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AND TEACHINGS OF

SPIRITUALISM.

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REMARKABLE MANIFESTATIONS.

THE PHOTOGRAPHING AND MOULDING THE FORMS OF MATERIALISED SPIRITS.

On Sunday evening the Hon. J. L. O'Sullivan (formerly American Minister to Portugal) delivered an Address at the Spiritual Institution, 15, Southampton Row; the collection taken up at the close being for the benefit of the funds of that Institution. This was one of the many acts of kind assistance which have been displayed towards the work in the hands of Mr. Burns, during a period of great difficulty.

The theme selected by Mr. O'Sullivan was an account of some of his many and most extraordinary experiences in the phenomena of Spiritualism. Few observers have had better opportunities, or made more good use of them than this talented gentleman has. In addition to his natural abilities, he is not only a ripe scholar and well versed in science but he has a wide knowledge of the world in almost all the phases of life which it presents. His convictions are, therefore, not lightly formed, nor is he easily misled by semblances or counterfeits.

It was expected that the remarks offered would chiefly bear reference to phenomena observed in America, but an unanticipated treat was enjoyed by the recital of a lucid and well illustrated account of materialisation phenomena which took place in Paris; being, in fact, none other than the celebrated experiments of the Count de Bullet, through the mediumship of A. Firman. These wonderful manifestations have been alluded to, from time to time, in letters to the periodical press of the Movement, and copies of some of the photographs have been seen, but a full and connected account of the many sittings, accompanied by a collection of a large number of the photographs, nearly eighty, had hitherto been beyond the experience of the band of old and intelligent Spiritualists who had the pleasure of meeting Mr. O'Sullivan on Sunday Evening.

A large table occupied the upper end of the room, at one end of which Mr. O'Sullivan was seated. His

audience formed a semicircular group, facing him, on the other sides of the table. The address was delivered in an easy colloquial style, frequently extended with explanatory "foot-notes," in the form of answers to conversational questions from the audience. In this manner two hours and a half passed away almost imperceptibly.

PHOTOGRAPHS OF SPIRIT FORMS.

After the preliminaries, the speaker opened a large and well filled portfolio containing several score mounted photographs, a few of them cabinet size, but for the most part they were on quarto mounts, or more than double the size of cabinet photos. As they were taken from the portfolio these interesting pictures were passed from the hand of Mr. O'Sullivan to those who sat next him, and thence passed round.

It is wholly impossible for us to compress into this hasty report all that was said and shown in two hours and a half, so that the reader and those more immediately concerned must excuse the brevity of treatment here adopted.

Mr. O'Sullivan first introduced a very long series of photographs, which had been taken in complete darkness. Count de Bullet, himself an expert photographic manipulator, had conducted his experiments in such a way as to exclude the possibility of the effects being produced by fraudulent means. The results, also, were all along of such a diverse and extraordinary kind as to preclude the possibility of their having been effected by trickery.

The spirit "John King" was the controlling operator on the other side. The sensitized plates were placed into the camera in the usual manner, but in complete darkness. The spirits got themselves into form so as to be able to perform the necessary operations of the experiment, to pose for their pictures, and give directions to the human operators. Thus, at the proper time the spirit-voice would direct that the cap should be removed from the aperture of the camera, and when the plate had been sufficiently exposed the order was given to replace the cap; saying in a loud voice "now you may uncap it," "now you may cover it," "now it is done," &c. The "poses" of spirits in the dark would last from forty-five seconds to four or five minutes.

SPIRITS PHOTOGRAPHED IN DARKNESS.

As "John King" explained, and men of scientific acquirements well know, there is nothing so very wonderful in a photograph being taken in darkness. It is not the luminous parts of light which in reality produce the photographic image on the sensitized plate. In addition to the light portions which compose the visible solar spectrum, and which, commencing at red and terminating in violet, contain the colours seen in the rainbow, there is, beyond the violet, an invisible portion of the spectrum called the actinic or chemical, the "heat rays" being an upper prolongation from the red. As is well known, it is this invisible actinic light, itself non-luminous, that produces the photograph. So that if the actinic portion can be secured, a photograph may be obtained without the agency of the luminous part of light.

This fact has been confirmed by experiments made by scientific and experienced photographers. Mr. Henry J. Newton of New York, who is not only president of a Spiritual society, but also of the Photographical society, had demonstrated at a meeting of the Photographical society, that photographs could be obtained without the agency of the luminous light; in front of the camera was placed a flat, thin, glass vessel containing a chemical mixture of such a nature as to prevent any luminous light from passing through it to the lenses and operating upon the sensitized plate inside. In this manner the plate within the camera was confronted by absolute darkness, yet the actinic or non-luminous chemical light not being obstructed thereby photographs of objects were readily taken, though the rays of the visible light from them were absorbed and intercepted by the contrivance just named.

In alluding to communications from the spirits, Mr. O'Sullivan said that the conversation between spirit and mortal was carried on freely and at great length in the usual way observed in human society. The sitters familiarly called the spirit "John," and he would, in reply, as familiarly address the sitter as "John," if that were his name; except in the case of the Count de Bullet, whom the spirit always addressed "My dear Friend."

With these facilities the conversations with "John King" were long and frequent, and all the processes of the seance were fully explained. "John King" said that the light necessary for taking the photographs in darkness was collected partly from the atmosphere, but more particularly from the brain of the medium.

SPIRIT ARTISTS AND PHOTOGRAPHERS.

It was, he said, a difficult performance, because two distinct processes had to be carried on: First, the spirit-form had to be materialised, and then the light had to be got together. But this double duty required such fine conditions for its successful performance that it was not on all occasions possible to effect it, so that failures were frequent. The form would sometimes be in readiness, but in getting up the light the form would partly or wholly dissipate, and again in re-forming the form, the light would fade out. "John King" in explaining the difficulty of holding together these elements, said, "imagine a pitcher of water without the pitcher."

During the recital of these most interesting details, Mr. O'Sullivan illustrated them plentifully by the exhibition of photographs to which reference was being made. Certain photographs showed that the spirit-form was in the act of melting away during the time the plate was exposed in the camera. The face might be perfect but rather expressionless; the upper part of the neck well-formed, but the bust a shapeless block, and the lower portion of the body a nebulous mass.

Sometimes one or more features of the face or some of the limbs would be wanting, and on other occasions arms, legs, heads, and other parts of the body, and filmy drapery would be scattered all over the plate.

Sometimes drapery or clouds would only appear, and as no information was given as to what would appear on the plate, these various results, so incapable of being produced by trickery, were, in themselves, evidence of the genuineness of the manifestations.

On one plate exhibited no object appeared at all, only points of light arranged in a circle and a cross, and another plate had in the centre the appearance of a large oval mass of light, of pure white. Some of the plates bore the impress of a shapeless mass, which evidently had been material to make a spirit-form, but which the spirit-artists had been unable to hold together; so that it expanded out like a sack of flour, dimly seen through a thick fog.

Another point brought prominently forward by the speaker was the appearance of the faces of the various spirits, and the difference which the same spirit presented at different sittings. Sometimes the features were expressionless, like a mask: the lips fixed, the face stolid, and the eyes like circular pieces of jet. In other cases the faces had all the charm and animation of life about them, some being as beautiful as the most beautiful of mortals.

THE "POSES" OF THE SPIRITS.

"John King" had explained that attendant spirits first collected the atoms, which were fashioned by the spirit-artist into the semblance of the spirit that was to manifest; after which that spirit would permeate, or "enter" the figure thus formed, and give it such expression as was possible under the circumstances; and till the spirit thus entered it it looked like a mask—the entrance of the spirit into it gave it life and expression. These circumstances varied greatly: sometimes the conditions, atmospheric, electrical, or spiritual were unpropitious. Some spirits had not the ability to act successfully in the work, and frequently the length of time the spirit was posed induced a relaxation of the facial expression.

In illustration of this point the photograph was shown of a spirit who, after some 15 or 16 attempts, had only been able to shew her features rather indistinctly behind a veil. There were spirits such as the speaker's own mother proved to be, who were weak in "fluidic force," as it was called, and could not control the material atoms in such a manner as to exhibit themselves in material form. This was possibly due to the fact that these spirits had ascended to a degree of spirituality incompatible with the ability to enter easily into relations with the material plane.

Out of the many photographs placed on the table—the seances having been held daily for many months in succession—only a few could be described, as the time would not permit of the subject being treated exhaustively.

Two plates were shown of "John King," representing him floating in the air, but in the position as if he had been reclining on his elbow on a couch. The figure was nude with the exception of a cloth round the middle, and rested on the left elbow, in which hand was held the "spirit-lamp"; the right hand was laid on the right thigh. In the two pictures the pose was slightly varied, showing that they had been the result of two separate experiments. The most extraordinary thing about these pictures was, that the figure rested upon nothing. Some spirits also appeared on the plate to have floated vertically on nothing.

There were various pictures of "Glaucus," a Greek spirit. In some cases the photographing of this spirit was most successful. The oval face, straight nose, and round curly head surmounting the whole, appeared with wonderful beauty, which was enhanced by the attitude of the head and the smile of modest self-possession which in some cases lighted up the countenance. The spirit said of himself that he was one who, in Rome, "had looked upon him who preached to the men of Athens." He had been an intimate visitor of

St. Paul in prison, and had been a convert to his teachings. The other spirits frequently referred to him as the "holy, and the saintly Glaucus."

