

SPIRITUALISM.

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REMARKABLE MANIFESTATIONS.

SPIRITUAL PHENOMENA IN AMERICA.

Last week we gave the first portion of the Report of a Lecture by the Hon. J. L. O'Sullivan, (formerly American Minister to Portugal) delivered at the Spiritual Institution, 15, Southampton Row, London, on Sunday Evening, July 31, the collection being for the benefit of that Institution. We now place before our Readers the remainder of our greatly condensed report of that interesting Lecture.

CONCLUDING REMARKS ON COUNT DE BULLET'S SEANCES.

It would have been easy to spend the whole evening over the phenomena obtained at Paris under the auspices of the Count de Bullet, as illustrated by this marvellous collection of spirit photographs; but Mr. O'Sullivan had reluctantly to leave the subject, to give some attention to what he had recently observed in America.

In this brief summary report, much has been necessarily omitted. We will add two points, before crossing the ocean to America, namely—

(1) That "John King" two or three times urged the sitters to fire a pistol ball into his breast, (as had once been done to a spirit with a rifle at St. Louis, in the United States) assuring them that it would not injure him, when he had notice of it beforehand, and adding that a cannon ball would be equally harmless. Mr. O'Sullivan had faith enough to be in favour of accepting the pistol ball invitation, but the Count refused.

(2) On one occasion they saw not less than four spirit forms, and the medium at the same time. The curtains of the cabinet were drawn aside, and there was the medium seated in the middle, in a deep trance sleep, and on one side of him—all standing—the beautiful forms of "Nathalie" and "Alexandrine," and on the other that of Mr. O'Sullivan's mother and that of "John King," who paraded his light along the line of the five, close to their faces, so that each was clearly recognisable. Such a sight has probably never before

been seen by human eyes; certainly not in the experience of Modern Spiritualism.

THE PHENOMENA IN ENGLAND AND IN AMERICA.

Carrying the minds of his hearers with him beyond the Atlantic, Mr. O'Sullivan remarked on the contrast between the wealth of manifestations in the United States, so splendid and so varied, and the present state of public mediumship in this country. Wishing to relate only what he had himself witnessed, he divided the phenomena into these several classes: Psychography, Materialisation, Possession, and Clairvoyance. By "possession," he meant the cases in which the medium was taken possession of by a spirit, and made to act and speak in the character of the "control," often with a scope of knowledge and power of intellectuality far beyond himself, or in languages entirely unknown to him; of this Mr. O'Sullivan said he had witnessed much, and wonderful things.

PSYCHOGRAPHY.—MRS. HAMAN'S MEDIUMSHIP.

He first spoke of Psychography, or writing or drawing on closed slates or paper inaccessible to mortal hand. His first experience of this in America (he had not then seen Slade) was in San Francisco, with a Mrs. Haman as the medium, who had then been recently developed in this phase. They held a slate together under the table, the slate all but touching the under side of the table top, and held by each at one corner, and sometimes resting on the palm of the medium's hand while the back of her hand rested on the palm of his. Both of the other hands rested on the table. In such modes trickery was impossible. The scratching sound of writing was not heard as in the case of Dr. Slade's mediumship, but a rapid ticking, as of a stream of electricity, accompanied the writing, terminating with three emphatic sounds when the writing was finished.

Through this channel he had held lengthy intercourse with spirits, and received interesting information.

As an instance, he mentioned that on one occasion two spirits controlled,—who in the flesh had occupied the antipodes of thought in respect to miracles—and yet expressed themselves as in agreement on one interesting point. These spirits were the Roman Catholic "Archbishop Hughes," late of New York, and "Theodore Parker." Both of these spirits writing

separately, through Mrs. Haman's mediumship, declared the spiritual conception of the Virgin Mary to be a fact. "Hughes" had changed his ground so far that he no longer regarded Jesus as God, but as "a great prophet," who came "to save mankind," by "the truths he taught, and by his example of all the virtues." Though he was not God, he was a great and super-human being, introduced into the world in an unusual way. "Theodore Parker" expressly declared that the conception of Jesus was "purely spiritual," and that his mother was a pure virgin. The evidence that each had progressed beyond his dogmatic beliefs of this life, made the more striking and interesting their present writing on this important point.

On receiving the message from the spirit, Mr. O'Sullivan read it, and remarked aloud, that several other spiritual heroes and religious reformers had been credited with a similar origin; such as Buddha, Chrishna, Zoroaster, &c.

The spirit wrote in reply, that "they were in the same condition as Mary." It would seem to result from this, if true, Mr. O'Sullivan remarked, that at certain times of the world's history, these births are adopted by the high spirits (themselves subordinate to an Infinitely Higher) who preside over the destinies of humanity, and who desire to introduce into the world human Messiahs, fitted to be and to live the great spiritual truths they are sent to teach, and free from hereditary taint and passions, such as the ordinary paternal parentage would impose; some analogous mystery of abnormal spiritual preparation and adaptation possibly existing on the maternal side also, so as to create a Buddha, a Chrishna, or a Jesus.

Through other mediums he had received confirmation of this from other high spirits; except only in one case, when the spirit consulted, said such opinions were only held by "fantastic spirits." Perhaps all, even of good and high spirits, do not know all things alike.

Spirit being the quickening principle in all cases, and the power of spirits over the elements being well known, it was not so unphilosophical, after all, to adopt the opinion of these spirits in favour of spiritual conception. Under more suitable circumstances, the speaker said he could advance some ideas on that subject, connected with the philosophy of human embryology, and that he now believed, so far as we can believe without possibility of knowledge, in the supra-human birth of our Lord, Jesus the Christ.

DR. GORDON'S MEDIUMSHIP.

Mr. O'Sullivan said he had remained with Dr. Gordon of Philadelphia five or six days, residing in his house, and had held a number of seances.

A piece of paper was selected by himself and put into a cardboard box, which was inserted in the groove of the table's frame-work, into which the arm folded, which, when drawn back held up the leaf of the table. A slate was held by the medium in the ordinary way, and different spirits wrote, both on paper and slate, simultaneously. In this manner he had obtained replies to some important questions.

On two occasions the writing—on the paper shut up in the box—was in some unknown oriental characters; after which other spirits wrote in English that "a band of ancient spirits were there, and they said [so and so]."

Dr. Gordon also exhibited other phases of mediumship; especially materialisation, trance speaking, and the extemporisation of some poems truly exquisite.

MRS. SIMPSON.—PSYCHOGRAPHY, FLOWERS.

Mrs. Simpson, of Chicago, had visited New York. She was also a psychographic medium, and the writing in her presence was produced with great rapidity. A slate held under the table for two or three seconds would be found covered with writing. He had visited this medium in company with Mr. Kiddle—formerly at the head of the New York educational system, but

who had resigned on account of a book on Spiritualism which he published—and in full light flowers were twice placed on the slate, when held under the table: first by Mr. Kiddle, and then by Mr. O'Sullivan.

MR. PHILLIPS.—PSYCHOGRAPHIC LATIN.

In company with Professor Buchanan Mr. O'Sullivan had had three testing sittings with a young man named Phillips, who is a very pleasing honest youth and affords grand instances of psychographic mediumship. Writing was plentifully obtained on two joined slates placed on the top of the table under their hands. On one occasion the slates were placed at a distance of twelve or fifteen feet from the medium, and when taken up contained six messages—two in Latin, the rest in French, Italian, English, and Oriental characters.

The two in Latin were, the one, "*Homines damnunt quod non intelligent;*" (Men condemn what they do not understand); the other was a quotation from Horace of the two hexameter lines:

"*Rusticus expectat dum defuait amnis, at ille
Labitur et labetur in omne volubilis ævum.*"

(The countryman looks on awaiting the flowing away of the river, but it

Flows, in its whirling course, and will flow on for ever.)

After Mr. O'Sullivan had placed the joined slates in position under the distant chair, (all in full light) the medium handed him a paper containing a quantity of corn-flour, suggesting to him to place it by the slates, as sometimes it was found strewed over them.

When the three raps on the table at which they were sitting gave the signal for examining the slates, the under slate was found covered with the six different communications, and also with the impress in flour (over the writing) of the ends of the four fingers and thumb of a large hand. The flour had to be blown or lightly brushed away to get fully at the underlying writing. In the little heap of flour in the paper alongside were found the corresponding indentations left by the invisible hand. Both slates and flour had been under the keen vigilance of the two gentlemen who sat at the table with Mr. Phillips.

A piece of paper was placed between two slates on the table, and there was found written on it an elegant and almost literal Latin translation of the well known child's hymn, "Twinkle, twinkle, little star." The medium does not know a word of Latin, nor would such knowledge have availed in this case, as the paper was inaccessible to him, being securely placed between two slates. With Mr. Phillips neither slate nor lead pencil was ever placed between the slates. Those who did the writing brought or made their own pencils. The translation was as follows:

"*Mica, mica, parva stella,
Miror quanam sis tam bella,
Splendens eminus in illo
Alba velut gemma cœlo.*"

The small piece of paper on which it was written had been torn by Dr. Buchanan from a large sheet, at the moment of placing the slates, from which the hands of the sitters never stirred. The torn edges, of course, identified the paper. It was said to have been written by Dr. Buchanan's father. Dr. Buchanan remarked that he was a Latinist, but that he should not have expected this from him.

