



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

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A FABLE, WITH A SPIRITUAL MEANING.

**THE FABLE OF THE BEES AND WASPS.** Written expressly for the Lyceum Convention, and read by "Willie," a member of Liberty Group, Troy Lyceum, N.Y., U.S. 1876.

In a beautiful garden was placed here and there a bee-hive of rare beauty, surrounded by flowers of every description. In each of these hives was gathered a number of bees, whose purpose was to build up a comb of honey that should be a reward to them when the winter came, and if forced to pass (during the winter) into another bright and shining land (superior to this), they had the "glorious satisfaction" and "assurance" that they had done a good and noble work, and left behind them "a record" of their once busy lives, which was to be "a lesson" and "food" for the coming bees, that they might learn to be prepared for all emergencies.

Now, in one of these hives was a company of very, very busy bees, who had resolved—

"That their 'comb' should be supplied with honey from every flower in the garden, and that every cell should be well filled by autumn."

You should have seen them work. "One and all" busied themselves, and put their *full soul* into the work, that it became a delightful sight to see "so harmonious a gathering," with *no* idle ones, *no* discord or confusion, but everyone "co-workers" with a unity of purpose; and they were successful, for their system both baffled and kept the idle bees and wasps away from their hive.

Each hive had its queen, who was respected, loved, and followed.

But in one of these hives was found a queen (who though kind and good to those under her) had one fault, and that was—she was rather fond of flattery and had favourites that she thought eloquent, and was very fond of them, for when in the company of their queen they worked the hardest and made the most noise. But when she was out of sight they were inclined to be idle, and spent their time basking in the sunshine or robbing honey from the cells of their more industrious comrades. Soon there was confusion in the hive, and the busy bees "said" they would not stand it any longer. So they held a council, and petitioned the queen to have these "idle ones" *work*, or be turned away from the hive. But the queen answered, "I can find no fault with them, I always find them busy, and I think you

mistaken; I am sure they would not be so mean as to bow to the goddess of avarice and rob others instead of gathering for themselves that which is free for all." After making this speech she left the council, fully believing in the innocence of her eloquent and beloved admirers, nor did she think it needful for her to investigate the matter, so she let it pass without further note or observation. But the busy bees determined among themselves to have justice done them, or seek some other abode.

At this time, a "nest of wasps" was holding a convention, to see how they could get new supplies, for hitherto they had been living on the honey in a comb built by *strayed* or *wild* bees that had long passed away. At this convention a crafty old wasp said, "We must go among the bees and visit them, play with their young ones and cause them to become attached to us; we must invite them to visit us and show them how their forefathers lived, convince them that their mode of living is wrong, and get them to come and live with us." All the wasps thought this a very wise speech. So they agreed upon sending a number to each hive, to spy and ascertain their strength, and, under the mask of friendship, to become acquainted with them, and try by cunning ways to induce them to leave their homes and join their's. So early the following morning they started on their mission. "All good thinking" bees knew just what the wasps were and kept away from them, also took particular care of their young ones, "lest they, in their innocence," should be led astray.

The wasps forgot about their past ill-treatment to the bees, and thought only of present circumstances and future prospects, and were bound to try their luck at any risk; so each party sought the hive assigned to them, but when they came near, you should have seen the bees: every busy bee was ready with its sting to protect the work which they so dearly cherished. Seeing this array of strength, the wasps cunningly hid among the leaves of the flowers, and waited their chances. They had not long to wait, for soon the busy bees left their hives to commence their daily toil; the wasps watched them leave for the garden, then they slyly approached the hives to see if any one was in, and, "if not," to rob them (for they did not consider it wrong to take that which was not theirs if they could get it and not be caught). Now the wasps that entered the first named hive (of the very busy bees) was met at the entrance by the guards, who stung them and drove them away; but the wasps that entered the hive in



which was discord, found a guard of lazy bees, some were eating the honey of their mates, others lay idling their time away; of course the wasps could see at a glance that every thing was not right, but as it suited their purpose they politely introduced themselves, and began praising their good and noble queen, "which gave much joy to their listeners." They spoke of her kindness, and how they wished the good thinking bees "would think more kindly of them and become friends and visit them." This the idle bees promised to do, and they likewise promised to try and persuade the queen and others to accompany them. So after having a good fill of "honey," the wasps left with many well wishes.

But when the queen and the busy bees returned there was great confusion, for a greater quantity of honey was missing. The queen called her beloved ones and questioned them concerning the loss. They then related how they had been visited by a company of most noble wasps that were on friendly terms with the Bee Kingdom, also how highly they spoke of her goodness, and wished to be friends, and as a favour wished the good queen and all good thinking bees to pay them a visit.

"Now, dear lady, we could not be so unkind (since they are friends) as to let them go away without refreshing themselves."

The queen thought they had acted very wisely, and so reported the cause to the others.

"But," said they, "we will not mix among these wasps; we know what they are, and will leave the hive if they are permitted to intrude on our rights."

The queen thought they acted rashly, and said she should treat these wasps as friends, and trusted they would do likewise. So visiting soon became established between the wasps, the idle bees, and the queen, and they became friends. But the hard-working bees strayed away "one by one" from the hive and became wanderers. Nothing suited the wasps better, for they could now show them how kind they could be. So every night they searched for these strayed ones, spoke to them kindly, pointed out the evils in their companions, and persuaded them to repose beneath their roof till they became better suited." The poor heart-broken wanderer was easily persuaded, and many were thus enticed to enter the abode of the wasps. How astonished they were when the wasps showed them the old shell of a comb, made by their forefathers, and when they explained how their forefathers lived, and how healthy they were "to what the bees in the modern improved hives were," they said, "We will stay with you and try and build up the old temple inhabited by our ancestors."

Nothing was more pleasing to the wasps, 'twas what they wanted.

Now the queen and a few of the very busy bees (that hadn't left their home) held a council one day, for the queen was sorely grieved to realise they had so few workers, but more so, because she had by her silly pride allowed herself to be the dupe of the "crafty wasps," and turned her back on her good-meaning followers. "But," said she, "what can we do now?"

One of the oldest and wisest bees answered: "We must all work in harmony, and try to build up that which is left *undone*; we must have no idleness, and be careful to keep out the wasps, and I think when we show ourselves to be in earnest our comrades will return to help."

Another bee proposed (as a warning for all bees) that a poster should be attached to each bush in the garden, on which should be inscribed:—

"BEWARE OF THE WASPS."

To make the meaning of this fable plain, I shall call the planet we live on a beautiful garden (Eden) of flowers; our lyceums placed here and there (will not circles, seances, and societies also fit in here?) in different parts of the world as the bee-hives; the honeycomb is the beautiful philosophy we are trying to build up; the flowers are the numerous channels in which we

can work, gathering inspiration, thoughts of wisdom and new ideas,—*which*, with knowledge gained through intuition and observation, and the interblending of thoughts and ideas,—as honey; the busy bees are the intelligent and aspiring brothers and sisters; the idle bees are the unaspiring, indolent, frivolous members who never partake in the work or exercises, but are ever ready with remarks concerning others that make small blunders; the wasps are the clergy and leading members of the Christian Churches. So,

"BEWARE OF THE WASPS."

The lesson I would convey by this fable is the need of spiritual unity and purpose, and, as busy bees,

Improving the shining hours  
By gathering honey every day  
From all the beautiful flowers.

Let each work in earnest, gathering beautiful thoughts and ideas in our daily walks of life, and on Sunday Convention Day let us come together and have a regular interblending of harmonious thoughts. Let there be no idlers, then soon we shall be strong in knowledge and able to baffle the cunning, false teachings of the scheming Church wasps. How truly it can be said that their whole system is but founded on a "shell of a comb (the Bible)"—something that has been handed down by our forefathers, which they have sucked nearly all the sweetness is gone and it becomes, like the book swallowed by John (in vision) on the Isle of Patmos, "sweet to the taste while swallowing, which afterwards sours on the stomach!" How can it be otherwise? They have *no living evidence* with the book; it is only "a dead letter," not "the spirit."

But to our children and those too lazy to investigate this living evidence (Spiritualism), they offer this book and point to many things recorded therein that correspond with true Spiritualism. I have heard them say "they believed in true Spiritualism, but the Spiritualism that embraces the sciences and all the issues of life, such as our social and political relations in regard to government affairs (for instance, the woman's rights question, &c.), they did not believe, for it was against the teachings of the holy word of God." (?)

At a circle\* the other week, the spirit of that ancient teacher, "Socrates," who was present, in his remarks said, honey words might do for some people, but he thought it was best to be prepared and go with the sword in one hand and the olive branch of peace in the other. Yes, he would have us be like the busy bee, ready in peace with our sting. Knowledge rightly used is better than war implements.

W. P. W.

#### HACKNEY SPIRITUAL EVIDENCE SOCIETY.

6, FIELD VIEW, LONDON FIELDS, DALSTON, E.

To the Editor.—Dear Sir,—We have determined to abolish cabinet sittings, so far as the medium sitting within the cabinet, and therefore out of the view of the sitters. [This procedure is alluded to in Mr. Tucker's report, and need not be repeated here. It would be better to give a summary at the end of the experiments than to cultivate too much excitement during their progress.—Ed. M.]

On Sunday, Oct. 17, Mr. Mathews will be present at the morning sitting, also will tea with us at 5 o'clock (tickets 1s. each), and give a seance at 6.30. Our small room compels us to limit the number of sitters. I acknowledge, with thanks, £1 from S. M. towards harmonium fund.—Faithfully yours,

RHYS WILLIAMS, Sec.

\* This circle was held at the home of Mr. Lee, Green Island, Troy, N.Y., Mr. Lee being the instrument through which "Socrates" spoke. 'Twas good to be in such high company. Our beloved brother, J. M. Peebles, received most of "Socrates'" attention, and to whom "Socrates" gave thanks for the able manner in which he (Mr. Peebles) had removed much of the mist (or myth) that surrounded his ("Socrates") and fellow-workers' names. On leaving, "Socrates" said another brother wished to speak, but we did not get more at this circle. But on my way home I felt impressed to write; I sat, and this fable was the production which was finished before I slept, the name "Æsop" being the one that I was impressed as being the control from whom I received the impression.—W. P. W., Reading, Berks.