PHYSICAL OBJECTS PHOTOGRAPHED IN DARKNESS BY SPIRITS.

A French gentleman, a quaker—a much rarer phenomenon, a French quaker, than a spirit-form—earnestly applied for admission to these seances. The Count yielded to his request, and allowed him to make some experiments that he desired to introduce for the purpose of testing the extemporaneous genuineness of the manifestations. The result was very remarkable, and completely proved the ability of the spirits to take the photograph of material objects in the dark.

The quaker gentleman had a wish that something connected with his own person should appear in the photograph, and therefore desired that the spirit should appear on the plate wearing his (the quaker's) hat! The hat was accordingly placed in the cabinet, and the seance proceeded. As an afterthought the quaker suggested that he might be allowed to place his card in the crape band round the hat. He did so in the dark, but inadvertently inserted two of his cards instead of one. In the photograph that was taken appeared the hat, with two cards in the band, the inscription upon them so well shown that it might be read with a magnifying glass. The hat was surrounded by confused clouds of filmy drapery, but no spirit appeared.

This and many other unpremeditated experiments proved that these pictures could not be the result of pre-arrangement, for no one was able to foresee that the gentleman would desire to place his card in the hat-band, or that he would insert two instead of one.

DOUBLES OF SPIRITS AND MORTALS.

On one plate "John King" appeared double: full length, front and profile—the spirit and the spirit's double. In explanation of that, much might be said in elucidation of the laws of spirit-presence.

A photograph was shown on which A. Firman, the medium, stood, confronted by his own double. One of the forms had his head inclined forward, as if asleep, the other had his hand upraised, and in evident amazement at seeing himself in front of himself! In another the mortal medium in the flesh is visible asleep on his back, entranced, and two shadowy figures, evident reproductions of himself, are visible, standing upright; so that there were three: the man in the flesh, and two shadowy doubles outside of him.

Many of these photographs are indicative of not a little humour on the part of the spirit-operators.

PHYSICAL OBJECTS POSSESSED BY SPIRITS.

At a sitting the Count asked "John King" to take his watch and show it in a photograph of himself. Immediately afterwards the spirit stood for his photograph, and on the plate he appeared holding in his hand the Count's watch.

Prints of two separate poses of "John King" holding the watch were shown, and the figure of the watch is so distinct that the time may be read from it. By the pattern of the watch and the pendants it was unmistakably recognised as the watch of Count de Bullet, which the spirit had a short time before received.

By this, and many other experiments of the kind, it was demonstrated that the spirits could not only make themselves materially visible, but they could take with them, into the realm of immateriality, material objects, and reproduce and restore them to the owners again on the visible plane at will when conditions favoured.

In confirmation of this a number of photographs were shown:—

Two young girl spirits, besides several others, were in the habit of manifesting at these seances. The Count had presented them with elegant jewelled gold

crosses suspended from gold chains for the neck. In the photographs these spirits appear with the chains and crosses suspended from their necks, or tied round their arms.

Mr. Lvof, the eminent Russian Spiritualist, and a friend of Mr. Aksakof, had a number of sittings with Count de Bullet and Mr. O'Sullivan in which was given a marvellous illustration of the power of spirits to take away objects and return them to their mortal owners.

Mr. Lvof carried with him on his travels a very curious antique religious medal, an heir-loom of the family, upon which his household set great value as a kind of talisman.

This medal he once handed to his sister, "Alexandrine," (who passed to the spirit world 30 years before) who, as a beautiful spirit, was one of the frequent visitors at these seances. With her disappearance it also disappeared; in a few days afterwards it was restored to him. She then told her brother that she would be glad to have something from him that she could wear: she already possessed a handsome cross given her by the Count, which she usually wore in her materialisations. He accordingly gave her a locket containing his photograph portrait; in several of her spirit-photographs this locket appears suspended from her neck, with Mr. Lvof's portrait clearly visible.

Count de Bullet presented "John King" with a photographic likeness of himself, at the spirit's desire. On a subsequent appearance of "John King" on the photographic plate, the likeness of the Count and also that of his wife, which had been likewise presented to the Spirit—the one being of small, the other of larger size—were both seen on the per-on of "John King." In conversation, "John" would assure the Count, that he greatly prized these pictures, and that when the Count came "to the other side" he would find them in "John King's" possession.

Mr. O'Sullivan presented his photographic portrait to the spirit of his mother; but the attempt to obtain a photograph of her wearing it failed, from reasons already stated, and because his stay in Paris shortened the necessary number of experiments. The day before he left, he obtained a faint likeness of her behind a veil, and on another plate, he had his photograph, which he had presented to the spirit, attached to a ribbon, as if suspended from a neck. The object already mentioned was sharply defined in the photograph; the head and neck from which it was suspended were invisible, having evidently failed in the materialisation.

SPIRITS PHOTOGRAPHED BY MAGNESIUM LIGHT.

Many months after Mr. O'Sullivan left Paris, a change took place in the conditions, and for some time no results were obtained. They were told that an experienced photographic spirit, that had assisted in the phenomena obtained in the dark, was no longer present, "John King" counselled the Count de Bullet to adopt some other method of procedure. The magnesium light was suggested, and the spirit expressed his willingness to experiment by it.

The seance room was therefore arranged for the new experiment. The curtain which formed a cabinet, and the magnesium wire, were disposed in such a manner as to allow the spirits to "pose" without the presence of the sitters, manipulating the light, interfering with their manifesting themselves. In these experiments much insight was obtained as to the methods employed by the spirits. To aid them in their work, the Count placed in their cabinet a supply of drapery, some of which was of two colours in broad alternate stripes. The use of this drapery saved much of the power as the spirits had not then to manufacture drapery, but could appear in that which was supplied to them. The pictures with the magnesium light, were a great improvement upon those which had been

taken in darkness. Groups of from one to five spirits would appear on one plate, arrayed in the striped drapery of the Count. The countenances of girls and young women, relations of the Count and recognised by him, were charmingly beautiful, and the expression calm and spiritual.

"John King" told the Count not to open the curtain behind which the posing of the spirit forms took place; but the Count took the liberty of peeping through a small slit which he made with his pen-knife, and could thus see the groups as they posed, by the magnesium light.

As Mr. O'Sullivan had not been present at these experiments, he simply exhibited a few of the photographic results, and described the process of obtaining them, in general terms.

PARAFFINE MOULDS OF SPIRIT FORMS.

In introducing this department of the investigation, Mr. O'Sullivan said they had often asked "John King" to leave with them his "spirit lamp" or luminous stone, which he used in dark experiments for enabling the sitters to see from time to time what was going forward, by which the materialised spirits could be seen while in conversation with the sitters. This, in addition to being photographed at the same sitting, gave a substantial basis of reality to the certainty of the photographs being what they purported to be.

"John King" would not part with one of his luminous globes or "spirit lamp," and certainly had he done so, it would not have remained luminous long after leaving his possession; as he declared that he always made it out of the elements which he found in the atmosphere at the time; but he consented to make a paraffine mould of it. This was done in a number of instances, photographs of which were shown. Each card contained a row of those white balls, much resembling a white garden turnip; but some of them had the appearance of a rudimentary handle at the side. These moulds confirm the experience of those who have handled them, that these luminous globes are solid objects, and yet not two were exactly of the same form, Mr. O'Sullivan mentioned that on one occasion "John King" said he would produce it in any form that should be desired, and suggested that of a flower. Mr. O'Sullivan preferred a cross. "I could not put it in a better form" was "John King's" answer, and it was accordingly at once exhibited as a cross enclosed in a circle.

Always on the out-look for advancement in these experiments, Mr. O'Sullivan asked "John King" if, in addition to paraffine moulds of spirit's hands and feet—which had been obtained in America and England—it would not be possible for them to give by the same means a mould of their faces.

"John King" replied that it was within the range of practicability, but it was not a pleasant experience for a young lady to have to dip her face repeatedly into "hot greasy wax." This view of the subject proved so distasteful to Count de Bullet, that he would not hear any more of it, but "John King" assured him that no harm or suffering to the spirits would accrue from the experiment, and so he permitted it to proceed, with melted paraffine wax nearly at the temperature of boiling water; i.e., 196 degrees F., by the thermometer.

The melted paraffine wax, floating on a vessel of hot water was, accordingly, procured, and beside it was placed a basin of cold water, in which the operating spirit could dip the face after having immersed it in the paraffine, and thus harden the wax, as it required repeated dippings into the thin hot fluid to take on sufficient paraffine to make a mould of the required strength.

Subsequently, "John King" gave orders that melted paraffine alone should be used; for, when the

face of the spirit form passed through the stratum of melted paraffine and came in contact with the hot water underneath, it brought back adhering water, which, mixing with the wax, caused bubbles, which impaired the effect.

In the subsequent experiments not less than 150 lbs. of melted paraffine was employed on each occasion.

HOW THE MOULDS WERE MADE.

The apparatus thus described, was accordingly placed at the opening of the curtain which formed the cabinet, and in darkness the sitters awaited the result. In due course, the spirit "Angela" came forward, with "John King" standing behind her, bending over her holding his "spirit lamp" over and in front of her, so that the action of the spirit was visible to all. "Angela" dipped her face into the paraffine, then into the cold water, and again into the paraffine some half dozen times, till the proper thickness of wax was obtained, after which the mask was dropped direct from the face into the vessel of cold water, where it remained floating. On the two first occasions, the dipping had been only of "Angela's" beautiful face, but on the second, it extended to behind the ear, and yet the mask dropped off without injury, a feat which would have been impossible if a human being had been trying to simulate a spirit, as the ear must have been dematerialised before the mask could be removed in a perfect condition.