CHINESE WRITING ON A LEAF.

On the third evening a piece of paper was placed by Mr. O'Sullivan between slates, which were allowed to remain under a chair some six or eight feet from the sitters. On examination after some time no writing was found on either slate or paper.

It was accordingly removed by Mr. O'Sullivan (the medium never quitting his seat at the table) and the slates left in the same place. On being taken up soon afterwards a large green leaf was found between the

slates bearing an inscription in Chinese characters, written with a reddish brown pigment.

Mr. O'Sullivan produced this leaf itself to his audience, framed and protected under glass, and bearing date "June 14, 1880." The leaf is in a perfect state of preservation, and the Chinese characters are well-formed and quite distinct, though now blackened, presumably by the action of the light. A Japanese gentleman made the following translation: "The doctrine of Christ is in the centre of our true heart and not the external adornment."

In answer to an inquiry from what spirit this had proceeded, the reply, by psychographic writing, was "Confucius." This does not necessarily imply that the spirit of Confucius had been personally present in introducing the leaf between the slates. It might have been written, and the leaf brought, by some other Chinese spirit conveying the mind and message of "Confucius."

VERY RAPID WRITING BACKWARDS.

Through the same medium, Phillips, Mr. O'Sullivan witnessed another phenomenon which he regarded as quite unique. We, too, have never heard of it before. It was that of a large foolscap page of paper closely written over with his own hand of the flesh, and written backward and upward (that is to say, from the bottom right hand corner up to the top left hand corner, or from what may be the south-east corner up to the north-west one, the reverse of this being the ordinary direction of writing) in less than two minutes—and in languages unknown to the medium, Spanish and Latin—whereas the same number of words in English could not be written in the ordinary way by one of the most rapid of writers in less than ten times that length of time. He and Dr. Buchanan had taken their seats at the small round table, the medium being opposite to them, so that the operation was within two or three feet from their observant eyes, when the latter suddenly snatched a sheet of paper and pencil, and began to write backward and upward as above stated. But he seemed to be drawing only straight lines backward, nor had they any idea of finding them to contain anything legible, or any letters at all. When he had got to the north-west corner of the sheet the medium threw it from him. They both concurred in estimating the time consumed as under two minutes. On examining the paper closely it proved to contain the last chapter of the Book of Revelation, in Spanish, with about half of the long old monkish Latin hymn, the "Dies Iræ," intercalated in about the middle of it. The letters were small, upright, and perfectly legible, proving that the pencil in the medium's fingers had really traced all the successive up and down strokes, though to the closely observant eyes of the watchers it had seemed to be making only straight lines backward. On his return home Mr. O'Sullivan set the most rapid writer he knows to the task of doing her best and quickest to write the Lord's Prayer in the ordinary way, and watched her pen as it flew over the up and down as well as forward strokes of the process.

Timing this operation by the watch, then counting the words in the Lord's Prayer, next counting the words in the first few lines of the foolscap page, and then multiplying the average per line by the number of lines in the page, he ascertained that if the contents of that page had been written forward in the ordinary way, without an instant's pause, and with the utmost possible rapidity, it would have required about twenty minutes. And yet they had seen it done, as described above, in less than two. There have been various instances, perfectly attested, of writing and drawing of elaborate designs, such as bouquets of flowers by spirit-hands themselves, with no mortal eye upon them, in periods of time counted by a few seconds, (as witness those described in Mr. Benjamin Coleman's "Spiritualism in America," of which some specimens are now on

the walls of the B. N. A. S.) but this is the first case we know of in which the material fingers of man, in the flesh, have been made, by spirit-control, to carry a pencil in the backward writing of unknown languages, with a rapidity beyond the cognisance of human vision. The whole writing fitted exactly into the foolscap page. The last word (first in the writing) being Amen, it began at the tail of the n, and the initial capital letter at the beginning of the chapter proved to fall exactly into its proper place at the north-west corner of the page.

MADAME D——. ARTISTIC MEDIUM.

Under the classification of Psychography, Mr. O'Sullivan mentioned some wonderful works of art recently produced in New York, by spirit-hands on closed slates, or on paper, through the mediumship of Madame D. (As she has withheld her name from the American public, we are requested not to print it here.)

Madame D. is an artistic psychographic medium, besides possessing other phases of mediumship, which Mr. O'Sullivan had not personally witnessed. Dr. Buchanan, by her direction, placed a blank card on his own head, which he had taken at random from a number more. He felt slight pressures on his head, as of a hand at work, and when he removed the card in a short time it was covered with a portrait painted in oil and well executed. The oil was fresh and wet. At one corner was written "J. Baptist." With John the Baptist Dr. Buchanan had had not a little spiritual communication in other modes.

Mr. O'Sullivan visited this medium accompanied by two artist friends. Two slates were laid face to face, and placed on the head of one of the sitters. Sounds were heard within the slates, and after a short time on being examined they had, on three separate occasions, portraits superbly drawn upon them in slate pencil, in such a manner that these artists, themselves of great eminence, said that they were of the highest order, and that there were not three artists in America capable of producing such excellent work.

These masterly heads were not simply drawn on the slates, but they were also etched into the surface of the slates. Was not this literally graving on tables of stone?

On another occasion Madame D. visited the studio of one of these gentlemen, and laid a large piece of artist's cardboard—blank on both sides—on the mantel-piece. It was presently covered, on the hidden side, with a superb head of an old man, in crayon, of most masterly character, which was shown to Mr. O'Sullivan when he shortly afterwards came in. One of these two artists was already an old Spiritualist. The other was not, although there was ever a high character of spirituality in his beautiful and highly prized works. But he could not shut his eyes, nor, it must be presumed, his mind, to such facts witnessed and participated in by himself. These things passed a few days before Mr. O'Sullivan sailed from New York. What further experiences they may have had since he can only know on his return.

Madame D. spoke of soon coming to Europe. Whether she will exhibit here any manifestations of this high and beautiful phase of mediumship, remains to be seen. She does not receive promiscuous visitors without introduction and her consent. She was not, at first, told the names of the artist friends whom Mr. O'Sullivan took to her.

But, shortly before, some of the editorial staff of the New York "Tribune" (one of the leading papers of the United States) had visited her, and after obtaining similar results, had reported them fully in that great journal. One of the portraits obtained by them was a striking and beautiful head of the late Horace Greeley, the celebrated founder, and long the editor of the "Tribune," who was one of the candidates for the Presidency at the election of 1872, shortly after which he died. This, also, was etched into the slate as well as drawn.

Mr. O'Sullivan said that there were many psychographic mediums in different parts of the country. Mr. Watkins was a very good one, who had compelled a prominent clerical lecturer in Boston to testify to the reality of the phenomena witnessed by him under absolutely test conditions.

MATERIALISATIONS.

An affluent family, that of Mr. Hatch, a highly respected merchant, lives at Astoria, near New York, in a fine country residence overlooking one of the rivers. Mrs. Hull, the medium, frequently visits this family for weeks at a time, and through her mediumship a deceased daughter of the family and other spirits manifest in a most life-like manner: even to spending over an hour with them, and walking about the house and down the grounds to a favourite summer house which overlooks the river, where she will sit with them in the moonlight. This materialised spirit will examine the objects which belonged to her in earth-life, go into her old closets and drawers, take her seat in her own chair at the table, play or sing with her mother at the piano, and stand smiling alongside of a portrait of herself which stands on an easel in the drawing-room, and thus give proof of the likeness of the spirit to the body it inhabited while in earth-life.

She was an only child, and the home of the parents from which she had disappeared in the flesh, about two years before she thus returned to console their grief, is no longer desolate and unhappy.

Mr. Thomas H. Hazard of Newport, Rhode Island, has had a great deal of similar experience through the same medium, with his wife and daughters, who often materialise and walk, leaning on his arm, about his grounds and into the house, like ordinary human beings. A summer house is consecrated solely to these visitors.

JESSE SHEPHERD'S MEDIUMSHIP.

Mr. O'Sullivan has had a number of sittings with Jesse Shepherd, who was in this country ten years ago as a musical medium, but whose mediumship has since been developed in a remarkable manner in other respects. He has given a number of literary communications to Mr. Kiddle which, it is said, will create a sensation when published.

One spirit, that of "Epes Sargent," shortly after his recent decease, promised to give Mr. O'Sullivan a communication on a particular subject, through that medium, but said that he must first materialize through him; and indicated an evening for that purpose.

The seance was attended by Mr. O'Sullivan, Mr. Kiddle, and several others. A round white mass of the size of a head appeared at the window of the cabinet, to which Mr. O'Sullivan and Mr. Kiddle were called up, for closer inspection of it. The head was entirely enveloped in white drapery, but this presently disappeared from before the face, and exposed a smooth round face of absolute whiteness. They had not met since their early youth, both having been men of literary pursuits,—Mr. O'Sullivan as Editor of the "Democratic Review," and Mr. Sargent as a ready and elegant writer. They had lived in different States, and Mr. O'Sullivan had spent nearly a quarter of a century abroad. Mr. Sargent was small in stature, and had a peculiarly boyish countenance. After close scrutiny, Mr. O'Sullivan recognised the face of his early friend, though it now seemed as though moulded in alabaster. The spirit face would come and go, vanishing and reappearing several times. Mr. O'Sullivan remarked to Mr. Kiddle on the strangeness of its dead whiteness. It presently appeared with colour, but in the lips alone, and Mr. O'Sullivan again said, that he had in life a high colour in his cheeks. At his next appearance, a moment after, there was strong red colour in the cheeks also. A voice from within the cabinet said, that "Mr.