## CLAIRVOYANCE IN RELATION TO THEOLOGICAL OPINIONS.

## SECOND LETTER TO THE EDITOR.

A considerable proportion of the literature of Spiritualism intellectually grasps the occult phenomena of ancient times, and with avidity desires to clothe them in the garb of modern thought, and incorporate them with the living power of this present generation. I do not think there is such need of moulding modern Spiritualism in accordance with antique notions and modes of life which cannot become, in the order of things, ingredients in the social economy of nations at this present time.

When we think of these ancient peoples, either from the facts of history outwardly recorded, or inward revelations from the very persons who, while on earth, represented these nations of the past, we are oppressed with their conceptions of Deity, and feel burdened with their recitals of worship and ritual as requisite propitiation to meet God. As a spiritual thinker, do you not feel saddened in the presence of those immense piles and structures dedicated to the worship of supreme benevolence and charity; while the worshippers, as we know, were at the time they were erecting those "sacred edifices," living in huts and unwholesome caves? That religious system was certainly sufficient to ostracise God from the kind conceptions of the people, and disannul His presence in the common duties of life.

The germ of many ills at this present time is to be found in those isolated expressions of the God-power. It may be said in return that it is a mistake to regard modern theological error as the exact reflection of the knowledge of God in the minds of these ancient peoples, but historical evidence sustains the conclusion, and spirits testify in the same direction. The worship of God must have been a terrible burden to these architectural devotees, and the ascent of aspirations almost an impossibility through such mountain piles of masonry.

It is no sign of spirituality to burden the worship of God with form and ritual, rendered in huge temple or cloistered abbey, through mediation of mitred priest or any sacerdotal functionary. At this present day God is virtually lost in the dim cathedral light of those buildings dedicated to His holy name, and sermonising has so dulled the ears of the people that they apprehend not the hallowed voice of Divinity.

Jesus more than 1,800 years ago spoke out against this impediment in the worship of God his Father. "The hour cometh," said he, "when ye shall neither in this mountain nor at Jerusalem worship the Father. Ye worship ye know not what. God is a spirit, and they that worship Him must worship Him in spirit and in truth," not through ceremonial or the mock solemnity of one sacred day in seven. But at that time he was misinterpreted, and is so still, and men have gone on committing the scandal against Deity until at this juncture the land is overspread with immense buildings, which, to sustain in vitality with priest and people, exhausts the resources and energies of the nation.

But to return to the first thoughts of this paper: It is perhaps a pleasant sacrifice of life to explore those sculptured archives of past worship, the venerated shrines of antiquity, but would it not be more profitable for intellectual genius in our midst to bring forth the wealth of spiritual life silently accumulating in the minds and memories of the people. Angelic existence bends over the path of life saying: "Why seek ye the living amongst the dead?" These uprooted faiths and systems of the past have been supplanted by nobler institutions, and Christianity is assuredly the best, whatever we think of it, and spiritual organisation in the future will certainly have foundation on its truths and teachings. As Spiritualists, however, we cannot sit under the spirit's revealings without being impressed with the thought that spiritual life desires a new habitation, new dress, new surroundings, other than the present constituted form of Christianity. If we mistake not, the

triumphant state which formally will be assumed for Christianity when Afghanistan is placed under the domination of England,\* is no guarantee of its continuity, but the very ring of its dissolution as a formal religion, else the Master's words echo an uncertain sound, and the interpretation of spirit is a mighty fraudulent conjecture.

In England, we are placed in an anomalous position; church and state are antagonistic institutions, religion and politics are very far from being synonymous terms, we have days sacred and days secular, the minds of the people are made to vibrate between two mighty agencies of good and evil, so that they are nearly shaken to pieces. In such conditions, reconciliation is needful—a broad platform whereon God and humanity can meet on sociable terms, and adjust the relationship of interest without division of government. In Scotland, we have certain dignitaries of a church denomination desiring the re-enactment of the "Solemn League and Covenant," or a restoration of theocratic power. The idea is good, although the form of expression may be bad. We think there is sufficiency of law, it is obedience that is wanting, and the proper location of what is religious. To me, the political utterances of Gladstone have a religious dictum far more devout than the words of any divine or preacher in the country; for to be understood, it is not the classification of the attributes of God, however dialectically or suavisly stated, that embody religious unction, but to speak out the virgin thoughts of the mind, allied to no ignoble partizan or misshapen formation of truth.

We cannot disabuse our mind of the idea that in the spiritual horizon are ominous clouds which prelude a storm that will certainly beat against existing institutions, that hold only the external forms of worship, and cannot vindicate their belief by a practical illustration of the same spirit-power which produced them. Many will be called on to shift their moorings; but mournful souls may not be inclined to take a new course or leave the beaten track. My own experience teaches me it requires moral courage amounting to heroism to brave the risk of losing something, however crude it is, for an imaginary reality. Moving about among the various churches is a process something similar to a man transferring his money deposits from one bank to another; but when you find all foregone theological conclusions dissipated, it is like the retrospect after a City Bank failure—very distressing. When you get thoroughly out into open sea, and away from the musty, intricate entanglements of creeds, it is a sweet experience and worth the endeavour.

In the heated chase after new Truth we may get fervid and excited, and mistake the object for the mighty subjective force which produced it. Jesus came as the exponent of a new Dispensation, and the unhealthy action of human belief deified his person. In the reactionary movement he is stripped of a false divinity, and is apparelled in meekness, simplicity, and purity, pointing to his Father in Heaven as the Fountain of these gemmed excellencies of human character, the incorruptible possession of the human spirit. Blinded zeal may become exasperated when it cries out: "They have taken away my Lord and I know not where they have laid him." The great need of the hour is spiritual vision to apprehend our relationship to God—of Jesus to humanity and its redemption. It is not so much the acquisition of new faculties, or, as the Westminster Standard has it, the gift of "saving faith," as it is the education of the spiritual eye to see and the ear to hear the verities which ever exist, enunciating God the Spiritual Formator, and Jesus the angelic ministrant of spiritual teaching to mankind.

In all my investigations into Spiritualism, and more especially in the region of clairvoyance, I never lost sight of a guiding power, which is so indefinite to some

\* That is, that Christian rule will circumference the earth and fulfil the words, "when this gospel shall be preached in all nations then shall the end come, &c."



minds, but to me reveals itself as the authoritative source of existence. In fact I consider clairvoyance—the clear-seeing in a spiritual sense—that majestic presence of God traced in bolder, brighter characters in a world more immediately under the control of his sovereign power. This language may be shocking to some minds who consider the name and attributes of God as suppositional realities, which contribute no aid to the investigation after truth, or to those who have so sublimated the God-idea, that it is only an essence diffused through matter and space, as you would dissolve the granular particles of sugar amongst water. Matter, what about matter? Has it ever up to this crisis revealed the constituent qualities of the human mind, or through its plastic evolutions cast up the secret of human thought? We think not; but there is always the testimony of its subordinate existence to a higher power of ultra-mundane action, or a force ulterior to its sensuous dimensions. Clairvoyance takes cognisance of this force pervading a domain, immaterial yet regulated by law and order, beholds an inner existence which furnishes conclusive evidence for analysis, as well as that which clothes the outer world of being. This can be demonstrated in many ways, and you can bring the evidence before your senses, and convert the apparently unreal into a thing of shape and beauty. There exists and waits on science that which can reveal the mystic spiritual association of every particle of matter. Thus it is clairvoyants receive, independent of the world's recognition, spiritual inspiration from rocks and streams, trees and flowers, as well as from the true personation of people they meet.

But why? you say, does not this wonderful possession receive attention by men of education, or become a favourite study with all analysts of the human mind? We cannot comprehend the bitterness manifested by such, although it is possible to find the root of that carelessness towards the investigation of the subject. Much fault can be laid to those who possess the gift. It has oftentimes been exercised for gain, mercenarily traded on, or made use of for the aggrandisement of selfish purposes, and therefore not recognised as the solvent of many problems where the truth and vindication of a spiritual universe is concerned. All such gifts cannot be valued by money, or appreciated at a market price; the currency of heaven is not promptly discounted on earth, men of business and the mammon world hold in readiness their standard of measurement and judge all things through the poor criterion of their value at the exchange. It is not in harmony with thorough-going principles of business to allow moral questions, spiritual influences, or other supra-mundane considerations to control transactions in the kingdom of profit and loss. So, in most cases, where clairvoyance has been resorted to for direction in the affairs of everyday life without higher purposes, there has been failure, although like Saul, who, in seeking information about his father's lost asses, found a kingdom—some seekers obtain more than they bargain for.

Our object in these papers is not so much to discover the faults of the past, or discourage any application to which the gift may be put, as to lead the use of the power into more beneficent fields, and grapple with the darkness which prevails in the minds of the people on spiritual things. The gift, when employed as the ministrant of spiritual light, is blessed to the receiver as well as to the giver, and yields satisfaction and direction in the common duties of life, as well as affording a pleasurable experience on the more important functions of the mind when surveying futurity and a higher existence. We will esteem it a commensurate reward if we can breathe into the mind of any fellow-labourer or investigator a higher appreciation of this heavenly jewel in the spiritual nature of man. ALF. DUGUID.

Kirkcaldy, Sept. 23, 1880.

A CONFERENCE of Spiritualists is announced to be held at Manchester on the 24th and 25th instant.

## LIGHT AND SHADE IN MODERN SPIRITUALISM.

WRITTEN BY IMPRESSION.

All nature is a true representation of light and shade. Variation is nature's motto, and beneath its potency are all her beauties acquired. Summer, with its gentle zephyrs, sunshine, and flowers, is shaded by the cold bitter winds of winter; spring, with its sweet unfoldings, is counterbalanced with the ripeness of autumn—the opening buds and ripening ear. The landscape is beautiful for its hill and dale, babbling brook, and sylvan lake, brown heather, and greensward. Earth puts on her light and shade in alpine heights and rolling prairie, ocean's expanse, and desert's waste. The war of elements, when lightnings flash and thunders roll, stand in awful contrast to the stillness of a summer eve. Who has not gazed on nature's face and learned that her beauty comes of light and shade?

Life has its variations: joy and sorrow, bliss and woe, passion's storm and the serenity of peace, youth and age, activity and *ennui*, intellectual majesty and ignorant sycophancy; wealth, with its power and splendour, poverty, with its filth and rags. Such are the scenes of life, and yet they are a necessity. As decomposition is a necessity to the building up of vegetable substances, so pain is a necessity to the full fruition of human character. So it is with Modern Spiritualism: light and shade are a necessity to its growth, the shade throwing the light into deeper contrast.

