

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

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THE POWER OF THE MIND OVER THE BODY.

The Rev. C. Ware in his valuable sermon on "The Power of the Inner Life," reported in the *MEDIUM* of 2nd September, alludes to the question "whether the physical life under certain given circumstances can be sustained without food."

This is a very interesting and important enquiry, as food undoubtedly exercises, for good or ill according to its quantity or quality, a most important influence over both our physical and mental natures; in the case of gross food taken in undue quantity depraving both, and generally giving the lower, sensual, cruel and unsympathetic part of our nature, the mastery over the higher spiritual and aspirational faculties; and in the case of pure food used abstemiously strengthening our higher and inner nature, and making more easy its continued ascendancy over our lower desires and appetites.

The lives of the Oriental and Christian ascetics, prove this important truth, and at the same time warn us against their excesses and superstitions, and strengthen the rational belief that good health, "mens sana in corpore sano," is the best means of procuring real holiness, which in truth is but another word (which has gradually become enveloped with mystical and fetish habiliments) for healthiness, wholeness and the harmonious working of the higher and lower faculties, without friction and without jarring.

One of the most remarkable, Christian Ascetics, whose life throws great light upon this very question, lived in the neighbourhood of Lucerne, and perhaps a few short notes as to his life may interest the readers of the *MEDIUM*.

Nicholas Von der Flüe (1417—1487) commonly called in this neighbourhood "Vater, or Father Klaus," a corruption of Nicholas, was of Italian blood, his family name having been "Leoponti," changed or translated when they settled in Unterwalden, one of the German Swiss Forest Cantons, to "Lowenbrücker;" the name Von der Flüe comes from the name of his farm. His father was a peasant proprietor of a small farm, and as has been the case generally with remarkable men professing abnormal mediumistic or magical powers, even his birth was associated with strange legends. The Swiss air in the Forest Catholic Cantons in 1417 was impregnated with wonders and miracles, the reign

of law not having then entered into the minds of its rude inhabitants. It is accordingly stated by tradition that even before his birth, his spiritual sight was opened, and that he had a vision of the Heavens with the stars, and one * star so bright that it enlightened the whole world. Later, after birth, he is said to have had a similar vision, and also one of a lofty rock whose top reached to heaven; and he himself believed that this star was symbolical of himself, and the rock, of his firm and constant character.

At his baptism he stood on his feet alone, and like his Patron Nicholas,† Bishop of Myra, he also then recognised all persons present except one old grey man.

In his youth he worked hard at farm work; but seized every opportunity for secret prayer in lonely places, generally at a wild glen. Here when 16 he had a vision of a lofty tower, and at the place where the tower appeared to him his chapel was afterwards built. This tower was held to be a symbol of his inner life, which was mostly spent there, and by which he was led even during his life, up to heaven, or rather into heaven, viewing heaven as a soul-state or condition rather than a locality. His fasting powers, even as an infant, were said to be remarkable, and that every Friday and Saturday he abstained from his mother's milk. This story appears very doubtful, the earliest allusion to it being so late as 1615. At first he fasted usually 4 days in the week, following the example of St. Nicholas and Saint Tolentino. During lent at the earlier epoch of his life, he only ate once a-day of some dried pears or a small piece of bread. When as a youth he was remonstrated with about this (supposed) severe fasting, he replied that "they need have no anxiety about him, as God knew how to strengthen him even with the little he ate." One meal a day of apples and bread, with good country air, was quite a sufficient meal

* This star legend is evidently a duplication of the birth-star of Jesus. It would seem from a very early fresco painting discovered in the Catacombs at Rome, that the earliest idea of this birth-star was that the Vision of the Magi was of the spirit of the star, and not of merely a star itself, for this fresco represents an angel or Genius of the star, standing beside it, and appearing to the three Oriental adepts.