Sargent appeared as he was when Mr. O'Sullivan knew him."

This was a singular case of witnessing the progressive materialisation of a face in three distinct stages of progress, and is instructive in regard to the phenomena of materialisation. "John King" had before told Mr. O'Sullivan, in Paris—where he was the controlling spirit or manager—that he first formed the face, which then looked like a mask, and that it did not acquire life and expression until the spirit "got into it." He asked if Mr. O'Sullivan had not often observed this, which was indeed true.

He said there were many mediums for materialisation in the country, but there was no time to dwell longer on that subject. He passed on to that of

POSSESSION.

The medium last named had exhibited marvellous things of this nature, in a series of private seances with Mr. Kiddle, several of which Mr. O'Sullivan had witnessed at Mr. Kiddle's residence. He had requested that favour after hearing the reading of an address purporting to come from "Shakespeare."

Mr. O'Sullivan premised by saying that Shepherd is manifestly an entirely uneducated young man. He says of himself, that he has been a musical medium (and as such before the public) from his childhood, and has never read more than three books in his life, and those novels; and this could be easily believed from the conversation of a man who would speak of Minerva, Diana, &c., as women who had lived in the flesh.

ESSAYS BY "SHAKESPEARE" AND "BACON."

A remarkable account was given of the literary essays spoken by this extraordinary medium, and reported stenographically by Mr. Kiddle, who is practiced in phonography which records in short-hand, not the letters, but the sounds of the syllables uttered. In this way Mr. Kiddle has been able to report a discourse in Hebrew, which a friend, a learned Rabbi, was able to understand from Mr. Kiddle's reading from his phonographic notes. In other utterances from other oriental languages, Arabic and Chaldaic, the Rabbi was able to recognise certain words and names. All this through Shepherd! Who can dispute these being true cases of spiritual "possession"?

The medium on these occasions would take his seat in an easy chair, and soon pass into trance, with his eye-balls rolled backward in his head, and with convulsive shiverings. He would soon recover a natural appearance, and would then certainly become, intellectually at least, somebody very different from Shepherd. If not "Bacon," for the time, he became a very great intellect, with a vast breadth of knowledge and philosophy, and fine power of expression; capable of imitating to the life Bacon's peculiar and latinized style, and able to quote frequently and largely from Latin authors, especially Cicero, who was so great a favourite of Bacon. The medium spoke deliberately, with never a pause for a word nor an error in speech. He would sometimes rise and walk up and down as he spoke. Mr. Kiddle took down some ten or a dozen of these discourses, which included three or four on "Modern Literature," from "Shakespeare." Mr. O'Sullivan was present on three of these occasions, two being of "Shakespeare's" supposed presence, and one of "Bacon's." Men of high culture, who have been shown some of "Bacon's," have said that they read "like Bacon, and at his best." Those of "Shakespeare," on "Modern Literature," were not unworthy of that great intellect, and were ten thousand times beyond the knowledge or natural powers of the totally uneducated young man through whom they were thus poured forth. Whenever published, these productions will speak powerfully for themselves.

It has been suggested by some persons to whom these things have been related, that these discourses must have been prepared beforehand by some unknown genius, and committed to memory by the medium. But,

who was there in New York capable of such productions—and how were such wonders of memory possible to the medium—and all for the modest fee of five dollars (£1.) a seance? But this theory was effectually disposed of by the following incident.

On one occasion Mr. Kiddle conversed with "Bacon," after the discourse—as he frequently did. The spirit expressed regret that his principal works had been in form, and in a language (Latin), not suited to the general public, and wished that he had written himself out more in "Essays." Mr. Kiddle said, that his Essays were favourite reading of his, and asked which of them "Bacon," himself, now preferred. The spirit named several, among which was that on "Truth," which happened to be one of Mr. Kiddle's favourites. "You then wrote on Truth," said Mr. Kiddle, "from the point of view of the material plane; I should like to hear your treatment of that subject now in the Spirit-life." Then and there, Shepherd proceeded to respond to this wish with a magnificent impromptu essay on Truth, as now viewed by him ("Bacon") as a spirit, which will speak for itself to the public whenever—and the sooner the better—Mr. Kiddle shall give these things to print.

"LORD BACON" MATERIALISED.

But a still greater marvel remains to be told in this connection.

On one occasion when Mr. O'Sullivan was visiting Mr. Kiddle, Shepherd dropped in without appointment. He said he was too unwell and fatigued for a seance; but presently he was seen to pass into the trance state in spite of himself. Among other things, in conversation, "Bacon" told Mr. Kiddle to go to Shepherd's on a certain evening, when he would show himself in form. Mr. O'Sullivan asked if he too might be present. "Not alone you," was the reply, "but I wish several other witnesses to attend, who can testify to what I propose to exhibit; which will be something which has not been witnessed before. I intend to endeavour, at the same time, to materialise and deliver a discourse."

Accordingly, seven persons—six gentlemen and one lady—attended two or three evenings after at Shepherd's rooms. The visitors sat in a front parlour connected by folding doors with a very small back room; the folding doors being replaced with curtains dividing in the middle. The back room was nearly filled by a large grand piano at which Shepherd was seated. There was an unusual amount of light in the front room from a lamp on a small table close to one side of the curtain, at which Mr. Kiddle sat with paper &c. for his function of short-hand reporter. All sat very near the curtain, so that they were sure of seeing very clearly whatever should appear.

The curtains were drawn apart, and there, close to the front, stood a form, much shorter than the medium (who is 6 feet 2), in Elizabethan costume, seemingly of black velvet, with a long oval face, moustaches, and peaked beard, and a high ruff reaching to the ears and framing the face. The ruff was not quilled, but near the top rolled over outward. The face was younger than that of Bacon in such engravings as Mr. O'Sullivan had seen, but so resembled him that it seemed Bacon younger (aged spirits are said to resume what may be called a matured youth). Not clearly distinguishing the outlines of the black head-covering against the dark back-ground, Mr. O'Sullivan asked if the spirit would bend forward so that he could see it better. He wanted to know whether it was a high peaked hat. The form advanced, and bent the head forward and a voice from the side said: "You may touch it." It was a round velvet skull-cap a little bulging above the forehead. The medium was clearly visible at the same time, seated in the rear at the piano, seemingly in trance, though touching the notes with a low and gentle accompaniment of sound.

The form vanished behind the curtains and reappeared a number of times; but the voice called up each one of the spectators to come up and be sure that they all saw the form and the medium at the same time—which was done.

Presently it announced that "'Lord Bacon' will now deliver a discourse on Religion." This discourse, which

was very devout, was not unworthy of Bacon, and was absolutely Baconian in philosophical thought and style. In the course of it was introduced a long Latin quotation from Cicero's *Questiones Academicæ* (a fragment of his voluminous writings very little read). It (the Latin) would make, perhaps, a quarter or third of an ordinary page of print. It presented the evidence of its being a quotation from memory, and not anything copied from the text, in the fact that there were unimportant and unnecessary words omitted, and a number of those transpositions in the order of the words which Latinists know as not affecting the syntax or the sense. Mr. Kiddle made a good report of it, and it will be made public at his own time, when, as Mr. O'Sullivan again remarked, it will speak for itself to all readers.

It was observed that the form did not seem to find it easy to speak and stand materialized at the same time. Sometimes, indeed, the voice would speak while the form stood there in full view; but the greater part of the discourse issued from the right side when the form was not visible (the medium was seated all the time at the left side). As to visible movement of the lips, opinions were divided. Mr. O'Sullivan did not distinguish such motion, Mr. Kiddle and others did; the greater number of the spectators did not. The point is not very important; when lips are covered with moustache and beard, and the movement of jaws is not very considerable, the motion accompanying speech is sometimes not easily distinguishable.

Such were the facts of this marvellous case. We have often been told from "the other side," that the day was coming when spirits would appear on platforms and address the public in full light. Is this the first initial forerunner of the fulfilment of that promise?

ANCIENT ROMAN SPIRITS CONTROL

Another remarkable case of "possession," of which Mr. O'Sullivan had seen a good deal, was that of a medium in Brooklyn, named Cole, whose manifestations have occupied for some time past a prominent place in *Miller's Psychometric Circular*.

On one occasion, at a materialisation seance in New York, the "power" proved to be weak, and Mr. Cole came voluntarily forward from among the sitters to perhaps reinforce it with his influence, by standing at the curtain. He presently said that some ancient Roman spirits were there, and named Julius Cæsar. A majestic voice from behind the curtain saluted the company and said a few words. After a short time Mr. Cole came down to Mr. O'Sullivan, and in a low voice spoke into his ear something in which Latin words were recognised, but not enough to make it intelligible. He requested Mr. Cole (then unknown to him) to repeat them. The latter replied that he could not, as he did not know what he had said; and he returned to the curtain to beg that the impression might be repeated, as Mr. O'Sullivan had not understood the message. He presently returned, and more distinctly repeated the words to Mr. O'Sullivan, who now recognised them as a quotation from Horace:—

"Ætas parentum pejor avis tulit
Nos nequiores, mox daturos
Progeniem vitiosiorum."

