macclesfield from the 17th to the 19th instant; near Liverpool from the 20th to the 25th; at Nottingham from the 26th till the 30th; stop at Leicester on the 31st and arrive in London on October 1st.

MR. CHAMBERS and Mr. Ancrum cannot under any circumstances take their trip to London till Wednesday, Sept. 22, and it is not certain that they will be able to get away at all at this time. Quite a number of approved sitters have begged the privilege of being present at the proposed seance, and to such intimation will be given of any future arrangements.

MR. T. M. BROWN writes to say that his work in Cape Town will close about the middle of September, when he will take the first Orient steamer that calls for Australia. His health is not good, as he finds the work harder than at home. He has made satisfactory progress in his Sunday morning teaching and in the development of mediums. Miss Brown gets on well, and her meetings increase and friends gather round her. Mr. Brown's address, until further orders, will be—T. M. Brown, General Post Office, Sydney, New South Wales.

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.

MRS. RICHMOND IN MACCLESFIELD.

The local *Advertiser* of Saturday last contains a long report of Mrs. Richmond's second lecture given on her previous visit. Mr. A. Cross presided, and stated that a larger hall would be secured for Mrs. Richmond's second visit. This has been arranged to take place on Sunday, when Mrs. Richmond will give orations at the Skating Rink, Prestbury Road, in the afternoon at 2.30, and in the evening at 6.30. Tea will be provided for friends at 9d. each.

TO MEDIUMS AND CIRCLE HOLDERS IN AND AROUND LONDON.

A great deal of our precious time is occupied in giving instruction and suggestions to mediums and others who lay their experiences before us for advice. We think we could do their cases more justice by inviting them to attend the School of Spiritual Teachers (O.S.T.) held at the Spiritual Institution every Thursday evening at 8 o'clock. This school has now been open upwards of three years, and from it we have learned more of the laws of spirit communion and many other important things than from any other source. We invite experimenters and experienced sitters to attend, that we may exchange thoughts and endeavour to benefit one another. A conference of this kind, in which spirit influence would take part would give our movement new life and light. We would recommend our friends in other places to form a similar school for the study of Spiritual truth and its impartation to those engaged in the work. It is possible that on Thursday next the rooms at the Spiritual Institution may be otherwise engaged.

MR. BURNS AT CANNING TOWN ON SUNDAY NEXT.

On Sunday evening Mr. Burns will lecture in the Temperance Hall, Swancombe Street, Barking Road, on "The Effects of Alcohol on Man's Immortal Nature." To commence at 8.15 p.m. There will be an open-air meeting on an open space a little further down Barking Road, at 7 o'clock, when Mr. Parrott, Mr. Burns, and others will address the meeting. We hope all readers of the *MEDIUM* in the district will come forward and support the speakers.

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DISCRIMINATION OF THINGS SPIRITUAL v. CALUMNIATION OF SPIRITUAL WORKERS.

"Judge not, that ye be not judged."—*Matt. vii. 1.*
 "Prove all things."—*1 Thess. v. 21.*

The spirit of him that "accuseth the brethren" certainly seems to have been let loose amongst Spiritualists of late, to judge by the oft-recurring aspersions of mediums and prominent workers, with which some of its prints have lately teemed. "See how these Spiritualists love one another" can scarcely be the impression produced upon the mind of the "outsider" who may take an interest in our current literature. The reflex influence of these frequent "exposures" is bad in the extreme. Whilst mercy "blesseth him who gives and him who takes," the converse may be said of its opposite. It is as a sickly blight infesting the fair trees which spiritual culture fain would rear; it is as a venom rankling deep in the hearts of many beside those more immediately concerned in concocting the "exposure." And what of the accuser's soul itself? Is it one whit the happier, save with a diabolical joy, when "the cat is" really "out of the bag," when "what was expected all along" has been duly revealed to the world by the spiritual (?) for the nonce press? Has it advanced one step in upward spiritual development? No. The ears which itch for slander have no desire for "higher gifts." These gifts, through their being truly spiritual, are unattainable by those who rejoice in the downfall of a fellow-being's reputation. We are bidden not to "judge," that is, pass harsh decisions on our neighbour's character, lest we, in turn, be hastily and wrongly judged. We are bidden to "prove all things" with a view to "holding fast that which is good," not with a view to printing diatribes against that which our captious eye deems evil. "Prove all things" in respect to phenomena, means "thoroughly sift and investigate them"; and this cannot be achieved by squirting cochineal nor by seizing hold of a materialised spirit. This forsooth is the *modus operandi* of scientific dolts (?) and "cautious" sitters. To give statements of facts *plus* insinuations against the medium is to constitute oneself witness and judge at the same time. True testimony wants no colouring matter; at best the judgment (even if candid) is "lost labour."

