

DAYBREAK.

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

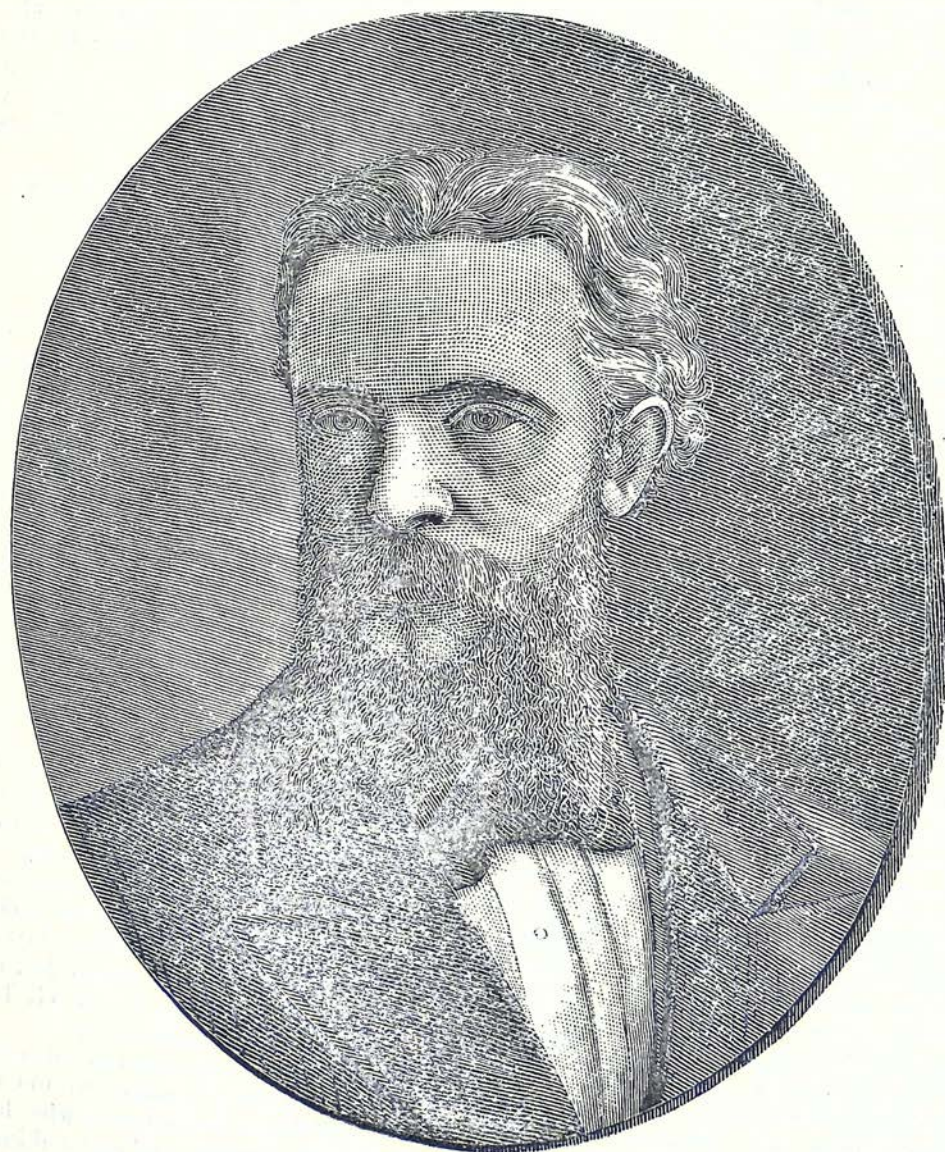
SPIRITUALISM.

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MR. W. H. TERRY, MELBOURNE.

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The spiritual Movement in all parts of the world has from the first found for its numerous and diverse purposes instruments ready to hand, without previous preparation or election by human suffrage. No form of knowledge which the learned are capable of imparting will fit a human being to become an instrument of the spirit-world, and no vote of the majority can place man or woman in a position of spiritual power and usefulness. Spiritual Teachers, like poets, are born, not made; their calling and election are higher than man can confer, and as the highest aristocracy of mind, they assume their position from inherent birthright. No vulgar clamour can reduce them to the level of the mob, no difficulties can overcome them in the prosecution of their heaven-appointed work. No problem which the necessities of the hour demand the solution of is withheld from them. They guide, teach, or conquer because their power is not their own, but is bestowed upon them in such abundant measure as they are capable of receiving.

All mankind are related in degree to the spirit-world, but the various forms of mediumship, properly so-called, constitute a category somewhat peculiar, yet related to the general phenomena of human life. As men differ in their external configuration and quality of organic tissue, so do they manifest diverse peculiarities in those aural fluids which permeate the solid structure and give it form and quality. The visible man is made by and out of the invisible man and his connections outwardly. Temperament, then, does not mean that which the external physiologist is capable of detecting, but rather those more interior spiritual adaptations, which express themselves outwardly, aurally in the first place, and ultimately in tissue of body, with its concomitants of form, colour, density, &c., &c. It is thus that the eye of the external observer is misled in determining the temperamental peculiarities of mediums, till the somewhat absurd conclusion is arrived at that mediumship does not depend on temperament at all. But "temperament" has not been defined; consequently its use as a term is misleading. Herein is a fund of information for those who have the ability to seek it.

The means through which spirits are able to approach and use mortals are evidently ulterior to the organic machine, though necessarily synergetic, or blended with it in essential properties. This may be so, and yet phrenological characteristics differ in the widest degree. With the position which the individual takes in the work will the cerebral development be found to coincide. The self-seeking, equivocating, mercenary medium will be found with an organic machine in accordance with his conduct, while the upright, long-suffering, intelligent and staunch pioneer and medium has always that type of brain which in accordance with the science of phrenology would be expected in such an instance.

A glance at the brain development of the men who have made sacrifice for our Cause and borne the burden of its infancy and early development, affords many examples in proof of this position. Their conduct is seen in themselves and the voice of the evil speaker and detractor avails nothing against them with men of intelligence and perception. The eye schooled in the science of man looks at a portrait or the original, and sees what the man is, forms an independent opinion of him and of his work and ruling principles. By this standard will our Cause in its present state be judged in a more enlightened age. Some records will say, Spiritualism was all delusion, humbug, and charlatanry, but the scientific historian will look at the portraits of the men who took upon themselves the burden of the work and say "Impossible! These were honest men, morally steadfast, intelligent, spiritually impressed; Spiritualism must have been true as they represented it."

Of such incontrovertible testimony to the truth and worth of our Cause is the personal appearance of our Antipodal Co-worker, Mr. W. H. Terry, of Melbourne. We have not seen him personally, but judge from the photo-

graph represented in the engraving on our first page. As far as we can judge, Mr. Terry is of well-proportioned, agile figure, with the arterial temperament in that subdued condition which, while it imparts activity and hopeful anticipations, it is notwithstanding susceptible to magnetic and spiritual influences. There is therefore a fine balancement of the active and sensitive states,—an action and reaction of nerve forces which enables the possessor to receive impressions and carry them into practical issue.

The brain is remarkably lofty and characteristic of moral considerations. The superior intellectual range and the intuitional, predominate over the perceptive and basilar developments. This is therefore a man of ideas in preference to mere facts, and works for universal purposes rather than his own personal ends. The self-regarding faculties are evidently only moderate in development, and what he does is forced upon him through the influence of the intuitions, and not assumed from love of applause or personal position. The width of upper brow indicates the spiritual reasoner,—a free-thinker, but including the spiritual as well as the sensuous within his thought domain. There is a fine strain of poetry and enthusiasm running through his character, but his flow of words not being so abundant as his ability for action, his life-poem is his work, and his art is displayed in the beautiful acts that adorn his pathway. With even much less inspiration and more "gush" in the way of expression, such a mind would have made a more decided literary mark, though possessing much less solid worth in the thought sphere from which literary ideas emanate.

The intuitive group is full, particularly in front, giving prescience, power of diagnosis, and ability to adapt himself to various classes of men. This is a high-toned and refined humanitarian type, of strong sympathies and affections, with deep religious sentiments, that cannot find expression in words, and a wise prudence which bridle the tongue and restrains the action within safe limit.

Such is the man, as he appears to us, who has laid the foundation of permanent spiritual work in Melbourne. We have, for many years, had uninterrupted correspondence with him, and of all men of our large acquaintance, he has been one of the most just, sympathetic, and reciprocative. Mr. Terry is a native of London, in which city he was born in 1836, and emigrated to Victoria in 1853. He commenced the investigation of Spiritualism in 1859, and becoming convinced of the facts, and enamoured of the philosophy, he worked assiduously to spread a knowledge of them. He derived his experiences at first hand, and passed through the various stages of development as a medium. As is usually the case, the lower forms of mediumship appeared first—physical, writing, and then impressional; and in 1862 a phase of magnetic impression appeared, which enabled him to give diagnosis of disease and prescribe suitable remedies. This appears to be Mr. Terry's normal plane of mediumship, and he has wisely given it due scope for exercise. He practised as a spiritual healer for several years gratuitously; but the pressure of applications became so great, that he found it necessary to abandon the business upon which he depended for a living, and devote himself entirely to the spiritual work.

He had previous to this commenced to import spiritual literature, and established a dépôt for it in Melbourne, under the charge of his father. About the same time he wrote his first pamphlet, being a reply to an attack on Spiritualism by N. G. Turner, President of the local Eclectic Association.

He was now fairly committed to the work, and determined to give full effect to his labours, in 1870 he called together a few friends who had taken an active interest in the subject, and assisted in the establishment of the First Victorian Association of Progressive Spiritualists, acting first as secretary and afterwards as treasurer. In September of the same year he, at the instigation of the spirits, became editor, and commenced the *Harbinger of Light*, which has therefore just completed

its first ten years of existence, as is stated in an article quoted below. Mr. Terry still continues to be editor and publisher of this sound and useful organ, and it would appear from his statement in the article which we quote, that in addition to all the labour involved, he has had to bear personally no little expense in the maintenance of this periodical.

Mr. Terry was elected president of the Spiritualistic and Freethought Association in 1875, and delivered several lectures in accordance with its principles. Two of these lectures on the "Phenomena and Moral Teachings of Spiritualism" were published and found readers far and wide. Like all genuine pioneers, Mr. Terry is alive to the evolution of new ideas, and in 1872 he founded the Melbourne Progressive Lyceum, of which he has been elected conductor four or five times. It is at the present time a flourishing institution, with a complete staff and somewhere about 150 members. At present he is treasurer of the Victorian Association of Spiritualists, an energetic body, consisting of 160 members or thereabouts; but in this and some other particulars statistics may have altered somewhat since our last advices were made up.

Mr. Terry still continues the practice of medical diagnosis, and it says much for his skill that he has never required to advertise or make an effort to secure patients. The emoluments which he derives from this source enable him to stand the losses incurred by the import of books, and the publication of the organ which he edits, otherwise his publishing business would not be able to maintain itself.

These few facts which we have been enabled to gather we present with due apologies to Mr. Terry and his numerous friends for any mistakes or shortcomings which may be observed. We have done our best to tell the truth, and to make Mr. Terry appear on the page of history as we believe him to be. He has taken no part in this engraving and publication; we sustain the sole expense, and these remarks are the product of our pen. Our chief delight is to speak appreciatively of every worthy brother, and we only wish that we could embellish our pages every week with such illustrations of our noble army of spiritual-workers.

We ask our Australian friends kindly to accept this little offering of regard for Mr. Terry as if it had been presented to each of them personally. We love all, even those whose acts in justice we must condemn. Our duty to the Cause and to truth demands that we point out unsound timbers in the ship, as well as advise reliance on such as are whole and good. Thus may we all prevent the undue action of adventurers in our Movement, and put a still higher premium on self-denying virtue.