(The age of our parents, worse than our grandparents, produced us worse than they were; we soon to yield a progeny still more vicious.)

The next day he received a note from Mr. Cole, to the effect that he was "impressed" to write him that this communication was sent by "Cæsar" to convey the idea that the modern republicans are not less degenerate from the virtues of their fathers, than were the Romans of Cæsar's day—an idea, remarked Mr. O'Sullivan, which happened to be painfully familiar (though "Cæsar" was carrying it pretty far) to my own thoughts. The quotation is from Horace's Ode, *Ad Romanos*.

Mr. Miller told Mr. O'Sullivan that Mr. Cole was receiving frequent communications, by impression, from a Roman gladiator, "Claudius," and other Roman spirits, and invited Mr. O'Sullivan to Brooklyn, to witness for himself. Mr. Miller declared that he knew that Mr. Cole had no knowledge of Latin, yet that he had given communications in Latin, orally, to two respectable gentlemen in Brooklyn, who were named. He vouched for Cole's honesty and simplicity of character. He was not a public medium, but earned his living in the real estate business and by a trifling salary on Mr. Miller's paper.

Mr. Miller is himself one of the best of men, even though

he be a zealous Spiritualist. His principal control was this "Claudius," which "Claudius" at times brought other ancient Romans, who would take control of him.

This the more interested Mr. O'Sullivan because some years ago, through a lady in Paris entirely ignorant of Latin, he had received a number of Latin communications from an ancient Roman spirit, "Publius Syrus," which were, at the time, laid before the public through the columns of the London *Spiritualist*.

MR. COLE'S MEDIUMSHIP.

The essential point to be tested was whether Cole was really ignorant of Latin, or was dissembling a knowledge of it, to humbug dupes for the fun of it, for it certainly yielded him no profit.

This point Mr. O'Sullivan tested and decided conclusively in his favour, that is, in favour of his total ignorance of Latin or of any classical education, by proofs elicited in the course of a couple of hours of conversation. He found, for instance, that he habitually used the gross vulgarism of *into* in the sense of *in*, a habit impossible to anyone acquainted with the Latin "*in*" according as it is followed by the accusative or ablative. He did not know that Horatii and Curiatii were plurals, of which the singulars ended in -us, and would speak of "the remaining Horatii," "the first Curiatii," "the second Curiatii," "the third Curiatii." This he had done in print before Mr. O'Sullivan had seen him. His notion of Scipio Africanus was that he was a negro slave (Scipio having been, in the slavery days, a common negro name in the South). These were some of the indications which every scholar will recognise as conclusive of his total ignorance of Latin.

And yet this was the medium who had whispered into Mr. O'Sullivan's ear the above quotation from Horace, and from whose lips he subsequently heard flow a great deal of perfect Latin, which he took down as it was delivered, without a pause or an error. It consisted of quotations from Horace, Virgil, Cicero, Livy, and others, introduced in illustration of discourses in English, some of which were descriptions of the architectural riches and magnificences of ancient Rome, such as to prove that the spirit speaking through him either described what he had seen (as he professed to do) or else was endowed with a power of gorgeous imagination which it is difficult to suppose any modern poet to be capable of. These things were published in the *Psychometric Circular*.

In the course of these experiences Mr. O'Sullivan received some curious lessons of the ancient Roman pronunciation, some of which showed an intimate knowledge, which the uneducated medium could not have possessed, of what the elisions, in verse, of vowels, and of the *m* before words beginning with a vowel, show to have been the Roman practice. The *m* in such cases, even in prose, had no more sound than the final *n* in the French *bon*; which explains why it was elided like a vowel. The *c* and *g* were not always hard, as modern scholarship affects, but were pronounced as *by* us. "Claudius" said it would have "broken Cicero's heart" if he had known his name would degenerate into the cacophony of Kikero.

Mr. O'Sullivan had no time to more than mention the numerous mediums who extemporise not only prose of a very high order of eloquence, but also verse, often beautiful, on any subjects given them on the spot. Such poems are not to be judged in comparison with the highly elaborated productions of the greatest poetical geniuses in the flesh, but with what those living poets could have extemporised in the flesh. Look at an autograph page of Byron, and then imagine what would have been his productions (on subjects imposed at the moment) stenographed without even a moment's time for meditation. Most of the superior "trance-speakers" conclude with poems, sometimes four or five, according to the subjects asked for by the audience. The best Mr. O'Sullivan had personally heard were Mrs. Richmond, Mrs. Brigham, and Mrs. Hyzer. The wonder is, that as a class, they should be so many, and that is, in itself, a proof that it is under an extraneous influence and inspiration (however their own spiritually super-excited mentality may combine and co-operate) that they thus extemporise poetry.

CLAIRVOYANCE.

The Clairvoyants who in public meetings describe spirits they see about individuals in the audience, giving names, domestic circumstances, &c., are also numerous. Dr. J. V.

Mansfield, of New York, is very good in this phase, though his principal one is that of answering sealed letters addressed to denizens of the next world. He is a perfectly honest medium, and a good and pure man.

The way in which matters pass when you go to his rooms by appointment is this: You retire to a distant part of the room, where your action in writing is beyond his sight. On the top of a long and large foolscap sheet of paper you pencil your inquiry or request addressed to some spirit. You fold this down, over and over again, to as many thicknesses as you please; and take it to Dr. Mansfield who gums it down securely before your eyes. Then, laying his left hand upon it, always before your eyes, he shows some twitching evidences of being in an abnormal condition, and then his right hand proceeds to write on your own sheet the forefinger of his left hand keeping a rapid tapping action, as though under the influence of some stream of force passing through it, which reminded Mr. O'Sullivan of the rapid ticking, resembling that of a flow of electric sparks, which he had often witnessed as accompanying psychographic writing. In nine cases out of ten you will find an apposite reply to your question, often with identifying family names and allusions, and generally signed by the spirit which had been addressed by you.

You are required to address only a single specific inquiry at a time; more seem to create confusion. But your answer will sometimes run over several sheets, sometimes be very brief, and you can address as many questions to as many spirits as you please, and as you can within your allotted hour (or longer, if no visitor is awaiting his turn).

If the particular spirit addressed is not present—(they cannot be evoked, but they are generally present when invoked by the call of sympathy and affection)—you are told so by some other spirit, whose communication shows his full cognisance of the contents of your quadruply or decuply folded inquiry.

There are other mediums of this phase, but Dr. Mansfield is the only one of whom Mr. O'Sullivan has had personal experience, and he holds him in a high and affectionate respect.

The lateness of the hour compelled Mr. O'Sullivan to break off, leaving much untold about Spiritualism in America as it had passed before his own eyes; as also he had been compelled to hurry rapidly over his too large material of topics; he had given the most salient and striking or novel points which had occurred to him.

He thanked the ladies and gentlemen present for the attention and interest they had manifested, and parted from the assembled friends with all expressions of cordiality on both sides.

DR. MONCK'S ACCOUNT OF HIMSELF.

The statement made in these columns that Dr. Monck had appeared at Ladbroke Hall, has set in motion a current of inquiry, which we may now in some measure satisfy. Dr. Monck called here the other day, looking very ill indeed. He handed us notes of his recent address at Ladbroke Hall, which we subjoin in a condensed form:—

"Since I last lectured here I have spent a year or more with my heaven-sent and honoured friends, Mr. and Mrs. A. J. Cranstoun, at their charming retreat in Switzerland. During my long illness they nursed and cared for me with such love and generous thoughtfulness as perhaps is seldom bestowed upon an afflicted son by the most devoted of parents. On the approach of winter such was the state of my health that they determined to send me to the balmy climate of Italy, where I remained several months, the honoured guest of Signor G. Damiani, who in addition to entertaining me, subscribed handsomely to my travelling expenses. With the exception of the time I was the guest of this well-known Spiritualist in Naples, and his kind contribution already alluded to, the whole of the heavy expenses connected with my living and travelling were spontaneously defrayed by that noble gentleman, Mr. Cranstoun. Indeed I believe that from first to last they must have spent considerably more than £200 in their endeavours to restore me to health. On my return to Switzerland I soon felt it my duty to make an effort to achieve my own independence. To this end the Spirits gave me several excellent inventions, advising me to patent them, and indicating that by their sale I should accomplish my object, and when health and my suspended medial powers returned I should be in a position to serve the cause of Truth without fee or reward.

"Just then Archdeacon Colley started a Testimonial Fund for my benefit and as a mark of the regard and sympathy felt for me by my many friends. To this my honoured friend, Mr. Cranstoun, gave munificent subscriptions, as also did my august friend and patron, Prince George of Solms, as well as

Sir Charles Isham, and other generous friends whose names are too numerous to mention. With this money I patented the inventions, and after another long attack of illness, which prevented my placing them on the market, I am able to tell you to-day that in a few weeks I hope they will be on sale in every part of London.