Those who are really concerned for their own and their fellows' spiritual advancement will keep far from "the secret of" the exposers' "assembly," and will flee "from the strife of tongues." Desiring to "prove all things," and not to waste their God-given energies in *flaying* (so violent is the attempted deprivation) others of their good name, they will seek for the nobler ends to which spirit communion can be applied. All "evil speaking and malice" being laid aside, "they will receive with meekness the engrafted word" (the Divine *adlatus* permeating to mankind by angelic channels) "which is able to save their souls." And will any Spiritualist dare deny, after the heartless "exposures" so common of late, that "our souls" are verily in need of "saving"? All this blackness of heart shown in the vilifying of leading Spiritualists and mediums betrays unregeneracy of soul. It is all low-born, earthly, devilish. Does not our Spiritualism need uplifting when it sinks to so low an ebb? Must it not be purged, and itself become more spiritual? Else, with all the acuteness intellect may bring to its investigation, with all the "physical power" strong healthy bodies may furnish for phenomenal manifestation, we shall lack "the one thing needful," namely, the development of our own souls. What speakers and books cannot impart, though the latter may assist and the former may rouse, is ours if we will be true to our nobler convictions, honest to our better selves, always remembering to do unto others as we would be done by. Then slander shall perish, and righteousness (or equity) shall flourish upon this earth. "CAMBOR."

THE ONE THING NEEDFUL.

Goethe is generally allowed to have been the writer of richest culture, and altogether about the wisest man of his generation. We lately called attention to a weighty sentence of his on education. Sir Walter Scott was also a literary sovereign who merited and received from his countrymen, and from a large portion of the intelligence of Europe, an allegiance even more affectionate, if less reverential, than that accorded to the great German poet. Now if we know all that these two writers have to teach us, we certainly possess the most valuable instruction on the philosophy of life, which was obtainable in their age.

Close upon half a century has elapsed since they died. The thoughts of men have widened and deepened during that time. But I doubt whether men's minds are on the whole so healthy. Look at a few notabilities then and now. Instead of Scott, Sholley, and Byron, we read G. Eliot, Ouida, and Robert Brown-

ing. As a preacher Mr. Spurgeon has taken the place of Robert Hall. The bright erratic genius and fanatic, Edward Irving, is represented by the meagre hysterical benedictine, Mr. Lyne. For Mendelssohn and Rossini we have Wagner and Offenbach; for Lamartine and Guizot, Gambetta and Grévy. In place of thinkers and naturalists like Fichte and Alexander Humbolt, the youth of Germany have learned to admire the pessimists Schopenhauer and Hartmann, and an anthropologist of the rude sensual type of Dr. Huxley.

There is a greater and more conscious separation of the head and heart, the emotions and the intellect than of old time. There are, so to speak, more clever, cultivated devils about. Physical science has become the all in all, and has gone forth to banish religion and poetry from the thinking world. Children become so disagreeably "knowing" that they cannot be reverent if they would, and without reverence the most elaborate culture, says Carlyle, avails nothing. It might profit the rising generation to sit a little oftener at the feet of that brave, sound-hearted man, the dear old friend and instructor in gentleness and virtue of so many myriads, the genial, good Sir Walter.

I was much struck lately in coming upon the record of a conversation containing his judgment on the one thing needful. Many, I am certain, will read it with pleasure. Essentially I don't think it would differ from that of Carlyle; and a man would do well to think twice before passing it by with indifference. A young friend once chanced to make a remark in Scott's presence conveying the impression of a suspicion of poets and novelists being accustomed to look at life and the world only as the materials for art. A shade came over Scott's face as he said, "I fear you have some very young ideas in your head. Are you not too apt to measure things by some reference to literature: to disbelieve that anybody can be worth much care who has no knowledge of that sort of thing, or taste for it. God help us all! What a poor world this would be if that were the true doctrine! I have read books enough, and observed and conversed with enough of eminent and splendidly cultivated minds too, in my time, but, I assure you, I have heard higher sentiments from the lips of poor *uneducated* men and women, when exerting the spirit of severe yet gentle heroism under difficulties and afflictions, than I have ever yet met with out of the pages of the Bible. We shall never learn to feel and respect our real calling and destiny, unless we have taught ourselves to consider everything as moonshine compared with the education of the heart."

S. E. BENGOUGH.

THE GREAT SPIRITUAL CHANGE: HOW TO BE EFFECTED.

To the Editor.—Dear Sir,—It gives me pleasure to express my opinion that you have made a very decided and valuable movement towards the great spiritual change you several months ago prophesied, and gave us the meaning Mother Shipton intended for 1881. Until your article, "Spiritual Phenomena v. Spiritual Gifts," in last week's number of the MEDIUM, I had little faith in such a speedy reformation, but now you have thrown a more reasonable light upon the phenomenon of materialising, it seems not at all unlikely—if this theory be not allowed to be forgotten, and is known to the non-spiritualistic world as one of the most essential axioms of this newly-named religion—that it will turn the now superficial inquiry of many thousand reflective minds into an earnest investigation, though silent and secret in their first essays. Those who have thought until they reject as improbable the enormous extreme, though really very fascinating to the imagination of even an atheist, between earth-life and what the Church teaches as heavenly, have, I fancy, if prosecuting their analogies, generally come to the conclusion that, though Milton's heaven is a very unlikely method of the universe and its permeating Spirit, it is very possibly a state of being and force substantial in seeming to its special confraternity, subject to that state, and may be around and in us without, perhaps, a knowledge of its contiguity. Allowing this to be the belief of those who reason out of prescribed religion, what so natural, now, with your theory, as to think they will argue a link, under particular conditions, between one form of matter and another, invisible to each other in the ordinary régime, or that we alone on this sphere without these conditions are blind to what are commonly called "spirits"?