The history of Spiritualism in the colony of Victoria in some respects is the history of Mr. Terry. He is nobly aided by a band of faithful workers, such as does not exist in any other place that we know of. As a permanent institution in the city and colony, Mr. Terry has all along found Spiritualism a "losing game," and we verily believe that it is on such a foundation alone that this Movement can be successfully prosecuted. Neither book-selling nor publishing pays, but the gift which has been bestowed on him compensates for these deficiencies.

We would almost envy him the serene and independent position which he occupies; but, doubtless, the heavier burden which has fallen on our shoulders is a needful act in our spiritual regeneration. We Pioneers really work out our own salvation while we appear to be teaching others. In our case the paper is weekly, and the price only a fourth, so that all time and effort for private practice to gain means is lost, and we can only say that we earn an independent living. All these personal experiences and details in connection with the Cause are very instructive, and it is only by as many as possible going and doing likewise that our Movement can take on that beneficent and pure aspect which the angel-world desires to impress upon it.

In 1870 Mr. Terry instituted "*The Harbinger of Light*, a Monthly Journal devoted to Zoistic Science, Freethought, Spiritualism, and the Harmonial Philosophy." The price is 6d. monthly, and it contains about as much reading matter as the *MEDIUM*. In the August number, 1880, the Editor prints the following leading article:—

With the present number the *Harbinger of Light* completes the first decade of its existence. Launched at a time when Spiritualism, though attracting some attention, was little known and less understood, and when the manifestations of "Freethought" were erratic and spasmodic, with popular prejudices strongly against the ideas it advocated, the pulpit and the press in active opposition, it gave but little promise to the outside public of surviving the many adverse influences with which it was surrounded, and establishing itself on a firm and permanent basis. But we knew our material was good, and our foundation solid. Truth is a rock that will sustain any edifice that reason constructs upon it, and with the material supplied to us by kind contributors, the world of man and the world of spirits, reason has built up ten solid volumes of facts and philosophy, which have in the past and will in the future continue to benefit mankind by their tendency to expand and liberalise thought, and to open men's minds to a rational conception of spiritual things, and a realisation of the future life, unattainable through the Churches.

At the time of our advent in 1870 Mr. B. S. Nayler, in Melbourne, and Mr. G. C. Leech, at Castlemaine, were lecturing on spiritualistic subjects, and creating a commotion in the orthodox dovecotes. The Rev. A. Gosman, the Dean of Melbourne, and Mr. Kinsman were disturbed thereat, and were vainly endeavouring to divert the public mind from serious consideration of the question, and nip it in the bud. Old Mr. Nayler was a man not easily daunted; opposition increased his energy, and he spoke and wrote with more vigour, whilst the addresses of Mr. Leech, published from week to week in pamphlet form, were distributed extensively in Melbourne. Mr. Chas. Bright, who was the writer of "Epsilon's" letters on Spiritualism, which appeared in the *Argus*, openly identified himself with the Movement, and spoke publicly on the subject. In November of the same year eleven persons met in the Trades' Hall, and formed the nucleus of an association, which in a short time increased to eighty members. They compiled a hymn-book, and inaugurated Sunday services in the Masonic Hall. The press ridiculed, and the pulpit from time to time declared it to be a delusion, the Rev. Mr. Nish in 1872 being the first to acknowledge the phenomenal facts. The subject was a second time debated in the Eclectic Association, and found more supporters than at first. A correspondence in the *Argus* initiated by "J. S." brought some of the facts more prominently before the community, and the public discussion which followed between Messrs. Tyerman and Blair kept up the interest. The Association held its first conversazione, and the president's anniversary address was an encouraging one. Though this paper had to rely principally on local circulation, and received no subsidy from the Association or others, the proprietor found it necessary at the close of the second year to enlarge its size to accommodate the increase of necessary matter that flowed in for publication. The next important event in the history of Victorian Spiritualism was the establishment of a Sunday school on harmonial principles, the inauguration of which took place in October, 1872, Mr. W. H. Terry being the first conductor. Almost simultaneously with this was the advent of Dr. (then Mr.) J. M. Peebles, whose public lectures and work in the Lyceum served to consolidate the Movement. A controversy in the *Age* newspaper between the Rev. Mr. Potter and Mr. Tyerman, in which Mr. Terry also took part, served to bring Spiritualism still more prominently under notice, and the subsequent visit of Charles Foster created considerable excitement, convincing many sceptics who were insusceptible to any milder manifestation of spirit-power and intelligence. The well-authenticated manifestations at Sandhurst and Castlemaine, reported from time to time in this paper, and occasionally commented on by the Melbourne and country press, have also done their part in keeping alive public interest, whilst the more recent popular lectures of Dr. Peebles, Thomas Walker, and Mrs. Britten have widened the influence of the philosophy, and aided the efforts of this journal to establish Spiritualism on a broad rational basis.

With no extraneous aid, and simply on our merits, we have had to make our way. Local booksellers and newsagents have fought shy of us, and declined an agency, whilst those in distant places are chary of doing more than keeping the *Harbinger* for those who ask for it, and the Editor has had to steal time as it were from other pressing duties to conduct the paper. Yet in defiance of all these obstacles its circulation has increased and spread over a wide area, as, in addition to the neighbouring colonies, we have subscribers in America, Great Britain, France, Holland, and more recently in New Caledonia. Our influence has widened, and we confidently look for a still wider range during the next decade.

Though in the establishment of the *Harbinger* on its present footing we have been at considerable pecuniary loss, we ask no aid in this direction. All we want our friends to do is to endeavour to increase the circulation by introducing the paper to their acquaintances. By this means they will help us and the Cause at the same time. To the few earnest workers who have helped in this manner we tender our sincere thanks, and trust that our concluding remarks will stimulate others to do likewise.

FAREWELL AT CARDIFF TO MR. SPRIGGS & MR. SMART, ON SUNDAY EVENING, SEPTEMBER 19TH.

The Meeting-room at Cardiff was crowded to excess, on the occasion of the Farewell Meeting to the Two Friends about to depart for Melbourne, Australia. Miss Samuel, under the influence of her guides, delivered the following discourse:—

INVOCATION.

Spirit of Love and Truth! may we feel to-night that Thou art in our hearts; may we feel that we are linked together to mankind, to Thee, and to the angels; may we feel that though the parting hour has come, when we must sever from those dear to us, those who have brought moments of happiness, who have been the golden links between the spirit-world and this, and thus brought face to face the loved, the parted—may we feel that though the parting hour at length has come, Thou wilt guard them gently and trustingly; may we ever look toward Thee, as a God of might, of justice, and of peace, and in good time, when the fit season shall have arrived, may they return to us, who stand with open arms to receive them again; returning from a field of labour, returning with trophies well won; not the trophies of the gory battle-field, but the trophies which conscience bestows, which the angels love to see and smile upon, and which Thou, Omnipotent One, blearest. May we feel that though the moment be bitter, and many hearts may feel a pang, yet there is sweetness in the hour, yet there is hope that ever gilds the memory, yet there is a smile that shines out even between trickling tears, and may we resignedly give them over to their new field of labour and progress. Shower upon them and upon us, Eternal Spirit, the blessings of the principle of love, that we may feel toward all mankind that of which we ourselves desire to be worthy. May we feel the golden cord binding us all in one grand family, Thou the fraternal Author of the whole!

ADDRESS.

To-night, dear friends, a painful duty devolves upon us, and we scarcely know how to begin. It seems to us that the words we may have to utter may be bitter to some; that, perhaps, in administering what we would like to be a balm it may fall out that it is a bitter drug, and that in trying to soothe the wounds of some, they may open and ache still more; that in trying to pour on your hearing harmony, it may fall out that it may be discord, and may strike dimly and dull upon the listeners. It may be that in trying to reach your hearts we may go further away from them. But still, the duty has devolved upon us, and though it seems to us that the occasion must be a painful one for those in the flesh yet we in spirit take pleasure in pronouncing the words which you will hear to-night. For the spirit, when relieved from the physical frame, sees more clearly; the advanced intelligence, when freed from the bonds which before blinded it and narrowed its mental range, can then see through the mists that temporarily had enshrouded its vision, can look beyond the present, and see what the result of a certain course will be. An event takes place, and the spirit in the flesh, marvelling at its occurrence, wonders to what path this bye-lane can lead, and there it stops; bewilderment takes the place of reason, and so the spirit, shrouded perhaps in mental darkness, perhaps drawn to earth by circumstances, or by emotions, cannot see any further than the reason, which, remember, is clouded and bedimmed. But not so with the spirit out of the flesh. We can look ahead of the breaker, and though we may see trouble all around, though the clouds may be thick and dark as night, yet we can pierce through them all, and discover somewhere a ray of light, and that one ray of light seems sufficient for the spirit-eye to see clearly and distinctly before it the road, so bright, so clear, so beautifully decked on all sides with the gems of progress,

and spanned with God's goodness like a resplendent rainbow, that we can go on, and setting aside the present, gaze forward into the brighter future in store for all mankind.

And so we might say in regard to those young friends of yours, our dear brethren in the work, who are about to leave you for a far land. There is bitterness in the parting to you, and to us in a degree, because in accordance with that law of sympathy which God hath wisely ordained, we participate in the feelings and emotions of those with whom nature hath placed us in affinity; and so we, having met some of you many and many a time, have become so much in affinity with you that we share your feelings, be they of joy or of sorrow. And we find many a heart now pulsating towards us with feelings of regret, in some even we find voids which none can fill. And why? Because those spirits for which these languish are about to depart. And can *spirits* really depart? Ah! yes; but these are in the flesh, and physically they will be out of reach. We cannot again press their hands warmly, and express to them in words our love, which overflows. We cannot look lovingly into their eyes, call them brother, son, or friend. We cannot do this. But then has the spirit departed? Can distance separate spirits? Is there a distance that can divide love? Can love be measured? Is it not deeper and more lasting than the ocean? Does it not fill all space? Is not God love? And does he not breathe, living, and bright, and real through all that is? Can you say, then, that they will really depart? True, they will be out of reach; you will not be able to speak to them; but will not your loves, your affections, your hopes, your desires, your sympathy,—reach them? Yes, they will, friends. There is a link which binds us all together, from the archangel down to the meanest of mankind. There is one subtle, golden chain which binds us all together, and this is the golden chain of sympathy. Send its fond messages along its subtle wires, and though they may be unconsciously received, they will be received. Here goes a sensitive spirit away. He will receive every message that you send in thought, just as the other will receive your message on paper. And one united with the other spirit, the union of two loyal hearts,—the positive, the negative,—they two together form a receiving battery.

What remains for you to do? After the moments of regret at parting are over, after you have forgotten the little pangs,—for they are selfish, and must not remain upon memory's tablet,—after they have sunk into oblivion, your minds will become clear, and concentrate themselves upon those objects of their former turbulence. Now send across the subtle wires any message you will, be they of love and sympathy, and as surely as the sun shines they will be received and felt, and though the more positive mind may not understand, may not intelligently receive these messages in the form of words, perhaps not in the form of thoughts, yet they will have an effect upon his being which his spiritual nature will understand, and which when the time of departure arrives, when the change called death approaches, his spirit will be able to read among the events of his past life, and he will then be able to understand that so and so were written upon his memory by the messages of fond regard sent towards him through the channels of sympathy and thought. This is not a dream; it is not a theory; we say it is a fact, that thought can be received at any distance, and if you send it smiling and dancing along the subtle wires of golden love which give it life and vivacity, then it must be received, and do its errand faithfully. If you send desire towards others, if you send them hope, if you send them sweet remembrances, these help them on in their work, these act as the most refreshing nectar from the gods; for this fable of the ancients means this, that the nectar from the gods was their assistance, their guardianship, their affection, which reached its objects invisibly but effectually. And so your own can, too. Send with these friends your sympathy, and their work will seem easy, for they will know that hearts far away,

physically speaking, are still pulsating towards them, that there are many who listen at the repetition of their names, many whose spirits are linked with theirs, and who gladly hear of their welfare, and as we have said, that no distance can separate kindred spirits, they will know that you are present with them in thought, that the friends are not away at all, but are ever near and working with them. The real "I" is the spirit, not the physical frame, not the envelope, and thus if the real spiritual natures of their friends are sending forth towards them heartfelt sympathy then they will be present indeed.