There are people who would have it always summer, sunshine and flowers, sweet perfumes, and gentle zephyrs; pain never to exist with its agonising power: winter with its bleak winds and biting frosts, deserts with their terrible simoons and withering siroccoes, storms with their blasting power; but all nature should wear her brightest smiles, and man be radiant for ever with joy and gladness. If earth had been an abode of such gorgeous grandeur, man would have been an unfit inhabitant thereof: his whole being would have cried out against it and demanded a new sphere of existence. Man is a creature made for action; his faculties demand it; without action they become oppressive. The light and shade of life meet the demand of man's being, stimulating to action, arousing the dormant energies to life. So the light and shade in Spiritualism come to play their part in awakening man's energies, in arousing him to the necessities of the hour, to the requirements of the day. If the sun of success had always shone there would have been no necessity for intellectual effort to comprehend the Why? of failures, to meet the opposing forces of the enemy, to strive to understand the mysteries of the potencies around and within us. The shades are the necessities for mental culture to solve the mysteries with which we are surrounded, and to comprehend the potencies of life.

The history of success is the history of failure interwoven with it. Success is the crowning point after the tug of war, the light after the shade; both are necessary to the full recognition of each other. In the history of Spiritualism success and failure are interwoven. The grandly materialised form and the impersonation of such form; the grand manifestation of spirit-power in the movement of material objects, and the incapacity to manipulate such objects; soul answering to soul beneath the impulse of inspiration as it flows in sweet undulatory strains, and the discordant clashing of broken cerebral action: each come before us to give joy and hope, or to arouse the dormant energies within to the full unfoldment of the inner self.

The light of Modern Spiritualism is the revelation of the grand fact,—the dead live;—not on some far-distant shore, severed by a chasm that cannot be crossed, but they live around us, walking with us daily, and nightly guarding us, ever ready to hold sweet communion with us if we will only supply them the true conditions. No waiting till the angel of the judgment shall come with his host of



angels, when the earth and heavens shall have passed away, and sentence is passed upon the universe of human lives. But to-day the mother holds communion with her child; her love unfolds within its bosom and links the twin in one, the angelhood of the twain uniting. Friend meets friend in the bond of love, and joy fills the soul with an unutterable peace. The angel in man comes forth and crosses the chasm, and rends the veil from the angel-world around. Love is the link that binds two worlds in one, that opens the glories of immortality, moves the dark pall from the face of heaven, and reveals the glorious possibilities of the soul.

The light of Spiritualism comes to make known to us whither we are going, and what relationship the present bears to the future life. No sacrificial lamb to bear the burden of human sins, open the portals of heaven, and blot out the memories of a sinful past, but the full recognition of individual responsibility and unfoldment—such unfoldment to come by earnest endeavours—a restless activity to bridge the chasm from ignorance to bliss, from sorrow to joy, from mortal grief to immortal peace. The glories of heaven are given to him who labours for their attainment—not born of creeds but of deeds.—the full recognition of the brotherhood of man and the fatherhood of God.

The light that cometh from Spiritualism reveals heaven and its nature. No eternal chantings of alleluias and gazing on the lamb, no jasper walls and golden streets, but a gradual unfolding of the soul's powers and a striving after an attainment of its ultimate possibilities. The bard sings his sweet songs, the painter revels in his scenes of soul-expressed grandeur, the mechanist in the machinery of his own creation, the philanthropist in the uplifting of darkened souls and tyranny-stricken humanity, the statesman in his plans for human redemption,—all to their soul's unfoldment and the gradual attainment of perfection. Heavenly scenes are of the soul's creation, a subjective world moulded to the aspirations and capabilities of each individual soul. Heaven is the grandest to him who has the highest unfoldment of soul, and realizes the truest ideals of love and knowledge. Heaven comes not as a gift, but is the realization of labour, the product of toil, the reward of man's triumph over self, and attainment to universal love.

Such are the truths that the light of Spiritualism would shed upon humanity if it would but stand in its direct rays; but instead, man allows prejudice, ignorance, and selfishness to cast a gloom across the rapturous scene, and hide the glories of the beyond from his eyes. The failures of spiritualistic seances are the result of these potencies, the outcome of these agencies. People go to seances with determinate thoughts, believing it to be all "bosh" and a cheat. Ignorant of conditions, they ransack their minds to find out the cause of what little phenomena they may witness; or frivolity is the presiding power of their souls—they stare at the medium with all the power they can accumulate; he is the centre of their soul's action, hence the results are in accordance with the potencies exercised. Perhaps it is table phenomena; then that which does occur is anything but a demonstration of spirit-power; some irregular jerks of the table or some half true half false message is given out. Perhaps it is a materialisation seance; the outcome of these irregularities is that the medium is brought out of the cabinet personating the spirit, or the results are almost *nil*, if not altogether so. All phenomena are the outcome of spirit, and can be destroyed by the negative forces of ignorance, prejudice, and conceit.

One of the shady sides of Spiritualism is presented by its professors. Love is the centre principle of Spiritualism; honesty and integrity are integral parts thereof; but how much is there of any of these to be found in the ranks of Spiritualists. Mr. Morse's guide says, that three fourths of Spiritualists are insincere. If this be true what a sad picture it presents! With the grandest revelation of the age our ranks are filled with insin-

cere professors. And why is this? Because we do not sufficiently cultivate the spiritual. We leave the spiritual to the spirits of the beyond, and forget that we form integral parts of the great universe of spirits. Spiritualism can only become mighty and potent in proportion as its professors become spiritual; as they unfold the angel within by daily exercise and culture. One of the grandest powers for spiritual culture is prayer, yet we find it little exercised by Spiritualists. The power of the martyrs was in prayer; the Methodist churches have been built up by prayer, and shall, we who belong to a grander church, forget the teachings of the past; shall we fail to use the grandest power for the true spiritualisation of ourselves?—I trow not. Then let us exercise it more, that the grand truths in which we believe may spread and become a mighty power in the land for the pulling down of the strongholds of prejudice, ignorance, and folly.

It is wise to study the shade as well as the light, for then we see their necessity, and use and apprehend their value as integral parts of the great whole.

JAMES B. TETLOW.

#### ANCIENT CIRCLE-WORSHIP.

A trance address (abbreviated) given through H. J. Taylor, of Millom. The discourse was founded on the latter part of chap. 5 of 2nd Chronicles, which chapter was read by request.

REPORTED BY WILLIAM ATKINSON.

You will find at the latter part of the chapter just read that the conditions to which the attention of the multitude was drawn were strictly essential, and that they could not be departed from. Probably those who read the revelations of the past little think how and by what means the revelations or the dispensations that have been handed down to us were gathered; but looking upon the Israelites here, in their formal worship, we find that the priests assembled together in one place, and afterwards followed their singers and trumpeters, forming circle after circle, until the outer ring of the great mass was formed. No one was allowed to enter within the precincts of the high priests. Why? People at the present time wonder why all men could not go there. It was a privilege of the high priests, and that they retained unto themselves, knowing as they did that to break the conditions was sufficient to deter them from obtaining the revelations or inspirations that had been given unto them and through them. After the priesthood had assembled together, it is clearly seen that the trumpeters and singers were at one with them; they had not passed through certain states or developments, but it was necessary that they felt in sympathy with and worked in unison with the priests. They formed a barrier through which the outer circles could not break in.

What were these temples, and in what form were they built? Were they temples like those you have constructed now? Certainly not. You will still find in several parts of Britain remains of circles such as are here alluded to. They are the remains of circles formed by the Druids, who established similar conditions, and used the same symbols and signs as those which were used by Solomon and Moses, and the other priests of the period. Thus we find, as they have risen step by step in the knowledge of this divine dispensation by which they have received the means of guiding the people, that through these means spring forth the process by which men were guided into the inner mysteries—the development of their spiritual parts. Few men have traced out, or will give heed to the tracing out, by what means they have arrived at the knowledge of freemasonry. Freemasonry is a class of development that has sprung from these temples named in the chapter just read. Freemasons were those who were striving to understand their spiritual gifts that they might rise by degrees, and as they rose through the different stages of development, then were they admitted to the priesthood that they might understand for what purpose their spiritual gifts were to be devoted. Spiritualism, therefore, has run through all the different histories and forms of worship from the earliest ages wherein man can find that history has planted its foot. These were the times when priests showed to the people that these gifts were under certain conditions; that it should be felt, and known, and understood by the multitude that that influence was not emanating from them, but from the Great First Cause.

These priests—as it was also with the druids—devoted their time, all their lives when they were not in worship, to the tilling and cultivating of the soil, and to other trades and commerce. They did not devote their time to the priesthood alone, but to the promotion of the different mechanical trades, and used that power which they had within themselves to draw the attention of those who were initiated, and thus bringing them into contact with their spiritual gifts, gave the strongest testimony. *They did not make profit by it.* Solomon, with all his greatness, did not devote his time to spiritual work that he might grow wealthy by it, but he gave of his wealth that he might add to that which could give the strongest evidence of spiritual life. The priests then assembled with one accord, cast abroad the evidences of the spiritual know-



ledge that they felt when assembled together; their voices rose together from within and from without the temple; there arose from their midst that influence which made the people feel that the presence of the God of Abraham and Isaac still lived and remained with them, that they still heard the voice and listened to the testimony of truth, that there still remained with them the power that had given them all their freedom and liberated them from bondage. And there appeared within the temple the cloud that is wanted at this day.

Spiritualism at that period, being known only to a few, was entrusted to those priests, that they might give unto those who were without that light to guide them in the acts in life. Where, then, was that evidence to be felt, and by what means was it to be given? They gave it in this form:—First, the priesthood were at one with each other, sympathising, acting, and conforming to each others' well-being and welfare; secondly, came the singers and players, who were under the influence of the priesthood, and thus, acting, and obeying, and complying with the conditions, were at one-ment with them, and each gave birth to those conditions that made up the whole. If this was necessary at that early period of the world, that they might obtain knowledge or wisdom, that they might obtain that which should give those under them the means whereby they should see their way clearly in the world,—is it not incumbent on us in the present time to seek to devise the same means, and thus change the conditions? How many failures do we find among Spiritualists? Looking as we do upon the great multitude of Spiritualists, we do not find amongst them any that are complying with these conditions, or seeking to protect that which shall be the means of giving them the strongest evidence.