The following extract may not be out of place here as showing a scientific bias towards a supposition, that there is another material world within us unrecognisable except in isolated cases. It is taken from an essay, entitled, "Is Immortality a Delusion?" by Epes Sargent, in the *Psychological Review* of January, 1879, and runs as follows:—"He who believes only in the existence of what he can see and weigh is not so much sceptical as credulous, and this would seem to be the predicament of Mr. —; for the fact that the soul parts with its mortal body seems to him conclusive that it parts with every possible kind of organism through which it may still preserve its individuality; and yet chemical and mechanical science admit that an electro-luminous organism, invisible to the external vision, is among possibilities." Once assume this hitherto only probable exposition of the life unseen, with which we are directly concerned as to its influence and our future prospects, it will seem indeed that a new dispensation is at hand, and the ghost-seeing, astonishing in its frequency if it were only duly considered, will wear a new aspect; and it also appears to the unwilling votary of annihilation that the last straining hope from analogy has not been without foundation in attempting to deduce individual immortality, from the very apparent evolution at continual work throughout Nature, and from the consideration that

the All-pervading would anomalously work in a cruel and purposeless manner, if the finely aspiring minds and poetical emotions of very many men and women were permitted to waste away into the blankness of nothing.

There is another class of mortals besides the analytical, out of which you are likely to gain a great number on your side by the superior tone the latter will impart to your religion. This is the gentle, reverent order of English ladies, who are brought up under the charitable teaching of the English Church, and who, when their intelligence is superior, are loath to leave an awe-inspiring worship for what the prejudice of a life's education has branded as an apostasy. Bacon leads us somewhere to infer that man first believes in a God, then is an infidel, and lastly ends in acknowledging and revering God again. It is easy to understand how a respectful, sensitive mind recoils from atheism, connected as it is, from the influence of impressions imbibed in childhood, with the idea of obstinate wickedness and a thing hateful to God and man. These fine, delicate natures, who would afford so much spirituality for superior phenomena, repel the idea of infidelity, and are deterred by the ungenial gap from gliding into a co-essential religion, the more especially as the breach is widened and made more uninviting by the coarse names very often given to spirits, and the silly tricks they many times indulge in, and by which they throw such an air of profanity over Spiritualism, that from very disgust the large number of inquiring, creedless souls, earnestly seeking a belief to esteem which is justly recommended by a rational discernment, immediately turn away from what seems to be devoid of the first principles of a religion—the veneration of its worship and the respect of its ministers. These grosser manifestations suppressed, and with the countenance of well-known, deep-thinking members of society, you may expect a gradual and, when once fairly started, rapidly increasing addition to your ranks, of those you so much lament the absence of: mediumistic persons highly endowed with power to produce superior phenomena, that shall have an elevating effect on everything reverently connected with Spiritualism—the tabernacle, the inspired, and the children of God.—Yours sincerely,

LEONARD TERRY.

Sept. 7.

COMMENTS ON THE "SEIZURE SEANCE."

Dear Mr. Burns,—Having had the pleasure of eight or nine sittings on the Tuesday evenings with Mrs. Esperance, the last of which was the "seizure seance," I felt anxious to see the reports which would be sent you for publication. Will you kindly allow me a few remarks on the said reports. The report which Mr. Armstrong gives you is a truthful and honest one. "Yolanda" was moving about with the pitcher in hand, and distributing the flowers she had in it, and was only one from where I was sitting when she was seized by the wrists. Mr. Armstrong's opinion was that the first scream came from the cabinet; this, it appears, was correct, and was corroborated by Mrs. Esperance herself, when she describes as having a feeling something like nightmare. The first that I heard was the screams of "Yolanda," and at the same time *the moans from the medium in the cabinet*. My thoughts were more on her safety than "Yolanda," knowing that she could dematerialise herself in a short time, which she afterwards did after giving Mr. Armstrong a slight push. Considering the exceedingly delicate connection that there must exist between the mediums and materialised forms, the wonder is with me that she ever regained her consciousness at all after such cruel treatment.

Your other correspondent, "Resurgam," came to the seance fully prepared, from information he had received from his spirit-guides, for what he writes to you that he saw or thought he saw at the seance. I would say that after the many and beautiful materialisations of a beloved wife through the same medium, that he was in duty bound to give any information he might have to the conductor of the seance, so that such a disgraceful scene might have been prevented. One fact is very certain, that Mrs. Esperance must be both a good and honest medium, or your correspondent, "Resurgam," must have been deluded in his wife's identity.

We (my wife and self) were very much pleased with your lecture, and the necessity there is for a higher spiritual development of the sitters in circles. With kind wishes I am yours truly,

THOS. DOBSON.

St. Lawrence, Newcastle-on-Tyne,

September 13, 1880.