Then we wish to speak of these departing friends personally. The friends here in this town have enjoyed the benefit of one man's,—what shall we call it? It is not a talent. It is a gift from God to him; it is one of the properties, so to speak, of his organism. They have enjoyed his mediumship. And is this all that has made him beloved by those who are now about to part with him? Just the mediumship? Just the glorious manifestation of spirit-power, and spirit-existence and spirit-presence. Is the remembrance of these all that he leaves behind him to endear him to the memory of those from whom he now departs? Is it only mediumship that makes the medium renowned? We are afraid that it is, in very many cases. We know that in many cases so long as the medium is genuine, the medium is respected, but as soon as calumny has done its worst, the medium is almost discarded, and severely blamed even by those he had considered his best friends. But it is not so in this case. It is not so with this friend of yours. Had he never had anything like mediumship, had he never so generously given his life-forces for your disposal, had he never even known anything of Spiritualism, yet he has done a work far beyond that, and one which we regret to say so many have failed to do. Many who are called mediums, many who are called Spiritualists, many who are called men and women, have failed to do the work that he has done, aside from his mediumship, for mediumship, friends, is simply a quality, a gift, a possession that you can neither rid yourself of nor obtain for money or for your love. But if you have it, it is your duty to cultivate it, and, having carefully developed it, it is your further duty to give of its benefits to others as freely as the gift was bestowed upon you. This the medium has done; but more than this, he has cultivated the natural tendencies towards goodness which he possesses, and has given you not only mediumship, but he has given you a shining example of manhood; and is not this more than mediumship? And to what did his mediumship lead? Was it simply the convincing of those immediately around him of the fact that spirits exist, unchanged in individuality, unchanged in their familiar characteristics, that they return, and that friends have been brought face to face with their relatives, mothers have spoken to their sons, daughters to their fathers, and friend to friend? No, it was even more than this, for in his mediumship we recognise an example to all mediums, which they would do well to make it their object to follow, so far as it can be imitated. Though in some things it is inimitable, in other things it is within the reach of all who wish to try. How is it, why is it, that so many mediums have failed? Have their powers not been so great as this medium's, or was it that they were not so favourably surrounded? It might have been for both reasons, it might have been for neither. One great cause, we consider, of this medium's success lies just here, that in this case the medium is one who is trying to love all his brethren, one who is trying to act the best he thinks, one who is ascending the hill of progress by assisting others less favourably placed. Having kept in view these noble objects, he has attracted to him noble and philanthropic spirits who, seeing his heart and his heart's desire, say: Here is a brother worthy of our protection and aid, and we stand as his guardians, and as co-workers with him. The secret of success has been an unselfish and disinterested motive, in accordance with

which he has given to you freely of his mediumship, as we hope you will have it from others, though we do not think that you will have his services again in this town. The lesson we would have you learn is this,—do not think that in developing a medium as a medium you thereby ensure success. There lies one great mistake of Spiritualists. You must take the medium as man or as woman, and see that as man or as woman they are developed, for if they are not so developed, then they cannot develop any particular of their nature to the grand ultimate. But here is one through whom you have received the teachings of high intelligences, and his nature being pure and truthful, your communications have tallied with those qualities in him.

In regard to the mind of his friend, who is to depart with him, here again you can look with pleasure towards an example of living manhood. Now, it has often seemed to us to be taking but a very superficial view of matters, to say that though Jesus was a good and pure man, yet in these depraved days of ours we seem to be retrograding. It is naturally a pleasant prospect to look back at those good lives, of which history prates so loud, but which perhaps may have been overstated in many cases; but the contemplation of these should not lead you to say, as you sometimes despairingly do, We live in very bad, very hard times, and it seems too dreadful to expect us to live up to the highest standard, up to our ideal of men and women. We cannot do it. We are sure that it is almost impossible. We find that we are weak, and cannot endure the burdens that are placed upon us in different ways. But why do you not look about you. Do not look in the broad glare of the sunlight, but look aside in the sequestered dells of life. It is there, and not amidst the pomp and parade of the world, that you will find the most beautiful examples; it is at home, by the quiet fireside, that you must look for the true man or woman. And if in Spiritualism we cannot truly boast of many real men and women, it is not because there is wickedness in the world, but because men have not put forth sufficient will-power. They have said, circumstances have placed us as we are; we find a great many difficulties in the road, and we cannot try any more than we are doing. But here is one who has stood during the last few years as an example, and why cannot you follow it? True, you may not be so favourably placed; nature may not have been so bountiful to you. But, then, do you think that if you could look, as we have done, into that mind and heart, you would not find many difficulties there, many imperfections which nature has also given, and which his spirit has not yet been able to overcome, but which the will has partially conquered, and will in time grandly prove master of? If you could look into the mind as we can, and if you could appreciate the soul as we slightly can (as we try to do every time we meet any human soul), then you would recognise the fact, that the soul has immense though latent powers. Here is a soul that has been striving towards the truth, that knows he can best improve his own manhood by improving others, by an example that the world must be the better for. If I stand aloof from the world, I say,—I am perfect, or as perfect as I can be for the time, and let others do as I have done,—I can do no more,—the world will not be the better for it, and I shall be much the worse. This has been pretty much the reasoning of that mind, and thus the soul has been fraught with the flower of goodness and truth, the heart has been sympathetic; the hands have always willingly worked for the worker, though always refusing to do work where work should not be done on that side, and we say to him this,—the past has recorded upon it your efforts and your deeds; your thoughts are the best monitors for your future actions; memory will ever gild the pathway of the past, and hope will ever smile upon the ocean of the future eternity, because you have implanted within your own spirit, and consequently within the spirits of those benefited by your work, such seeds as cannot blossom without benefiting the world. Your work has been widespread,

though quietly conducted, in the strife of Spiritualism and kindred movements, and it will flower so beautifully in your immediate future that you will not have to wait for the physical change of death before you will reap the rewards of your past deeds.

We will go no further into the personal spheres of these two friends of ours, but we wish to say this. Though they are leaving, the links that have been formed these past years will remain solid and strong. Their sympathy will ever retain the same enduring tendency towards the hearts they leave behind. They will ever have the tendency to return, and returning thus in spirit, will thereby accomplish another work, though they may do it unconsciously, in which the friends here and the friends to whom they are going will have to take part. It is this. There is the sympathy to which we have referred, linking them to the friends here, and which they will blend with the sphere of the friends to whom they are going. They will then become the means between two grand batteries. Sympathy will flow through them from you who are here towards the friends there, and through them again back here, and they will thus be the means of connecting two grand centres of work, the Cardiff work,—which we consider will increase, and become still more influential in the immediate future,—and the work to which they are hastening, which will be tremendous at first, but which will by-and-bye soften down to an easily accomplished task, but will gradually be wide spread, and they will find that their influence will reach much further than they now anticipate, because, it will spread itself rapidly across the continent there. Here their influence will be coming back in the form of sympathy and kindness, and there they will find themselves the authors of a great work in many parts, so that past deeds will not be the only ones that will endear them to you. Thus, to refresh their minds, and somewhat to allay their regret at departure, there will be the thought and anticipation of a greater work yet to be begun, a greater object yet to be accomplished, and when the time comes for their return,—for return they will, if but for a time,—it will be seen that what we have said was not air-spun theory, but a solid reality.

Good friends, we cannot say goodbye, for we will ever be with you, because, as we have said, kindred spirits are never separated. Sympathy will ever draw you near to us, and draw us near to you, and so, as we have been speaking through physical lips, we will say good-night. And may joy and pleasure light up each life, and may the garden of love in each heart shed its fragrance abroad throughout the whole world.

AN EXTRAORDINARY HEALER AT SYDNEY.

We have received various newspapers from Sydney, N. S. W., giving an account of "marvellous cures" by Mr. Milner Stephen, who has been induced, because of his great power, to commence practice as a magnetic healer. The cases are all well attested, and published in local newspapers, a collection of such reports appearing in the *Sydney Daily Telegraph*. The testimony therefore does not proceed from Spiritualistic or self-interested sources. We make short quotations from a few of the cases.

SPINAL PARALYSIS.—"On Saturday the 17th inst., a man suffering from paralysis of the spine and lower extremities—the result of a buggy accident—was carried into a saloon carriage at Spencer street station and laid on the seat. His moans were piteous to hear, and he had that half of the carriage to himself. In the other compartments of the carriage were Captain and Mrs. Organ, of Prahran, who affirm that, on the journey, at Sunbury, Mr. George Milner Stephen entered the sick man's compartment and told the poor fellow he would cure him in an hour. The man said he was going to the Castlemaine Hospital, and, he supposed, to be buried there, as no one could do him any good in Melbourne, "I will cure you," said Mr. Stephen, and he commenced making mesmeric passes over the man's back and lower limbs. In a short time the man sat up, pronounced himself much better, and when the train arrived at Kyneton he actually got out of the carriage and got himself a cup of coffee. On his way from there to Castlemaine he remarked that it would seem queer for him to go back on Monday

carrying his carpet bag, but he appeared quite able to do so, when he left the train."

BRONCHITIS AND NEURALGIA.—"I am happy to be able to say that my daughter is much better—in fact, cured, of her bronchitis. The other young lady staying with me, I don't mind giving her name, Miss—, has left, and is now staying with her uncle, Mr. —, of Kew. Before she used your ring she suffered every time of leaving Deniliquin she had not another attack, but I have not heard since."

GOUT.—"Dear Sir,—Mr. G. Milner Stephen has asked me to state the circumstance of his late instantaneous cure of my attack of gout, which I had been suffering from ever since laying the foundation-stone of the new lighthouse, South Head, on the 1st of last April. My knees were so very weak that I could not get up from a seat without the assistance of my hands; and on the morning upon a log with a friend the same morning, at Melbourne, while waiting for the steamer, I could not rise without assistance. While sitting in a chair in Mr. G. Dibbs' room, in presence of Captain Hixson, R.N. (the President of the Marine Board), Mr. Haxellon, and other gentlemen, Mr. Stephen entered the room, and after some joking on my part as to his healing power, he stepped down and breathed into each of my knees, and then made a pass across them (as if driving away the disease), saying, 'You are instantly rose from the chair without the slightest difficulty, and to the astonishment of myself and friends, I sat down and got up on several chairs in succession, and then sat down and got up and got up without any assistance. After lunch, the same day, at the Royal Hotel, I raced Mr. J. Pope down the stairs and back again, taking two steps at a bound. On the 24th of last month the stiffness returned for a short time, but I am now as well as I have been for years.—I am, &c. John Broomfield, 152, Sussex Street, Sydney, June 3."

BLINDNESS.—"Mr. G. Milner Stephen, who has been in Goudagui attending the quarter sessions and district court, claims to be possessed of wonderful curative powers. During his stay he was visited by numbers of people who were suffering from various disorders; and, in some cases, we are assured by the patients, effected perfect cures. Among those who sought his aid was Peter Linnane, of Yarmatree, who has been totally blind of one eye for fourteen years. Mr. Stephen made a few passes on his face and then gave him a bottle of water, in which he had previously washed his hands, to apply to his eyes assiduously, which he did. Linnane assures us that he can at present see with the diseased optic as well as ever he could."

HEMICRANIA.—"Mrs. Stubbs has been suffering for some time past from severe 'hemicrania,' which culminated some few mornings since in a long swoon. At my solicitation Mr. G. Milner Stephen kindly came, and placing his hands for some seconds upon her forehead, she appeared to feel, though quite unconscious, a decided benefit. She then pointed to the top of the head, his hands following, and after resting there were guided over the closed eyelids, when there was also a short pause, upon which the patient awoke from her insensibility, and said that the 'pain had entirely ceased.' Up to this time (now four days past) there has not been any return of the symptoms. Mr. Stephen also operated upon a friend, and succeeded in a few seconds in dispersing the pain from rheumatism.—R. F. Stubbs, Sydney, June 12, 1880.—P.S.: I ought to say that up to this day Mrs. Stubbs has not had any return of the pain.—R. F. S. June 20, 1880."