On the first occasion, the eyes of the spirit were shut; on the second, they were open.

These remarkable experiments having been carried out, Mr. O'Sullivan asked if they could not go still further, and give them paraffine moulds of full busts of the materialised spirits. For, he asked, why could not the head, dematerialised, pass out of the orifice of the neck, in the same way as hands had passed out of the orifice of the wrist.

"John King" agreed to try the experiment, and a suitable apparatus was prepared.

Count de Bullet caused a tinned iron cylinder to be prepared, standing about two and a half feet high, and sufficiently wide to receive shoulders. The melted paraffine wax was kept hot by being placed on a small French camp stove, which at the same time served as a pedestal to raise it. A suitable vessel containing cold water was placed alongside. These arrangements were placed half way within the opening of the curtains and the sitters sat on the other side, so close that their feet and knees touched the iron cylinder. On one occasion, Mr. O'Sullivan had a suit of clothes spoilt by a wave of paraffine being dashed upon him by the too precipitate plunge made by a girl spirit frightened at the act she was persuaded and coaxed to perform by voices inside the cabinet, audible to the sitters like a stage "aside."

"John King" as before, held his light over the operating spirit from behind, so that the performance of the experiment was distinctly visible to the sitters.

The spirit "Angela" came forward, and bending over the cylinder, dipped her head completely into the hot preparation and then into the cold water, alternately, till the mould was of the required thickness. Then "John King," addressing the Count, said: "Dear friend, hold out your two hands, palms upward, and the mould will be placed into them." The Count did so, and received the mould, which was so hot that he could scarcely bear it, somewhat soft, and of very considerable weight, though not, as he thought, so heavy as a natural human bust. He presently felt a slight pull outwards, the crown of the head being towards his breast. In an instant the pull ceased, and the weight had disappeared, and the light, empty mould remained in his hands, which was let down into the cold water, where it remained floating.

In this way four moulds of busts were taken, being of three spirits; in the case of one of them the mould got spoilt from the heat of the weather, and the spirit very kindly consented to repeat the operation.

Photographs of the moulds were shown by the speaker. The features were roughly visible through the shell of paraffine wax.

Casts had been afterwards taken of these moulds by filling them with liquid alabaster. As soon as that was set, the wax mould was washed off with hot water, thus destroying the original mould, but giving an exact reproduction of the interior in the cast, which in other words

was a faithful representation of the head and face of the spirit.

"Alexandrine," the timid spirit above adverted to, the spirit sister of Mr. Lvof, was the second that was moulded. The first mould, which was very successful, got spoilt as above stated. The material was in further experiments strengthened with the admixture of ten per cent. of wax.

This first attempt of "Alexandrine" was taken to the photographer, and a print was shown of the same—Firman holding the mould in his hand.

This spirit dipped again, and this time the mould was again a good one.

Photographs of it, in two aspects, were shown. It was a finely formed female head and bust; the dressing of the hair, and the features being quite discernable through the wax mould.

After the mould had been taken, in a subsequent seance the spirit, writing through Mrs. Firman's hand, chatted quite familiarly, as was the habit of the spirits, on her conduct during the experiment. She, thus writing, hoped they liked her bust; she had turned her head "to give myself a little grace."

All the moulds were placed in the Count's hands by "John King," precisely as has been described in the first instance. One of the photographs showed that the nose had been damaged, the Count having touched the tip of the nose against the edge of the vessel as he placed the soft mould in the water to cool and harden. "John King" did not use his light, except at the early mouldings, saying that it was not necessary, as the sitters had already seen the process, and he wished to economize the power. But the sitters could follow the stages of the operation, as they heard the successive dips of the heads into the paraffine and then into the water, followed by the shower-bath of drops raining from it as the head would be withdrawn.

In handing round the photographs, Mr. O'Sullivan made many explanatory remarks of great interest. The pictures of the bust of "Glancus" were particularly beautiful, and like the photographs of the same spirit taken in darkness. It was observable that in the bust the right shoulder stood up, as if the joint had been dislocated. This fact was of importance, as the cast now in the possession of Count de Bullet must always speak for itself to attest that the mould had not been taken from any antecedent work of art, since no sculptor, the author of so divine a face, could ever have put it upon a shoulder so deformed.

The moulds had been placed on their backs, and photographs of their openings taken from the base, which photographs Mr. O'Sullivan showed. Looking into the neck of "Alexandrine's," on one shoulder the materialisation had been left imperfect, so as to present a surface entirely rough, while the bosom, back, and other shoulder presented all the soft, satiny smoothness of a young girl's skin.

These two defects seem to have been purposely left, in order that these marvellous busts should for ever testify of themselves, and of the mode in which they were produced, and most wisely were they perpetuated in photography for the benefit of those who cannot see the busts themselves.

(To be continued).

MEDIUMSHIP—THE SPIRIT-CIRCLE.

CAUSES OF UNCERTAINTY IN SPIRIT-COMMUNICATIONS.

In discussing the merits of Dr. Mansfield's mediumship, Mr. Henry Kiddle, of New York, thus writes in the "Religio-Philosophical Journal," of July 2, 1881:—

In the vast ocean of spirits that surround the earth, it is sometimes a very easy matter to obtain communication with a particular spirit, strange or wonderful as it may appear; but sometimes, also, it is very difficult, or even impossible, and for these reasons:—

(1). The spirit is not able to come into the sphere of the medium so as to obtain control, nor can he communicate with, or, perhaps, even see the guiding spirit of the medium, so as to make known his thoughts or wishes. Say, it is a dark or unprogressed spirit that is addressed, in a sphere so low that the higher spirit-control cannot reach him, and hence cannot obtain his presence; or, say, that he is present, but can but

very imperfectly make known his thoughts to the medium's control, who acts as a spirit intermediary, for quite often there seems to be needed a spirit-medium as well as an earthly medium—in these cases the communication, if any is written, must be a failure, especially in regard to tests, or particular facts which are difficult to impart.

(2). The medium, not knowing the spirit called for, and the inquirer, who does know him, not being present, and the control having only the name to guide him, and sometimes not that, the presence of the spirit cannot be obtained; not because the law of attraction does not operate, but because there is nothing to attract. It is like fishing with a bare hook, or no hook at all. In this condition of things, a spirit-tramp may come along, and, seeing the difficulty, may represent himself "just for the fun of the thing," to be the individual desired, and control the medium to write a false message. Under certain circumstances, as the condition of the medium, the nature of the inquiry, the object of the communication, the power of the control, etc., this may easily be accomplished, as investigators have often experienced; and I need not say that some of lower, fun-loving, mischievous spirits are very smart; for on earth, perhaps, they have been among the sharpest intellects of their time; and it takes a great deal more than, and something very different from intellect or philosophy to keep them from controlling our mediums and creating confusion. They are of the earth earthy, and full of malice, treachery, and deceit. Though spirit, they have no real spirituality, as they cling to their earthly desires and passions. They are at present the bane of Spiritualism; and, as the conditions so often favour their presence, produce a large part of the manifestations presented. I believe, however, that a medium who is doing an important work for the good of mankind, and is pure, truthful, and spiritual, is ever guarded so effectually as not to be interfered with by these mischievous spirits. Low, debased mediums admit low, debased spirits; and very often, too, low, debased sitters bring a similar spirit-surrounding to control the medium.

(3). The inquiry is often such as good spirits will pay no attention to. It repels them, and they keep away or keep silence. It requires considerable experience to be able to write a proper question, or one that will secure a reply from the spirit to whom it is addressed. It may be, the spirit is willing to answer; but the spirit of the question is of a very different order, and gives power to deceptive spirits to "flow in" (to use Swedenborg's phrase) and corrupt the reply; and this the guardian spirit of the medium cannot prevent, any more than a person could stop the air from rushing in to fill a vacuum when an opening is created. Spirit-control is a thing of marvellous subtlety, when names are given, such spirits will avail themselves of these, and use them in connection with anything they may choose to concoct.

The remedy for the difficulty complained of is an increase of intelligence as to the nature of spirit-intercourse; for this will prevent an overweening confidence in the ability of any medium to give invariably correct answer to spirit-letters. People then will see the difficulties in the way; and if they take the risk, they will be no more disappointed than if they bought a lottery-ticket and drew a blank. They will know that even their personal presence with the medium might not secure a communication from a relative or friend, much less a sealed letter. They may get a correct answer; such things frequently happen; but it is not always the result; and when there is a failure they are not justified in condemning the medium.

MISDIRECTED INVESTIGATION.—UNFIT CIRCLE-SITTERS.

To the Editor.—Dear Sir,—To-day thousands of persons are investigating the subject of Spiritualism, and thousands more are anxiously inquiring—Is it a fact, that our beloved ones, whose bodies are laid in the silent grave, are still in possession of their mental faculties as much as when with us? Do they remember the friends left behind? Do they know that we think of them in the silent hours of the night? Can they sympathise with us in our troubles as they did when we held sweet communion with them here? These and many other questions rise in the minds of most people when their friends or relatives are taken away.