To the Editor,—Sir,—It is with a feeling of great sorrow that I find that "Resurgam," who has written such lucid and wonderful accounts of Mrs. Esperance's mediumship, is (according to my judgment) in no small degree to blame for the late deplorable fiasco in connection with that lady. "Resurgam," judging from his own published letters in the MEDIUM, undoubtedly has had through the mediumship of Mrs. Esperance, frequent interviews with the materialised form of his own deceased wife, and has expressed his delight thereat, and yet, when his own spirit-guides told him some time ago, and repeatedly since, that Mrs. Esperance was in danger of being found out attempting to personate a spirit-form, he very coolly and unfeelingly seems not to have warned Mrs. Esperance, nor yet to have made the slightest effort to prevent such an occurrence. All this looks very ungrateful from my point of view. Had I had the supreme pleasure of seeing in a tangible form, a dear departed one, the good name of the medium who had procured me such a boon would ever after be sacred in my eyes, and as dear to me as that of a dearly-beloved sister; and if "Resurgam" had been imbued with a similar feeling he could probably have prevented all that has lately taken place in the sorry proceedings at Newcastle. According to "Resurgam's" own statement, he more than once received prior warning of something unpleasant looming over Mrs. Esperance. All this being taken for granted, it is incomprehensible to me that "Resurgam" made no effort to warn Mrs. Esperance of the danger, nor yet to take any steps to prevent what he calls an impersonation taking place. He certainly acted a craven's part in not using his own

will-power to prevent such a thing, for, had he done so, I feel sure that this unpleasant so-called exposure would never have happened.

Of Mr. Warnes' unmannerly action in this sad affair I will say but little. If he had doubts about "Yolanda's" identity, he ought to have expressed such doubts to the spirit-form, when I have no doubt "Yolanda" would have proved to him that the form was herself and that Mrs. Esperance was in the cabinet. But no, Mr. Warnes failed to do this, and instead thereof, clutched eagerly at the form before him, just as a policeman would clutch at an unruly character. No wonder that "Yolanda" at such an onslaught should struggle with affright and utter screams, and there being strong, subtle laws between a spirit-form and the medium of which we are profoundly ignorant, no wonder that the shock to the former should produce a syncope in the latter. I have known the simple touch of a sitter's hand upon a spirit-form, when such touch was given without leave, to destroy all the conditions of the seance, so as to prevent further manifestations, and if so, how much more likely is it that a forcible seizure should cause even worse results?

A true Spiritualist knows that spirit-forms rob, for the time being, the medium, and sometimes the sitters, of part of their life-principle or life-force in order to effect a materialisation, and, probably, at the seance in question, as the conditions were not good, "Yolanda" had to do this to a large extent upon the medium. There are many points in "Resurgam's" so-called explanation which clash with what Mr. Armstrong states, and which are not at all satisfactory to me, but of Mrs. Esperance's innocence on this occasion I have not the slightest doubt. I am glad that "Resurgam" acknowledges the thorough materialisations obtained through Mrs. Esperance, but I cannot appreciate his ideas of the doubts he sometimes had of personation. Why did he not give utterance to these doubts in previous letters? I am well pleased with your manly defence of the medium, and also that you are not mealy-mouthed with it, for you have candidly spoken your mind upon the subject, and plainly told your readers who are to blame for this sad affair and why so, and also how to prevent a repetition of such so-called exposures.

It is a pity there is not more brotherly love among Spiritualists. Loving messages are weekly delivered from the spiritual platform, but I am sorry to say that many who call themselves Spiritualists take very little heed of them in their daily lives.

G. G. B.
11, Brampton Street, Stockport Road, Manchester, Sept. 14, 1880.

MARLEY HILL, near Gateshead.—Mr. G. S. Walker informs us that the Cause is thriving in his village. They had their first meeting on Sunday, September 5, on which occasion there was good attendance. Mr. George Turnbull, of West Pelton, spoke at 2 and 6 o'clock, subject: "Why was Jesus Crucified?" The meetings were held in the house of our correspondent.

NEW DELAVAL.—"Love one another" writing on Aug. 31 says, in reporting progress, that they had a visit from Mrs. Esperance a few months ago. The first three forms were about the height of the medium, and it might have been suspected that it was her body brought out; but the other two forms presented a great contrast—"the French lady," and a little girl supposed to belong to the place. From that time a circle has been formed, which is progressing very well. A medium is being developed for physical manifestations, and the spirits are now able to materialise hands and touch the sitters.

MERTHYR TYDVIL.—There has been some expectation of a debate on Spiritualism coming off between the Rev. Mr. Talamis, who gave a lecture against our Cause some months ago, and some representative Spiritualist. The rev. gentleman's challenge to debate was at once taken up, and the friends of our Cause secured the aid of Mr. Burns, of the Spiritual Institution, who made suggestions for the necessary arrangements. The result is thus stated in a letter to Mr. Burns from a friend in Merthyr:—"A great deal of correspondence has been going on for some time in the Welsh papers, and at last he (our opponent) has come to the conclusion that it must be a debate in Welsh (after he had written a friend of mine that he was willing to debate either in Welsh or English), with a little English now and then, and subject to his own conditions; that is, that his opponent must produce in public all the phenomena of Spiritualism; but I think that he has taken these last three weeks to try and discover whom his opponent was, and by some means or other has found out that it was to be yourself, so he has backed out of it. Thanking you for your kindness and willingness to come forward for the cause of truth, I am, &c."