DEAFNESS.—"Manly, 19th June, 1880.—My dear Sir,—At your request I have much pleasure in stating the particulars of my deafness, and the effects of your treatment for the relief of it. For twenty years I have been almost stone deaf with one ear, and I had become so deaf in the other that even with the use of a large telephone tube, I could only distinguish loud speaking, and could not hear a sound of music; and indeed I was obliged to relinquish a valuable appointment in consequence. Since your operation upon both ears I am enabled to enjoy the softest tones of the harp when played by my daughter; and the clearness with which I heard the conversation you addressed to me, without ever putting a hand to my ear, in the presence of Messrs. R. Want and A. Allen, the well-known solicitors, and Mr. Larnach, proves the great benefit I have thus far obtained. To myself and friends it is most astounding and gratifying, as at my age I could not have expected such a wonderful improvement in my stone deaf ear. I have also been suffering from asthma a long time, but since you breathed into my chest I have been very greatly relieved. Your simple yet effective mode of operation—viz., the laying on of hands and breathing into each ear—proves the curative power, or whatever it may be termed, to be most extraordinary, and well-deserving the careful study of all scientific men. I hope your good and disinterested labour to do good and benefit others may be a source of happiness and blessing to yourself.—Yours, &c., CHAS. KRYST. P.S.—I omitted to state that within five minutes after laying on of your hands I heard you speak distinctly, with the stone-deaf ear. Mr. Russon, J.P., was present at the time. G. Milner Stephen, Esq."

RHEUMATIC GOUT.—"835, William Street, Sydney, June 24, 1880. I have been suffering for upwards of twenty years from rheumatic gout; and lately it has come on with such violence in my right arm and hand and both legs, that I was obliged to take to my bed, from which I was unable to rise without the assistance of my daughter and a servant. Yesterday my son-in-law went to Mr. G. Milner Stephen, and begged him to come and cure me. He came and breathed on my hand and arm, and at once the pain

instantly left. As I was unable to stand, Mr. Stephen made passes over my legs as I lay in bed, and then left the room with my son-in-law, ordering me 'to get up and walk.' I immediately arose without assistance, and walked up and down the room without any pain anywhere. To-day I am quite free from pain and able to walk about, and feel better than I have been for years.—Priscilla Cohen."

LOSS OF VOICE.—"10, Corner Marlborough and Miles Street, Surry Hills, June 8th, 1880.—Milner Stephen, Esq. Dear Sir,—I beg to return you my sincere thanks for the wonderful cure you effected on the 2nd of June, at Yars, on my son, Emanuel Alexander, at the railway station. He had lost his voice, and had pains in his chest, throat, and head. Need I say how happy we were on hearing of his recovery. A minute after you had breathed on him he was cured. Mrs. Alexander would like to see you, &c.—G. Alexander." (Memo.—The young man is a railway guard, and woke me up in the night to see my ticket. Seeing he was very ill, and voiceless comparatively, I told him to stay in the carriage a minute, and I breathed once into his chest. The result is made known in this letter.—G. M. S.)

PARALYSIS.—"Government Printing Office, Sydney, June 24th. Sir.—I wish to bear testimony to the relief you gave to my wife, whose left side has been paralysed for over ten months, on the occasion of your kind visit of Sunday last, when you were enabled to straighten the arm, and send her across the room without any halt in her step. I firmly believe that you will ultimately cure her. I have the honour to be, sir, your grateful servant.—A. F. Furber, superintendent of bookbinders. G. M. Stephen, Esq."

EXTERNAL AND INTERNAL INJURIES.—"Halfway Digging, May 17, 1880.—G. M. Stephen, Esq. Dear Sir,—I am sure you will be pleased to know that two days after I saw you in Melbourne my eye was quite well, and also my side, and I have felt nothing of them since I have been at home, although there is a mark on my eye which I think will always remain there. Trusting this will find you in good health, and may God bless you and yours, are the earnest prayers of mother, sister, and yours ever grateful,—Thos. Martin, Newbridge, Victoria." (Eye and chest internally injured by three kicks from a horse in a stable in the dark. T. Martin was travelling from Wagga to Albury in the coach with G. Milner Stephen, in April last, with his eye awfully swelled, and his chest in such agony that he could not lift his arms. G. M. S. made a few passes over his eye, which instantly discharged copiously, and he breathed into his chest, when Martin declared that all pain had left him. The next morning at the hotel G. M. S. brought him into the barristers' room, and made him tell the story of his cure to Messrs. G. B. Simpson, Fitzhardinge, and Fraser.)"

It will be perceived that Mr. Milner Stephen moves in an influential circle of society, and his patients and those who testify to the cures are manifestly, in most cases, persons of respectability. The cures cover a great variety of cases: chronic, organic, acute, and the result of accident. We have seen all the most eminent healers at work, and from our experience are of opinion that Mr. Stephen's power is more like that of Dr. Newton, the great American healer, than any other with which we can compare him. Since the foregoing was in type we have received from Sydney a little book by the son of Mr. Stephen, Mr. Harold H. W. Stephen, giving a full account of his father's career as a healer. His uncle was James Stephen, Member of Parliament and Master in Chancery, and brother-in-law of Wilberforce. Leslie Stephen, editor of the *Cornhill Magazine*, is his cousin. His father was first *puisne* judge at Sydney; and Mr. Stephen is a barrister, and has sat in the colonial legislature. He is in all respects as eminent as he is in healing.

A SYDNEY correspondent of the *Harbinger of Light*, gives the following paragraph in a recent letter:—"I am happy to tell you that there are many private circles in working order, and every day others are springing up (two others are being formed this week). I attend four every week; at one we get very good trance-speaking and musical controls; at another, spirit-writing, full of religious and historical information. Mr. Tyerman is doing a good work; he draws large numbers of noted church-goers to hear him. Mr. Bright continues to have a very large gathering of most respectable and intelligent hearers, who appear to most thoroughly enjoy his Sunday evening lectures, and to value his increasing powers, which improve each time you hear him."

VINE CHAPEL, BEACONSFIELD STREET, HYSON GREEN.—A tea meeting will be held in the above place of worship on Friday, October 8th, 1880, to which the public are respectfully invited. Tea on the table at 4.30. Tickets, ninepence each. After tea, a public service will be held, when trance addresses will be delivered. The meeting to commence at 6.45. N.B.—Services are to be held in the above chapel every Sunday Morning, at 10.30; evening at 6.30; also on Wednesday evenings, at 7.30. All seats free. No collections.

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Address all communications to J. BURNS, O.S.T.
*Spiritual Institution, 15, Southampton Row,
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THE CHILDREN'S PROGRESSIVE LYCEUM.

There is one of these useful institutions in Sydney, as well as in Melbourne. *The Lyceum Miniature* was the organ of the movement, and we are sorry to hear it has ceased to exist. "Since its advent there have been two changes of editorship, and for twelve months past the office has been most creditably filled by a young lady, who has been one of the most earnest and useful members of the Lyceum from its commencement. The committee marked their appreciation of her disinterested services by presenting her with a handsome volume of Ruskin, suitably inscribed." A department in the *Harbinger* might be devoted to the interests of the young, managed by the 'young lady.'

A PROGRESSIVE JOURNALIST AT SYDNEY.

In writing of Australian Spiritualism we must not overlook the enterprising work of Mr. E. C. Haviland, of Sydney. We were greatly pleased with the bold stand he took on Dr. Slade's visit to New South Wales, and perused his pamphlets on the occasion with pleasure. Determined to reach the ordinary newspaper reader with his facts, he paid for a long article to appear in the *Argus* of Feb. 18, 1879, as an advertisement. It is at this moment before us and occupies upwards of a column.

At the beginning of this year, Mr. Haviland commenced a monthly magazine, entitled *Freethought*, in which papers for and against Spiritualism are freely inserted. We need not say that the opponents of Spiritualism deserve our sincere pity. In a few more issues we expect to see the race exterminated. An excellent likeness of some popular worker is given in each number. We have sets on hand from the beginning; the price is 9d. per number, and we shall be glad to send specimen copies to any address on receipt of stamps. As we go to press, we have received No. 1 of the new series of *Freethought*. It is exactly the form and size of the *MEDIUM*, and the price is 6d.

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Money orders may now be sent from nearly every country and colony to London through the post office. In other cases a draft on London, or paper currency, may be remitted.

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

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

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

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

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

TUESDAY.—Seance by Mr. W. Towns for Clairvoyance, &c.
THURSDAY.—School of Spiritual Teachers at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 8, 1880.

NOTES AND COMMENTS.

MR. SPRIGGS and Mr. Smart sail on Thursday in the "Orient" steamship *Liguria*, for Melbourne, calling at Cape Town, as is the usual course with this line of steamers. We have no doubt Mr. Berks Hutchison and friends will be on hand to accord the voyagers a cordial welcome to South Africa during their brief stay in port.

THE Falmouth friends have got out very neat and elaborately arranged circulars announcing Mr. Wallis's visit commencing on Sunday. We trust the effort will be successful; we shall look forward to the result with interest.

A CORRESPONDENT at the Antipodes thus writes in a letter dated July 15: "Ned Kelly, the bushranger, who is reported in the MEDIUM to have appeared at one of A. T. P.'s seances, has just been taken—the only one of the gang captured alive. It would be the better policy for mediums to make sure the bodies were dead before they made the spirits appear."

THE USE OF PAID MEDIUMS.—A lady who has had much success in her home circle, thus writes:—"I agree with you that home-sittings are the best, but yet I cannot see how they should begin, except through the interest excited in the first place by a paid medium. I should never have had the patience to sit so long without getting any manifestations (five months) if it had not been for what I saw and heard through paid mediums."

DOMESTIC SPIRITUALISM.—We quote from a letter, emanating from the S.W. London district:—"For a considerable time I have held a circle at my own house, and have had many valuable communications from dear, departed friends, through the medium of the table. I have also sat with mediums at various places and had more convincing proofs of the phenomena. My soul has been lifted up to a better sphere, and I have had to say, 'Truly the Lord is in this place.' My way has been directed and my path protected by the influence of spirit-friends. I am doing my best to spread glad tidings of this great truth, and find there are scores of individuals who would be gladly instructed as to the phenomena, but though the harvest is great the labourers are few." Every Spiritualist should consider himself a "labourer" and teach the truth to all that he can reach and who are willing and worthy to receive it.

THE report of the Manchester and Salford Society is an extraordinary one, and indicates a change in the tactics of spiritual workers. Political Spiritualism is shown to have been a failure, and is repudiated. Yet political Spiritualism dies hard, and will try to make a new position for itself at the conference announced to be held on Oct. 24 and 25. It is much easier to dominate other minds than for some persons to take hold of the plough and be spiritual workers themselves.

J. King, O.S.T., announces another Happy Evening, on Thursday Nov. 18, to commemorate the anniversary of the Goswell Hall Sunday meetings. Friends willing to contribute musical services to the concert are desired to communicate with Mr. Towns, 1, Albert Terrace, Barnsbury Road, N.

THE RECEPTION AT THE SPIRITUAL INSTITUTION THIS EVENING.

The party from Cardiff, Miss Samuel, Mr. Spriggs, and Mr. Smart arrived in town early in the week, and were at Mr. Towns's seance on Tuesday evening. Numerous applications for tickets have been received for the Reception to the Cardiff friends this (Friday) evening at 15, Southampton Row. All friends will be made welcome as far as the rooms will accommodate them. Ticket holders to be sure of a seat should be present by 7.45.

MR. GEORGE SPRIGGS, THE CARDIFF MEDIUM.