These questions can be answered in the affirmative, and proved by a careful investigation into the subject. I repeat, careful investigation, because I often find that men the most careful in other matters, and whose opinion is only given after the most careful study on other subjects, is often carelessly given on Spiritualism without one moment's study or consideration. Most persons have a preconceived idea, and act upon that. They have decided in their own minds that the spirit of man, when separated from the body, is either annihilated and is no more, or that it passes into a state of rest until the Trumpet shall sound and the Dead come forth to Judgment at the Last Day; or else that the spirit goes immediately to its eternal reward or eternal punishment, to have no more connection with the earth. The earth ones may go to join him, but he cannot come back to them.

These ideas being so firmly implanted in the minds of the

people, few, indeed, can be found who will take the trouble to think carefully and prayerfully of these things, and fewer still who will become as little children, throwing away their preconceived ideas, and commence at the alphabet of Spiritual Knowledge. My experience has shown me that there is too much impatience, even amongst those who have tasted of the good things brought to light by Spiritualism, or spirit-communion. Therefore, what do we find?

We find circles formed for the investigation of this subject, formed, presumably so, for the purpose of direct communion with high and holy ones, whose presence can cheer the downcast, lift up the hands that hang down, strengthen the feeble knees, and give comfort to tried, troubled, and persecuted ones. These circles we find prostituted and reduced to most unworthy purposes. They are used for the amusement of curiosity-mongers, who go to see the table move; the unfortunate mediums undergo a variety of bodily and facial contortions, and are continually being asked—Who are you? Are you a friend of mine? Do you ever see Dick, Tom, or Harry in your sphere? What sort of medium shall I make? Which party will win the boat-race? Could you tell me how much money I have in my pocket? Shall I be successful in my present business undertaking? And a host of other foolish questions, that cannot in any way benefit the querist. If any of these questions is answered in opposition to the mind of the querist, the verdict is—Oh, you are a false prophet, a lying or evil spirit, therefore you must go, we cannot allow you to come here to deceive us; we must have answers exactly in accordance with our own minds, or farewell, spirits, you are no good.

Again, we might go to the Materialisation seance, where persons are introduced whose gross grovelling minds cannot perceive anything spiritual in the forms which appear, and though they may give a thousand proofs that they are the resuscitated forms of deceased persons, and though they may be known to parties present, yet these wiseacres will go away saying it is a monster humbug; they were forms hidden in some part of the house for the purpose of reproduction at a given signal. Now, Sir, my opinion is that it is very unwise to introduce any person to the higher phases of Materialisation who has not previously studied the subject. For there the mind is exercised to such an extent that they are led to continually expect greater things; and when obliged to go down to the A, B, C, they feel disappointed, and cannot exercise sufficient patience to learn everything in its proper order, and afterwards leave the subject in disgust.

Trusting these few words may rouse a spirit of enquiry in Spiritualists—How must we conduct our circles to get the best results? I will try, on another occasion, to supplement the above.—Yours truly,

BETA.

PLYMOUTH.—SPIRIT TEACHING, SPIRITUAL SCENES.

I promised last week to continue in another communication my remarks respecting the teaching received from our spirit-friends in the various circles, concerning the facts and philosophy of our spiritual life, and the characteristics of the spiritual realm of existence.

It is important to remember that no spirit can tell us anything beyond its own knowledge and experience, and as spirits vary infinitely in extent and degree of knowledge, wisdom, and experience, the characteristics of spirit-teaching will be correspondingly varied. The spirit has, and needs but one sense, that of perception; it no longer needs the various senses it employed whilst encased in the physical form; the spirit sees, hears, feels, realises its surroundings, discriminates, and judges by the one faculty of spiritual perception. But no spirit can describe what it does not perceive; each spirit, then, will describe the spirit-world, and the facts and experiences of spiritual existence, according to its own individual perceptions, impressions and experiences. Hence, the infinite variety of not of position nor contradiction—but variety in its descriptions given of the spirit-world, and in the communications received from spirits. The character of each communication will be determined exactly by the degree of development which the spirit has attained; hence, we say, that no spirit can tell us anything beyond what it perceives—beyond its own knowledge and experience. And whatever may be the nature of the communications from any individual spirit, those communications will always be coloured by the peculiar tastes and tendencies of that particular spirit, or what may be called the ruling passion of the soul.

One of Mrs. R.'s guides, for example, invariably comes with great exuberance of feeling, of praise and thanksgiving to God; and is constantly exhorting us to this exercise, not with cold formality of manner, but with loud, hearty expression of feeling—singing and shouting the praises of our heavenly Father. Now this spirit claims to have been, in earth-life, a class leader in some Cornish chapel, where this tendency to demonstrative expression of feeling is characteristic, and, in spirit-life, the ruling tendency continues in still greater force. Ought

not this to make us careful as to what tendencies and habits we cultivate? for those tendencies and habits that are bad continue, as do those that are good; these tendencies and habits constitute the warp and woof of the spiritual body—for they are moral, not physical qualities.

We say, then, that the descriptions of spirit-life, by any two spirits respectively, may greatly differ. Why so? Because they are in different spheres, and no spirit can describe the characteristics of any sphere but his own. Each spirit will describe the spirit-world as he finds it, and what the spirit-world is to that spirit will be determined by its own inward state and character. There are spirits of far greater intelligence, wisdom, experience and goodness than others; but no spirit is infinite, no spirit is infallible. There are spirits who come to our circles who have far greater need to learn than they are competent to teach; yet, remember, we may learn something from the humblest, something needful for us to know, and that we could not learn from any other.

But I promised to give some particulars of spirit-scenes described through the mediumship of Mr. J., with the teaching embodied therein. This friend is controlled chiefly by his own mother. At the first sitting she began by saying that she was glad she had been enabled to overcome what she was going to call the obstinacy of the medium, who had hitherto resisted the influence. She had tenderly watched over him these many years. She then asked us to sing her favourite hymn, "God moves in a mysterious way, etc." The control then reminded us that there were beautiful scenes on earth.—Imagine, for a moment, the stillness of night; the aspen leaf had ceased to flutter; no sound was heard but the murmuring of the stream near by; the gentle dash of the distant waterfall; the beat of the ocean wave upon the sandy beach; or the zephyr breath of night. The silvery moon and the star-spangled firmament; the sun, the soul and centre of the solar system; the lamp which gave it light; the fire which gave it heat; the magnet that attracted all other planets to itself. Then the beautiful rainbow, etc. All these pointed to more glorious scenes beyond.

SCENE No. 1.

The control then described a scene in the spirit-land, a beautiful landscape in the midst of which was an avenue. Looking carefully at the trees and shrubs, every leaf seemed to be a picture, representing the higher spheres of spirit-life. This scene seemed intended for infantile spirits, for there was a beautiful spirit engaged in instructing a multitude of children; she is explaining these pictures to them, and awakening their minds and their interest concerning the wondrous realities of those higher spheres.

There is a fountain pouring forth its waters; but it seems as if it were all beautiful flowers, which were constantly unfolding, and displaying the utmost profusion of loveliness. There were eight of these fountains (we were eight sitters, and may it not be that this was symbolical of what our life should be, ever unfolding and blooming in purity and loveliness.) There is a river, and the sound of its flowing seems to be simple music; (ought not our lives to be an everflowing stream of melody!) The control said that the object of the presentation of these things to our minds, was to inspire us with a desire to live for the highest spheres; to live lives of holiness and love. She asked us to respond Amen, to what she had said, and on doing so, she told us that there was a grand response of Amen! from a multitude of voices echoing far and wide. (Does not this indicate how our aspirations are encouraged and responded to by hosts of invisible friends?)

The control said that there was a great deal of contention about creeds etc. on earth, but in that world there was but one creed—"Thou shalt love the Lord with all thine heart, and thy neighbour as thyself."

SCENE No. 2.

A magnificent grove of trees and shrubs, voices seemed issuing along a beautiful walk, exclaiming, "Beautiful Nature!" There was a vast landscape of undulating country, in which was included every possible variety of most picturesque scenery, lovely fields, lofty hills which were tinted with the rays of a thousand suns; and down the sides of which the light seemed to flow in streams, uniting in a immense lake below, in which thousands of lovely beings were bathing, just as we should bathe in water.

All over the fields and hill slopes were innumerable tents, in which these admirers and students of Nature seemed to prefer to reside rather than in the splendid mansions where others dwelt. These inhabitants of the spirit-land seemed to continue to cultivate and indulge those artistic and æsthetic tastes which they cultivated when on earth. Herein, the control said, we see the rich and varied provision which our Heavenly Father has made for his children. These admirers of Nature looked upon scenes of loveliness such as no painter had ever conceived; and the murmur of the flowing stream, the rustle of the leaves, and the sighing of the breeze in this Summerland, all combined to produce the most exquisite music.

SCENE No. 3.

Vast crowds of dark spirits seemed to be rushing eagerly toward an archway, through which were streaming rays of

light; they were pressing forward to catch these rays, thus representing the eager desire of awakening spirits to know the realities, the blessings and joys that surround them. Above the archway stood a being of holy and intelligent aspect, who appeared to be addressing these multitudes; pointing upwards, and explaining the justice, the love and mercy of their Heavenly Father,

SCENE No. 4.

The different rooms of a mansion described; in one of which were great minds studying the sciences—the science of anatomy in particular—that they might impart their ideas to men on earth. This reminds me of the words of Mrs. Richmond's guide, that "no invention ever reaches humanity that is not first known by some spirit in the world of light." Hughes' system of telegraphy, in which letters are communicated by sounds was a direct spirit invention. Many of the sewing machines have been the direct inspirations of spirits.