LEICESTER—Silver Street Lecture Hall.—Sunday, September 12th, was set apart for a token of respect for Mrs. Wightman on her passing away into spirit-life. Knowing that she is not dead, but liveth in spirit the members of the society showed their recognition of that fact by bringing flowers and wreaths, and laid them on the table. The spirit of Mrs. Wightman was clairvoyantly seen by a medium present in the morning seance; and how she smiled on us for having brought those flowers and wreaths! In the evening one of our local mediums, under spirit-control, took the subject: "Gone before, absent in body, but present in spirit." The spirit-guides spoke for about an hour, and during their discourse mentioned our dear sister's departure into the spirit-world, and how she was greeted by the bright angel friends, and how she saw the happy band of bright spirits enter her death-bed chamber to welcome her to the spirit-world. That I can testify to be correct, as she described them to me before her departure. It was very affecting to listen to the controlling spirit: How our dear sister was looking on us and said we must not fear death, but live an upright life, and do justice in the sight of our God. The flowers that lay on the table were beautiful to her, but she said they were not like her spiritual flowers. During the evening another spiritual medium under control sang to the audience a beautiful hymn, in respect to our dear friend, Mrs. Wightman, passing away. The evening service will be long remembered by our members and friends, as it was very affecting throughout the whole evening. I am very pleased to say that I have had a good test given to me last Thursday evening from my spirit-wife, "Mrs. Wightman." She says she will watch over me, and I am not to mind what the world says. I must say that she has had a great persecution in the work of Spiritualism by her friends. But now I know she has got a happy release from all. On Sunday next our platform will be occupied by a local medium. Service to commence at 6.30.—R. WIGHTMAN, Sec., 56, Cranbourne Street, Leicester, September 14th, 1880.

APPARITIONS IN BEDROOMS.

To the Editor.—Dear Sir,—Hearing of a strange circumstance which occurred the other evening, and in which I thought you would be interested, I have taken this opportunity of communicating it to you. A lady, living close to me, last Saturday retired to rest the same as usual. Soon after she had extinguished her light, she saw a figure draped in white open the door and glide towards her. Thinking it one of the other inhabitants of the house, she said to her: "My good woman you have come into the wrong room; your room is downstairs." With that the form evaporated from her sight. A little while after she felt an icy cold hand touch her on the face. Looking up she saw a little woman, looking rather aged, beckoning to her with her hand. Being much frightened, she awoke her husband, when this figure, like the preceding one, disappeared.

Hoping you will excuse the liberty I have taken, I beg to remain yours,

Ancley, S.E., Sept. 2.

AN OUTSIDER.

P.S.—I have enclosed card, but not for publication.

[Experiences of the kind intimated by our correspondent are of frequent occurrence in houses inhabited by mediumistic persons. Clairvoyants frequently see the former inhabitants of houses moving about in their old abode, and when there is a means to give these spirits physical expression they frequently adopt it. The time is coming when the goodness and knowledge of mankind will liberate and elevate such spirits.—Ed. M.]

MR. J. C. WRIGHT'S EXPERIENCES.

Mr. Editor.—Dear Sir,—For some time past I have been looking with no little expectancy for the continuation of Mr. Wright's "Experiences" in your columns. I am deeply interested in them, and hope he has not resolved to abandon the intention of concluding them. Seeing that Mr. Wright has become so rapidly a popular medium, I think it would be very interesting and instructive to us inferior lights in the spiritual firmament if he would inform us by what process he has developed into a medium, according to the promise in his last article.

The conclusions to which Mr. Wright has come are the outcome of his experiences, the result of his observations, and as such he is fully justified in giving expression to them. Whether those conclusions are correct or not is another question. I think it very indiscreet on the part of anyone to attack Mr. W. until he has concluded his articles; then, with the consent of the Editor, the subject might be fully ventilated. By this means a variety of information would be brought to hand, a diversity of experience would be laid before us, and then inductively, each one might form his own conclusions.

As far as my own experience goes, I may state that it corroborates very much what Mr. Wright has stated. Mediums oftentimes unknowingly give expression to their own thoughts and sentiments while entranced. I have noted that I have heard the greatest amount of satisfactory comment on the utterances through me when I have had an intelligent and sympathetic chairman or audience. This would suggest the idea that the thoughts were not wholly those of the controlling spirits, but were probably a blending of spirits and hearers. Spirit-forms partake of the features of mediums, and mediums are brought out of the cabinet by the will-force of the sitters; thus demonstrating that there is a connecting link between the two—the sitters and spirits—and what is many times thought to be the work of disembodied spirits, is the outcome of embodied ones. Facts of spirit-communion there are plenty; let us sift them as we go on, that we may get the good.—Yours truly,

Heywood.

JAMES B. FITTON.

MENTAL INDEPENDENCE AND INSPIRATION.—It is a somewhat remarkable fact that "Paradise Lost," the "Pilgrim's Progress," and "Robinson Crusoe," the most popular books in the English language, were all written by Nonconformists.