† This story of the Myra Bishop is a very suspicious one. It is very curious to see the great want of originality in the early and middle age Christian legends; they almost all seem to be duplications of early tales, facts, or as it may be, many of them of pagan origin.

for anyone, and much better and more strengthening for both body and soul than a London Lord Mayor's feast which costs in this civilised and Christian (?) country some £20,000, I believe, if not more. But supposing, as is likely to be true, as he was a remarkable mediumistic ascetic, that his food was wonderfully little, this is an instance of the spirit or the higher nature controlling the lower bodily nature.

His body was large, strong and healthy, and he was remarkable for being able to do much more work than those who ate more.

When thirty years old he married Dorothea Wissling, by whom he had ten children, 5 sons and 5 daughters. His usual habit, even after marriage, was to get up at midnight, and walk, at all seasons, to the Church at Kerns, an hour's distance, in order to pray. During this part of his life he did not neglect his earthly duties for religious ascetic practices, but served in several wars as a soldier, or militia man.

However, a time came when the spirit (of whatever kind it may have been) was too strong for him, and forced him to abandon all secular life, and become an Anchorite, living alone in a desert place, and devoting himself altogether to the inner mystical, ascetic life. But to his credit he did not carry this out until he had procured, with great difficulty and after great delay, the consent of his wife and family, who were at that time well able to support themselves.

In this, he unconsciously followed the practice of the Hindu ascetics, who generally did not fly from their secular duties as householders, until the approach of old age, when those duties might be supposed to be ended, and the soul justly allowed to carry out in its own way its desires and aspirations for the higher spiritual inner life.

We now come to the alledged fact in his after life, which is important to our present enquiry—the power of the soul over the body in reference to food. It is positively asserted by tradition, that for the last twenty years of his life he never took any food or drink whatever, except what he took when receiving the rite of the holy sacrament; that would be a very minute quantity of flour made into a wafer, and without wine, according to the Catholic rite. There is a considerable amount of evidence of the truth of this story, although, taken altogether, the evidence is scarcely sufficient, as it seems to me at least, to satisfy the critical mind accustomed to weigh evidence.

He was however watched for a month by certain persons appointed by the Church authorities to test the truth of the story, and they reported in favour of its truth. These questions remain nevertheless—Were these persons deceived, or were they themselves honest? It does not appear that it was a sufficiently careful enquiry, subject to strict test conditions.

On one occasion he was ordered by the Bishop of Constance to eat a morsel of bread; he obeyed, but experienced great difficulty and suffered much in swallowing it. The same effect was produced on Miss Fancher, in America, when she tried to take food, and this latter remarkable case gives a certain air of possibility to the whole story. His own affirmation of the fact, also, is of great importance, for he undoubtedly was in all other respects a most estimable man, and one whose whole life renders his habitually practising and affirming a lie very unlikely. However, if it be a fact, as some alledge, that some mediumistic powers seem often united with a love of trickery, and to be connected with bad health of both body and mind, who can tell that he also, being undoubtedly a strong medium, may have been consciously or perhaps unconsciously led into exaggeration: the good of the Roman Church was held to justify almost any means. One fact would rather lead to the conclusion that there was some trickery or exaggeration is that there was a report in the country that he ate roots; and as he lived in a desert place beside a forest,

he might easily have procured certain roots and wild fruits.

Archduke Sigmond of Austria, sent his physician Dr. Burkard Von Hornek, to investigate the facts and to watch him, which he said he did for 4 or 5 days, and reported all to be true.

The celebrated Johann Müller, the great Historian and a Protestant, admits in his great work, the History of Switzerland, this strange fact to be sufficiently proven.

Another argument in favour of the truth of the story is, the strange and abnormal powers possessed by him, which rarely are possessed except by those who practice extreme abstinence, as in the case of the Hindu Yogis, the Persian Sufis, and the Christian Ascetics. It is at all events safe to believe that this wonderful man lived a life of the extremest asceticism, and if he ate any ordinary food, it was in the smallest quantities, consistent with preserving life.