We are happy to be able to announce (says the *Harbinger of Light*) that arrangements have been made by the committee of the Victorian Association, for the above excellent medium to visit Melbourne, and give a series of materialisation seances, under their management; the tickets are being rapidly taken up by members, and 142 already are issued. The subscribers' tickets will have priority over all others, and no strangers will be admitted until they are all used.

MR. AND MISS BROWN IN SOUTH AFRICA.

Miss E. A. Brown's interesting diary or "log," written by her on her voyage to Cape Town, has just been read again. She was confined to her cabin six days during the second and third weeks. There is much to try the strength of a delicate person in an ocean voyage; though those adapted to it may fair much better.

Mr. T. M. Brown was expected to leave South Africa, when the last received letter was written; he was not sure whether he would proceed to Australia or return home—his health having failed.

We have received a later letter from Mr. T. M. Brown: Miss Brown was to be married "next week," and having lost his companion, Mr. Brown has determined to return home for a rest, and take out his family to Australia in the spring. Many old friends will rejoice to have another visit from Mr. Brown. His work in South Africa has been highly appreciated. He has formed circles and developed mediums in a manner which we hope he will explain more fully for the guidance of the Movement in this country. He has received testimonials from circles he has organised, one of which documents we have pleasure in placing before our readers.

"Cape Town, August 30, 1880.

"Dear Mr. Brown,—As you are soon to leave the Cape for Australia, we, the undersigned members of the spirit-circle, over which you have presided every Friday night for the past six weeks, wish to present you, before your departure from amongst us, with this testimony of our entire satisfaction with the results we have obtained through your ministrations and mediumship. In some cases indeed the results of these sittings have exceeded our utmost expectations, and have done more to convince us of the truth of Spiritualism than we could have deemed possible in so short a time and with so few sittings.

"Thanking you for your ministrations among us, and trusting that you may prosper in your ministrations in the Australian colonies, we remain, Sir, sincerely yours,

"JAMES RICHARDS.
"F. HODGSON."

HOW TO SERVE THE CONJURERS.

A correspondent thus wrote from a provincial town a short time ago:—"I have delayed writing to thank you for the liberal supply and judicious selection of tracts that you so kindly sent me until after the conjurer's visit, so as to be able to tell you the result. After the conjuring part of the entertainment was over, part of the audience remained to witness the dark seance exposure of Spiritualism. As soon as the conjurer—who, by the way, was not the genuine Dobler, as advertised—had explained his conditions, I told him that they were not similar to the conditions under which the Davenport Brothers' manifestations took place, and as he refused to be tied by a committee chosen from the audience, I demanded my money back and left the hall. The greater part of the persons present left also, so that his 'exposure' was not a success. He did not perform on the second evening."

The Vagrants Act was never intended to militate against the investigation of spiritual phenomena, but really to deter those "rogues and vagabonds" who, without any "visible means of support," rove the country and impose on the public by the advertisement of pretences which their performances do not fulfil. Every conjurer or other performer who advertises to "expose Spiritualism" could be indicted and punished under these acts, for obtaining money under false pretences, by palmistry or "other wise."

OBITUARY.—It was with regret that we were made acquainted with the decease of Mr. Joseph Williams, of Sandhurst, Australia. He was agent for the MEDIUM, and his letters were always welcome, characterised as they were by a sincere devotion to the Cause of truth and ennobling aspirations. We only knew him from his correspondence, and so cannot say all that the merits of the deceased deserved. That he was a true and self-denying Spiritualist we are certain, and to the Cause locally his loss will be a privation.

MAGIC MIRRORS.—Mr. Fryar, Bath, says he is unable to fill recent orders till he receives a further supply of materials which he has invoiced.

"THERE IS THAT WITHHOLDETH HIS HAND, BUT IT TENDETH TO POVERTY."

"The unthankful and the evil."—*Luke vi. 35.*

"The Son of Man (symbolising the love-principle) came not to be ministered unto, but to minister."—*Mark x. 45.*

Thus the ingrate is evil, actively and passively; the spirit of true love, which has drunk deep of goodness itself, is active in diffusing it. Have we nothing to be grateful for, we who are rescued from the meshes of orthodox dogma, from the black night of materialistic darkness? Are we walking as children of light? Are we passing on, reflecting, as far as we can, in our outward demeanour and everyday conduct, the light we have received from the angel-world? Have we a deep love for all humanity, a sense of compassion for all God's creatures? Do we, "freely having received, freely give," both in things spiritual and temporal? How far we should be on the road to amendment, and consequently progression, if we could spend but five minutes a day to consider these momentous questions! What a privilege *ought we* to esteem it to be able to "minister" to the spiritual necessities of our fellow-men, by duly upholding an agency for good like that of the Spiritual Institution! What a privilege to help to enlighten our countrymen on the subject we rightly deem of utmost importance! The science of the soul in its embodied and disembodied existence, together with all those collateral subjects (such as mesmerism, diet reform, &c.) in which we cannot fail to be at least "interested" as Spiritualists; desiring as we do, the highest food for the human race. Instead of giving with grudging hand, we should vie with one another in our donations to the Spiritual Institution, if we rightly did our duty. Such "cheerful givers" would indeed reap a rich reward; let us then look to our duty in this respect.

"CAMBOR."

MRS. RICHMOND'S COURSE OF LECTURES AT NEUMEYER HALL.

On Sunday evening, Mrs. Richmond gave the first of a course of six Sunday evening discourses, at Neumeyer Hall, Hart Street, Bloomsbury Square, and in her opening remarks she stated that these would be the only occasions of her public appearance in London during her present visit. These lectures will be devoted exclusively to the discussion of questions of practical import to Spiritualists; all irrelevant topics, however interesting, to remain untouched.

Mr. Richmond conducted the proceedings, and Mrs. Ward led the music. There was a moderate, but respectable and appreciative audience. At the close of the discourse Mrs. Richmond stated that on next Sunday evening the first fifteen minutes would be devoted to the answering of questions previously sent up in writing; but all such questions must be on Spiritualism. After these questions, a discourse will be delivered on "Spirit-Teaching."

On Sunday last, the subject was "Mediumship," which the speaker said lay at the basis of all spiritualistic investigation. This quality did not depend on temperament, brain quality, or organic configuration, but was undeniable evidence of the operation of the spirit-world. Mediums were chosen, and it was stated that anyone might be made a medium if the spirit-world thought it wise so to do. Of course adaptation would in all cases limit the range of spirit-action through mediums. The same conduct should be manifested towards mediums as other persons were entitled to, and the subject altogether should be approached with respect, and a desire to realise a truth. Exposures were in all cases due to elements in the mental sphere of the sitters, and to ridicule mediumship by a pretended travesty of its phenomena was indeed to testify to its truth, as it was impossible to counterfeit that which did not exist.

The speaker alluded to the spiritual gifts mentioned by Paul, and that they were by the same spirit. This spirit has many subordinate ministers who operate on mankind, and soon there would be a much more wide diffusion of spiritual influence than had yet been witnessed. The clergyman in the pulpit would be entranced and speak by spirit-utterance; the scientist in his laboratory would see spirits; and babes and the foolish would confound the wise. During the next twelve months more would be witnessed than had taken place for many years.

The control announced that a poem would be given on the first subject suggested from the audience. A gentleman gave "Immortal Hope," which was accepted, and a poem thereon was recited. At the close a fine poetical benediction was given.

An excellent opportunity presents itself of working for the Cause by filling these meetings. All can do their part. The hall is clean, elegant, and comfortable, and centrally situated in a good locality. Service at 7 o'clock.

This is how many write: "I liked your honest, straightforward treatment in the Esperance case. Unhappily, such doesn't pay on this side. After all, your way is the best; the truth may be blameable, and often is, but it is not shameful. You do not 'trim' as most do, particularly now; and the sympathy of a few souls will itself, I trust, tend the more to draw kind Heaven's attention to you and to bring you strength." We have not only, we are grateful to state, the sympathy "of a few souls" but the great body of the best—intellectually and morally—in the Cause of Spiritualism. Thank "kind Heaven" for its continued "attention." It is on that "strength" alone that we have been enabled to work hitherto.

Contents of the "Medium" for this week.

	Page		Page
Mr. W. H. Terry, Melbourne (with Portrait) ...	612	A Few More Mysteries of Materialism ...	649
Farewell at Cadiff to Mr. Spriggs and Mr. Smart ...	644	The Most Southern Circle in the World ...	650
An Extraordinary Healer at Sydney ...	646	Experiences of a Medium in France ...	650
Institution Subscriptions ...	647	Extraordinary Mediumship ...	651
Notes and Comments ...	648	Manchester and Salford Society ...	651
Mr. & Miss Brown in South Africa ...	648	Letter from a Spirit on "Exposures" ...	652
How to Serve the Conjurors ...	648	Appointments ...	652
Mrs. Richmond's Course of Lectures at Neumeyer Hall ...	649	A Parallel to the Apparitions at Knock and Limerick ...	653
Convincing Physical Phenomena ...	649	Advertisements ...	654-656

A FEW MORE MYSTERIES OF MATERIALISATION.

In continuation of what has been stated these last few weeks, we give just two examples of circle phenomena of the class under notice.

Mr. Wootton related the other evening an incident in his past experience which we will here repeat. This gentleman is one of the most experienced materialisation sitters in London, and in addition to presiding at the general circles held at 61, Lamb's Conduit Street, he has been present at many private family circles in the houses of his friends. On one occasion, at a public circle, a manifestation aroused in him strong feelings of doubt. At that time Mr. Williams remained in the cabinet, while the materialised form appeared among the sitters, carrying its own light, by which it showed itself. This spirit-light was stronger in those days than it is now, as we can testify. "John King" was the materialising spirit, and in the darkness of the circle he appeared at Mr. Wootton's elbow with his light, saying, "Can you see me?" He did see him, and said so; but was horror-stricken to find "John King" wearing the very *fac-simile* of the features of the medium, who was supposed to be in the cabinet. "Shall I show myself on your other side?" said the spirit. "Yes, do, John," Mr. Wootton replied. In an instant the light borne by the figure was at Mr. Wootton's other elbow, but as soon as he glanced at the features he was more than ever convinced that it was none other than the medium that stood before him. At the same time he heard an uneasy noise in the cabinet, to be attributed to the medium wriggling in his place, but he thought it might be produced by spirits who had an interest in maintaining the deception. All this flashed through his mind in an instant, and, had some change for the better not occurred, he would have been thenceforward a thorough sceptic. "John King" seemed to see what was passing in his mind, and, in his mild, dignified way, said, "Would you like to see me float, Mr. Wootton?" "That I would, John, please, if you will be so kind," said the doubting sitter, in reply. In an instant "John King" and his lamp floated high over the heads of the sitters towards the lofty ceiling, and the doubts all vanished that instant.

This incident was narrated to show that (1) many of the doubts that drive investigators into a state of temporary or permanent scepticism are groundless, and (2) that if we give the spirits opportunity, they will remove all such doubts without any "tests" or mechanical arrangements. Mr. Wootton's lengthened experience since that evening has convinced him many times over of the genuineness of the phenomena.

As to the relation of the spirit-form to the medium he also related an instance which he had witnessed in the mediumship of Mr. Herne. The circle was a family gathering at a private house where the spirits could do just as they liked, the conditions being so favourable. There was a good light. Mr. Wootton sat close to the medium, and on turning his head he was somewhat astonished to see an arm spring forth from the chest of the medium in such a position as in the order of nature no arm ought to be. Besides, it is not usual even for mediums to have more than two arms. Again, "Peter" unexpectedly materialised and spoke under similar conditions. Mr. Wootton was astonished to hear his voice at that stage of the proceedings, and turning round to see from whence the salutation proceeded, he observed the materialised spirit, "Peter," emanating from the upper parts of the medium's body. "Why, Peter," he exclaimed in surprise, "you are coming out of the medium!" The reply of the philosophic "Peter" was: "You could not expect me to come out of nothing, could you?" This is a practical exemplification of the saying: *Ex nihilo nihil fit*.

We have many more "Mysteries of Materialisation" on hand, but this short instalment must suffice for the present week.