Then, if we are in this condition; if we are breaking down the barriers by which men may receive this evidence, is it not necessary that we should inquire by what means we can conform to the necessary and proper conditions? As the Druids did, let us do; as the ancients conformed, let us conform; in the same manner. Let us feel that those who have been initiated the most into that which is spiritual are our best guides. Let us gather together and strive to seek that we have no disturbing influences, no broken conditions in our developing circles. And in developing mediums you will find that you come in contact with that which is of a disturbing nature, that you are making no progress, and that no satisfaction is arrived at. Why? It is the most important part of development that they strive to gather together those who are at one-ment with each other, who are in sympathy with each other, who are striving to arrive at that which shall give evidence of the strongest character of their spiritual gifts, independently of anything in an outward form. Let us look within; let us strive to understand what the temple of man contains; let us strive to unravel the history of our lives, to see through our wants and requirements; let us see that we are abandoning that which is evil, and see that that which is contaminating us is rejected and cast aside—that we may only bring to our circles that which shall be a proper sacrifice.

Spiritualism will guide us in that path wherein we shall see the necessity of abandoning all feelings of envy and hatred and contention; that as we assemble for spiritual development, we must come in that spirit that we know we have no part or feeling in the matter that shall draw from those who are sitting; that as we sit together, shall we sit together in one-ment, as one spirit, that we may feel that we are bound in one purpose; that we are there that each spiritual gift may be presented to the visiting priesthood or to the visiting spirits, that they may apply and use that which is the most adapted to their condition or requirements for developing the health. Under these conditions you will discover that you will not have failure after failure; but with the conditions used and applied at the present time, it will be discovered by those who read the chapter referred to, that they are departing from the path of those who have passed away centuries ago. By adhering to strict rules and proper forms, the Druids developed their means of receiving spiritual knowledge; but at the present time all proper rules are departed from. Your mediums are beset by adverse conditions, in order to test whether they be genuine or not, and such influences are thus brought to bear that you signify fail to find whether the medium is genuine or not. It is not the medium who is at fault, but you fail because the conditions of success have been rejected. Our wish is that those who are desirous to know what the counterpart of their life is should wait and see what the evidence will be. Assemble together with one accord; strive to form a circle if only composed of three, and if they can meet as one, then the evidence will come to each alike—to each that all may understand. This was the condition that was understood and felt on the day of Pentecost, when in that "upper room" the assembly took place, when they were assembled with one accord, one spirit, one desire,—they assembled there in worship, that they might be at one-ment. There was not in that room a single thought, or desire, or mind, that deviated from the strict conditions; they were there, not to receive the evidence of men, but of the spirit; they felt that there was not one a master, that there was not one striving to possess more than another; that there was not one who possessed a greater amount of knowledge than another. Thus did they assemble and throw themselves at the foot of the altar, to present themselves as instruments at the hands of the spirit, that the spirit might utilise their organisation to the advancement of that immortal state to which they were journeying. This is what we counsel you to do.

Then, is it necessary that we should assemble in fixed or set places? Is it necessary that we, as Spiritualists, should conform to certain fashions as others do? Certainly not. It is not necessary that you should say—we must sit thus, that we must sit at a certain table or on a certain chair, or after a certain fashion, but that you must conform in spirit, that the law must be within, that the rule must be within, that you must feel that you are worshipping in spirit—then can you approach a spiritual condition, then can you feel that you are in the presence of that God that is presenting to you the manifestations that come nearest the conditions you are in. Spiritualism, at the present period, is looked upon as a means by which you may receive evidence, tests, and proofs, that that which is of a material nature may be utilised for the manifestations, to satisfy the natural eye. But what satisfaction is there after the manifestation has passed? But what not in every-day life, in every moment of man's existence, that same manifestation presented to him? What further does he require than to see the sun rise in its glory and set in its brilliancy, or to see the different changes in vegetation in all their grandeur and order? Let him feel that each and all these are the manifestations that the spirit has given birth and strength to, that they are only the counterpart of the spiritual sphere that he is being called to, that that which is being made a tool or an instrument of is not the tool, but is only the reflection of that which shall be the shadow of the real—the man that has to come.

We demand but do not seek; we in our developing circles demand the tests without seeking; we look after and search for that which we are not striving to produce. We are not using and utilising that which must and will, through the strict conditions and beauties that underlie all evidences of Spiritualism, produce the evidence that will satisfy the spirit. Then we are disappointed, and retire time after time without receiving the proof we are seeking, without hearing or feeling the influence of the spirit. Such sitters have rejected and quenched the spirit, and the spirit has departed from men, and they remain in ignorance and darkness of the real truth that is before them.

Let us strive after such conditions as will lead men to know the difference between the spiritual life and the mortal life; that they are not to seek after that which shall manifest to the gratification of the carnal mind, but that which is visible to the spiritual, that the spirit may see what the work and labour of its life may be, that it may give of that which shall make and create the happiness and peace of those that are around us. Let us strive to become Spiritualists for the sake of the spirit, and develop for the advancement of universal good; to use all our gifts that they may become at one-ment with others, that we may become a family on earth at peace with one another, striving to make one another strong, giving to each other that which we possess, and thus avoiding the dangers which beset our path. Thus shall we see that the fire which illumined the days of the Apostles is now seen to cover our spirit, that we are in that spiritual fire and light, living out the time only that we may cleanse ourselves, and to wait the future. Thus live, and God the spirit, that attracted and that has been attracted by you, will follow, and lead you aright, and give unto you that which shall feed, and nurse, and strengthen your spiritual body, and the body will become purified by your efforts, and life will become a pleasure.

Ulverston, Sept., 19, 1880.

## THE EXPERIENCE AND RECOMMENDATIONS OF MEDIUMS.

MR. W. TOWNS.

It had been announced in the MEDIUM that mediums and circle-holders would be made welcome to attend the O. S. T. School and endeavour to solve some of the problems that arise during the practical investigation of Spiritualism. On Thursday evening Mr. Towns was present in response to the invitation and favoured the School with some of his views and experiences as a medium. He thought some investigators frustrated the object they had in view by sitting with the definite purpose of communicating with certain spirits, and so intense were they in their determination that they only got the reflection of their own thoughts and no spirit could communicate with them under the circumstances.

Mr. Towns said he did not know any of his guides by name, but he understood that he had seven, and they influenced him according to the conditions presented and the purposes desired. He had from experience found that it was necessary for him to observe certain arrangements. He required to sit with his back to the east, as he was considered a "magnetic" medium, or belonging to the "magnetic sphere," and his spiritual influences were of a similar character. His house ought to have an eastern or western aspect, and to find a favourable locality he would move on the parallel east or west, and fix his abode in the eastern or western districts of any city or region—to go south or north would not suit him. He thought every person had his distinct magnetic current in accordance with which he could alone be healthy, moral, or successful, and he thought a delicate instrument like the magnetoscope could be invented with an index which, when manipulated by any person, would point in the direction of his magnetic current. Acting in accordance with those unseen forces which science as yet did not understand, he said he felt as if he could achieve any purpose, such as overcoming gravitation and floating in the atmosphere, or transferring himself to any distance. It was suggested that this might mean the "fourth dimension" of



Zollner by means of which spirits are enabled to transport objects and perform feats such as passing matter through matter, and other occult experiments.

Applying these principles to the spirit-circle, he first placed himself in the east, then he arranged the sitters according to the colours which he saw around them, after which successful results were obtained. In his own mind he desired nothing in particular when about to sit, but, laying aside the action of the external mind, he allowed the soul powers to send up a desire to the spirit-world for that which might be most appropriate under the circumstances; it was not the brain that operated, but a sensation in the region of the heart, and when he could lay aside all personal desires and secure this heart action, he was sure of success in his mediumistic work. He thought these unseen influences should be carefully studied by Spiritualists. Man had in his body currents just as the earth had currents of magnetism, and the magnetic pole of individuals might differ just as changes occur in the magnetic pole of the earth. He knew nothing of science, and only spoke what he felt on these matters from the interior. There was a cross magnetism to the current that ran north and south, and he was subject to this cross current, which made the eastern position agreeable to him.

Mr. Towns then spoke of the peculiarities of other sitters present, telling what influences of a magnetic kind they had around them, what indications of mediumship and intellectual activity they presented, with suitable advice for development and care of the health physically and spiritually. Turning to Mr. Burns he declared him to require the southern aspect, and if the Spiritual Institution had faced the south instead of the east, the influences would have been much more propitious and congenial. Looking at Mr. Burns from his mediumistic standpoint, he said his face was open and full of light like the sun when at his southern altitude, so that the southern aspect was thus indicated, and in public speaking or taking part in any work he should keep his back to the north.

During the conversation, which was of a most interesting description, allusion was made to the Eastern position, which is so much insisted on by Ritualists in the Church. It could not have arisen and been practised from a mere reverence for the sun, and as a sentimental relic of sun worship. No doubt it had been commenced out of a knowledge of these occult currents, and now that the meaning was lost, the ceremony remained, though without meaning. The seat of the Master Mason in the East and the Star in the East, were also spoken of as illustrative of the recognition of doctrinal influences in ancient times and in the hidden knowledge of secret orders and religions. These vestiges of an old science still remained, but the meaning was lost.

Before man could get full control over nature and be able to regulate his actions in the body, he would require to gain a knowledge of these currents, of which little was as yet known. By these man would be able to relate himself to the forces of nature, and man would also be enabled to live in peace and harmony with his brother.

A most interesting evening was spent, giving promise of good things yet to come.

Other spiritual workers are invited to attend the School, at 15, Southampton Row, on Thursday evenings, at 8 o'clock.

#### CONTINENTAL OPINION ON MRS. ESPERANCE.

##### A LETTER FROM DR. FRIESE.

Dear Mr. Burns,—As I have the pleasure of knowing Mrs. Esperance well, and have gathered the opinions of a good many friends on the subject, it is perhaps of some interest to you to hear what people in this part of the world think of the recent "exposure" of that lady. We in Germany are a very long way behind you as far as experience in spiritual manifestations goes, for we have hardly any mediums at all, and not one professional medium, and thus, with rare exceptions, all we know of materialisation phenomena is gathered from foreign reports, which of course are mostly looked upon with one smiling and one suspicious eye. Thus you will not be surprised to hear that the great mass of the people will take it for granted that these miraculous manifestations are nothing but juggling tricks, which sooner or later will be discovered, and the mediums "captured." From this point of view the Press will look upon Spiritualism, and we can boast of a good number of most absurd and malicious articles when Mrs. Corner and Mr. Eglington were "exposed." I therefore should never think of annoying you by sending you samples of ignorant penny-a-liners or some such disordered minds, but I could not, even if I would, in this case, for I have not seen any yet. We are tired of "captures."