A great part of his life, like Miss Fancher's, was spent in a state of trance, and it is known that in that condition food is unnecessary.

He was once found lying on the floor of his cell entranced, and when awakened he said, "The Lord led me to a distant place, and Oh, what delight I there enjoyed! that was another kind of food and drink." He prayed constantly to be enabled to live free from all human wants. He sometimes had visions of frightful forms and apparitions, and sometimes was struck by invisible hands, thrown down on the ground and dragged along it, as in many cases of what is called demoniac possession. He was also a prophet, and foretold many events in his own life, and other events, and also the time of his death; he also made a curious prophecy, which seemed to be fulfilled by the subsequent Reformation. He is said to have extinguished a great fire in the village of Sarnen by prayer. He had also healing powers, and was a clairvoyant, and on one occasion he read the character and bad life of a certain Abbot who came to visit him, and of whom he had never heard anything, and whom he lectured upon his greed for gold, for his trafficking in the purchase and sale of wine for profit. A similar power to this is well known to have been possessed by Schokke, and also by Lavater, and indeed by many others.

His usual prayer was, "My Lord and My God, take away from me everything which draws me away from thee, give me everything which draws me to thee, take thou me, and give me thyself."

The celebrated Abbot Trithemius, of Spanheim himself a great Medium, Magician and Adept, wrote of him in his annals, that "he was instructed much about his condition of life, and that he could explain all the deepest mysteries of the Scriptures, and that full of the gift of prophecy he foretold many future events."

On one occasion the Bishop of Constance asked him "What was the highest Virtue?" he answered "Obedience." If this be taken as obedience to law, not the mere ecclesiastical authority, it is undoubtedly true, and exactly agrees with the opinion of Plato. Strict obedience to known laws of the universe, would include all virtue. The Church no doubt, in the darker ages, was supposed to represent, and in some respects did actually represent, the divine law.

A long list of the Saint's abnormal and mediumistic acts and deeds is given by Herr Ming, who wrote his life, in two volumes.

As to similar cases of the effect of great abstemiousness in food, and of its effects in developing the higher spiritual faculties of the soul, the enquirer will find curious facts in Gorres "Christliche Mystik," vol. 358—376.

Haller, also, in his "Elements of Physiology," 238, gives a long list of persons who lived a long time without eating; some of whom only took lemonade.

Brother Ulrich, his disciple, tried to imitate him, and built a cell near Von der Flüe's, and it is said did without any food for 13 days, but after that experiment he

gave it up, finding he would have died; afterwards he lived to a great age in good health on bread and water. This Ulrich was, however, much tempted by sensual visions when he lived in his cell, and pursuant to the advice of Von der Flüe, abandoned its comfort and took up his residence under a rock, and there slept on the ground both summer and winter, and lived to be 90 years of age. According to Von der Flüe, this rock to which he fled for shelter from sensual desires and temptations, symbolised faith. Above his picture, which is yet preserved, is the following inscription—

"Ast hic Udalricus solo almi pneumatis igne
Totus, sub gelida Numina rupe colit."

That is,

"Here under a rock lived Ulrich, utterly exposed to the icy blast of heaven, supported only by the nourishing fire of the spirit."

A young woman called Cecilia Bergmann, led away by admiration of Von der Flüe, and with the desire to save her soul, also established herself as an Anchorite, and lived in a cell near Ulrich's, and died 102 years old.

This desire to save one's own Soul was evidently the master motive of all the Ascetics, heathen and Christian alike; in fact the sympathetic and altruistic part of our nature was not then much developed. This shows that religion, morality, and everything else are subject to the great law of progress, a law which was unknown in early times.

Dr. Moore in his "Power of the Soul over the Body," says that "perverted consciousness commences the instant we fail to obey the laws of our constitution, which require us to attend to other objects than to ourselves."