CONVINCING PHYSICAL PHENOMENA.

Mr. C. E. Williams has returned to town, after a long sojourn on the Continent, in splendid condition, and resumed his sittings at 61, Lamb's Conduit Street last week. We were present on Saturday night, and introduced a gentleman who had never been at a sitting before. There were three other fresh sitters, and six experienced sitters. A guitar and two musical-boxes were placed on the table, also a fan, an iron ring, &c. Before extinguishing the light, all hands were linked, and Mr. Williams and Mr. Husk (mediums) were held by sitters, so that they could take no part in the manifestations. Led by Mr. Wootton, a hymn was sung after the conditions had been carefully explained.

The manifestations soon began. The lady from Tudhoe Grange, Co. Durham, was touched by a little hand—that of her deceased sister. The spirit-voices were heard, and the instruments were carried about, placed on the heads or hands of the sitters, and made to touch the walls, ceiling, &c. The small musical-box was

shut up in the cupboard, so that its sound was inaudible. "Peter" recognised old friends, and spoke very nicely; but the most remarkable thing in that way was the conversation of a spirit who on earth had been a Dutchman much given to intemperance. None of the English sitters knew what he said, as he used the Dutch language, but Mr. Reimers could converse with him by using low German, though he did not understand all the terms employed by the spirit. This spirit expressed his regret at the folly of his earth-life, and said he suffered severely the consequences of his drunkenness.

Towards the end "John King" came, his noble voice being delightfully musical and sonorous. These may seem to be grandiose terms, but we know no other to express the effect produced by this vocal manifestation. We had not spoken to this spirit for a long time, but he recognised us and others as old friends, asked after our "better half" in his old familiar style of kindly speech, and in all respects conducted himself like a good-natured gentleman. The certainty of spirit-communion was absolute. The mediums were in their normal state, were held by us in the circle, and could make remarks independent of the speech of the spirits, which in "John King's" case emanated from a point above our heads over the middle of the table, while that of other spirits was near to the surface of the table.

"Peter" collected a large light which he seemed to have concealed in some textile fabric. He floated on to the middle of the table, and opening this luminous ball, held it to his face so that we could see his features for an instant. This he did a number of times, and on retiring he floated upwards over the head of his medium till he would be about two feet behind his chair, and eight feet from the floor. This was an independent materialisation, about which there could be no dispute. As further proof, "Peter" offered his hand to the gentleman on the left of Mr. Williams, who still retained hold of the medium's hand, and pulled the hand up till the gentleman had to get on to his chair, and then on to the table, and still the spirit-hand kept pulling up. As all hands in the circle were holding one another, and as all were seated, except the medium and the sitter on the other side of the gentleman elevated, who were pulled up to their feet by his ascension, this extra hand was bound to be extra-human. To conclude with, a chair was slung on to the arm of this same gentleman while he held Mr. Husk's hand—a case of matter passing through matter. Then Mr. Husk's chair was placed upon the table, and he was lifted on to it, while his hands were held on both sides. Mr. Wootton struck the light and found him in this position with the chair dangling on the arm of the gentleman who held his right hand.

These experiments have been repeated hundreds of times, and there is nothing new in them; but we went to see what phenomena were produced, and under what conditions. We were completely satisfied as to the straightforward genuineness of the whole, and for those who honestly desire to see whether there be any truth in these things, we could not advise them to do better than gain admission to these circles. We have known Mr. Williams from his early development, have sat with him dozens of times, and have observed a uniform straightforwardness throughout. Mr. Williams sits as usual on Thursday and Saturday evenings, and is very particular to admit none but friends.

THE MOST SOUTHERN CIRCLE IN THE WORLD.

Dear Mr. Burns,—Reading in the MEDIUM of February 26, I see that you express a wish that private individuals send their experiences. I have long before thought of doing so; I now take the opportunity of saying how much I bless the day that I first investigated Spiritualism. I was brought up strictly to the Church of England, and all through my life I have endeavoured to follow out all its teachings and conform to all its rules; but there was always a something wanting, a something which did not satisfy me. But what a change now! Never did I feel the comfort, happiness, and contentment I now enjoy.

The 11th of next month will be our first anniversary of investigating Spiritualism: we have been wonderfully blessed in our endeavours since then. We do not crave for the outward visible signs of Spiritualism, but the inward Spiritual grace, which God of His great love is bestowing on us. Before I became an investigator, my father twice appeared to me, once in broad daylight, once at night; he appeared as real as ever he did in earth-life. He lived and died a materialist, but now he often controls at our circle, and is most anxious that my mother, brothers, and sisters should pray earnestly to God their heavenly Father—he names them all, and also his grand-children—and it is so comforting to me.

My father appearing to me, caused me to go and hear Mr. Tyerman, when he lectured here on Spiritualism. Eight of us formed a circle. We received great satisfaction through the table. We then sat for development; we progressed for some time, when we broke up, and held family circles in our own houses. Our circle now consists of my husband, one daughter, aged 22, one 14, three younger ones, and two other friends occasionally. We are developing well, myself from the start being the medium. My guide is a very high and holy spirit; he has given his life in writing, and his experience when first passing away. He was the Rev. Josiah Edmonds, of the Church of England: he passed over in 1761. His teachings are most sublime and beautiful, and I am thankful to say they have been the means of converting to God a near and dear relative, who always led a sober, industrious, respectable life, but not a godly one, which he does now. My guide's lectures are lengthy, and all on religion at present. He gives nice addresses to the little ones—they like him so much. We have also a deal of

phenomena through the table; we frequently have knocks on the table, with and without being asked for. We have many of our own relations and friends control and send messages.

I went on a visit to Queenstown, across the lake Wakatipu. We held our usual Friday night meeting the night before I left, and my guide told me then he would do something to make them at the circle know of my safe arrival. At their circle, on Sunday, a bunch of my own hair was laid on a sheet of writing paper that was on the table (they were trying for writing). My guide told them since, that he brought it from his medium at Queenstown, a distance of about 120 miles, to fulfil the promise he made on Friday. We are progressing wonderfully. When we sit we expect nothing in particular, but accept with thankfulness whatever our spirit-friends can do for us. We always open our meetings with prayers and hymn, and close the same way. I have been in a trance, and since have written down my experience, which I have enclosed; it might be interesting to some of your readers if you think it worth publishing. I could write a deal more of our progress, but I fear I would trespass too much on your valuable space and time. I believe our glorious Cause is progressing here, thanks to Mr. Tyerman; but people seem afraid to declare themselves. Our controls told us they wished our circle to be called the "Southern Circle." They said it was the most southern one in the world.

Wishing you God-speed in your glorious work, I am, &c.,

K. H. BOXALL.

Invercargill, New Zealand, August 10.

EXPERIENCES OF A MEDIUM IN TRANCE AT THE "SOUTH STAR CIRCLE," INVERCARGILL.

APRIL 10, 1880.

I was sitting at our circle with four others, when I became greatly influenced, and, passing under the control of "Josiah Edmonds," my guide, my spirit seemed borne far away through space. I was not permitted to look until I was brought to a standstill, when my eyes became opened, and my guide informed me we had arrived at the commencement of the third sphere, the abode of those spirits who had passed on from the lower spheres—those who had undergone the severe ordeal of remorse, contrition, and repentance for all their mis-spent lives on this earth, and had obtained God's forgiveness. In this sphere do they enjoy true happiness, and not till then. Here did my guide's spirit-mother meet us to conduct us upward, and show me the homes of the spirit-world. This sphere appeared to me to be an immense band of light. This band was composed of almost innumerable bands, or circles, or stages. As we arose each one seemed more bright and more beautiful than the last. On each of these circles or bands I beheld beautiful bowers composed of evergreens, and spirits were passing in and out; other bowers, larger, with more than one compartment, and some as mansions, with many bowers together. These, my friends told me, were the abodes of the spirits. They could live separately or in company, as they pleased. In passing through the fourth sphere everything I saw was of the same shape or form, but the light more clear and bright, and the abodes far more bright and beautiful, being covered with beautiful flowers and evergreens, the like of which I have never seen in earth-life, and overhanging these were most splendid fruit-trees laden with fruit. I particularly noticed the plums, which were as large as a man's hand when shut.

On reaching the extremity of the fourth sphere we were met by a band of spirits, which were all light, and so bright and so piercing that I could not fully look upon them, but they made me feel that they loved me much, which gave me more confidence. They told us they were to be my guides the remainder of the journey. My two friends were to wait my return. In passing through the fifth and sixth spheres the form and shape of everything was the same, but on a much grander scale of light, beauty, and colour. Even the colour of the flowers was brighter. It is really past my description. In the fourth, fifth, and sixth spheres I beheld beautiful balls of different coloured lights and shades. These, I was told, belonged to the different geniuses or talents. On arriving in the centre of the seventh sphere I was surrounded by my dear children. They were delighted to see me, but I was not allowed to speak to them or to anyone—in fact, I did not seem to have the power; I was too much overawed. At the last stage of the seventh sphere my journey was at an end, and here also ended all spheres, stages, floral abodes, and trees. All seemed to be a world of light and glory.

My guides told me to take in all I could, as very few, they said, had seen as far as this, but I could only take a glimpse at a time, for the glory of the scene overpowered me. Keenly did I feel my own weakness and impurity. I was allowed to look a great many times, but each time I trembled violently. I was standing on tip-toe on the very edge of the seventh sphere. This is the last sphere from which disembodied spirits can return to earth. Far above me, but in front, was an immense centre, from which came power, heat, light, and glory. My guides told me—or, rather, it was impressed on me, for no one spoke at this stage—that far behind this centre was God our heavenly Father's abode, but none that I saw there had ever seen Him or been behind this centre, in front of which was a large company of angels with wings, sending forth from their bodies—for they appeared to have bodies—all the colours of the rainbow. This company were passing forward and backward in front of this great centre. They did not turn round, but passed backward. Between where I stood and the angels were a few disembodied spirits. They seemed to be surrounded with a

pure white light, which my guides made me understand was the glory of God sent them for their purity and holiness when on earth. Jesus was pointed out to me amongst these spirits. The only difference I could see between him and other spirits was that his head was enveloped in this white light separate from the others, with a kind of halo round it. These spirits were not far above the seventh sphere were I stood. I really cannot fully explain the grandeur of this scene; I cannot find words to express it.

Now my guides made me understand I was to return. The same beautiful spirits conducted me to the fourth sphere, where I was taken charge of by my own guide and his mother, who accompanied me through to the end of the third sphere, where his mother then left us. We went slowly through the second and earth-bound spheres, that I might behold what I was not permitted to see in my passage upward. The atmosphere of the second sphere was of a leaden, gloomy shade; there did not appear the life, bustle, and enjoyment that I saw in any other stage; there did not seem either decided unhappiness or wretchedness, but more thoughtfulness, more gloominess in those spirits I did see, but few were about. In the earth-bound sphere the spirits were in darkness, misery, and wretchedness. There appeared to come from them groans and moans; some appeared to be grovelling about as if on hands and knees, as if they had lost their way, others seemed as if weeping and in sorrow; all seemed in wretchedness and misery, and without hope. At this stage my eyes were again closed; I felt I was passing through space. At last I returned to consciousness, and found myself sitting at our circle with the rest of my friends.

EXTRAORDINARY MEDIUMSHIP IN QUEENSLAND.