In general with us, people want much less to be convinced of the principal truth of Spiritualism than with you; but the great difficulty is to persuade people to give their mind and time to table-tilting. One single successful experiment like the one I have given in my book, has been sufficient to make a number of converts, that firmly believe in the existence of the spirit-world, and in the possibility of an intercourse with it. Such people have no objection to accept materialisation of spirit-forms as a fact—a great deal too often observed and reported to be mere sham—and do not care about "captures," upon which they look as deplorable, but entirely private affairs, of no scientific importance at all. It is a question of individual merit or depravity; of real mediumship or juggling in the case of a Mr. A or a Mrs. B, but it has nothing whatever to do with the results of Crookes's Researches,

and for these alone we care, not for the private character of Mr. A or Mrs. B.

When the news spread from London of Mrs. Corner's "capture," we were all extremely sorry for her, but our confidence in Crookes's careful experiments was not in the least shaken. If those brave gentlemen had followed Crookes's example, and done for years so, their experiences might have been very valuable—as it is, they are not worth a pin—to Spiritualists.

No soul that knows the upright and honest character of Mrs. Esperance, her straightforwardness, her sometimes blunt sincerity, her modest way of living, the utter indifference with which she is wont to look on all worldly pleasures and enjoyments, the care she bestows on the poor and sick, the time she gives to sufferers, and the very wretched talents she is possessed of for "making money,"—no one that knows this admirable, benevolent, and active lady will for one moment believe her capable of dreaming to deceive others, and less than any those who venture a step into Spiritualism, a subject so sacred to her as to occupy her soul entirely, and rendering her almost impractical and unfit for petty cares and worldly interests.

But let us suppose her to have given way for once to some known or unknown influence, and to have actually deceived a certain number of ladies and gentlemen at Newcastle, what is that to Spiritualism and the rest of the world? Has this lady not given hundredfold proofs of her wonderful mediumship? Is memory so weak and fallible as to forget all those glowing accounts of her seances? Did those who were fortunate enough to be introduced through her mediumship into the most sublime of revelations, not consider her a most valuable treasure, the like of which was not to be found anywhere all over the world? And this delicate person whom you were wont to value so highly you do not hesitate to expose to shame because—let us suppose—she failed once? Is that the kindness you are expected to cherish in your hearts as good Spiritualists? What is the use of all the trouble "Yolanda" and "Stafford" have taken to open to your spiritual eyes the gates that lead to yonder blessed realm, where love rules the hearts, if such are the feelings towards your medium?

But my supposition is not worth the ink for putting it down! What in all the world could induce a person that does not care a straw for all the finery on earth, to deceive you? And were her heart not filled with the notion of responsibility, were she not noble-hearted enough to shun the very thought of deception, she is far too clever to expose her health, perhaps her life, in the same "stupid" way, as it were, so many other mediums have been supposed to do. That is simply absurd.

You enjoy your seances in England, and I think that ought to be the end and aim of our meetings, but so much remains veiled from our sight that we ought not to neglect to investigate these wonderful manifestations. Is it not likely that these frequent exposures are to remind us of this important duty? "Stafford" once wrote here in Breslau on the subject of materialisation about the following words: "All these manifestations are of so delicate a nature that, with your rough way of handling them, it is to be wondered that ever anything will succeed, not that now and then it will fail."

Why, then, such a row if occasionally something happens that does not meet our expectations? Was this medium not beyond all doubt in the opinion of some "investigators"? Well, would not a little more considerate way of "exposing" her have been at once kinder and wiser? If our brave Bavarians caught Eglington and considered such deed an heroic act and a proof of their acuteness, I can understand that fervent zeal, because we are ignorant beginners, but I should have considered a lady of such repute as Mrs. Esperance among her friends and avowed Spiritualists sufficiently protected against even the faintest attack of a similar kind. With such feelings many Spiritualists in Germany, even those who did not know her personally, have received the news of her "capture." Yours very truly,

ROB. FRIESE.

Breslau, September 22, 1880.

#### MORE TRUTH ABOUT THE SEIZURE SEANCE AT NEWCASTLE-ON-TYNE.

Mr. Burns.—Dear Sir,—I have carefully read through the many reports concerning Mrs. Esperance's seance, and, as I was one of the sitters on that occasion, I wish to testify to the statement of Mr. Armstrong as being perfectly correct. But there is one thing which I would call your attention to, and which seems to me of no small importance in the case. After quietness had been restored in the circle, Mrs. Fidler gathered up the flowers that "Yolanda" left lying on the carpet, and which seemed to me chiefly carnations and roses, and put them into the pitcher, and placed it in front of the cabinet in full view of the sitters. I think I will express the opinion of all that were present as well as myself when I say that no mortal hand touched it again until Mr. Armstrong went when the seance was over to get the flowers, thinking to distribute them himself, as "Yolanda" had not returned, and to his astonishment the pitcher was empty, the flowers had vanished; so if Mrs. Esperance brought them to the seance, she certainly did not take them away.

E. SHIELD BENSHAM.

Gateshead, September 28.

MR. J. REGINALD OWEN, late of Liverpool, writes from Vine Lodge, Aurelia Street, East Liberty, near Pittsburg, Pa., with the desire that we indicate to his friends in England that the above is his location. He says, "I am once more enjoying good health: I like this country very much, and anticipate getting on."



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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, &amp;c.

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

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

**THE MEDIUM AND DAYBREAK.**

FRIDAY, OCTOBER 1, 1880.

**NOTES AND COMMENTS.**

"To lift the phenomena beyond doubt" is the laudable object of the circle sitting with Miss Barnes. It must not be inferred that the phenomena in thousands of instances have not been placed beyond doubt. The recorder only speaks of the efforts of these sitters with that medium. This is how it always is in Spiritualism—each group has to make certain of the truth for itself, and we add, this is as it should be. To attain certainty should be the object of all sitters, and having reached that condition then they are a power to help others, if they retain the conquest of "Doubting Castle."

"PERMIT me to add," writes a medical gentleman, "that I wish you every success in your earnest efforts to advance the cause of genuine Spiritualism."

DR. NICHOLS recounts in the *Herald of Health* (Oct. 1, price one penny) some cases of healing power through Mrs. Nichols. She finds that all her hydropathic and other treatments have been greatly aided by her personal "gift of healing." She now advertises "sympathetic medicines," in the form of magnetised syrup, pilules, and "sympathetic paper." For particulars see the publication already referred to.

MR. BASTIAN gave a very satisfactory seance at the Spiritual Institution on Friday evening. Clairvoyants recognised spirits which touched sitters, and other indications of identity were given. The energetic conversation of two sitters on matters quite foreign to the meeting very much disturbed the conditions, and frustrated an attempt at materialisation in the after-sitting. There is no readier means of being convinced of the certainty of the phenomena than having a sitting with Mr. Bastian. He gives sittings at 2, Vernon Place, Bloomsbury Square, on Monday and Wednesday evenings at 8 o'clock; none but friends admitted.

THERE is not an atom of truth in the report which has appeared in the newspapers respecting Miss Houghton. Wait till the defence is made before the medium be condemned.

WM. CHAPMAN, whose name appears signed to a letter in the newspapers, never was a medium, as his printed letter insinuates. He used to thrust himself upon Spiritualists till he was a perfect bore, and ultimately went into the show-seance business with Alfred F—. This did not pay, and now he has attached himself to the other camp—the "exposers." We should expect such a man to be able, as he professes to do, to reveal anything shady in connection with the subject. We shall next hear of him back amongst the Methodists; and so the wheel goes round.

A CORRESPONDENT calls attention to the statement in the *Manchester Examiner*: "That the authorities at Scotland Yard are considering evidence that has been laid before them with the object of inducing them to undertake the prosecution of a number of so-called Spiritualists," and says, if not true, it ought to meet with official contradiction. It is true that a clique, the represen-

tatives of which figured in the attack upon Mr. Bastian, are doing all they can to force their way into the presence of mediums, and leave money for advice, or otherwise try to get a charge against them. In all such cases the reports which appear in the papers are false, and the motives of the operators seem to harmonise with that feature of the matter. Such a raid cannot in the least harm the Cause of Spiritualism, though it may inconvenience individuals. It is teaching Spiritualists a wholesome lesson—to keep their characters out of their presence. There is a dishonourable and pacious spirit abroad, and the outposts of Spiritualism, in connection with other things, suffer from its attacks.

STAMFORD.—The meetings of Mr. E. W. Wallis ended in a considerable amount of uproar at this place according to the newspapers. Much more good would be done if speakers did not profess to be the mouthpiece of spirits, when no proof of the assumption can be given, and their speeches should not be devoted to an exposition of theological problems of which they know nothing; but the addresses should contain plain information on spirit-communication. Common-sense normal speaking would commend itself almost everywhere.

THERE is an intense desire on the part of inquirers to sit in circles. We refuse many applicants in the course of the week. We tell them to form a circle of their own; if they obtain phenomena, then it is proper for them to go into the matter, but unsuccessful they have no business to intrude where they are not fitted to enter. Private circles are in a similar way beset by the stern refusals that are given tend to elevate the subject in the estimation of the applicants. When people have to beg and to be admitted, and realise that a great favour is conferred upon them by so doing, they are very much more likely to cherish themselves and receive satisfaction. The loose system of begging pearls before swine has been carried much too far. The closing of circles and the persecution of mediums is doing much to help the Cause and give mediums greater power to elicit superior phenomena. It would just be as proper to allow outsiders to enter your sleeping chamber when you retire as into the sacred family circle.

CANNING TOWN.—Mr. Burns's lecture on Sunday week at Swanscombe Street Temperance Hall, Barking Road, was well attended, and the lecture was listened to with great attention. The subject was "The Influence of Alcohol on the Immortal Nature of Man." It was shown that intemperance predisposes the mind to the control of evil spirits, and that the spiritual well-being of the sot is affected by his habits. It is quite a new field of temperance teaching.

CARDIFF.—Mr. Rees Lewis writes to say that he had no intention of wounding Mr. Baker's feelings in omitting the part he took in Mr. Sprigg's development, as his address had only reference to his own experience. Its appearance in print was purely accidental, as it was only intended for the meeting at which it was read. Had he thought it would have been brought before the public in the manner it has been, Mr. Lewis would have been more careful of its wording, and perhaps would have given some very startling facts. But this remains for a more favourable opportunity.