"On account of illness and other severe trials, I have been unable to publicly thank my friends for that noble testimonial earlier; and this being my first reappearance in public, I feel it is my most pleasant and grateful task to return my heartfelt thanks to all the generous subscribers to that Fund; to Mr. M. Theobald, its hon. secretary, to whose judicious and laborious services its success is largely due; and to those ladies and gentlemen who honoured me by constituting the Testimonial Committee. I shall have to repeat my thanks more fully another time, but I cannot let this opportunity pass without acknowledging with hearty thanks the deep debt of gratitude I owe to Mr. Cranstoun, Mr. Theobald, and all my good friends who have rendered it possible for me to place my Spirit-given inventions at an early date before the world. If I have been silent for a long time, I beg to assure them it was not because I was ungrateful, but partly through months of prostration, through illness and trouble incapacitating me for any effort, and partly through my desire to be able to meet my friends, and offer them, with my thanks, proofs of the commercial success of my patents.

"As soon as my health and powers return, I shall redeem my promise to place those powers at the service of Spiritualism in all parts, without fee or reward. But this, as you will see, must largely depend on my gaining a moderate independence through the sale of the patents, as it would be impracticable for me to labour for a living and at the same time gratuitously exercise my medial gifts."

Notwithstanding Dr. Monck's almost unparalleled mediumship for phenomenal manifestations, we regard his eloquence as a public advocate of spiritual truth, as even more wonderful and highly important. We hope soon to hear that he has placed himself under the control of influences for spiritual work of a class, without a due proportion of which, the purely phenomenal part cannot attain the end of producing spiritual good. Those who invite him to speak on their platforms will not regret the step,

A BEAUTIFUL YOUNG MAN.

(From a Native Correspondent.)

Hoossur, 1st July.—A beautiful young Rajaput, of twenty, by name Padmasingh, who came here a fortnight ago, gave his first performance last Saturday. The place was well-crowded. The young man began the performance by playing on the fiddle, the exquisiteness of which I am at a loss to describe. It was the grandest performance, I, or any here, ever saw. There was a small tent about a yard and-a-half in height in the centre of the house where the performance was given. This was made up of four iron bars, each a rattan; the base formed a square, and the top of it was a dome made up of sticks. The tent had a red satin cover. The construction of this tent, or whatever you may call it, was such that it could be taken to pieces and adjusted in a minute. Then came the "Dasavathanum." This was done by playing ten kinds of musical instruments. We had the tent examined and found nothing inside. The young man entered it, and took in the instruments that were outside. All these instruments were played upon at the same time, accompanied by singing by the young man alone. Then all the instruments were taken out, he remaining inside the tent. Scarcely a few minutes after there was a noise of brass vessels. Immediately followed, the noise of water being poured from one vessel to another. Shortly after this he threw out two cloths, one he wore at the time he entered the tent and another. Then he rang a bell which was a token, I think, of his performing "Pooja." At last the tent was taken to pieces, when we found the young man dressed like a beautiful damsel, and decorated with flowers and jewels, after the fashion of Hindu Dancing girls, and wearing white muslin with laced borders, and a violet bodice, the contents of which a Constable tried to examine. Before he entered the tent he had three tufts; when he came out his head was like a female's. The general belief of the Hindus is that it is all done by the help of spirits.

—"Madras Mail," July 9, 1881.

THE DYING CHILD.

"Go not away, my gentle One,"
The mother to her first-born said;
"Still let me hear each whispered tone,
Still let me raise that drooping head."
"Oh, I have shielded thee each hour:
From winter's wind and summer's rain;
Oh, I have watched thee well, my flower,—
And, Are my tender cares all vain?"
"I guarded thee from summer's heat,
I shielded thee from wintry blast,—

Oh! was our love a thing too sweet,
Too full of hopes and fears to last?"

"O Dearest, leave me not alone,
While summer's charms are fair to see,
Thou know'st thou art my only One;
My love is centred all in thee."

She gazed upon her dying child,
A pitying look the infant wore;
He whispered softly, as he smiled:—
"Fond voices call me to yon shore."

"I cannot stay, for brighter flowers are throwing
Their softest, purest perfumes on the air,
Their leaves with heaven's radiance are glowing,
There's nothing here that seemeth half so fair."

"Why should I stay amid these empty toys?
When angels call my lingering soul away;
Here, sorrow mingles with our purest joys,
We cannot realise Love's perfect day."

"Farewell! I hasten to my Father's Mansion,
Yon beauteous Seraph for my spirit waits;
Soon, you shall watch with joy, my soul's expansion,
When I have passed beyond those Pearly Gates."

CATHERINE WILSON.

75, Dudley Road, Wolverhampton.

July 15, 1881.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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

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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 12, 1881.

NOTES AND COMMENTS.

Mr. O'Sullivan's Lecture is a wonderful summary of mediumistic phenomena. It covers much ground, and introduces sufficient evidence to warrant the assumption that our departed friends do, indeed, return, and manifest their well known individuality again through these manifestations. Mr. Shepherd will be remembered as having been in London about 12 years ago, as a musical medium. We ask our readers to join with us, and the audience that listened to Mr. O'Sullivan, in according him hearty thanks for his disinterested labour in this matter.

Spirits have been long renowned for their attacks on false Science and Religion, and now they are taking up cudgels against dishonest Politics. Truly the trinity just named stand or fall together. Mrs. Richmond's discourse goes to the root of true political life, viz., disinterestedness. The Plymouth friends are having some little light on this same point. When the spirits instruct candidates and put them forward, woe to political parties of all kinds and complexions.

We are glad to place once again before our readers, the name of Mrs. Guppy-Volckman. There is regret, however, that it should be appended to an appeal on behalf of a pioneer medium who is in distress, and yet whose powers are such as, if utilised, would convince and gratify many, and, at the same time, place her in comfortable circumstances. Mrs. Marshall's friends are so many and so grateful for all that her mediumship has conferred on them in the past, that there can be no doubt but Mrs. Guppy-Volckman's appeal will meet with immediate and hearty response.

We are glad to see that Mr. M. Stephen, the great Australian healer, has operated successfully on many patients, including the Duke of Manchester. Mr. Stephen reminds us of his fellow-countryman (by descent) "Scotch Gardener." We would thank Mr. Stephen to send us a few dozen of his little book, and if he will ask his patients to subscribe for the MEDIUM and collect the money, he may soon have value for the books sent. Let us help one another.

Mr. J. McDowall, Glasgow, acknowledges receipt of the "People's Pocket-book of Comprehension," from which he will try to master the system. His concluding paper on "Spiritual Science and the Fourth Dimension," will appear in these columns next week.

Mrs. Weldon.—We have done as you wished. Glad to see you when you come to town.

CIRCLE & PERSONAL MEMORANDA.

Signior G. Damiani, and Mrs. Damiani arrived in town last week, and are residing at, 105, Lansdown Road, Kensington Park, W. Signior Damiani intends to make London his permanent abode. He is in remarkably good health, and as much interested in our Cause as ever.

Mr. W. Towns is at present residing at 70, South Market Road, Yarmouth, where he will remain for another week. He will be glad to receive a call from local friends, and is willing to do what he can to promote the Cause while he is amongst them.

Mr. T. M. Brown will leave Leicester for Nottingham by end of this week. All letters up to Thursday to be addressed care of Mrs. Rickwood, Medical Botanist, Moseley Street, New Basford, Nottingham. Mr. Brown will call at Belper, Manchester and Southport en route North.

Mr. A. Teague in remitting his subscription, writes a long and interesting letter from which we cull the following:

"When will our friends see that spirit-communion does not alone consist in table-rapping, but should lead on to Bethshals, real Jacob's ladders, with angels descending from the Great Infinite Spirit down to mortals, bearing the blessing suited to the wants of each soul, and ascending carrying back the aspirations of His children here. Oh that we in circles could always realise this. Why, sir, we could have another Pentecost if our circles would meet with one desire and consecrate their gifts to the honour and glory of God, and each, having a desire, what can I do for the extension of His kingdom with the sinking of self. Mighty would be the spiritual gifts given to each, who would be a faithful recipient. Talk about the signs and wonders following them that believed in the past. Why, the promise given by Jesus would verily be fulfilled, 'Greater works than these which I do, shall ye do, because I go to my Father.'"

MARY MARSHALL.

Dear Mr. Burns,—An opportunity presents itself to investigators of Spiritualistic phenomena, which should not be lost.

Mrs. Mary Marshall, whose mediumistic powers—some years ago—excited so much surprise amongst enquirers, is under the necessity of placing herself at the disposal of friends desirous of again witnessing, or of making known to others, the curious manifestations which take place in her presence, and which are now occurring as powerfully as ever.

Adverse circumstances, however, have reduced her to the greatest straits, and some temporary assistance therefore would be both kind and useful.

Donations have been promised if a subscription list be opened. With pleasure therefore I call upon her old friends to render such IMMEDIATE help as they can, that she may pursue her old career with comfort to herself, and with satisfaction to the new friends she is sure to make. The name of a treasurer, it is hoped, will be announced in your columns next week; meanwhile will you kindly take charge of any sums, addressed to me at your office, on her behalf,—Very truly yours,

ELIZABETH GUPPY-VOLCKMAN.

August 10th, 1881.

Mrs. Guppy-Volckman	£5 0 0
X	1 1 0
A Friend	0 10 0

HEALING BY LAYING ON OF HANDS.

THE DUKE OF MANCHESTER CURED OF DEAFNESS BY A SPIRITUAL HEALER.