SCENE No. 5.

Descriptions of spirits just passing from earth into the spirit world. One enters, and seems surprised to find it so different from what he expected. He accosts a spirit, and asks: "Where is my crown?" The other replies, "Where did you make it?" This is sufficiently suggestive that we shall have in that world just what we bring there. "Lay up treasures in heaven."

Through Mr. P. on Monday last, a spirit described his passing from earth. How that in his last moments, he began to perceive the real nature of the spirit-world, so different from his conceptions of heaven; how he was surrounded by a crowd of spirits, making eager inquiries about different families, etc. He was surprised to find them thus interested in those still living on earth. He told them that he expected to see Jesus, but was informed that he must progress in knowledge and in spiritual developments: must become more spiritual, more pure, before he could rise to behold the glory of Jesus. Though he was at first disappointed in not finding the heaven he expected, he was soon able to realise, and reconcile himself to, his surroundings.

One important fact that we learn from these spirit friends is, the intimate knowledge they have of what is going on on earth. Spirits know what takes place in the household from which they are supposed to have departed; this will have an important effect when it becomes generally known. Nay, you have no secret, my friend. Yes, "all things are naked and open to the eyes of those with whom you have to do." Yes, these spirits are verily "the eyes of God." This is all I have to say concerning "spirit teaching" for the present.

Last Thursday, a paper was read in the Hall, by a gentleman, on "Christianity in the light of Spiritualism," which made a deep impression. We were instructed, charmed, and very much encouraged. On Sunday, our brother, Mr. H. was not with us, but the guides of Mr. P. spoke to the congregation. This is the first time they have spoken through him in public. The control invited those present to ask questions, which were answered, and much satisfaction was given. This, and the scenes described above, given through Mr. J., are some of the fruits of our Tuesday evening circle at the Hall.

OMEGA.

EMMA HARDINGE BRITTEN, TO HER FRIENDS AND CO-WORKERS IN THE SPIRITUAL MOVEMENT.

For many years past, I have been collecting materials for a compendious History of the MODERN SPIRITUAL MOVEMENT, as it has transpired ALL OVER THE WORLD in the Nineteenth Century. This Work I have been requested to undertake—no matter what other publications of a kindred character might be issued—by those beloved spirit-friends who have never deceived me, or failed to inspire me for good. Those who are most thoroughly acquainted with me will remember how often I have stated that I only obey the commands of spirits when they accord with my own judgment, especially when they relate to the Movement, of which they are the Authors and Promoters. The present occasion is one which fully meets this position.

Wise and good spirits desire to give to the age, through my instrumentality, a thoroughly exhaustive Record of the Work they have accomplished in the Nineteenth Century, and the reasons they have alleged for this charge, together with the methods prescribed for its accomplishment, having appealed forcibly to my best judgment, I have—as above stated—employed the last few years of my wide wanderings in gathering up, from every available and authentic source, the necessary materials for my great task.

As it has been furthermore made clear to me that the present time has been specially designed for its commencement, I would now solicit, from those who may be interested in it, such literary contributions, of a personal or local character, as each one may be impressed to send. I do not promise to use all that I may thus receive, because the ultimate selection of matter for publication must necessarily exclude, at least, nine per cent of the vast mass I have to select from. Still I should be glad to avail myself of the widest possible field of information on this deeply momentous

subject, especially as I propose to add to the general History a large number of brief Biographical Sketches of such Personages as have been prominently and usefully connected with it.

Trusting that the Friends of Spiritualism will aid me as far as possible in the accomplishment of a work which gratitude to the Spiritual Founders of the Movement, no less than justice to posterity, imperatively demand.

I am ever, reverently and faithfully, the servant of God and the angels,

EMMA HARDINGE BRITTEN.

P.S.—Prepaid postal matter can be addressed to my residence—

The Limes, Humphrey Street, Cheetham Hill,
Manchester England.

Foreign Journals please copy.

We had another very pleasant visit to Stamford on Sunday week. After our lecture in Mr. Chapman's neat little place a seance was held, and it was pleasing to see such a large number of mediums under development. No doubt, with care and good conditions, several of the Stamford mediums whom we heard will soon become very useful, both for public and private work. Take advice, Stamford friends, and be careful at the onset of your mediumship, and you will be a blessing to our Movement.

T. M. BROWN.

"Brighton Friends" surely would not write anonymously, and on a subject which we would not touch, even with a pitchfork.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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

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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 news-vendors, 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.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 5, 1881.

MR. O'SULLIVAN'S ADDRESS.

We were astonished on transcribing our notes on Monday, to find that the report of Mr. O'Sullivan's address the previous evening, would occupy upwards of eight pages of the MEDIUM. But we felt consoled with the reflection that we could not have too much of a good thing, and so we have given half this week, and the remaining portion, having reference to mediumship in America, is reserved for next week.

It is a grand and lucid summary of spiritual phenomena and explanations, and though it will read, to the novice in the science, like a fairy tale, yet all competent investigators will be able to follow Mr. O'Sullivan right through. Some of the facts confirm the report written by Mr. Oxley to this journal nearly two years ago, on which occasion engravings appeared on our first page of the moulds of spirit-faces described. The Photographs of spirit "Akosas," however, which Mr. O'Sullivan showed, do not resemble at all the cast engraved by Mr. Oxley. The photographs to which we allude, were taken in darkness from the spirit-form, and present a much more youthful appearance than the engraving.

The true way to investigate this subject is for a select circle to sit with the same medium in strict privacy, and keep the medium, as far as possible, continually under their guardianship. Sensitives, to be at all reliable, should not be allowed to run loose and sit with anybody.

The meetings at Grosvenor Street, Manchester, on an 1 after Sunday next will be held at 6.30 p.m., in place of the afternoon as hitherto. All friends interested in the progress of the work are requested to make this change of hour known, and endeavour to make the new series of meetings a success.

SPIRITUALISM AT PLYMOUTH.

Religious services, based upon the facts and teachings of Spiritualism, are held at Richmond Hall, Richmond Street, Plymouth; conducted by the Rev. C. Ware.

Sunday services: Morning at 10.45; Evening at 6.30.

Thursday at 8, public service; when various features are introduced, lectures, papers read and discussed, trance speaking etc.

Information to be obtained of the secretary, Rev. C. Ware, 12, Stanley Terrace, Albert Road, Plymouth.

ORTHODOX SPIRITUALISM.

Dear Mr. Editor,—It has been of late asked what is "Orthodox Spiritualism." In answer to that question I would formulate it thus:—

- 1.—A belief in one God, Father, and Creator of all that is.
- 2.—A belief that man has a soul that will live forever, which receives rewards according to its deeds.
- 3.—A belief that man fulfills best his duty, by loving God, and doing unto others as they would others should do to them.
- 4.—A belief in the possible communication of embodied and disembodied spirits.

This is what I would term "Orthodox Spiritualism," from the fact that these are the uniform teachings of the spirits. Also, because these same teachings are more or less embodied in all systems of religion in the world, they cannot be said to be strictly dogmatic. Free from any special mysticism, and in harmony with reason and straight thinking, according to the facts made known unto Spiritualists.

If there be not "Orthodox Spiritualists," they may become so, by all, so called, Spiritualists signifying their acceptance by word and deed.—yours truly,

"PERICLES."

NOTES AND COMMENTS.

Surely the superiority of the religion of China to that of England is indicated in the conduct of the respective governments in regard to the Opium Traffic. The Chinese Secretary of State in addressing the British Government says: "My Sovereign has never desired his Empire to thrive upon the lives or infirmities of his subjects." It is only the self-conceit of the British and other Christian nations that permits them to air an assumed superiority in religious matters. Nothing is too mean and inglorious for Christian Governments to stoop too.

The Christian Church appears to have but little compunction at utilising the machinery of Satan to serve its purposes financially. Thus writes "The Echo:—"

"A West of England paper reports the holding of an old English fair in aid of the liquidation of the debt on a church, one of the attractions of which was a Baby Show. Is not this going rather too far in the steps of Mr. William Holland? At North Woolwich it is but a step from babies to barmaids. It might perhaps be thought that the caution is unnecessary, but, considering that at the fair in question sham gipsies told fortunes, Christy Minstrels sang nigger melodies, and a Histrionic Club performed screaming farces, it is as well that a timely warning should be uttered. Something is due to the public sense of the fitness of things; even the eccentric Salvation Army has had to publicly repudiate the report that some of its members led about a man with a blackened face to represent Beelzebub."

TO OUR READERS AND CORRESPONDENTS.

Many disappointments will be felt because of the mass of literary matter and correspondence which awaits appearance in our columns. The admirable address given this week has crowded out many small contributions, but these will appear in due course.

Remember, kind friends, that the duties of several individuals here have to be performed by one. Remember the mountains of difficulties that these weighty burdens have to be carried over, and you will have ample excuse for indulgences at any omissions, which might otherwise be regarded as short-comings.

Mrs. Burns has privately acknowledged the kind responses she has received to her letter. They have not been so numerous as to free her hands for any contribution to these columns. She publicly thanks the **HELPERS AND READERS OF THE MEDIUM**, and she will be thankful still to receive all the help and aid that lies in their power.

CIRCLE & PERSONAL MEMORANDA.

Mr. J. Fitton, of Littleborough, has arrived safely in the United States. He is at present located in Boston, Mass.