**"LIGHT! MORE LIGHT!"**

SOUTH LONDON SPIRITUAL SOCIETY,

8, Bournemouth Road, Rye Lane, Peckham, S.E.

President: MR. JAMES KINNERSLEY LEWIS.

This society has been formed for the purpose of earnest investigation into spiritual phenomena, particularly of a mental character, and the society will gladly welcome those seeking to penetrate the mysteries surrounding the human spirit, and its existence in an after-life. The meetings to be on Wednesdays 8 p.m., and Sundays 11 and 7,—prompt attendance necessary. Wednesdays for inquiry into varied aspects of phenomena; Sunday meetings specially for those in earlier stages of investigation; Sunday evenings, for reception of higher spiritual teachings. The proceedings will be conducted in a devotional, aspirational spirit, but unsectarian. Time set apart on all occasions to replies from controlling intelligences to questions. Opportunities for admission of children; also for lectures, discussions, reading of papers, and development of latent mediumship. For terms of membership and further information, address Secretary, as above.

**GOSWELL HALL, 290, GOSWELL ROAD.**

At the morning conversational meeting on Sunday last we had the largest attendance we have yet been favoured with. The subject, "Spiritual Phenomena," was continued, and all present seemed to take a deep interest in the experiences given. The subject will be continued on Sunday morning at 11 o'clock.

In the evening Mr. Morse gave a very powerful oration on "Mediums."

A. T. T. P. will deliver an address on Sunday evening next at 7 o'clock, and Mr. F. O. Mathews on Sunday evening, Oct. 10.

Mr. Knightsmith's musical selection on Sunday evening will be "The Sorrows of Death" (Mendelssohn's "Lobgesang").



## THE BEST BASIS FOR SPIRITUAL WORK.

THERE can be no purer basis for spiritual work than for the worker to earn his own living and give his whole effort free to the cause, at the same time other brethren disinterestedly contributing the necessary expenses. This is the basis of the Spiritual Institution, and upon it we can stand, in view of both worlds, and ask God and his angels to bless us spiritually, and our brother man to help us financially. There is no selfish motive either in the worker or the contributors, and it is assuring to observe that every shilling spent in this work does as much good as a pound spent in any other. The power is in operation to teach the progressive truths as the unfoldment of the movement requires, and there is an organ to give these truths the widest possible publicity. There is something worthy of the co-operation of all, in the present as in the past.

WE have pleasure in sincerely thanking kind friends for the contributions which appear in another column. During these troublous times the lovers of a true Spiritualism must stand together shoulder to shoulder in the work. Those who have not yet taken their position in the ranks are invited to come forth with their kind assistance without delay.

## RECEPTION TO MR. SPRIGGS AND HIS FRIENDS AT THE SPIRITUAL INSTITUTION.

Mr. Spriggs and Mr. Smart will reach London early next week to take ship for Melbourne. Miss Samuel will be in town at the same time on a visit to a relative. We have pleasure in announcing that on Friday evening, October 8, a social meeting will be held at the Spiritual Institution to receive these good friends from Cardiff, and wish the two gentlemen God-speed in their mission to the Antipodes. Miss Samuel, whose previous visit will be remembered with pleasure, will no doubt take part in the proceedings. To prevent overcrowding, we would be glad if friends would apply for tickets, or send a post-card soliciting admission.

## AN AUSTRALIAN NUMBER OF THE MEDIUM NEXT WEEK.

In honour of the occasion of the departure of Mr. Spriggs and Mr. Smart for Australia we have prepared a fine engraving of Mr. W. H. Terry, of Melbourne, Editor of the *Harbinger of Light*, and with it will appear a suitable article in next issue of the MEDIUM. The same number will contain much matter recently received from the Australian Colonies and the report of a discourse by Miss Samuel, given at Cardiff in commemoration of the departure of Mr. Spriggs and Mr. Smart. These special features will produce an agreeable change, and we hope prove useful to our readers in their efforts to promote and extend knowledge of the Cause.

OUR columns present a variety, and yet agreement of opinion this week. Spirituality, as a basis for this inquiry, is urged by all; but the difference exists as to whether it is necessary to fashion our work on the proceedings of the past. One thing is certain—all the ideas offered are spontaneous, and given in love and kindness. It is well to see all aspects of a subject freely presented, when it can be done without contention and hate. We are glad to see this strain of thoughtful spiritual life flow into our Movement. The work really goes on encouragingly—do not be impatient.

## MRS. RICHMOND'S MEETINGS IN LONDON.

It has been arranged by Mrs. Richmond's friends that on her arrival in London a series of Sunday evening meetings be commenced at Neumeyer Hall, Bloomsbury Mansions, Hart Street. The first meeting will take place on Sunday evening, October 3, at 7 o'clock, and be continued during the month.

Mr. R. H. FRYAR, 8, Northumberland Place, Bath, desires us to announce to his many correspondents that his circular in respect to "Magic Mirrors" is now ready, and is being sent out with all dispatch.

## Contents of the "Medium" for this week.

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FURTHER MYSTERIES OF MATERIALISATION.  
BY THE EDITOR.

What are a few years, a lifetime, a national epoch, in the grand eternity of man's idea, which is only a moment in the mind of the Infinite?

We puny things of earth are so impatient: not like the good God, who can work and can wait. But we soon grasp the whole circumference of things, and either accept or reject without a moment's mature consideration. Having given an hour of our precious time to a faultily-conducted experiment, we are ready to dogmatise upon the most profound questions of existence, well-accertained facts, human reputation, and our interest in the future.

In an investigation like Spiritualism, the experiences of one generation cannot be transmitted to that which comes after it. Since we commenced the inquiry we have seen about three successive crops of investigators, and the last have been the most unhealthy in their attainments. They have endeavoured to make the findings of their predecessors their own, and therein have made a false start. Twenty years ago no one thought of commencing the inquiry by sitting for materialisation, and it was impossible to become a Spiritualist by hiring a medium to obtain phenomena for you. All Spiritualists were at that time thrown on their own resources entirely; and if they could not obtain manifestations for themselves they had to make themselves eligible for the good offices of a mediumistic family to which they could obtain an introduction. In those days there were no "exposures," and yet the phenomena were of a most remarkable kind, highly spiritual and convincing. The experimenter of yesterday who obtains some manifestation thinks he has made a wonderful discovery, unconscious of the fact that all of these things may have been arrived at by others before he was out of petticoats.

The one grand source of inharmony in materialisation sittings is that the adept of twenty years' experience has to bear company with the new recruit of last week, whose arrogance and disrespect are as large as his experience is small. He enters the circle, not to be convinced that spiritual manifestation is a truth, but to see if he can find out where the swindle is, or expose the ineffectuality of the experienced men and women who have already made themselves acquainted with the subject. This recruit may be of a much less objectionable character, and may be simply ignorant, yet willing to learn; but he is placed in the wrong class. He has in the materialisation circle a problem worked out and set before him which he is not prepared to appreciate.

The true principle to follow is that which had to be adopted by the early Spiritualists—viz., let every beginner form his own circle, and gain therein an experience which he can honestly call his own. By this course he knows certainly that his acquisitions are genuine, and as his mind expands, and the development of the mediumistic quality increases, he attains to higher phenomena, till he graduates into materialisation, or such other form of manifestation as he may be adapted to attain.

Some mediums are naturally fitted to obtain materialisations, others are not. Some sitters are fitted to take part in materialisation experiments, others are not. These obvious facts are disregarded in practice, and as soon as a medium finds that he can obtain materialisations, he opens his doors to all comers and traffics on his newly acquired gifts. Have we not warned mediums against this folly? Look up our first notice of Mr. Chambers appended to Mr. Ancrum's letter; review the history of Newcastle mediumship, and the directions which have appeared in these columns, and see whether the mediums and conductors in the spirit-circle have not acted culpably in the fool-hardy way in which they have conducted their operations.

The result of all these considerations is that only a few mediums and a comparatively choice selection of sitters can successfully practice sitting for materialisations, and even if adapted for it, they must be in a proper frame of mind and condition of body at any particular time to be eligible to enter the circle. There must not only be a uniformity of development, but there must be honesty of purpose and purity of motive and spherical condition.

Spiritualists have regarded the question of conditions too exclusively from external considerations. The temperaments and positions of sitters, light, &c., have been taken into account, and the materialistic tendencies have been truly stifling to all spiritual life. The mechanical tests employed have been an evidence of this, and all thoughtful minds know how utterly delusive and unscientific they are.

The prime condition is undoubtedly the spiritual state of the sitter, an honest desire for truth, a heart free from guile, motives of unselfish purity: these are the grand conditions to enforce in the spirit-circle. Then there is one mind, one heart, one motive, in the whole atmosphere, and the truth is clear to the interior



mind as the evidences of it are equally demonstrable to the external senses. This spiritual harmony is indeed "Light," and enables us not only to see spiritual truth, but it also enables the spiritual workers to labour in the light which our mental lamp affords them.

Has it not occurred many times to the thoughtful mind, that a spirit must become related to earthly things by the semi-spiritual elements of that earthly state which it (the spirit) endeavours to reach? As these semi-spiritual thought-essences are, so will the manifestation of the spirit be. Given, then, a clear, compact, entire thought-atmosphere, enveloping all the sitters as one mind, and that a spiritually-centered mind, and we have therein a ladder so to speak that enables beings from the spiritual state to come straight into our state. In the minds of such sitters the spiritual idea is uppermost, and all inferior mental processes are in their relative positions like the steps of a stair. Every mind is thus truly and spiritually sane, and perceives facts just as they may be presented. Here, then, observe the importance of mental or spiritual conditions, not only in permitting the spirits to work, but also in enabling the sitters to see clearly what is done.

At this moment there are many Spiritualists suffering from the opposite state of mind; their spiritual anticipations are in a frightfully depressed state; they see no good in going forward with the work; their memory of the past is equally sad; they forget that anything satisfactory has ever occurred. This is really a mental disease—a state of ill-health; and what is the cause of it? We answer: the projection into the mind of thought-elements often foul and perverted that belong to another and lower class of mind. The mind in this respect is like the body: it has to be fed—it takes in elements from without. Certain elements nourish and strengthen the body; others poison and debilitate it. So, certain thought-elements depress and derange the mind so that it cannot think truly, and others again elevate and ennoble the mind so that it can grasp the beautiful fruits that grow in the gardens of the spiritual kingdom.