Most of these Ascetics, as it seems from their recorded lives, were in bad health, diseased more or less, showing that exclusively egoistic feelings, or "other-worldliness" is not the true path to happiness, in spite of the French recipe for a pleasant life, to have a "bon estomac et mauvais cœur," a good stomach and a bad heart.

Nicholas Von der Flüe died on the anniversary of his birth, the 21st March, 1487, being 70 years of age.

The life of this saint is very interesting, as it affords strong evidence of the power of the soul over the body, particularly with reference to abstemiousness in food, and the extraordinary effects produced by a simple and trusting nature, vivified by glowing faith and enthusiasm, and supported by visions and phenomena manifesting themselves to him through his mediumistic gifts.

A. J. C.

LUCERNE.

A FRIENDLY CHAT UPON SPIRITUALISM.

Is it to be regretted that mankind are not better acquainted with one another? Would not the land-sharks and birds of prey that abound in human society become still more dangerous, if they had a greater knowledge of human nature, and could, therefore, with greater dexterity single out their victims? But, Would not an increase of this kind of knowledge enable these intended victims to protect themselves from the snares of the crafty? We may let the matter rest by declaring, in a general way, that the augmentation of knowledge amongst men is a good thing, and ought to be promoted.

But, How are we to learn more of one another? If speech has been given to man that he may hide from his fellows his real sentiments—as has been held by some—it will not avail for a man to declare himself, with the hope that his attestations respecting himself and his motives

will be received. No worthy man could damage himself more in the estimation of some than by making—in the simplicity of his heart—an unpretending avowal of his straightforward and generous sentiments. "Ah," the crafty and misleading ones would exclaim, "that is the old fox's way of taking you off the scent. Depend on't if you regard the opposite of his affirmations as truth you will not be far from the mark." Such minds can never become acquainted with or recognise good and virtuous characters, because they have not these attributes in themselves; and it is impossible for elements of an altogether uncongenial nature to combine, come together, or get into one another's acquaintance. Is this not the cause of antagonisms in our Movement and failures in spirit communion?

Yet I often feel lonely in the midst of mankind, and wish I could unbosom myself to such as think and feel as I do, and receive that companionship and support which man as a gregarious being continually longs for. But in spiritual development the man becomes more isolated, humanly speaking, his walk and conversation being more and more with the interior, till, in the most important points, he is utterly beyond the reach of human aid. Even on the lower plane of the Spiritual Publicist, so many untrodden paths, untried measures, and unspoken truths come before one, that the most resolute spirit feels "cerie" in the isolation which the duties of the situation impose. The true spiritual worker actually never does the same thing twice over, though it may require to repeated frequently: even the same act, apparently, may take place to-morrow, but under such altered circumstances as, spiritually, to bear altogether a different, or much enhanced significance.

May I be permitted to give an illustration of the meaning I desire to convey, derived from my own experience? The event is from among the earliest records of my life now remaining in memory's keeping.

When a very wee fellow I, with a younger brother—instead of attending school as we were supposed to do—spent the afternoon with a kind aunt who lived a short distance from the school. We loved school, as far as we could fathom its purport at that early age, which was not far, but we loved Auntie much more. It had always appeared to us a highly meritorious act to visit Auntie Jean; even a higher estimate had been set on it by Mother, and more fuss had been made about it, than of going to school. Then Auntie was far more gushing in her salutation than the choleric old gentleman who kept the school. She pressed us to accept many good things, and was loath to part with us when we left.

How Brother and I chuckled at our felicitous discovery, when the happy thought entered our little heads, that it was far better to spend an afternoon with Auntie than attend to the monotonous routine of school, in which institution we seemed of so little importance that our presence would not be missed!

But on our return home some incident now

forgotten led to questioning by Mother, when we had to give an account of ourselves, and it was only at that moment we realised that we had done ought amiss. Then for the first and the last time the reproachful epithet "truant" could be applied to us; it was not till after many qualms of conscience that the matter could be dismissed from the mind. A meritorious and enjoyable act was suddenly transformed into a disgraceful crime.