On Friday last the Duke of Manchester, accompanied by Mr. Loftus (son of Lord A. Loftus the Governor) and Mr. W. Laidley, paid Mr. Milner Stephen's rooms a visit, and sat there an hour, watching him heal some ladies and gentlemen of sundry diseases of long standing, and amongst others deafness. His Grace thereupon asked Mr. Stephen if he thought he could cure him of deafness in one ear of 12 years' standing, which the Duke said had been caused by a fall whilst hunting, and which had also affected one eye to such an extent that he was obliged to use an eye-glass to bring it to the same strength of vision as the other. Mr. Stephen made the reply that, as the Duke had witnessed two persons receive their hearing, who by a curious coincidence had both been deaf the same number of years as his Grace, viz., 12 years, he might reasonably expect the same successful result. The Duke accordingly submitted himself to be "breathed upon," and in about three minutes he put his watch to his ear, and with evident delight exclaimed that "he had not heard it 'tick' before for 12—aye, 20 years." In another minute he took up a newspaper, to try his eye, saying that "he could see much

clearer with it." The Duke pressed Mr. Stephen to accept a fee, which he declined, on the ground that his Grace had come as a visitor, and he must allow himself to be treated as such. The Duke had the opportunity of witnessing the phenomenon of clairvoyance—a little girl of 13 or 14 having examined (with eyes closed) two or three patients, about whose cases the doctors had differed, and the girl's diagnosis appeared to satisfy each patient's sensations.

—"The Evening News," Sydney, N.S.W., May 20, 1881.

THE "URGENCY" APPEAL.

The hard drive of printing work and bother give no time to write on this matter, and state what has been done, and plead for more help.

One would find heart, and a moment's time to say "Thank you much, dear friends; all is right now." But all is as wrong as ever, though a few of our kind co-workers have done what has kept the wolf from worrying up the little flock.

Our correspondents keep us up to it. We make a selection of some of their remarks.

Mr. J. Kilbraith, Newry, Ireland, thus kindly writes:—

I hope things generally are more hopeful with you. Until matters improve, a brief careful reminder of the calls upon your friends, who have not done their duty, even in its mildest form, should appear in the MEDIUM. I know well the objection raised to "Burns' begging," but this I firmly believe invariably comes from those who, although posing as friends, don't even in most cases subscribe regularly for the MEDIUM, much less afford any special help. The appeals never disturb me a bit; perhaps because I have the consciousness of doing my best freely and promptly—all friends should—and it is not a big thing, but would strengthen your hands sensibly, to pay their 8s. 8d. Annual Subscription for the MEDIUM in advance. I have practised this preaching, as you know, for seven years, and I am only a working man.

Mr. W. T. Braham, Manchester, in remitting his "mite," writes: "It makes me sad to think your valuable time, talent and energy should be devoted to the uplifting of mankind and the dispersing of priestcraft, bigotry and superstition, and yet men of substance permit such a valuable worker for humanity to be in difficulties. God bless you and yours, and may you soon be relieved from your financial difficulties."

Dear Mr. Burns,—I have often read your "urgency" appeal, and (no doubt, like thousands of others,) felt pained that I could not do what my inclinations would suggest. Trade is very bad, or you would have had a contribution e'er this, but I hope in a few days to send my mite. Like yourself, I am forced into a groove which is painful, yet I look forward full of hope, that sunshine is in store.

Mrs. Ayers desires us to announce that a seance for the aid of the "Urgency Fund" will take place at 45, Jubilee Street, Commercial Road, East, on Monday evening at 7.30. Mrs. Cannon and other powerful physical mediums are expected to attend.

Next week we hope to acknowledge sums received; but that is of little matter, as our friends are well satisfied that we have received their kind aid.

Let all continue in the effort to uphold the work, with their souls poised in the right place. We pray God to sustain us with health, to bring out the MEDIUM weekly. We gladly give our all, and can honestly ask others to do what they can.

REST.

O strive to conquer Self;
Nor rest, till thou canst give
Thy heart's entire rejoicing
With another's joy—success—
Nor wish it were thine own.

Strive to kill Self:
Not merely take it prisoner;
Lest, in some hour of weakness,
Thou dost pardon and excuse
That strong and subtle foe.

Strive on, till all that mars
Thy fairest words and actions
And all thy peace of soul invades,
Is slain; no other course will do:
Selfishness must die!

Strive on, till thou canst bear
To have thy loved ones gone
To God and angels' keeping:
Nor wish them back with thee, nor thou with them,
Till God's own voice says, "Come."

Strive to believe them near;
Nor mar their heavenly rapture,
With thy selfish, pining, sorrow:
'Twill cloud the veil between this world and that,
Which Love and Light would else break through.

Strive on, till thou canst bear
To think thy best beloved of all
Will, in the bright hereafter, be made happiest
By another—one more worthy than thyself;
And this, without a sigh.

When Selfishness is conquered, slain,
Then bury it away out of thy sight;
Nor raise a monument to thine own glory,
Telling of thy victory.

Leave thou its grave unmarked,
Nor know the spot and hour when Self-Love died—
Nor farewell words recall—then thou shalt rest—
Infilled with God's own love,
Thy soul delighting in thy Lord:
He'll give thee, then, thy heart's desire.

—Selected.

MRS. RICHMOND ON THE SHOOTING OF THE PRESIDENT.

Mrs. Richmond has been on a visit to Colorado, and, having lectured in Denver, the "Daily News" of that city gave a report from which we extract:—

For our own part we refuse to associate the attempt upon the life of the President with any political party or faction. We do not consider that any are responsible except the poor madman who, in the lunacy of his thought of personal promotion, thinks by this act perhaps to avenge his disappointment. It is but just and proper in view of all the circumstances to make this statement.

This government stands, in some respects, upon a foundation that deserves the most serious inspection of careful earnest minds. The words that I speak to-night are an earnest appeal to the citizens to see that these avenues of possible wrong may be closed before it is too late.

There can be no greater danger, no system of corruption more subtle and more destined to undermine the very foundations of the government than this system of making civil appointments subservient to the presidential patronage. A wrong in itself, it accompanies whichever party may be in power, and whatever are the issues before the country, whether of capital or labour, these will regulate themselves; whether belonging to any sectional strife or any particular portion of the country, these gradually are adjusted by the demands and claims of right-minded citizens. But patronage can never be regulated except by being wiped out, and an executive, holding a position of trust, from whom so much is demanded as from the President of the United States, should not even be subject to the slightest suspicion either of favouritism, corruption, or of any other exercise of power save only that which relates to the welfare of the whole country.

Therefore the civil service reform should so permeate the government that neither local officers, like those of city or state governors, nor the President of the United States, should have anything to do with appointments. In this respect we think there is more danger to the republic than from any other source. Human selfishness is very strong. Man's greed and love of gain is very large, and it has been said by a

very great thinker and a very great cynic of modern times, that the republic "is held together by the cohesive properties of public plunder." It is not true, but there is danger of its becoming true, and whenever this is true there is not only no republic, but there is no opportunity for one, since more than slavery or tyranny—human selfishness—stands between man and the achievement of his loftiest ideal.

There should be no possible ground for suspicion of partiality against the chief official of the United States, and therefore the power of appointment to positions of preference should be left either to a separate committee appointed or selected by the people of the United States, or by some consent or agreement of arbitrators.

Certainly there should be simple qualification considered, not party spirit, and no appointment should be given as a prize for political service.

If to the party in power must forever fall the spoils of office, and if the spoils come to be the dominant and controlling influence in that party, it does not matter what party under the sun is in the possession of power there will be corruption. It is impossible to avoid it. Corrupt men will seek places for the purpose of distributing the prizes that have been held by the possession of power. And so long as this is so every political office becomes an office of gambling, and he who is elected is simply the successful spoiler to carry on the distribution. There can be no honorable competition because no honorable man would enter the lists in this competition. I do not say that all statesmen are politicians. But every earnest and thinking man must admit that political emoluments and the power of office and the distributing of political prizes will become permeated with the corrupt element to which we have referred so that there will be no discerning it from the government itself.

In the midst of peace a madman has attempted the life of the President. The government and the president were to him identical. He made a mistake there. The government of the United States is its constitution. Any man in the States is liable to be president, and consequently no individual can represent his or any man's disappointment. What an individual may do with his power, whether he choose to consider one qualified or not for a certain position, no man can strike a blow to destroy the government by simply killing an individual, but it suggests that no man should be placed in the position of either being suspected of partiality, nor should his opponents be placed in the position of being suspected of conspiring against his life. There are those perhaps among the nation strongly pronounced, prejudiced by political bids, who will not hesitate to say that this is a political plot among those who differ with the President. Once for all dispel the thought. Dispel it forever, for no man occupying a position of trust, even though he be a politician, can possibly wish that the life of the President should be sacrificed for any purpose of his own individual power. It could only be a madman that could think so, and politicians as a rule are not madmen.

They may be mistaken, prejudiced, perverted, but not insane.

Under the influence of strong excitement, he who, supposes that a man is a tyrant, may honestly think he is conferring a blessing upon a nation by taking away his life. But he who does it under the impulses of a personal wrong neither enters the role of a hero or the champion of a wrong cause, and the poor lunatic who seeks to assuage his individual wrongs at so great a price deserves only your pity. It is beneath treason, it is revenge.