LIVERPOOL PSYCHOLOGICAL SOCIETY.—A course of lectures is being given under the auspices of the Liverpool Psychological Society, in Perth Hall, Perth Street, West Derby Road, by Mr. J. C. Wright, "under the control (as it is stated) of the late Earl of Derby, assisted by the usual guides." The third of the series was given last night, on "Extremes meet, or Faces I have met in the Spirit-world." Mr. Chatham presided and there was a good attendance. The lecture, which was preceded by the choir and audience singing a hymn, was mainly an exposition of Spiritualism. Mr. Wright is remarkable for his fluency as a speaker, at all events while under "spirit-influence," as he was represented to be last night. His lectures are attractive, his style being somewhat high-flown and discursive, abounding with rather extravagant metaphors, but still pleasant to listen to. The lecture contained a good many of the contentions which are heard at such discourses. It was said that the mind of man to man himself was a mystery, and that he could not understand the nature of consciousness; it came from a mightier and superior power. The spirit influence and power, the meeting of spirits in another world, were touched upon, the lecturer describing the faces he had met in the spirit-world. The audience seemed to be thoroughly in sympathy with the lecturer, and at the conclusion of some of the more eloquent passages, applauded Mr. Wright. Whatever views may be held on the subject treated, it is only fair to say that last night it was approached, so far as language and manner were concerned, in a perfectly unobjectionable manner, and the whole of the proceedings were marked by the utmost decorum.—*Liverpool Mercury*, September 7.

The fourth of the present course of lectures, by the control of the late Earl of Derby, through the mediumship of Mr. J. C. Wright, was delivered on Monday evening, September 13th, in Perth Hall. The audience was composed of highly-respectable ladies and gentlemen, and by eight o'clock, the hall was filled in every part. The president (Mr. John Lamont) occupied the chair. The title of the lecture was, "Rich and Poor; or, the War of the Spheres." The medium met with a most cordial reception, and the control was repeatedly applauded as the address proceeded. Great interest is taken in these lectures, which are drawing large numbers to Spiritualism that never heard of it before. At the conclusion of the address several impromptu poems were given in a marvellous manner. No sooner were the words given by the audience than Mr. Wright proceeded to deliver the poem. These poems are becoming a special feature, and give great satisfaction.

MRS. C. L. V. RICHMOND AT BISHOP AUCKLAND.

The Temperance Hall was crowded on Sunday evening, Sept. 5, by one of the most respectable and attentive audiences that has ever met to listen to Spiritualism in this town. The subject, "Spiritualism: its relation to the Science and Religion of to-day," was handled in an eloquent and masterly manner by the control. On all hands expressions of praise and satisfaction were made. The scientist, secularist, and sectarian were answered in plain outspoken language, and there is no doubt that reasonable minds will begin to think that they are loosing ground. Most favourable conditions prevailed. Mr. J. P. Soutter occupied the chair, and was supported on the platform by Mr. Richmond, Mr. N. Kilburn, jun., Mr. S. S. Longford, Mr. Oyston, &c.

"Robert Emmett, the Irish Poet," and "What is life," were the subjects of impromptu poems which were given in the usual eloquent style. 3, Clyde Terrace, Bishop Auckland. Jos. GIBSON, Cor. Sec.

Another account says:—"We had a splendid meeting; the doors were crowded long before time for opening. There could not be less than 300 Spiritualists present, and the hall, capable of holding 700, was well filled. Mrs. Richmond's guides produced a very favourable impression, and there is no reason to doubt but that it will cause a reaction amongst us here."

Mr. J. H. ALDRIDGE has now removed to Leeds Old Road, Thornbury, near Bradford.

MISS LOTTIE FOWLER, in a letter just received, speaks highly of Mr. Bistian, and says that his mediumship is greatly valued on the other side of the Atlantic.

TO ASTRAL STUDENTS.—Wanted the names of places in the W., N.W., and the midland counties ruled by the signs "Aries," "Leo," and "Virgo." Address "Neptune," 11, Bridge Street, Bristol.

GOSWELL HALL, 290, Goswell Road.—A large number of friends met last Sunday morning to discuss the reliability or non-reliability of modern Spiritualism under its phenomenal aspect. Although great difference of opinion was expressed, the greatest moderation and harmony of feeling (as truth-seekers) prevailed. As this topic is at present attracting much attention in various circles, it is hoped that many will avail themselves of the opportunity of hearing it impartially treated next Sunday at 11 o'clock, when the subject, "Spiritual Phenomena," will be resumed.—J. Y.

TO BE PUBLISHED, a "New Spiritualists' Directory, Almanack, and Diary for 1887," for the county of Lancaster, to contain the names of every society and circle, when established, time and place of meetings (public and private), libraries with number of books, &c., officers and members, and non-members; of every known and credited medium and speaker (public or private), with their special gifts, &c.; also spiritual papers, &c., and where to be obtained in each locality, &c. It is requested that all secretaries of societies, and friends will kindly assist in giving their names and addresses, &c.; also of their friends who may be affirmed Spiritualists, but not connected with any society, to their secretaries, or to my address, on or before the 17th October next. Yours fraternally, J. CAMPION, 33, Downing Street, Manchester.