Now, is not this sort of thing taking place continually in the course of our lives? The act of visiting Auntie, and many other acts, are good in themselves, but when associated with other circumstances they may become suddenly and mysteriously bad. In these relations we may recognise the continuous antagonism that rages between the senses and the spirit, or what are called the Relative and the Absolute—the human and the Divine.

In such a work as that of Spiritualism—in all departments—these distinctions must be borne in mind continually. We are, indeed, mere children in spiritual knowledge, with stupendous lessons before us, of which we have not yet begun to master even the merest rudiments. Every step we take is likely to be one of error, in whole or in part, especially when it is one that elates us with exultant pleasure, and calls forth thrilling congratulations from the domain of the senses and of passion. We are more likely to be making progress in the right direction when the path is somewhat rough, and the way is barred by, apparently, insurmountable obstructions. There is no royal road to spiritual advantages, any more than there is to riches or learning. Unceasing painstaking effort, not unmingled with reverses and disappointment, are the only means of genuine success in any field of action, spiritual or material. The true path must in all cases be taken, otherwise failure and disaster, by which we are forced to revise our methods and start afresh again, are the best things under the circumstances that could happen to us.

The present supposed prostrated condition of the Spiritual Movement is the very best thing that could have taken place—better far than a "roaring trade" in lectures, seances and subscriptions on the old basis. The empty shell of professionalism, and so called organisation, with their appropriate husk of vagabondism, have been cast down and trodden under foot, as is the fate of all rubbish; but the kernel, Spiritualism, has not suffered in the least, nor can it suffer, for it is God's own holy Truth! No one that ever had a spark of true Spiritualism in him, has, at this present moment, the slightest diminution of that spark because of what has taken place of an objectionable character in connection with this Cause; those that belonged to the shell and husk sphere have been cast out with them—that is all.

Spiritualism, since I knew anything of it, never grew so much in the same space of time as it has done during the last twelve months, but the accessions have not been gained through the wonted Spiritualistic agencies. When men and

women turn spiritual machinery into self-service, the spirit world is not balked thereby, but quietly raises up worthier instruments to effect its purposes. Thousands are well versed in the teachings of the spirit world, who know nothing of the distinctive teachings of Spiritualists, and in a way, too, in which external influences would be of very little use. All real spiritual work a man must do for himself—it is a growth from within. Of this nature has been the character of the advance made recently. Few there be whose eyes are accustomed to recognise this form of progress.

Let us stroll down yon pleasant avenue, and look in at his Lordship's gardens. The gardener is in the vinery, trimming the vines. Such a rush of broad green leaves, strong shoots, and clinging tendrils occupy the space under the glass roof, that you can scarcely see the pale green fruit—just formed—as it hangs in bunches among the foliage. But you exclaim—"What a vigorous growth is here—what a healthy vine this is! Surely it must bear a great crop of superior fruit."

You are astonished to find, as you pass along, that the floor of the vinery is knee-deep with prunings from the too luxuriant vegetation. The gardener, with his skilfully applied blade, is cutting out vigorous shoots, tearing down supporting tendrils, ruthlessly pinching the top bud from promising branches, and even sacrificing whole bunches of infantile grapes. Then he takes his sharply pointed scissors, and snips away much the greater proportion of the young grapes already forming into clusters.

What cruel destruction! the uninformed spectator no doubt imagines all this apparent havoc to be. How ungrateful to kind, beneficent Nature, thus to nip her in the bud—literally so—and rudely interrupt her career in the development of her richest products.

But the gardener tells you that this seemingly disastrous process is for the good of all concerned. The vine must be judiciously cropped, with a due proportion of bunches of grapes to each branch, or it would exhaust itself from over-bearing; the grapes must be thinned out when young, or they would become a solid cluster of dwarfed, misshapen fruit—unmatured, flavourless, and rotting with mildew; the luxuriant—but barren—branches must be cut away, or they would absorb all the nourishment needful for the development of the fruit; the great leaves must be lopped off, or they would obscure the grapes from the rays of the fructifying sun; the ends of the shoots must be pinched off, to throw the sap into the fruit, and not have it wasted in the unnecessary growth of cumbersome wood.