There is no danger of a fair and honorable discussion of opposing ideas, but there is always danger in placing human aggrandizement upon a level with patriotism. Tyranny lies at the foundation of all political evil, but there is no greater tyrant than political selfishness, nothing that so blinds the eyes of men, nothing that so hides them from justice as seeking position for office under any administration of political service. This then, is what we suggest. We trust that the effect of this attempt will be such as to cause earnest and thinking minds to study out a way to visit this reform upon the nation; to instruct, educate and elevate the minds of the young to aspire to the service of the country; to ask them, if called upon to go forth to vote, to hold office if need be, and, if called upon to serve, to be willing to lay down all other interests and sacrifice their personal preferences for the public weal.

In no other way can this huge republic be held together. That it may last a thousand years is of course the earnest hope of every one who has a thought concerning the perpetuity of the American republic. That it may last one hundred thousand years is possible, if freedom and purity prevail. When this government was formed, no one supposed that the Mississippi river would ever witness any portion of its administration, that far in the highest mountain region the spirit of enterprise would carry the Anglo-Saxon race, not only to the highest altitude on the American continent, but far stretching, reach across it. No one imagined that the young republic would in a century of time be the giant that it is.

It is a marvel. It is a wonder even to those who are its founders, gazing from their councils in heaven to watch this giant infant stride forth into prosperity of the world, feeding millions of lives that are not yet here, and extending protection to millions that are yet to come. They who first thought of freedom in connection with this country—Washington, refusing a crown for the sake of the republic; Jefferson, fashioning the most subtle laws upon which the government is founded; Thomas Paine, aspiring to the loftier freedom that the States did not bring out; those who wrote the letter of the Declaration of Independence, and protested that the constitution did not carry out its spirit. These watch now with many others the mighty progress of this giant infant from their height above. They are watching not the heartbeats of the President, as you must do, but the breath of the nation, with its high pulse of hope, with its bounding spirit of life; this young giant that will be free from all

restraint, yet is in danger of itself. And down beneath the mighty fabric is the wonderful idol of liberty, whose spirit hovers over your nation as a guardian angel. Hovers over Italy in the risen spirit of Mazzini and Cavour; over France in her mighty struggles and perilous passages; over Russia in deep tribulation, paying the debt for past and present tyrannies; over England in the surging cry that comes for more and more liberty. England that has taken careful and judicious steps toward freedom wherever she must, but sternly protesting against early steps until the last moment, making a virtue of necessity; and finally resting over America as the strong safe-guard of freedom.

Unless you shall cease the protection of monopolies, unless you shall have made it impossible for individuals to hoard up the wealth by which they can tyrannize over their fellow-men. Unless the government intervenes to prevent such combinations as shall hold large territories in the power of a single man. Unless citizens rise up and with the power of the ballot decide that these things shall not be, the United States is in danger. Unless political preferment ceases, and its various corruptions that creep into office under the dominion of wealth and power of political demagogues, the country is in danger, and unless vigilance, which is forever necessary, to the perpetuation and perfection of freedom these results will sooner or later ensue. That monopoly will become king, that Mammon will be the God as, alas, too much is the case to-day; and that the only difference between the monarchies of the old and the new world is the difference between the crowned head and an enthroned idea.

PROGRESS OF SPIRITUAL WORK.



PLYMOUTH.—PROGRESS OF LOCAL WORK.

Two hundred copies of last week's MEDIUM were kindly sent us by Mr. Burns, for distribution in this locality. The parcel came to hand on Saturday morning, and by six o'clock one hundred copies had been distributed by the writer. This was done in various ways: a large number were sent through the post, some were placed in stationer's shop-windows, and the remainder placed in the hands of friends who would use them to the very best advantage. Fifty additional copies were distributed on Sunday amongst the congregation, and the remaining fifty will be in circulation in a few days. "Cast thy bread upon the waters, for thou shalt find it after many days." These words may be applicable, perhaps, to much of this kind of work; but there is the consolation of knowing that the bread though "cast upon the waters," is not cast away; though out of sight for a time, it will be found.

With regard to the stationers, I have not found any to refuse to take them, as one might have expected. I should think that the "stone of prejudice" is fast "wearing away;" or, to use another figure, after a long, dreary winter of dearth and darkness, the human mind, so long ice-bound, is, under the genial warmth of a swiftly advancing spring-time, becoming the subject of a rapid thaw: pointing to a no very distant summer and harvest of mental and spiritual prosperity.

When we were about to commence our public work here, as a Spiritualist Church, I was informed that it had been utterly impossible to obtain a public room for Spiritualist meetings, but we have been somewhat embarrassed with the accommodation that has offered itself; instead of meeting with an indignant rejection of our literature at the hands of stationers, they have, one and all, accepted the papers with the utmost willingness and courtesy. One of them even asked for a placard that the public might see their contents; and the people in every direction seem to lend a willing ear to the information that is given them concerning Spiritualism.

I may be considered an optimist, and perhaps the wish is to some extent the father to the thought, but I have an impression

that ere long Spiritualist papers will be more in demand, and be more eagerly read, than any other religious publications; and that the Spiritualist preacher will have the largest congregation. When the minds of the people at large are once awakened, there will be such a hunger and thirst after a knowledge of the spiritual realities that Spiritualism unfolds, as will tax the resources of both the Spiritualist publisher and the Spiritualist preacher, and indeed, of every testimony-bearing Spiritualist. As the Editor of the MEDIUM said to myself in a private letter, "There is a glorious time coming for the Spiritual worker who can survive the present struggle." The friends here, one and all, most heartily assist in distributing literature; new inquirers are eager to put them into the hands of their friends. And then it must be remembered that in very many cases the papers are handed from one to another, until they are worn out; and in this way "the continual dropping wears away the stone."

LOCAL SEANCES.

Last Wednesday evening, we had another beautiful scene described through Mr. J., and this medium also saw in his normal state, more of lights and outlines of spirit-hands, than he had ever seen before.

Thursday evening was devoted to trance speaking. Mr. H. was controlled by a spirit, who addressed us in a very able manner upon current social and political movements. We were pretty well satisfied as to the identity of the spirit, though for certain reasons he wished to have his name for the present kept in the background; but we have good reason to believe that he is one who once hoped to sit in Parliament, for a borough not a hundred miles from Plymouth. When some one in a whisper, expressed a wonder if he was a politician, he replied that he was one who had been desirous of doing something for the good of his country. He said that England was passing through a severe crisis, and he hoped that she would come forth purified, as the gold does from the many times heated furnace. The House of Commons had likewise been the scene of a severe and prolonged struggle, in the production of a measure that was intended to accomplish radical reforms in the sister isle; a measure which he hoped and believed would have the desired effect. Reform was much needed in Ireland; there were many anomalies to be removed, and many wrongs to be redressed. That country had, it must be confessed, much to be ashamed of; the moral status of the people was, in many respects, very bad. But the people had also much to complain of; they had been kept in mental and spiritual darkness by superstition and priestly tyranny, and had been oppressed by unjust laws. There could not be peace or contentment until England gave right laws to the sister island, as well as to her own people.

In the House of Commons there were several parties; to which should we belong? He would advise us to be of that party that did most good for the people. There were some in that House who were of most disreputable character; men who ought to be anywhere but in that House. How did they get there? Not by merit of talent or virtue, but by their money. Their seats are really purchased, and not honestly and honourably won. By what means shall you get the right men into that House? His answer was, educate the people; give the people knowledge; let the people become well-informed; educate their moral sense as well as their minds, and then men who sought to get into Parliament would have to look to themselves. The only persons who will then have any chance to sit in that House will be men of real ability and moral worth.

There were many reforms needed, and they could not be much longer delayed. They might be hindered for a time by those classes whose interests were at stake, but there was an undercurrent at work; the people were moving. Other nations had fallen because they would not give the people needed reforms and just laws; the people would not submit to despotism, and they rose as one man to throw off the yoke. We want, said the control, to see a happy England, and your country will rise if right be done. Struggles there must be; but let each one consider himself as one who can help bring it about. Not say, what can I do, and do nothing, because you are only one; but use your personal and individual influence. The influence of one earnest person is often very great.

The control then invited questions. The writer asked what the spirit thought of the recent action of the House in violently discarding one who had been duly elected a member of the House because of his theological or non-theological views?

The control replied that the question evidently referred to a particular individual. His opinion was, that whatever might be the opinions of that man, the House of Commons ought to have sufficient confidence in the moral and religious sentiment of the nation, and of its own members, as to be perfectly indifferent to the influence of that particular person; but the fact that they were afraid of his influence, plainly indicated a state of moral weakness, and that they lacked confidence in their own moral and religious status. The House of Commons had not the shadow of a right to prevent a man taking his seat because of his theological views; and in usurping an authority which was founded upon a violation of justice, it had only done itself serious injury. But the fact was, said the

control with great emphasis, he was not rejected because of his religious views, but in reality for other reasons.