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View, London Fields, Dalston, E.—To the Editor.—Dear Sir,—Glad to report progress and increased interest in the phenomena and philosophy of Spiritualism, so we feel justified in endeavouring to obtain a place more suitable for our meetings. Thirteen persons were present at last Sunday morning's seance, and, were it not for the restrictions, our place would be crowded. The only fault with our attendance on Sunday evening is, it is too large, so for some weeks the evening has been devoted to addresses, trance or inspirational, and the exercise of spiritual gifts. We are much in need of a harmonium for our Sunday evening services, and have started a fund to purchase one. I know our country friends will willingly contribute now we have made known our want. Faithfully yours, RHYS WILLIAMS. [An impartial report of the Sunday morning sittings has reached us. We hope to publish it next week.—ED. M.]

QUEBEC HALL, 25, GREAT QUEBEC STREET.—On Sunday evening last Mr. J. MacDonnell delivered a discourse on "The Trial of Jesus," which was listened to with rapt attention; every seat in the Hall being occupied; some having to stand. At the close the audience, seemingly to an individual, expressed their appreciation of the discourse. I am more and more convinced that Mr. MacDonnell is raised up as an emancipator of the people mentally and spiritually, and will have the effect of helping man to love God in His own way, and like the rest of nature, to be free, and thus will God be glorified in the happiness of His children. On Sunday evening next, Mr. MacDonnell will discourse on "Health a Most Important Subject." On Friday evening at 8 the band of workers will meet as usual to develop an idea of usefulness. On Sunday, October 10, Mrs. Olive will celebrate an eventful period of her life by giving a seance in the morning at 11 o'clock for the benefit of the society. In the evening the tea meeting will be held at 5.30, after which some addresses will be given, and sacred songs, solos, &c., will enliven the evening. Ticket to tea, &c., 1s., may be had at the Hall on any of the meeting nights.—J. M. DALE, Hon. Sec.

ANTI-VACCINATION CONGRESS IN PARIS.—The movement against compulsory vaccination, which has been carried on in Germany, England, and Switzerland for many years, and has more recently been exhibited in Belgium, Canada, and the United States of America, has now extended to France, and we rejoice to learn that a congress of medical men and others from all parts of Europe will assemble in Paris on the 9th of October next, for an eight days' session. The London Society for the Abolition of Compulsory Vaccination have appointed Dr. G. Haughton and Mr. William Tebb as delegates. Dr. Haughton proposes to read a paper on the "Immorality of Compulsory Vaccination," and the subject of Mr. Tebb's address is "The present position and future prospects of the Anti-Vaccination Movement in England," with some observations on the agitation in Canada and the United States. We understand that Mr. Thomas Baker, Barrister-at-Law, has received an invitation to be present, and will address the Congress on the cruelty and injustice of compulsory vaccination, as revealed by recent Parliamentary returns. The importance of this movement against compulsory medical prescriptions cannot be over-estimated.

MR. E. W. WALLIS'S VISIT TO DEVON AND CORNWALL.

To the Editor.—Dear Sir,—Kindly allow me to draw the attention of our West of England friends to my forthcoming trip to Devonshire and Cornwall. I shall be very pleased to meet any who can give me a call at Devonport or Falmouth, and should be glad to hold seances with friends for psychometric diagnosis, healing, development of mediumship, &c. The time at my disposal is short, owing to engagements in the north, but I am anxious to do as much as possible to aid the friends as far as lies in my power. During my stay in Devonshire letters or callers will find me at Mr. James's, 2, Tavistock Street, Devonport, or Falmouth, at Mr. Truscott's, 9, Killigrew Street. I hope this time to be more cordially received by the Falmouth public, and as there are now several friends interesting themselves in making the meetings successful, I look forward to a good time, when the seed will fall in good soil, and spring up abundantly.—Yours faithfully in the cause of right and truth, E. W. WALLIS.

W. JONES (Birmingham).—The tendency of your epistle is not very clear to us, but what we can gather from it is in favour of the advantages to be derived from spirit-communion, and the attendant spiritual necessity to that communion.

DALTON-IN-FURNES.—To the Editor.—Dear Sir,—On Sunday evening last we met as usual in our room, Ulverston Road, at which we had a good gathering of members and friends. We had a very interesting ceremony gone through, viz., the naming of an infant by our worthy spirit-friend "Hermes," the Egyptian, through the organism of our medium, W. Procter, after which he gave an interesting address, suitable for the occasion.—R. T.

THE medium, J. G. R., through whom the "Dr. Kenely" seances are given has communicated another, which cannot appear till next week. We regret to hear that this obedient and modest medium is out of employment: he is willing to teach music if he could get pupils: see his advertisement. His "Kenely" writings give pleasure to many readers, who would perform a graceful act if they sent small contributions to the instrument.

On Sunday evening Mr. C. W. Pearce spoke to an appreciative audience at Goswell Hall, on "The Great Pyramid." The lecture, which was thoroughly educational, was illustrated by diagrams, and declared the true use of the Pyramid—not as a tomb, but as the mighty key that is to unlock the riddle of the world's history. The astronomical and scientific bearings of the ancient structure were pointed out clearly, and its spiritual teachings unfolded as far as time would permit. The lecturer kindly offered to continue the subject about three weeks hence in the same hall, of which due notice will be given.—J. KING, O.S.T.