Mrs. Margaret Fox-Kane is giving seances in Boston, Mass., U.S.A.

Mr. E. W. Wallis sailed on Wednesday from Liverpool by the Cunard steamship "Marathon," direct to Boston.

Mrs. Jones has removed from 255 to 232, Crystal Palace Road, East Dulwich.

We have been favoured with a call from Mr. and Mrs. Chisholm, of Edinburgh.

We had a visit from Mr. Joshua Wood, on his way home to Oldham from Plymouth, where he had a pleasant residence of eight weeks.

Dr. J. Simms the celebrated physiognomist has given a highly successful course of lectures at Dunedin, New Zealand. The Colonial Press commend him highly.

Mr. T. M. Brown will be at Leicester on Saturday (to-morrow,) and will lecture on Sunday and hold meetings during next week. Address up till Wednesday, care of Mr. Larrard, 10, Edwyn Street, Charnwood Road, Leicester.

Miss Lottie Fowler anticipates paying London a short visit in Autumn. She has had a very successful season in America. Many will be glad to welcome back to London, the honest, unsophisticated Lottie Fowler.

"Fountain of Truth" writes:—"I was yesterday reading one of our old 1873 Numbers of the **MEDIUM**, and really the matter was most excellent. I determined I would re-peruse all our old Numbers at my leisure. I am much pleased, again, at this week's."

Mrs. Olive is chiefly devoting her mediumship to healing. She is at present in fine power, and report speaks well of her success with patients. Her address is 121, Blenheim Crescent, Notting Hill. She is frequently absent, visiting patients, so that it is well to make an appointment, or observe the hours named in her advertisement for general receptions, but in all cases, of well introduced visitors.

On Sunday morning we attended the healing seance given by Mr. Hawkins, at his room, 15, Red Lion Street, Clerkenwell. The morning was chiefly devoted to table communications. A spirit purporting to be "Dean Stanley," manifested to us personally, expressing sympathy with our work, but apparently the spirit had some statement or request to make, which conditions would not permit of his accomplishing.

The free distribution of spiritual literature, though it may not directly increase the attendance at meetings, yet helps to keep the question alive in the minds of the people, and by continual dropping, tends to wear away the stone of prejudice. No one knows how much good is done by conscientious and earnest effort. Let us do our duty in this matter, and leave the results with the higher powers.

SPIRITUALISM AND RELIGION.

THE HUMAN SOUL:

Its Constitution, Purpose, & Influence.

A SERMON preached by the REV. C. WARE, in Richmond Hall, Plymouth, on Sunday evening, July 10, 1881.

The Spirit of Man, is the Candle of the Lord.

PROVERBS, XX., 23.

One of the grand results, if not the grandest result, of Spiritualism—i.e., the knowledge, the facts and teachings which that term represents—is, the reality and certainty which it gives to all spiritual teaching and work. This is a sufficient reply to the question so often and so flippantly asked—*Cui Bono?*—What good is it? We reply, It is of the greatest possible utility in this respect—to say nothing of a thousand other blessings and advantages which it brings:—the reality and certainty which it gives to all spiritual teaching, belief, and work.

The weakness of the professing church to-day lies in its utter inability to furnish proof of what it asserts and teaches. In these days—in this utilitarian age—men want proof, they want certainty, they want **FACTS**. Theory, dogma, and assertion, respecting religious matters, are having less and less influence upon men; and deference to priestly and doctrinal authority is becoming "small by degrees, and beautifully less." It will not avail to flourish a Book—however ancient, venerable or true—in the faces of men; much less fling it at their heads, as is too often, metaphorically speaking, done; it is in vain that you insist that such and such an interpretation is the right one; that the Scripture says so and so, and unless they believe it they will perish. This has no more effect upon the thinking mind, than—to use a homely expression—water has on a duck's back. With provoking coolness, with imperturbable gravity, the man will answer:

"What you say may be true; your book may contain much truth and useful knowledge, your interpretation may be the right one, but will you kindly give me proof—will you please state the facts of the case?"

It may be very inconvenient, but such, in fact, is the attitude of the thinking mind:—

"I want something that shall appeal to my senses, and thence to my understanding and reason. I can not reason without data; I can not draw conclusions from no premises; I can not make deductions, except from established facts or principles; books, theories, assertions, and dogmas, are no basis at all, or are, at least, insufficient as a basis of belief and hope. Look at that man there, with his book, vociferating about his theories and opinions and doctrines; it is all very well for him, he is paid well for doing it: it is his business to make all that noise, but I want to know the facts of the case, I want a sure foundation of evidence."

Let me say that I have many times felt my helplessness in this respect. Whilst labouring,

as I can truly say I did, for the Spiritual Good of the people, I have felt my helplessness from lack of evidence; and I have many times imagined my congregation going away saying: "The Preacher has, perhaps, given us a good sermon, and what he has said may be true, but, What proof, what certainty have I of the nature and reality of spiritual things?" Hence my remark, as to the immense advantage which Spiritualism affords, because of the certainty and reality which it gives to spiritual matters. Thus when we say, "the spirit of man," we speak of that, the existence of which we know to be an absolute certainty. The question, as to the existence and immortality of the human soul, has hitherto been, in modern times at least, practically an open question—debateable ground between religion and the materialistic tendency of modern thought; but, in the light of Spiritualism, it can no longer be an open question: in the light of Spiritualism it becomes, in the most practical and tangible sense, an established and demonstrated certainty. No infidelity, no materialism, can exist for a moment in the spirit circle, any more than ice can exist in the rays of the summer sunshine, or darkness exist in the brightness of noonday. The fact of the spirit's existence, then, being demonstrated, not by the theorising of men, but by the manifestation of the presence and power of disembodied spirits themselves, with whom we are in constant communion; we proceed to consider what is involved in this statement concerning the human spirit, and to reflect upon the solemn thoughts which it awakens in our minds.

And first we notice:—

I.—THE CONSTITUTION OR NATURE OF THE HUMAN SOUL.

What is the wonderful, mysterious thing, the Human Spirit? Whence does it come; what are its essential elements; of what material is it composed?

The Human Spirit! Every time we say "human being," we say, in effect, the human spirit; for every human being is an embodied, materialised spirit; every person we look upon is an immortal spirit. What is the nature of this Human Spirit; of what elements is it composed; what possibilities of development are there latent in it; what is its appointed destiny; and, what may it become?

These are the questions with which we are concerned, and which we want to carefully consider, both for our own sake, and that of others; not its continued existence or its immortality,—these are demonstrated and established facts: not by the theorising of theologians, or the dogmatising of preachers; not merely by the testimony of any book, whatever its claims; but demonstrated by disembodied spirits themselves, who constantly throng around us, ever repeating the assurance—

"We are not dead, we live; we are still with you, we are still your fellow human beings; we are in sympathy with you, and still desire your friendship and friendly intercourse; we are your

relatives, and the family ties are stronger than ever; we love you more than ever."

This is the basis of our religious faith and life and work. We never have any need to discuss the existence or immortality of the soul; we have got beyond that. We need no controversy concerning the destiny of souls beyond death; we have got beyond that: we know what their destiny is, they themselves tell us; and the testimony of one spirit is worth more than a thousand volumes of speculative dispute about it.

But this being settled, we do need to consider the nature, the constitution, the characteristics of the Human Spirit. Of what elements is it composed, what may it become, what is it intended to become? We shall realise its nature, its essential qualities, by remembering its Source, the Divine Parent: the Infinite Spirit of Love and Knowledge, Wisdom and Goodness, Holiness and Beauty. These attributes of the Divine Nature which we have named, show us what are the essential qualities, whether latent or developed, of the human spirit. Here is a solemn thought: We are partakers of the very nature of God; we are portions, individual particles, of his very life. We bear precisely the same relation to Him that the drop of water does to the boundless ocean: we are nothing more nor less than individualised drops, particles, of the Infinite Spirit of Life. Hence, in every human soul, without exception, are contained, either latent or developed, all the essential qualities of the Divine Nature itself.

It is, I repeat, a solemn thought, that as He is, so are we, in the essential elements of our being. The Human Spirit! it is God manifest in flesh: God multiplying Himself in countless myriads of individual spirits,—yea, it is God himself, the all-pervading, ever-present, ever-working Soul, filling all with Life: whether in the grass, the flower, the tree, the animalcule, in every form of organic life, ultimating in the human spirit; realising its ideal in Man, who is Deity in miniature. This was Thomas Carlyle's sublime conception of Nature, and of Man. He says, "What is Nature? Ah, why do I not name thee God? Art not thou the living garment of God? Oh heavens! is it in very deed He, then, that ever speaks through thee? that lives and loves in thee; that lives and loves in me!" And again: "This I is a breath of Heaven; there is but one Temple in the Universe, the Body of Man; we touch Heaven when we lay our hands upon a human body."

Here then you have the meaning of the text: "The Spirit of Man is the Candle of the Lord." This is the solemn thought which it awakens in our minds: Just as the light of the candle is a part of the grand source of light; just as the sun, the source of light, multiplies itself in countless myriads of lesser lights, without diminishing itself: and just as the light of the candle is the same in its essential elements as the source from whence it emanates; so God multiplies Himself in countless myriads of individual spirits, and in every soul are contained the essential elements of the Divine Nature. Every soul is a

ray from the Infinite Source of Light—a drop from the boundless ocean—a shoot of the Tree of Infinite Life. Every soul is the offspring of God; hence this statement is only another way of saying, “And God made man in His own image.”