A clergyman of the Church of England has received the following letter from a gentleman in Queensland, at the same time ordering the MEDIUM to be sent to him:—

"I do myself the honour to address you, although at present unknown to you; yet you have been entirely the cause of this present writing. Some time ago your son, upon leaving Queensland, stayed at my house for a day or two, and before going on board for England distributed among my family a number of the most heretical works either my wife or I had ever seen, comprising perhaps 50 copies of the MEDIUM and *Spiritualist*, with 'Where are the Dead?' and other works equally unorthodox and pernicious to our minds. These we carefully put away, lest their contents might unsettle our minds, and consequently injure us. But by degrees we read first 'Where are the Dead?' and by-and-bye an occasional number of the MEDIUM was peeped into just to see how far delusion will carry people. When we began to think seriously of the subject, and being in Brisbane, I with some little difficulty got introduced to the members of a family who are advanced Spiritualists, and there saw sufficient to cause me to take my wife down a short time after to see the wonderful things that I had seen. Although they fell far short of some of the physical manifestations which we had read of in the MEDIUM, yet they were far more convincing to us, being the delivery by 'Emanuel Swedenborg,' by means of the rod, of soul-stirring doctrine such as I had not been accustomed to hear in the orthodox faith or churches, and at various times the delivery of sermons on various subjects, which astonished us by their depth and clearness. We then brought out the neglected MEDIUMS (that had been carefully laid by preparatory to being burned on some convenient occasion) and perused them with avidity, Mrs. C. carefully sorting and putting them together with as much care as if they were bank notes. After reading those elevating lectures by Mrs. Tappan we were greatly edified and convinced that communications like these could not come from lower spirits, and have since ventured to try to communicate in our family by means of the rod.

"We have been entirely successful. In the first place, one of our children, eleven years of age, turned out to be a good medium, already with the promise from the spirits of his being still further developed, and we now have sittings two or three times a week, and on each occasion we are more and more convinced of the reality of spirit-communication.

"We had been exercised by one of our unbelieving friends suggesting that it was 'unconscious cerebration,' or some other variety of 'psychic force,' and Mrs. C. could not get it out of her mind that the mind has something to do with it. While communicating with an old friend of ours, about eighteen months departed, he said to her, 'You think it is your mind that causes the rod to move; now I tell you that without us (the spirits) the rod cannot move, except by your hands, and not your mind-force.' Then he said, 'Now try to fix both your minds upon any letter of the alphabet, and I will not move the rod, and see if it will act without me.' They did so, and the rod was perfectly motionless. He said, 'Now try to prevent me from pointing to any letter you name, and I will show you that I am stronger than you both, and will point it out in spite of your endeavours to hinder me.' They all agreed to point out the letter S, and a struggle ensued between the holders of the rod endeavouring to hinder it, and the spirit in trying to force it, until the rod was actually rolled round their hands, and ultimately the letter pointed out when there was only a few inches of the rod left straight to point to it. He then said, 'Now you point out any letter you agree upon, say S again, I will prevent you doing it, though you use all your power to do so.' I took the rod, as being of more strength than Mrs. C., and with the medium attempted to point to S, and so persistent and strong

was the spirit's opposition that we broke the rod, although it was (being composed of lawyer cane) almost as tough as whalebone, and after all had to give it up; no matter how we would pull and try to get it near the letter, the point of the rod would go in an opposite direction. I then caught the rod by the point to hinder its turning, but the spirit then was too many for us, as he pulled us, rod and all, away from the card altogether, when we had to give in, thus demonstrating to us beyond our power to contradict, that the force, although psychic, really belonged to our spirit-friend, and perfectly independent of our minds, or even our bodies, when in opposition to it.

"I might continue to tell you of numbers of occasions when our doubts have been removed by tests equally powerful, but it would take too much space.

"April 25th, 1880."

Mr. ALEXANDER FRASER writes from Sydney, as a warm friend of the MEDIUM, which he endeavours to circulate in the colony. He also narrates the second of a series of extraordinary seances, at the house of a family not acquainted with Spiritualism. The beginning was characterised by levity on the part of some sitters, and to convince them of spiritual power, as the spirit afterwards said, lights were seen on the wall, moving like sunlight reflected by a mirror. A noise was then heard on the stairs, followed "by a terrible explosion, as if a great earthquake were taking place, and the house tumbling down, and house appeared to be filled with one flame or body of fire, or it was like the Aurora-borealis, as I have seen them in lower Canada, in all their brilliancy and flashing glory." Mr. Fraser is a graphic narrator, and without in the slightest way impugning his veracity, we would be glad to have the testimony of such extraordinary results corroborated by someone of our acquaintance, as we do in all cases on this side of the main.

MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY.

Communicated by J. CAMPION.

The first annual meeting of the above society was held last Sunday evening at the meeting room, 268, Chapel Street, Salford. Mr. Ward (President) in the chair, after a few appropriate remarks, called upon the Secretary to give his report.

SECRETARY'S REPORT, &c.

Our first year of existence has not been without its anxieties. At times dark clouds have covered the horizon and somewhat threatened destruction. Some who were once with us as ardent supporters by their presence and good wishes, are seldom now seen amongst us. Some have discovered the distance is too great; some have set up a chapel at home and anointed their own priests, for they tell us, we must progress; some have predicted its downfall, and think that its life depends upon instruments and filthy lucre; some will only attend when we have mediums or speakers of their own type or class.

But amidst all these apparent drawbacks, methinks we stand to-day in a better and a more encouraging position. If some have forsaken our ranks, others have taken their places. We are becoming more and more united into a happy and harmonious family; a spirit of love and charity prevails, and a growing interest is cropping up to strengthen and to extend our operations.

Organisation must begin at home: Spiritualism must be a living principle within. It does not depend so much upon the outward forms and mechanism of working as it does upon our own progression and advancement within. Organisations are oftentimes a stumbling-block to the inspirational, trusting too much to the material, and too little to the spirit-guidance to do the work. They put the cart before the horse: they invoke the spirit-world to do their bidding in their own conceived way and fashion, and instead of being guided they try to govern.

Look for instance at the miserable failure of the Lancashire Committee. Did not they start with glowing colours and bright prospects,—everybody thought the world was to be converted and the New Dispensation was at hand. But, alas! where is their work of to-day? Where are their converts? Instead of creating harmony and unity, strengthening and supporting new and feeble causes, have they not sown discord and dissatisfaction in the ranks? and every society who had to do with them came to grief, and in the end threw them overboard, till only Bolton and Liverpool are left to tell the tale of woe.

Have we not all found by experience that our best plans have been frustrated, our most cherished hopes and expectations fail? and why? Is it not because we have too often trusted too much to ourselves? or may be pride and ambition have stepped in, and failure has come in order to show us our weaknesses and dependence upon the unseen world—to give us experience, and to teach us that there is a God who liveth, and that ministering spirits do His will, operating upon all mankind for good. Let us then listen to these angels of love and mercy; let our thoughts and aspirations be for more light and truth—for guidance in every perplexity and duty of life. I say nothing against organisations, they are good in their way, if made subservient, instead of predominating. What I would imply is that the spread and growth of Spiritualism does not depend solely upon the material mechanism.

For one moment let us look within and ask ourselves a few questions. What are we doing? What progression have we made? What knowledge have we gained? and how have we applied the same? Have we sought Spiritualism as a truth, or as

a phantom? Do we seek it to gratify our senses and the craving after the sensational to spend an idle hour? or are we seeking it for a selfish and worldly purpose and interest; or, like fortune-telling, ever itching to know the future, and know about our neighbours, and prying into the cesspools of everybody's career? Whether we are to go this or that journey, to buy or to sell this or that house, take or dispose of this or that business, &c. No wonder that lying spirits come and deceive and lead them oftentimes to an absurd and ruinous result. Not that we are to ignore or to set on one side altogether their warnings and advice. These will be given us in portion as we are in need, and at the right time and place. Only let us be found faithful and true and no good thing will be withholden from us. Let us use our own common sense and judgment, and not lose our own individuality.

I might touch upon mediums and their work, and upon seances, but this is not the time or place. Suffice to say, true organisation begins at home; true Spiritualism is to live the life of the Nazarene to the best of our abilities; true progression is to follow his teachings, and to copy his example. If Spiritualism has not removed scandal, evil speakings, bickerings, bad tempers; made the vicious and vile virtuous and good; its followers have made no progression, and are no Spiritualists at heart.

In conclusion, let us be up and doing, and "whatever we find to do," do it with all our strength, and with all our might. Be earnest, be faithful, trifle not with the monitor *within*, wait not to be put into office. If you have special gifts, use them as you are directed and prompted to do. If any are sick, visit them; if hungry, feed them; if in trouble, speak words of comfort and good cheer; if naked, clothe them; if fallen into temptation and sin, take them by a loving hand and try to restore that brother or sister. Turn not a deaf ear to the cry of the widow, and fatherless, to the orphan, and forlorn. Weep with those who weep, and rejoice with those who rejoice. By so doing we shall rise in the spiritual life, and heaven's blessing will be our reward; thus creating *harmony and love* in our midst, which is the *key to true organisation and true progression*.

At the conclusion of these remarks, the Secretary laid before the meeting the financial statement, which (although somewhat in the arrear) was most satisfactory and encouraging. Several suggestions were made for our Winter's campaign; also resolved to have a service every Wednesday evening, and to commence development classes, &c. We have no election of officers, but arrange that every member should take his turn in rotation (we have six on committee), one goes out and one comes in every quarter. The following are now the committee:—

President, Mr. Wallace, Manchester; Treasurer, Mr. Ward, Manchester; Secretary, Mr. Brown, Manchester.

Committee:—Mr. Shaw, Pendleton; Mr. Grundy, Pendleton; Mr. Tomlinson, Salford.

A LETTER FROM A SPIRIT ON "EXPOSURES."

Dear Friend Burns,—Just a word or two to you concerning the somewhat trying circumstances through which Spiritualism is passing on the earth-plane just now, though not so trying to us on the other side, seeing results far readier than they can possibly be seen by you and all others. I allude to the recent so-called "exposures," whereby any mediums suffer, however pure their desire for others to see the wonders of our life as feebly—very feebly—shown by materialisations and other methods. Those to whom such sights are afforded have in themselves not the least spiritual desire, but having heard of Mr. A. or Mrs. B. being such a wonderful medium, and having nothing to do on a certain evening, away they lie to be entertained, taking with them spirits of the same class as themselves, and not in the least understanding the wondrous, delicate, and intricate means that we spirits have, so to speak, to adopt while producing these phenomena or taking upon ourselves the elements necessary to materialise. I speak this from my own personal experience, and many, many—aye, manifold more times do I intend to show myself, not only to those who knew my face on earth, but to those who knew it not; and I, as well as many others, will do so in good time, but never to be the amusement of an evening—never before the thoughtless or the idler,—but it shall only be in the presence of those who are in good earnest, desiring for help, for guidance to catch glimpses of the land that is not very far off.

After writing the above through the hand of my daughter Caro', may I be forgiven if in this epistle I make one suggestion? If at any time there are—you call them by the ugly name of "exposures"—I do not mean you personally, but all the papers bearing on the subject,—cease that name, it is no "exposure"—it is an *insult to a medium*, the world takes up the cry, and away they all run, telling their own pitiable tale, till it really transforms the man who has so rudely, so uncourtously broken all conditions of even outward decent behaviour, into a kind of hero, as if he had now "found out all about it," and then in the papers it is talked over, written on, commented upon more than it ought to be. I—and I am only the mouthpiece of many other voices in the spirit-world—would never have those disasters, if I may so call them, mentioned only the once—and they would never happen if only the simple, honest, truth-loving heart were allowed to the circle. Numbers are thought of too much account at present with you all on the earth plane.—God bless and keep you! Your friend, W. PAWLEY.—From my Spirit Home.

Mrs. MARY LANDY, Paisley Street, Ardrossan, Scotland, desires to find an engagement as housekeeper with a family going out to Quebec, Canada. Understands all kinds of cookery.

MR. J. J. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, October 10. Hall, 161, Trongate, at 11 a.m. and 6.30 p.m.
Monday, October 11, same place, evening at 8.
KEIGHLEY.—October 17.
MANCHESTER.—October 24 and 25.
LONDON.—October 31 and November 7 and 8.
NEWCASTLE.—November 7 and 8.
Mr. Morse is open for engagements in all parts of the United Kingdom. Terms and dates address him at 22, Palatine Road, Stoke Newington, London.

MR. E. W. WALLIS'S APPOINTMENTS.