QUEBEC HALL.—We were much pleased to find that Mr. MacDonnell's address on last Sunday evening, on the "Trial of Christ," was so well attended, and though the time occupied was fully an hour, yet, as the interest exhibited by the room was very great, we cannot say it was too long. He assumed the impartial position of a Roman citizen of the period residing in Jerusalem, and criticised from a legal and rational point of view, the entire affair. The general conclusion was, that all public religion is a sham, and its hireling professors the most mercenary persecutors and murderers when their craft is exposed. History recorded the deaths of thousands of Christs who dared to beard the Lion.

SPIRIT LIGHTS.—A letter from the southern boundary of Co. Durham tells of a private circle in which remarkable developments are taking place. Luminous hands are seen, and lights come close to the faces of the sitters. These lights "smoke like any other fire with the exception that the smoke is luminous, but not of the same colour as the globular part of the light." Some time ago there was much correspondence in the MEDIUM on "Spirit Lights," to which this is additional information. In the same circle articles are moved about, bells rung, and things are carried from the sitters and secreted till another time, when they are brought back again in an equally mysterious manner. The direct voice is grand to hear. "We use no tests; screwing, tying, or binding of medium, with the exception of holding hands. The medium is in the abnormal state while sitting, and I have noticed that if the sitters laugh the medium laughs; and if the sitters disagree and get into a wrangle the medium gives heavy sighs, and is subject to muscular contortions, showing that every thought of the sitters acts on the medium. Well may mediums be brought out under such circumstances, but only the ignorant or the wilfully malicious will stamp them as impostors. I hope to see the time when Spiritualists will tie the sitters, not the medium. When we see what Mrs. Esperance has got for all her months of toil and trouble we cannot but desire some change."

BIRMINGHAM.—The society commenced public meetings for the winter months in the Oozells Street Board Schools on Sunday evening, when Mr. R. Harper, the president of the society, spoke to a fair audience. The lecturer maintained that the Power underlying and producing all phenomena, however infinite its ramifications and endless its variety of manifestation, was one in nature and essence, whether manifested in mollusc or man, in the forces of the atom or the glory of the archangel. This Power he termed God, and that we, as forming part of universal existence, were really a portion of the Divine Infinity. After asserting the eternal fixedness and immutability of law—the evidences of growth and progress revealed in the writings of Nature, and the grandeur and harmony everywhere displayed to the observant student—as significant of the existence, power, and purpose of the Deity, he proceeded to speak of the happiness that would accrue to mankind from the intelligent recognition and application of this knowledge of the inner "soul of things," and concluded by predicting the time when, by the efforts of those gone on before, and the gradual development of man while still here, the white stone of purity would be set in the foreheads of the nations of the earth, and their lives be a reflection of the wisdom and goodness of the Divine Omnipotence. A few questions were asked and answered at the close, and Mrs. Groom gave some clairvoyant descriptions, the majority of which were not recognised. I understand, however, that, owing to the acrimonious expressions of feeling on the part of a few of the audience, and consequent disturbance of the meeting, they will be discontinued in future.—TIROS, HAND, September 18th, 1886.

MR. J. J. MORSE'S APPOINTMENTS.

BRADFORD.—Sunday, September 19. Manchester Road. 2.30 and 6.30 p.m.
 BELPER.—Sept. 22. GLASGOW.—October 10 and 11.
 LONDON.—Sept. 26 and 30. KEIGHLEY.—October 17.
 NEWCASTLE.—October 3 and 4. 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.

NEWCASTLE-ON-TYNE.—September 19 and 20. Lecture Hall, Weir's Court.
 ULVERSTON.—September 23 and 24. Bt Mr. Crewdson's.
 DALTON-IN-FURNESS.—September 25.
 BARROW-IN-FURNESS.—September 26 and 27.
 NOTTINGHAM.—October 3 and 4.
 BELPER.—October 6.
 BIRMINGHAM.—October 7. Probably.
 FALMOUTH.—October 10 to 18 inclusive.
 DEVONPORT and PLYMOUTH.—October 19 and following days.
 YORKS DISTRICT COMMITTEE.—October 31 and November 1.
 GLASGOW.—November 14 and 15.
 Mr. Wallis will accept calls to deliver trance-orations in all parts of the United Kingdom. Apply by letter, to him at 338, St. Ann's Well Road, Nottingham.
 N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY.

268, CHAPEL STREET, SALFORD, MANCHESTER.

Sunday Evening at 6.30.

September 19—Mr. Tetlow, Heywood.
 26—Mr. Wood, Oldham.
 October 3—Annual Meeting and Conference.

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, Stratford Road, Manchester.

PLAN OF SPEAKERS FOR SEPTEMBER.

Sunday Afternoon, at 2.30.

Sunday, September 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. 19.—GOSWELL HALL, 290, Goswell Road (near the "Angel")
 Conversation & Seance at 11 a.m. Address by Mr. W. Wallace 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. 21.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, SEPT. 22.—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 6.30 for 7 p.m.

THURSDAY, SEPT. 23.—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. 19, BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BIRMINGHAM, 312, Bridge Street West, at 6.30. J. Colley, Sec.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.

DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.

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

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

HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30
 KEIGHLEY, 2 p.m. and 5.30 p.m.

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

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

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

MANCHESTER and SALFORD Spiritualists' Society, 268, Chapel Street, Salford.

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WEDNESDAY, SEPT. 22, 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.

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

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