We notice, then, secondly:—

II.—THE PURPOSE AND INFLUENCE OF THE HUMAN SOUL.

“The Spirit of Man is the Candle of the Lord.”

The purpose of a candle is, of course, to shine, to enlighten, to reflect the light, to extend it. So the human spirit is intended to be a reflection of the Divine Spirit: to display and exhibit the attributes and qualities of the Divine Nature—goodness, purity, love, wisdom, etc. This is the solemn mission that we are created and appointed to fulfil: to show faithfully and truthfully in our spirits—in our conduct, our words and actions—WHAT GOD IS; to reflect the image of God as Jesus did. Let every one now ask himself the question, and frequently repeat it: Am I fulfilling this mission; is the Divine purpose being realised in my life; does my spirit truly reflect the likeness of God,—so that those around me, looking upon me can learn something, can see something, of what God is?

“He that hath seen me hath seen the Father”—a wider meaning is intended in these words than we usually suppose: we must be able to say them, before we can truly call ourselves Christians. “Be ye perfect as your Father in heaven is perfect.”

As children more or less resemble their parents, so we are to be spiritually like unto God. God’s ideal is, to see Himself in us—in all the individual spirits that have emanated from Him. For this, He is ever working, and His purpose will not be fully realised until He does see, in all individual spirits, his own likeness reflected.

Look at those bright and holy spirits in the heavenly spheres! look at the intelligence, wisdom, love and goodness embodied in them, and shining forth from them; there they are—ten thousand times ten thousand—reflecting and radiating the very likeness of the Father. Look at Jesus; there you see the True Light: the pattern, the model, “the brightness of his Father’s glory and the express image of His Person.”

There is another idea. “The Spirit of Man is the Candle of the Lord.” It is the eye of God within, searching the inmost recesses, revealing the remotest corners of our being. It is the inward Monitor which you sometimes call Conscience: conscience is simply the light of Holiness, making evil painfully conspicuous. Conscience has been called “the Voice of God within”; it is so; it is the Divine instinct in the human breast. All these are only different ways of saying, “The Spirit of Man is the Candle of the Lord.” If you follow that Light, if you listen to that Voice, you will not easily err, you will not soon go astray.

Our work is to kindle the Light within every human soul—the light of Godliness—for it is

only the developed soul that is truly the Candle of the Lord.

There is around us a vast sea of undeveloped souls, enwrapped and enveloped in darkness; all the elements are there, but they lie buried and dormant. Our mission is to awaken these elements: to kindle the Light that shall illuminate the entire Being, and reflect the Divine image.

May we be ourselves burning and shining lights, and let us labour to kindle it in every soul; that every Human Spirit may truly become

THE CANDLE OF THE LORD.

12, Stanley Terrace, Albert Road,
Plymouth.

A CIRCLE FOR SPIRIT-TEACHING.

A weekly circle has been held on Wednesday evenings by Miss Godfrey, 51, George St, Euston Road, hitherto attended exclusively by Ladies. The clairvoyance and higher teachings have been truly grand and elevating. In future, approved sitters, of either sex, will be admitted, previous application must be made and permission granted.

One of the sitters has arranged the following Prayers for the circle:—

COLLECT FOR ST. MICHAEL AND ALL ANGELS.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; mercifully grant, that as Thy Holy Angels alway do Thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. Amen.

Our Father, &c.

Graciously hear us, O Lord, Holy Father, Almighty, Everlasting God, and may it please Thee to send Thy Holy Angels from heaven to help, comfort and protect all who are gathered in this place, asking and hoping to receive the precious gifts of the Spirit which Thou hast promised to all those who seek Thee, through Jesus Christ our Lord, Amen.

HEALING BY LAYING ON OF HANDS.

A STUDY OF THE HEALING POWER—A CANCER CASE SUCCESSFULLY TREATED.

To the Editor.—Dear Sir,—In response to the inquiry of “Salvo,” in the MEDIUM last week, respecting the treatment of the case he refers to, I beg to say that I have not anything wherewith to supplement the history of the case—except that the patient was a perfect stranger to me—and, therefore, to avoid repetition, I refer “Salvo” for information respecting the history and conditions of the case to the “Obituary” Notice reported in No. 588 of the MEDIUM.

The mode and character of the treatment consisted of kindness, sympathy, respiration, and gentle manipulation. The immediate effect was the impartation of a feeling of comfort, a cheering and invigorating sensation of pleasure.

The subsidence of pain and discomfort, and removal of the inflammation, with the consequent and ultimate result of the progressive and gradual elimination of the abnormal growth.

I have no record of the number of treatments—probably eight or ten. My residence was fourteen miles from where the patient dwelt, so that once a week—and, occasionally, at longer intervals—was all the attention the case received.

The long intervals, and infrequency of the treatment would militate against and retard its early and final cure.

The advice and counsel given in relation to hygiene, ablution, and abstinence from noxious and irritating indulgences, would be in accordance with what the surrounding circumstances of the case demanded. All persons that have come under my treatment have been in their habits, and antecedent history, such as would favourably dispose them to the reception of the sympathetic treatment. It cannot be too explicitly and emphatically asserted that all indulgence in the use of noxious and irritating articles, such as Tobacco and intoxicating drinks—as well as in the free use of animal food—have a tendency to develope and intensify the disease, and also to enfeeble and impair the recuperative power and energy of the body.

The personal discipline expedient to develope influential, rich, full, and pure aura, or soul-force, will be found in the letter "Salvo" refers to, and therefore need not be repeated here.

One indispensable essential in the successful treatment and cure by the laying on of hands, is to establish a feeling of sympathy and personal reciprocity of good-will—the patient to be en rapport with the operator.

The most successful of the medical faculty, in the treatment of disease, are those who have mastered and understood the tendencies of humanity in its susceptibility to be favourably impressed and influenced by the exercise of kindness, and who have discovered, by careful and assiduous meditation, the intimate union subsisting between mind and matter—the psychical and physical—who by urbanity of demeanour and kind, sympathetic, and cheering interest and counsel, ingratiate themselves into the confidence and affection of the afflicted. This, in very many cases, is far more potent in contributing to the restoration of the patient, than any medicine that can be administered.

The time may come when disease can be controlled and eradicated by the simple touch, as was done by Jesus. From recent occurrences, there is ground for expecting its ultimate realization—but before that epoch arrives, Elias, the fore-runner, will, by persistent teaching and assiduous effort, have to prepare the way for its consummation by removing the mountains, exalting the valleys, making the crooked places straight, and the rough places smooth. This metaphorical description may, not inappositely, be applied to and illustrated by the opposing influences and obstructions presented by vested interest, the cupidity of the Faculty, the bigotry of scientific materialism, the prejudice of orthodoxy, and the seething sensualism of the "residuum."

The study of the healing power, as exercised and manifested by the works of Jesus, and recorded in the Gospels, will prove of service and utility to all who are desirous to develope any latent gift of healing they may possess.

The examination of those records will not only be advantageous, but interesting; it will be seen that Jesus diversified his method, sometimes by the simple touch, at other times by the exercise of his will-power, at another time by making clay, —mixing the earth or soil with his spittle to anoint the eyes of the blind man. An intelligent Primitive Methodist preacher, noted for his eccentricities, when descending on this theme, said it was a method that was far more like to stop up his eyes than to open them. What an amount of obloquy and reproach would be imputed to anyone now who attempted to make an ointment of clay mixed with saliva, but there is, notwithstanding, an important psychological force and fact involved therein.

Jesus said, I have a baptism to be baptised with, and how am I straitened until it be accomplished.

When all who profess to be interested in the diffusion of spiritual truth approach it in that spirit, and consecrate their energies so that their body, soul, and spirit may be permeated therewith, when love is without dissimulation, when paltry jealousies and unseemly strife are abandoned, and union and concord prevail, then shall the glory of the Lord be revealed and light shall shine out of darkness. All, then, should labour assiduously and indefatigably to leave the impress of their feet on the Sands of Time, that the world may be better for their having lived in it. "To do good and communicate forget not."

A. DOBSON.

Ferry Hill Station, Co. Durham.

COMPREHENSIONISM.

To the Editor.—Dear Sir,—Under "Notes and Comments," in your last week's MEDIUM, you say "The Comprehensionist is another tough mouthful, but not without nutritious granules if they could be dissolved." The solvent is "thought centred in attention," and the process is to delineate the "Ladder" and the "Rosetta Stone."

Place the words in their places, and colour appropriately the places in which the words are put. How many of your readers have done so? Why have they not done so? Because they do not see or believe there is any system within it of a practical value; that it is a word-balloon, and will soon be superseded by another linguistic evolution with an ismic termination.

Why did I then send these four letters to the MEDIUM?

Because I release myself of the responsibility of being the sole cognitionist of that which appears to me to be the root, explanation and centrality of every possible idea that can float on or in the Universe; that the MEDIUM being a work of reference as well as a weekly thought-catcher, somebody may some day see the letters, perceive them, think on them, reflect upon them, and accept them as a basis for mental aspiration, and it will not be my fault if nobody does. The world goes round, and I put my letters in as the box passed by.—Yours faithfully,
THE COMPREHENSIONIST.

OBITUARY.