We have pictured a circle composed of sitters whose minds are in beautiful spiritual accord, and noted the gratifying result. Now let us portray another circle composed partly of dishonest, selfish scoundrels, but externally as smooth and silky as a ribbon. The mental atmosphere becomes all broken and disturbed, and so are the individual minds of the sitters. The spiritual area is honey-combed so to speak, and the operating spirits, like man buried in the fleshy organism, cannot see from one cell to another. The spiritual ladders of the various minds are inverted, crossed, and broken into fragments. There is no straight road earthwards from the spirit-world, and so the journey has to be made in rude leaps. The spirit appears like the medium; in fact the medium, materially speaking, is transformed into the spirit-form. The minds of the spectators are in a muddle, being obsessed by the evil influences arising from the selfishly perverted or dishonest sitters. They, for the time, forget all sense of propriety, all feelings of generosity, all influences of charity, and paint the "painful event" of a "seizure" in those gloomy hues which their own minds furnish.

This is the reason why all these affairs leave such a nasty influence behind them. It is because a lower spiritual sphere is allowed to overflow and spread its filth into spiritual spheres comparatively pure and progressive. The lower spheres are continually seeking to drag down all that is fairer and more beautiful than themselves to their own level. Those who become affected with the evil of the incident change their disposition in a remarkable way towards certain parties, and they are ill-willed, sulky, and vindictive. Those who remain loyal, pure, and sane are persecuted by them with the most relentless rancour, and all because they have not also fallen under the spiritual poison that has demented the others.

We have seen a goodly number of attacks on mediums, and have noticed that in every case there was a Judas in the circle, that a foul, dishonest purpose was rankling in the hearts of some, and that they attended the meeting to put their plan, if possible, into operation. We have noticed, secondarily, that all who have taken up their parable against the medium in a harsh unreasoning manner have become the victims of the evil influence; and going back as far as the affair of Miss Wood at Blackburn, there are some that have not yet got rid of the vindictive foulness that their position in the matter subjected them to. Thus those who are perfectly good, innocent people, by being associated with evil ones in these experiments, become contaminated, unhappy beings, and break up the harmony of society with the invective which they are made to spread abroad in respect to others who never did them any harm, but who will not join in the insane violence which affects their minds so painfully.

Having thus shown that an honest, pure purpose should be in the possession of every sitter, steps should be taken that all who are admitted be eligible in that respect. It does not matter how good and harmonious your circle may be, one defective member introduced will sow the first seed of anarchy, which will in due course break the circle up. Some self-seeking sneak will worm himself in, urge his claims to a prominent position, and in a short time overthrow law and order, as was recently the case in Mrs. Esperance's circle. It is imperative, therefore, that the mental states of the sitters be reviewed from time to time, and that defective sitters be asked to retire. All sitters and mediums should, indeed, meet in loving conference between each sitting, and openly and confidentially lay their minds unreservedly before each other. Then all barriers to the spread of the spiritual sunlight would be broken down, and those who would not conform could be ejected.

Having thus obtained a circle of the right elements it would be expected to put its efforts to a proper use. Sitting would be regarded as the work of development, not as a show or a pastime. Sitters as it is now are utterly undisciplined in mind, and have no idea of proper circle etiquette. In most cases the medium is equally to blame, and if the seance be for pay, a desperate effort is made to give an entertainment "worth the money," though the medium should suffer dreadfully from exhaustion afterwards; if the medium give his or her services free, then there is sometimes a paltry ambition to outshine other mediums, and give the regulation number of six or eight spirits, so that the show may be meritorious. These are grievous faults, and will ultimately ruin any medium and lead to the most deplorable results.

A medium and circle should be content to let the sitting pass without result, or with such as may be forthcoming, without regret or comment. It is shocking to see a pack of hungry wolves gather round a medium and go away all chop-fallen because they "did not see something." Sitters must learn manners, and know that they have no demand to make, but that the result will be just in accordance with conditions which their presence furnishes. But the greedy sitter and vain medium will, if possible, force results. They will whine and plead for just one "form," or the "form" will be expostulated with to do this or that; all of which is so ridiculous as to be impossible of belief if it did not so frequently occur. One or two forms well exhibited is not enough, the whole five-act play must be gone through. All the familiar ghosts must be paraded like the performers succeeding one another at a music hall. There is no attempt at investigation, no spiritual motive at work, it is merely a vulgar show to gratify the most childish desires of the mind.

Turn up our report of Mrs. Esperance's seance in London, and it will be seen that the early form was cold as ice, while the later ones were warm and far more life-like, yet affording indications of identity; we verily believe that in all cases these forms were genuine manifestations of individual spirits through matter, but with very different effects upon the personal consciousness and material conditions of the medium. And yet we may be wrong in assuming that the consciousness was interrupted, though Mrs. Esperance did not comment on our notice of that point in the report. Our idea was that there were far too many forms on that occasion, as there is on many other occasions when mediums sit. A few congenial friends meet Mrs. Esperance at North Shields, or Mrs. Mellon in her own home, and the results are distinct and satisfactory, but either of these mediums in a harassed state and surrounded by an importunate jumble of strangers, renders the whole affair very different as regards the comfort of the medium and the phenomena produced, though the medium may be blameless of any attempt to deceive.

Now, as to the principles of candour: as regard mediums and spirits, we would begin by insisting on candour on the part of the sitters. If the members of the circle be low-minded creatures, eager to pick a hole in the medium's character or in the spiritual philosophy, it is not likely that medium or spirit will show their weak places to such sitters. Most mediums can read the inmost motives of most sitters, and they do not readily unbosom themselves to those who might put a bad construction on their meaning and turn it against them as an engine of persecution. But, according to our principle, such traitorous sitters should not be admitted at all. We would, however, urge that when a medium gives a public seance, he should feel bound to give public satisfaction by answering truthfully all questions. When information cannot be obtained in that way, the clairvoyant observer can throw light on the whole transaction; so that we urge spiritual gifts as indispensable in this investigation.

As to the spirits, they have to do as best they can with the elements at their disposal. They are co-workers with the medium and have the same objects in view. What wounds the medium's feelings wounds them; so that they, though spirits, work under earthly conditions and seek their own protection from importunity or censure, just as the mediums do. In modern seances it is too frequently the case that the spirits and the mediums on the one hand, and the "investigators" on the other, try by traps and dodges to get the better of one another. It is not to be expected that in such a game as this the spirits will let too much light in upon their proceedings.

In the kind of circle which we recommend all this would be altered. The "show" and the true spiritual school are diametrically opposed to one another. When men's spiritual fitness and honesty are made the essentials of their being admitted to the circle, they will then not only be in a condition to receive enlightenment, but be in a fit state to enter the presence of spirits who can enlighten them. While men sneak about in the back slums of the spirit-world they cannot expect to find light and truth; but as soon as they put on proper spiritual clothing and manners, and seek for reputable spiritual company, they will find the case alter for the better.

Every circle should be presided over by an enlightened mind, who would be the demonstrator, and all the other minds present should occupy a subordinate position. His mind should be the point of outlook spirit-ward, and through him all questions should pass. If a circle be got up for the special benefit of anyone, that favoured individual should occupy the supreme position on that occasion, subject to the usual demonstrator's assistance. All mental influences, "uttered or unexpressed," which could not conform to this ruling should be promptly expelled.

These are a few of the mysteries of materialisation, and they



run through all that occurs in the realm of mind. In the age of the new science these facts will be attentively studied. Already circles are being formed on this basis, and soon a new and higher order of teaching and manifestation will be given to the world.

#### THE EXPERIMENTAL SEANCES AT LONDON FIELDS.

To the Editor.—Sir,—We are happy to inform you that since the date of the experimental seance of the Hackney Spiritual Evidence Society, published by you in your issue of the 24th inst., two very successful Sunday morning sittings have been held with Miss Barnes, the medium visible before us. It will be remembered that heretofore our medium had sat entirely secluded within the cabinet; but at the recommendation of the sitters her ready consent was obtained to sit, for the future, in sight of the sitters. This entirely obviated every element of ambiguity which we might have entertained of the phenomena.

On the two occasions to which we have referred—namely, Sunday mornings the 19th and 26th inst.—manifestations of a precisely similar nature to those published occurred quite independently of the medium. We watched narrowly to detect any movement of Miss Barnes, but entirely failed. Moreover, fully materialised hands, arms, and drapery were seen quite out of the possible reach of Miss Barnes, supplemented by the movement of heavy articles of furniture, &c., without the contact of any visible object.

A new order of things has evidently come about since Miss Barnes has been induced to sit before us. Where usually she had been entranced, she now remains quite normal, and an interested observer of the manifestations. We repeatedly held conversation with her during the process of the phenomena, thus fully satisfying ourselves of her undeniable consciousness.

At the conclusion of the series of twelve seances a detailed report will be handed you for your inspection. We therefore solicit you to publish this brief account announcing the evident progress and success which have been obtained since the 12th inst., partly, let us say, arising out of the united efforts of the circle to lift the phenomena beyond doubt. A. TUCKER.

12, Wilton Road, Dalston, 27th September, 1880.

#### MATERIALISATIONS AT MR. HERNE'S PRIVATE CIRCLE.

Dear Mr. Burns,—I feel great pleasure in again addressing you, to let you know how we are progressing at our regular private seances, at Mr. and Mrs. Herne's new residence, 2, Buckingham Villas, Idmiston Road, Stratford. We had commenced our first seance in the new house, and "Mr. Robinson," in the direct voice, was talking, when Mr. Herne heard a loud rapping at the front door; the spirit speaking gave him permission to go to the door, and when he returned, he told us it was the spirit of a lady—that the house not being yet magnetised, she could not pass through the walls; she was a medium while on earth, and a friend of a gentleman present. We did not have a long seance, as our two friends "John King" and "Peter" were busy magnetising the room for our next sitting. All our dear spirit-friends like the new house, and they will be better able to work in it, as the air is purer and clearer than in Mr. Herne's last residence.

At our next seance we were blessed by the appearance of our loved relatives showing themselves most clearly. "John King" materialised splendidly, and sat on a chair at my side, his drapery falling over my knee; he remained some time, talking to us all the while; so did our dear friend "Peter," from whom nothing is hid; his kind, loving advice does us much good. Last Thursday we had been singing some time to the piano, and were all in perfect harmony, and directly we had sung our opening hymn, a grand spirit appeared with a lovely light and an infant in her arms; she saluted us with a kiss, and patted my hand most kindly.