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, recitations. Write for programme and terms.

J. BURNS'S APPOINTMENTS.

October 10.—Peckham. Inauguration.
October 19.—Quebec Hall. "Phrenology."
October 25.—Temperance Hall, Swanscombe Street, Barking Road, E. "Love, Courtship, and Marriage," at 8.
October 28 and 29.—Ipswich. "Physiology" and "Phrenology."
November 26.—Hare Court Literary Society, Canonbury, N. "Phrenology" and Debate, at 8 o'clock.

MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY.

268, CHAPEL STREET, SALFORD, MANCHESTER.
Sunday Evening, at 6.30.
October 10.—Mr. Rogers, Macclesfield.
October 17.—Mr. Wood, Oldham.
October 24.—United Service at Grosvenor Street.
October 31.—Mr. Tetlow, Heywood.

R. A. BROWN, Sec.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

TEMPERANCE HALL, GROSVENOR STREET.

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

PLAN OF SPEAKERS FOR OCTOBER.

Sunday Afternoon, at 2.30.
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. 10.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation and Seance at 11 a.m. Address by Mr. F. O. Matthews, 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. 12.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
St. Leonard's Spiritual Association, Mitre Coffee House, 354, Old Street, Shoreditch, at 8. J. Webster, Manager.
WEDNESDAY, OCT. 13.—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 Meetings). Prompt attendance necessary. For particulars of admission, address Secretary, as above.
THURSDAY, OCT. 14.—Dalston Association, 53, Sigdon Road, Dalston Lane, E. Mr. Hutchinson, 79, High Street, Islington, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, OCT. 10, BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BIRMINGHAM, 312, Bridge Street West, at 6.30. J. Colley, Sec.
CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.
KEIGHLEY, 2 p.m. and 5.30 p.m.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MANCHESTER and SALFORD Spiritualists' Society, 268, Chapel Street, Salford.
OLDHAM, 186, Union Street, at 6.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
BOWERBY 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. 11, LIVERPOOL, Perth Street Hall, at 8. Lecture.
TUESDAY, OCT. 12, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
WEDNESDAY, OCT. 13, 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. 14, 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. 15, SHEFFIELD, Psychological Institution, Pond Street House, at 8 p.m.

GOSWELL HALL, 200, GOSWELL ROAD.

We had a good attendance on last Sunday morning, in continuance of the discussion "Spiritual Phenomena," in which all present were interested.

In the evening we had a good meeting. A. T. T. P. read one of his "Historical Controls," which gave great interest to all present, he also gave a very instructive address which was listened to with marked attention. Mr. Enmore Jones also gave a very interesting address.

Next Sunday, Oct. 10th, morning at 11, "Spiritual Phenomena," to be opened by Mr. Yeates. All friends are welcome.

In the evening, at 7 p.m., the address will be given by Mr. F. O. Matthews, with trance and clairvoyant tests. Mr. Knight Smith will sing "Deeper and Deeper Still," and "Waft her, Angels" (Handel). W. Towns, Secretary.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.

On Sunday evening last Mr. Iver MacDonnell discoursed on "The life of St. Peter" to, as usual, a full Hall. Unanimous appreciation of the address was evinced, and thanks were tendered to him by individuals at the close on Friday. To-night the usual gathering will take place for the developing of an idea which it is highly probable will become an example for society in economy.—Tickets for the tea may be had at same time, and Spiritualistic literature for sale, no charge or collection at the meeting. On Saturday the usual seance at eight, Mr. Hancock half an hour previous to speak with strangers, Mrs. Treadwell, Medium. On Sunday morning, Mrs. Olive gives a seance at eleven. For Benefit of Society Fund—no charge for admission—collection at close. In the evening at 5.30 prompt the Tea Meeting, to be followed by addresses and music. Friends will oblige by applying for tickets, 1s. each, or intimating they will be present, by Friday evening at latest, to ensure comfort.—J. M. DALE, HON. SEC.

A SEANCE WITH MISS LOTTIE FOWLER.

Mr. D. Brown, late of Beith, Ayrshire, who has gone to reside at West Lynn, Mass., U.S.A., in a letter to Mr. W. Burns, Nettlechirst, Ayrshire, gives an account of a sitting he had with Miss Lottie Fowler. After describing the cordial reception accorded him when he mentioned the name of his correspondent, he proceeds to give an account of the seance. "My health was first diagnosed, then my business plans were reviewed, after which friends in spirit life were described with great minuteness of detail, my father and mother were accurately portrayed—personal appearance, name, dress, &c., even to the words my mother was in the habit of using, all of which was to me surprising. The names of my brothers, and of a sister long passed away, were given, and yet Miss Fowler knew nothing whatever of my family connections. These spirit-friends conveyed to me valuable advice, and the sitting, from beginning to end, was as convincing a proof of spirit communion as any sceptic could desire, and much better than most of them deserve."

Mr. Brown received many other particulars respecting his friends in Scotland and those in America, during the time that Miss Fowler's guide conversed with him. We regret to learn that Miss Fowler's health is not in a very robust condition; she says she will visit England again soon, a law suit over her father's effects having hitherto detained her.

FRIENDS in the Sowerby Bridge District will be glad to know that we have received a letter from Mr. Thomas Chadwick at Sydney, N. S. W. He reminds us that he was formerly scholar, teacher, leader, and secretary of the Sowerby Bridge Lyceum, in which capacity he had communication with us. He says "I am now a member of Mr. Charles Bright's choir. Mr. Bright is an able and eloquent lecturer and author on Free-thought, Spiritualism, &c." We are also informed that Mr. Henry Lord, whose going away from the Sowerby Bridge Lyceum was regretted so much, has gone to Lord Howe's Island, 400 miles from Sydney, with which there is no regular communication, it being often six months between mails. We hope the MEDIUM which we forward regularly will be sent to him when there is opportunity. We are also glad to receive remembrances from Miss Sarah Jane Garsed, formerly of Sowerby Bridge and Oldham. Sometimes we think that the best of the friends have gone far away, we are glad at all times to hear from them, and urge them all to try to see the MEDIUM weekly and make it known to their friends.

D. T.—We cannot give you the information you want. This has been reported to us: On September 16, 1874, a young Englishman, by the name of Walker, who claimed to be a trance-speaker, while attempting to simulate spirit-materialisations by the use of phosphorus, at a hotel in Toronto, Canada, severely burned himself. Another man, John Saunders, who went to his rescue, was so badly injured that he died on October 6. At the inquest, the jury held Walker responsible for this man's death, but Walker had left the city immediately after the occurrence, and was out of the reach of justice. The whole affair was detailed in the newspapers at the time, and to them we must refer you. We have not a file of these papers beside us, and only can lay before you that which has been reported to us.

BUSINESS AND MEDICAL CLAIRVOYANCE.

MR. TOWNS, is at home daily to receive friends from 10 a.m. till 6 p.m., at other hours by appointment. Address—1, Albert Terrace, Barnsbury Road, Islington.

MR. F. O. MATTHEWS IN MANCHESTER.

To the Editor.—Sir,—Mr. Matthews has had several meetings and seances during the past week in and about Manchester. The one held on Wednesday evening, Sept. 29, at the Salford Society's room was one of the most satisfactory. The following were amongst the tests at that time given. Going to a sitter, he said, "Have you brought a likeness with you? I see an influence which points to you and which says, 'She holds my likeness.'" Upon which the young lady pulled out from her dress pocket a small photograph. "She also tells me," said the medium, "you have a portion of hair, which I hope you will hold in remembrance of me;"—correct. To another Mr. Matthews said, "I get an influence here of an old woman who died of dropsy, and she keeps calling out, 'Lizzie.' This Lizzie is not in the spirit-world." The person spoken to couldn't recognize it, but at the close of the meeting came to the chairman, telling him that upon thinking over, the person was her grandmother—her father's mother—and Lizzie was his sister—her aunt. To another: "I see before me a little child; it is dead;—and I see also that it has had its likeness taken after it was dead. The likeness was a good one, and in being taken one eye was taken more open than the other. The influence points over there"—pointing to one part of the room. No one speaking, the medium went and asked a young man, "Don't you know something about that?" when the young man said, "Oh, but that took place in Scotland!" which produced a laugh;—correct.—I am, yours, "DIOGENES."

SPIRITUALISTIC CRITICISM.—The *Graphic*, in commenting on Gatti's Promenade Concerts, thus speaks of the "marvellous execution of Schumann's Concerto in A": "It was perfection. Madame Essipoff, as is her custom, played without book; but that mattered little, her own mind was the book, and the spirit of Schumann governed it."

PULPIT FREETHOUGHT.—The Archbishop of Canterbury, during a recent charge, referred to ritualistic practices. He thought that if the clergy were permitted to more freely state their private opinions from the pulpit, rather than through symbols of public worship, no great harm would arise. An address from the pulpit appealed to the reason and the conscience, and no one was bound to give unqualified assent to statements made in that way. In common worship, however, where everyone took a part, it was unfair, and beyond the Churches' warrant, to ask one to join in, or give adhesion to, that which he believed had not been sanctioned by the Church to which he belonged.

LIFE ON A CHILIAN RODES.—When a young child or infant dies, the baby, after being cleansed, is arrayed in the finest of garments, and placed upon an altar in the best room in the house; above is hung a dove, and the entire surroundings adorned with flowers and ribbons. A guitarist is provided, who from his seat in front chants and sings airs, generally of a laudatory and lamenting nature, for the loss of the child, but as the "poncha," or drink, begins to make itself felt upon the friends who have gathered round, it then becomes a scene of mirth and gladness, that the child is now an "angelito" (or little angel). This generally continues for several days, until the body gives forth anything but pleasant odours. This custom at the present day is more general among the lower classes, for although it exists among the rich, there is nothing of the bisterous style about it.—*Graphic*.

LEICESTER.—Silver Street Lecture Hall.—Sunday, October 3rd. The morning address was pretty well attended to hear the guides of Miss Blinkhorn on "Prayer," who were listened to with great attention. They stated that prayer was not a mere form, but it lay within man's actions and ways of his life whilst upon this earth. In the evening the hall was crowded to excess. We never before had such an audience. The subject was: "Spiritualism: What is It, and Its Use to the Human Race?" The guides gave great satisfaction, and ably cleared up many points in which Spiritualism was beneficial to man. On Sunday next, our platform will be occupied by a local medium, at 6.30. On Monday, Oct. 11th, we shall have Mr. J. C. Wright, of Liverpool, to give an address from his guides at 8 o'clock. Admission 6d. and 3d.; tickets to be had at the door.—R. WIGHTMAN, Sec., 56, Cranbourne Street, Leicester.

MR. E. W. WALLIS AT FALMOUTH.

A Special Series of Spiritual Discourses will be delivered by Mr. E. W. Wallis, as follows, on subjects which have been selected by the Committee of Management.

IN THE TOWN HALL.

Sunday afternoon, October 10, at 3 o'clock, "The Word of God; where found and how to read it."

Sunday evening, October 10, at 6.30, "Human Needs Supplied by Spiritualism."

Sunday afternoon, October 17, at 3 o'clock, "The Way of Life; through Hell to Heaven."

Sunday evening, October 17, at 6.30, "The Gulf Bridge; or, Immortality Certain."

IN THE POLYTECHNIC HALL, at 8 o'clock.

Monday evening, October 11, "The Philosophy of Mediumship."

Tuesday evening, October 12, "Man: his Origin and Destiny."

Wednesday evening, October 13, "The World's Fight for Freedom."

Thursday evening, October 14, "Is Life Worth the Living?"

Friday evening, October 15, "The Three Guiding Voices: Faith, Reason, and Love."

Monday evening, October 18, "Personal Experiences of Life Beyond the Grave."

Admission to the Sunday Services Free. Collection at the Door.

To the Polytechnic Hall—Fronts Seats 1s., Second Seats 6d.

Back Seats 3d.

Tickets for the Course—3s., 2s., and 1s.

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For conditions, see page 391.

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