A daily contemporary has the following paragraph:—

"The death is announced, at the ripe old age of eighty-three, of Mr. Samuel Sharpe, of Highbury, an eminent authority on Egyptian antiquities and on Biblical criticism, and a generous benefactor to University College. Mr. Sharpe, who was descended from Philip Henry, one of the ejected Puritan ministers of 1662, was for many years a large contributor to the funds of the Unitarian body, in which he took a warm interest. He was a pioneer in the work of Biblical revision, and published a revised Bible, which he himself had prepared."

Mr. Sharpe's writings are far too little known. His work on the "Jewish Scriptures" (in the Progressive Library) should be read by every Spiritualist. By criticism it is therein shown in what manner chapters and parts of chapters have been introduced hundreds of years apart from one another, thus rendering the historical character of the book an impossibility.

PROGRESS OF SPIRITUAL WORK.

INVERCARGILL, NEW ZEALAND.

In the MEDIUM, No. 549—an Australian No. in which Mr. Terry's portrait appeared—we printed an account of "the most southern circle in the world," and a trance address delivered in the "South Star Circle," by Mrs. Boxali. Two members of that circle are at present in London, Mr. and Mrs. Sargent, and it has given us much pleasure to meet them. They have given us a cheering account of the progress of the Cause at Invercargill, New Zealand. The friends clubbed together sometime ago, and paid for the insertion, as an advertisement in a daily paper, the "rules for the spirit-circle," for one month. This brought the matter in a practical form before the whole community, and as a result many circles were formed. It is said that there are 16 circles in Invercargill—a town of 6000 inhabitants.

Mr. Sargent speaks well of the climate of New Zealand for Englishmen. Being far South, the climate of their locality is somewhat severe in winter, and in summer the variation in temperature between night and day is very great. The soil is fertile, raising cereals plentifully, so much so, that oats are only worth 8d. per bushel, sometimes, on the ground. The dairy produce is wretched, possibly because of the inexperience of many who have taken to farming, and the natural herbage is perhaps not favourable to the flavour of milk. It is a grand country, and responds well to intelligence and industry.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

On Sunday next, Evening Service at 7.30 instead of 7 o'clock, till further notice.

There is no morning service at this Hall till September.

Mr. Croucher will have a few ideas to place before the audience next Sunday evening, after which Mr. Matthews will follow with Clairvoyance.

Last Sunday we had a very excellent meeting. There was a good audience, the trance address and clairvoyant communications were highly complimented by persons of rank and no mean ability.

Mr. Matthews calls upon all friends that are interested in his work at Ladbrooke Hall, to show good and substantial proof of their interest, either in the way of money, flowers, or coming forward to speak at the meetings, or taking up such position as each one's abilities allow. But under any circumstances let each one do his or her part with perfect freedom that proves the fact that they are right, and go ahead.

On Sunday week we were unexpectedly visited by the Rev. Dr. Monck, who was heartily received when invited to accept the platform by F. O. Matthews. The Dr. gave a very interesting and graphic account of himself since his departure from Ladbrooke Hall some 3 years ago, speaking of his ill health, which was still visible in the care worn face of the Dr.

After he had given such account of himself as he thought right to do, the Dr. then gave a most searching discourse upon the text which had just been read from Hebrews xi: "Go on

to perfection." I need not say, that the text was handled in the most marvelous manner, in so much so, that it was pure inspiration, for no one knew till the service commenced what would be the chapter read, or that Dr. Monck would be at Ladbroke Hall. The Hall most fortunately was full, though these last few Sunday evenings they have been very thin audiences.

When the Dr. had ended his discourse, F. O. Matthews followed with Clairvoyance tests, when some twenty were given to strangers, all of which were acknowledged to be correct. The grand and good influence exercised made each, one and all, Spiritualists and non-Spiritualists, to acknowledge that it was good to be there. When Mr. Matthews asked the audience to show by acclamation their pleasure in seeing the Dr. in their midst that night, the house came down with long and hearty applause.

126, Kensington Park Road, W.

F. O. MATTHEWS.

GOSWELL HALL SUNDAY SERVICES.

293, Goswell Road, near the "Angel," Islington.

Last Sunday evening, Mr. McDonnell gave a most excellent lecture on "The future Christian religion," which was well received by the audience. He afterwards invited questions, the answers to which seemed to satisfy the questioners.

Next Sunday evening, Mr. Iver McDonnell will occupy the platform, and deliver a lecture on "Prayer."

NOTICE.—The committee beg to remind the guarantors that they will be glad to receive their usual subscriptions, as the funds are very low.

34, St. Pancras Road.

JOHN SWINDIN.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

MARYLEBONE ROAD.

On Sunday, August 7th, at 7 p.m., Mr. W. H. Harrison will deliver an address, subject: "Notes on a visit to Paris."

On Monday, at 8.30, the Comprehensionists will meet.

On Wednesday, at 8.30, a seance; Mrs. Treadwell medium.

On Thursday, at 8.30, a physical seance; Mrs. Cannon attends as Medium.

On Friday the Secretary attends at the Hall to answer any questions relative to the work and terms of membership etc., from 7.30 until 9; after which a seance is held for one hour. A clairvoyant medium has promised to attend. All the above are conducted on the Voluntary Contribution principle.

The usual seance on Saturday, at 8, Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers—a charge of 6d. is made.

J. M. DALE, Hon. Sec.

OSSETT.—Tea and Entertainment on Saturday, August 13th. Tea on the table at 4 o'clock, 1s. each.

On Sunday, August 14th, meetings in the open air at 10, 2, and 6 o'clock, weather permitting. All are invited to be present from the surrounding districts. A good programme of speakers is being arranged. Tea on Sunday will be provided.

Dear friends, let this be a good time for all. May we surround our speakers and form a wall of magnetism, that antagonism may not be felt.

CHARLES HALLGATH.

Temperance Hotel, Ossett.

The Land Law (Ireland) Bill.—"The Evening News," the new Liberal half-penny London newspaper, has published the full text of this great measure in its issue of Monday August 1st, thus placing it within the reach of the entire population. We are informed that preparations have been made for supplying any number that may be required upon application to the Publisher, 83, 84, and 85, Earringdon Street, London, E.C.

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday, July 31st, Mrs. Burdett gave an inspirational address in the evening. The subject that her guides lectured upon was: "How beautiful are the feet of those who bring glad tidings." It was very interesting, and was well appreciated by the audience.

Mrs. Burdett has kindly offered her services again for next Sunday evening, August 7th.

56, Cranbourne Street, Leicester.

R. WIGHTMAN, Sec.

MR. J. J. MORSE, Inspirational speaker, 53, Sigdon Road, Dalston London, E.

APPOINTMENTS.

All engagements cancelled until the Autumn, through illness.

MEDICAL MESMERISM.—All diseases treated, and strength imparted to those suffering from weakness and nervousness, by Mrs. Davenport, 19, Beaumont Street, Wimpole Street, London, W. At home daily from 2 till 4. Testimonials shown, and references to many who have been cured.

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MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. G. Dawson, 27, Ellesmere-street, Hulme, Manchester.

Secretary: W. T. Braham, 392, Stretford-road, ———.

PLAN OF SPEAKERS FOR AUGUST.

Sunday, August 7.—Mr. Walker.

" " 14.—" Brown.

" " 21.—" Place.

" " 23.—" Tellow.

Service commences at 6.30 p.m.

A society for the free distribution of spiritual literature in connection with the above association. Literature thankfully received by Miss H. Blundell, 5, Summer Villas, Stretford Road, Manchester.

MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY.

268, Chapel-street, Salford. Service every Sunday evening at 6.30.

PLAN OF SPEAKERS FOR AUGUST.

Sunday, August 7.—Mr. Brown, of Manchester.

" " 14.—Messrs. Shaw & Booth, Manchester.

" " 21.—Mr. Garner, of Oldham.

" " 28.—" Place, of Macclesfield.

"HOME CIRCLES."

For the convenience and better development of our "Home Gatherings" we have arranged to divide them into Districts, viz.:—

CIRCLE A

Will meet every Wednesday, at 8 o'clock, in succession at

Mr. Brown's, 33, Downing-street;

" Braham's, 392, Stretford-road;

Mrs. Roberts's, 4 Thomson Grove, Thomson Street, Stockport Road.

CIRCLE B

Will meet every Thursday, at 8 o'clock, in succession at

Mr. Thompson's, Trinity Coffee Tavern, 836, Chapel-st., Salford

" Greenwood's, auctioneer, Windsor-bridge, Chapel-st., —

" Taylor's, 48, Harrison-st., Pendleton.

CIRCLE C

Will meet every Friday, at 8, at

Mr. Gidlow's, 21, Gt. George-st. (back of St. Luke's Church), Miles Platting.

Due notice will be given as other Circles and Districts are open.

Secretary: J. Campion, 33, Downing-street.

Members belonging to the Home Circles will kindly bear in mind that no strangers will be admitted except by ticket bearing the introducer's name, and on no consideration will they be admitted after 8 P.M.

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AND SPIRITUAL INSTITUTION,

15, SOUTHAMPTON ROW, LONDON, W.C.

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POLITY.—No officials, no salaries. Those engaged in the work, after earning their living by industry give their whole time to the Cause free of charge; the expenses, in addition, which are heavy, are partly met by voluntary contributions from Spiritualists in Great Britain and other countries. Contributors are earnestly desired to take out the value of their contribution in the use of books from the Library for perusal, or to lend to inquirers.

OBJECT.—To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

CONSTITUTION.—On the voluntary principle, free, and unsectarian, and independent of party, society and human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, society relations, or position may be.

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