"John King" and "Peter" told us she was a very high and holy spirit, and that she came to our circle (being one of such harmony) to draw power to show herself elsewhere. The light she had was most brilliant. "John King" then materialised, and also Mr. W.'s sister. She went so close that each one in the room knew her from the likeness to her brother. She saluted me most lovingly. "Peter" and our other dear friends chatted to us, and our seance was a glorious one. The comfort it gives us is beyond all price. I thank God and our dear angel friends that we are allowed to enter such a heavenly circle. We also thank our two dear mediums for their kind and gracious friendship to us all.

Any friends writing for a private seance to the enclosed address (and I trust that many will do so, and receive the same comfort that we have) will meet with a prompt reply.

With many thanks for your great kindness in inserting my letter, I remain, with best wishes, yours truly, R. W.

4, York Square, Stepney, Sept. 27.

[Our correspondent omits to state the degree of light in which these manifestations were observed. Mr. Tucker also makes a similar omission. We would feel obliged to correspondents to favour us with particulars as to light in all reports.—Ed. M.]

A "NON-SPIRITUALIST" begs to thank the Editor of the MEDIUM for inserting his letter three weeks ago, but is disappointed at not finding any explanation in subsequent numbers of the phenomenon described—viz, a diamond-like star on the forehead, which he had observed in the case of a relative. [We again ask our readers to look into this question, and favour us with a reply.—Ed. M.]

#### INDISPUTABLE MATERIALISATIONS.

To the Editor.—Sir,—By your kindly inserting the following notice in your next Friday's MEDIUM you will oblige.

On Sunday evening, at the house of mutual friends, we were invited to meet Mr. Bastian. After tea a seance was proposed, to which Mr. Bastian most kindly assented. Thus an impromptu sitting was held; no previous arrangements having been made. We retired to a small room, where a pair of curtains were made to form the cabinet, to shade the medium from the strong light we had (quite equal to one burner of gas) from an oil lamp. We sat exactly one hour; during that time we saw every feature distinctly of nine different spirits; no one being like the other. Some were tall, slight, dark, young men; others elderly, stout, fair men, and one or two young, girlish forms; the whole entirely unlike the medium. They came out and stood in full view, and when the last form had tried to appear, but only could show the drapery, not a second could have elapsed before the medium was shown to us perfectly entranced, and in the dark brown clothes he wore; so that we are assured that even sceptics could not but have been convinced—against their will doubtless—that Mr. Bastian is a genuine and thoroughly good medium. We had the direct voice very powerfully, and we received an excellent test that none other but my wife and I could know the purport of, and it lay in a simple name, "Pig," given by one of our, now spirit, little children to her baby brother. With harmony and kind hearts Mr. Bastian should be visited to be appreciated; and in recommending Spiritualists and non-Spiritualists to pay Mr. Bastian a visit, we can only wish them the same happy results as followed the little impromptu seance of Sunday evening, which so highly gratified yours truly, R. H. TRANNACK.

#### LIVERPOOL PSYCHOLOGICAL SOCIETY.

On Monday evening the last of six lectures by the control of the late "Earl of Derby," through the mediumship of Mr. J. C. Wright, was given on the "Ideal Attained." The address was very characteristic, and dealt purely with his political ideal of a wisely governed state. He palliated the crimes of Charles I. and the cavaliers, and extolled the principles of the counter-revolution. Cromwell was a misguided but a highly representative man. He spoke of the church, the aristocracy, and the crown, and queen, lords, and commons, as a just amalgamation of the democracy, the oligarchy, and mild individual despotism, making the best form of government in the world. In conclusion he pointed to Christ as the most perfect ideal of life. From him permeated through humanity the love of God.

Men, through their Church organisations and creeds, dwarfed God's universal love, and saw him but dimly. Yet, that dimness was the rising of a brighter day for the Established Church and Nonconformity.

Mr. Wright will lecture next Monday night at Perth Hall, at 8 o'clock. Subject, "Conditional immortality." Questions and poems at the close.

#### MRS. RICHMOND AT MACCLESFIELD.

The report furnished by Mr. A. Cross came too late for last issue of MEDIUM. The effective advertising used is first described, and then the result—that the skating rink was well filled at both services.

In the afternoon Mr. Rodgers presided, and the committee appointed to select a subject consisted of Alderman Wright, Alderman Smale, and Mr. Reddish. The discourse on the subject chosen: "What is Spiritualism?" was listened to with rapt attention by the large and intelligent audience. In the evening Mr. A. Cross was chairman, and the audience was, if anything, larger than in the afternoon, notwithstanding a terrific storm of hail at the time announced for the meeting. The subject chosen for the discourse was: "Shall We Know Each Other in the Spirit-world?" The treatment of this fine theme was so effective that nearly the whole of the audience was melted to tears. Mr. Cross adds: "I have heard Mrs. Richmond about fifty times, but I think I listened to her greatest effort on Sunday evening last. I have not the least doubt that the seed sown will be reaped by the society, in the increase of members for a long time. There were the usual impromptu poems; also, an opportunity given for asking questions, and altogether it was evident that even those who were against us were broken down and disarmed,—indeed, satisfied in their own mind that 'these poor people' are not so ignorant and deluded after all. Mrs. Richmond has made many friends here, and all seem dull and lonely since she has left us."

Sept. 18.

QUEBEC HALL, Marylebone Road.—We are pleased to see the attendance on Mr. I. Macdonnell's Sunday evening lectures increasing not only in numbers but in mental calibre. Last evening the subject treated was "St. Paul," when a critical review of the actions and doctrines of this apostle was presented, and then tested by the teachings and example of his Master. The view taken by the lecturer was, that Paul was a Christianised Jew, but not a Christian; that his national bias, his religious training, and his enthusiasm for the Jewish religion prevented him from receiving the real spirit of Christ's religion; and that his extraordinary intellectuality and great power of comparison, combined with those other influences, made him see Christ typified throughout the Jewish history and in the Mosaic ritual. His character as a Roman citizen, as a Jew, and as a Christian was exhibited in a most scathing manner, the speaker testing him in each aspect by their respective standards. Paul's opinion of the duties of women was challenged in gallant style by the knight-errant of the evening. At the conclusion a regular passage-at-arms took place, when six doughty warriors assailed the champion, one only getting a fair thrust within his armour. "St. Peter" is to be the subject for next Sunday evening, when we may expect something new from the original and bold views of our friend the lecturer.



## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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

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MR. L. N. FOWLER is about to deliver a course of lectures on Phrenology in each of the following towns:—Bradford, Mechanics' Institute, Sept. 27 to Oct. 9; Halifax, Mechanics' Institute, Oct. 18 to 23; Huddersfield, Temperance Hall, Oct. 25 to 30; Northampton, Lecture Hall, Nov. 1 to 6; Sheffield, Temperance Hall, Nov. 8 to 11. He has just completed a course of lectures at Derby.

QUEBEC HALL.—On Sunday morning, October 10, Mrs. Olive will give a seance at 11, in commemoration of an event in her life; in the afternoon, at 5.30, a tea meeting, followed by addresses and music. Tickets may be had at the hall on Sunday next, morning or evening, 1s. each. An application not later than Wednesday the 6th will oblige, to enable us to ensure comfort.

LEICESTER—SILVER STREET LECTURE HALL.—Sunday, October 3, our platform will be occupied by Miss Blinkhorn, of Walsall, as she is coming to Leicester on a visit to some friends. She has kindly offered to give us on Sunday two lectures under the control of her guides. Morning address will be "Prayer;" evening—subject, "If Spiritualism be True, What Benefit is it to the People?" Time of service to commence at 11 a.m. and 6.30 p.m.—R. WIGHTMAN, Secretary, 56, Cranbourne Street, Leicester, Sept. 28.

## MR. J. J. MORSE'S APPOINTMENTS.

NEWCASTLE.—Sunday and Monday, October 2 and 4.  
CONSETT.—Wednesday, October 6.  
GLASGOW.—October 10 and 11.  
KEIGHLEY.—October 17.

MANCHESTER.—October 24 and 25.  
LONDON.—October 31.

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.

NOTTINGHAM.—October 2 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.

## J. BURNS'S APPOINTMENTS.

October 5.—Mitre Coffee House, 354, Old Street, at 8 o'clock. Inauguration of a new Circle.  
October 10.—Peckham. Inauguration.  
October 26.—Quebec Hall. "Phrenology."  
November 25.—Ipswich. "Physiology."  
November 26.—Harcourt Literary Society, Canonbury, N. "Phrenology and Debate, at 8 o'clock.

## MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY.

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## PLAN OF SPEAKERS FOR OCTOBER.

Sunday Afternoon, at 2.30.

October 3.—Mr. A. Cross.  
October 10.—Mr. Tetlow.  
October 17.—Miss E. A. Hall.  
October 24.—Messrs. Morse, Wright, and Lambelle. "Conference."  
October 31.—Mr. Tetlow.

A "Society for the Free Distribution of Spiritual Literature," in connection with the above Association, has been formed. Literature and donations will be thankfully received.

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, OCT. 3.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation & Seance at 11 a.m. Address by A.T.T.P. 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. 6.30 p.m., open seance; Miss Barnes, medium. Other evenings, particulars on application.

TUESDAY, OCT. 5.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

WEDNESDAY, OCT. 6.—South London Spiritual Society, 8, Bournemouth Road, Rye Lane, Peckham, S.E. Meeting, 7.30 for 8 p.m. Also on Sundays, 10.30 for 11 a.m. (for Inquirers), and 6.30 for 7 p.m. (select Meeting). Prompt attendance necessary. For particulars of admission, address Secretary, as above.

THURSDAY, OCT. 7.—Dalston Association, 53, Sigdon Road, Dalston Lane, E. Mr. Hutchinson, 70, High Street, Islington, at 8.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, OCT. 3, BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BIRMINGHAM, 312, Bridge Street West, at 6.30. J. Colley, Sec.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.

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

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

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

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

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

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

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

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

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

OLDHAM, 186, Union Street, at 6.

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

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

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

STAMFORD, Progressive Lyceum. Trance addresses at 6.30. Physical Development, Wednesday at 8.

MONDAY, OCT. 4, LIVERPOOL, Perth Street Hall, at 8. Lecture.

TUESDAY, OCT. 5, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

WEDNESDAY, OCT. 6, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

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

THURSDAY, OCT. 7, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street South, at 8 p.m.

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

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

FRIDAY, OCT. 8, SHEFFIELD, Psychological Institution, Pond Street Cocoa House, at 8 p.m.



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