One friend sent up the following question, "How about the world coming to an end in 1881?" The chairman, thinking the question somewhat irrelevant, ventured to put it in another form: "Did the control think that there was any special significance attached to the present year; or might any particular crisis or transition be looked for?" The control replied that a crisis there undoubtedly would and must be, arising from the following causes. There was a yearning for spiritual knowledge at the present time, such as there had never been; and there was a mighty power at work, an irresistible, invisible power, to meet this need. But there was another power at work, trying to overthrow this spiritual movement. These two parties, viz., materialism—including that which passed under the name of religion; dogma, creed, formal religious profession, and ecclesiastical authority—on the one hand, and the spiritual power on the other, were arrayed against each other; and the time was fast approaching when these two powers would come into collision. Then would inevitably come the crisis. But which did we think would prevail? There is no doubt, said the control, in our minds as to the answer; spiritual knowledge and spiritual life must and will be triumphant; but we are deeply sorry for the consequences, for in the conflict thousands will fall because they choose to array themselves in opposition to the Truth. In the meantime, we were exhorted to be firm and faithful. Then the control proceeded to deal with the original question, though it had not been named. There were some, he said, who thought that this beautiful world would be destroyed; but fear not, for we do not expect any such result.

On Sunday morning, we invited Mr. H.'s guide to speak upon the text we had selected from John iv. 35: "Behold I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest," which was readily complied with. The control, "Frank," said that the words were obviously suggestive to the present season of the year. When we cast our eyes abroad, the condition of the fields everywhere indicated that the harvest time was come; the ripened corn was being gathered in. Our first thoughts was to recognise the hand of the Great Father in the provision continually made to satisfy the wants of his creatures; who sent the showers and the sunshine to cause the corn to grow and ripen. In connection with this provision there was a part for us to perform, a work for us to do. We have to break up the ground, there was much hard toil, there were many difficulties to overcome.

The seed must be sown, and, when scattered, care must be observed that it be not taken away, nor its growth checked by weeds. This was suggestive of much, in a spiritual sense. Lessons were here taught us concerning spiritual light, spiritual influence, spiritual gifts, and the requirements of our spiritual life. Just as the body must be fed, so the spiritual life must be sustained, and enriched, and fitted for its spiritual work, and for its future immortal existence. You are of different ages, said the control, and you have been all your lifetime sowing your seed; what will the harvest be in the reaping time? Will it be real, substantial, enduring fruit? Will it be a rich provision, in which your souls will find eternal pleasure? Are the fields white and ripening unto the harvest, ready to be gathered into the heavenly garner?

This rests with yourselves; the sunlight of Spiritual Truth shines forth upon your hearts, refreshing showers of spiritual blessing are constantly falling upon you, but you must prepare yourselves to receive and appropriate these spiritual elements, that your spiritual life may be renewed day by day; and that you may have that provision that endureth unto everlasting life. Though you have a rich inheritance bequeathed to you, if you did not make use of it you would still remain poor. You must receive and appropriate these spiritual gifts; your vessels must be prepared from day to day; your spiritual life must be cultivated as the field is cultivated. To Spiritualists, especially, we would say—Consider well what lives you are living, your opportunities are very precious, your advantages are very great, for you there will be no excuse if you neglect your opportunities, and are not found ready for the harvest. You often find wheat and tares growing together, and cut down together; but then they are separated—the tares are gathered up to be destroyed, the wheat gathered into the storehouse. If you are growing and ripening in all spiritual goodness and excellence, there will be great rejoicing in heaven when you are gathered into the heavenly garner.

"For soon the reaping time will come,
And angels shout the harvest-home."

Taking another view of the text, look around upon the vast fields of people who are hungering for the bread of life; who are perishing for lack of knowledge; who are ripe and prepared to receive the truth; the spiritual knowledge which you possess. If you yourselves are poor, how can you give to these; when you are enriched with spiritual knowledge and goodness, then you will be prepared to impart to others.

When "Frank" had concluded his address, the medium was controlled by another spirit, who said: "It is indeed good to meet together on such an occasion as this; may the glorious light of heaven shine forth upon your spirits."

This glorious Sabbath morning, which brings rest, or which should bring rest, to all. There are millions of toiling ones, who look forward to the Sabbath day, when after having been harassed and wearied they shall have repose and peace: when after having been long absent, they should be restored to their peaceful homes and loving families, and when they shall be able to worship God in spirit and in truth.

Especially those who have the privilege of communion with departed ones, as they gather around the festal table as we would call it, and realise a happy reunion with their loved ones within the veil, and receive loving messages from them; and thus become better fitted for the duties of life, and better prepared for the world beyond.

And when you sit around this festal table to cultivate this sacred intercourse, let me urge you to come in a truly devout and prayerful spirit, with humble, prayerful desire to obtain spiritual good. When you come in that spirit, be assured that you will not be disappointed; your friends will be able to come into closer contact with you, and you will by their influence be made more spiritual. To sit around this table, this communion table, what lives should you live? Remember that your friends are around you, they see your every action, and are affectionately anxious for your well being.

Mourners would not weep as they do, did they know how near to them are those whom they think they have lost; their hands upon their shoulders, breathing upon them their loving sympathy. Try to realise the presence of your mother, your father, your sister, your wife or husband; those who were ever ready to stretch out their hand to help you, and to minister to you comfort, they can help you now with even a still stronger arm if you will but seek it; if you will not recognise their presence; if you will not stretch out your hand to receive their assistance; if you refuse their help, how great will be your loss!

In the evening we spoke on "Laying up treasures in Heaven." There was a capital congregation, and we were much gratified to have among us some respected visitors from London, who had brought a note of introduction from Mr. Burns. After dwelling for some time upon the subject, and coming to the question, "What are the treasures referred to?" we invited the guides of Mr. H. to deal with that part, which they promptly and ably did; the medium standing up in the midst of the congregation without the usual formality of forming a circle. Earnestly did the control appeal to those present to consider what they are living and labouring for. I would gladly give the substance of what was said, but I am afraid I have written too much already. The friends say that they have never felt such power as was in the room on Sunday evening, and one good friend who has clearer vision than some of us, says that he saw hundreds—an innumerable host—of spirits in the place.

OMEGA.

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.

THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION,

114, Victoria Street, Westminster, S.W.

OBJECTS OF THE SOCIETY.

- I.—The abolition of Compulsory Vaccination.
 - II.—The Diffusion of Knowledge concerning Vaccination.
 - III.—The maintenance in London of an Office for the publication of Literature relating to Vaccination, and as a Centre of Information.
- The minimum annual subscription constituting Membership is 2s. 6d. Every opponent of Compulsory Vaccination in the United Kingdom is earnestly invited to join and co-operate with the society.*

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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.

GOSWELL HALL SUNDAY SERVICES.

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

Last Sunday evening, Mr. McDonnell gave to my mind the best lecture that I have heard for some time from the platform of Goswell Hall. The subject was "Prayer," and it was highly appreciated by the audience, which I am sorry to say was rather small.

Mr. Greenwell read a poem on "Prayer," for which he received the thanks of both chairman and lecturer.

After the lecture was over, questions were invited and answered; but one friend wandered away to argument, and had to be reminded of it by the chairman, who likes to hear questions asked and answered, but not debate; unless the evening be set apart for that purpose.

Mr. Iver McDonnell will speak next Sunday evening, at 7 o'clock, on "Public Worship."

Next Sunday morning the programme will be altered.

34, St. Pancras Road. JOHN SWINDIN.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

On Sunday next, service at 7.30, trance address and clairvoyance.

Last Sunday there was a good attendance, and many strangers present who were well pleased with the service for its simple, yet instructive character.

On the 27th, Mr. Matthews intends to leave the Ladbroke Hall friends for five weeks on a tour through the provinces, and all the societies that need his services, are requested to apply at once for arrangements etc. Mr. Matthews also requests the aid and assistance of friends that are interested in his labours at Ladbroke Hall, to help in such a manner as their abilities allow of, either in money or flowers for the table. Mr. Matthews also is making special arrangements with eminent speakers for the Autumn and Winter seasons. Friends are requested to provide themselves with hymn-books, so as to help in the singing at the Hall. The "Spiritual Lyre" is the hymn-book used at these services, which can be obtained either at the Hall, or at 15, Southampton Row.

126, Kensington Park Road, W. F. O. MATTHEWS.

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

On Sunday, August 14th, at 7 p.m., Mr. Read will give a reading from "Life," by Platt.

On Wednesday, the 17, at 8.30, a seance for members and friends, or developing circle; Mrs. Treadwell medium.

On Thursday, 18th, at 8.30, a physical seance; Mrs. Cannon attends as Medium.

On Friday, 19th, the Secretary attends from 7.30 to 8.30, to sell literature and answer questions relative to the work and terms of membership etc., 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.

SCHOOL OF ASTRO-PHILOSOPHY.

To aid young investigators (and those interested) in the study of Astrology.

"Friends interested are earnestly requested to attend the opening meeting on Friday the 12th, at 8 o'clock, (no charge)" at Mr. E. Feaver's, 16, Clipstone Street, Portland Road, W.C.

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday last, Mr. Brown, of Howden-le-Wear occupied the platform morning and evening. Both trance addresses were good and instructive. Mrs. Burdett assisted in the morning service with an inspirational address.

Sunday, August 21, the Society will have a pic-nic camp meeting.

56, Cranbourne Street, Leicester. R. WIGHTMAN, 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.

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 14.—„ Brown.

„ „ 21.—„ Place.

„ „ 28.—„ Tetlow.

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 14—Messrs. Shaw & Booth, Manchester.

„ „ 21—Mr. Garner, of Oldham.

„ „ 28—„ Place, of Macclesfield.

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