We call again at the gardens a few months later, and are presented with a luscious cluster, its excellence being due to the destruction which we saw in full play on our previous visit, and on inquiry we learn that the vine—under which a multitude could sit—has gone on doing well, nay, improving, for generations.

Spiritualism is the Vine; we are all branches, leaves, tendrils, immature grapelings, or well

promising fruit. Be it the part of each and all of us to strive to maintain our relationship to the True Vine—honourable appendages of the Divine Trunk of Spiritual Life,—that we may, as sound Fruit, grace the Holy Table of Spirit Communion, and allow our soul's "blood" to be shed abroad freely, for the spiritual refreshing and cleansing of earth's weary pilgrims!

J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row, London, W.C., Sept. 21, 1881.

HEALING BY LAYING ON OF HANDS.

THE PRESENT POSITION OF THE HEALING MOVEMENT.

In our last issue it was intended to give a list of magnetic and spiritual Healers at present in London, and who are accessible to the afflicted on following the directions appended to their names. Last week we could only find space for five descriptive notices, and of these we only repeat the names and addresses this week. It may be proper to state that none of the persons alluded to are responsible for the remarks made respecting them. We have only given expression to that which is already publicly recognised as fact by those best acquainted with the parties named below.

LIST OF HEALERS IN LONDON.

- (1) Miss Godfrey, 51, George Street, Euston Road, N.W. near to Gower Street Railway Station.
- (2) Dr. Mack, 37, Upper Baker Street, N. W.
- (3) Mr. Joseph Ashman, Psychopathic Healer, and founder of the Psychopathic Institution, resides at 14, Sussex Place, Cornwall Gardens, Kensington, W.
- (4) Mrs. Olive, 121, Blenheim Crescent, Notting Hill, W.
- (5) "Daisy's" Medium is a lady in private life. Those who are in a condition to be benefitted by her aid may obtain an introduction at 15, Southampton Row, London, W.C.
- (6) Mr. D. Younger, 23, Ledbury Road, Bayswater, is a man of powerful physique and of great experience as a mesmerist, both for phenomenal and curative purposes. He has effected many cures, some of which have been reported in these columns. Mr. Younger possesses a deep insight into practical psychology, and is a successful teacher of the mesmeric and healing arts. From his sensitive nature, he is ready at diagnosis, and is skilled in the use of clairvoyance.
- (7) Mr. Hawkins, 15, Red Lion Street, Clerkenwell, is also a man of gigantic mould and a powerful, experienced Healer. Mr. Hawkins is a medium, and is greatly helped by spirit-friends in his work of diagnosis and manipulation. He has a regular employment, and cannot be seen except late in the evening. He holds a circle on Wednesday evenings, at 8.30, and another on Sunday mornings, specially for healing, from 11 till 1 o'clock.
- (8) Mrs. Davenport has been a student of the healing art for many years, and has gained great experience and a full measure of magnetic power. She is remarkably sensitive, and readily gets at the ailments of her patients. Her magnetism is soothing and curative, and particularly adapted for mental ailments and disordered nerves. She is giving a series of public Healings at Quebec Hall, 25, Great Quebec Street, Marylebone Road, on Mondays and Thursdays, at 2 o'clock. Her residence is, 19, Beaumont Street, Wimpole Street, W.
- (9) Mr. F. Herne, 2, Buckingham Villas, Stratford, Essex, has always been possessed of the healing power along with almost all other gifts of mediumship. He has treated many patients, and being a clairvoyant medium of exquisite sensibility, he is well able to master obscure cases. He is now

in excellent physical condition, and capable of benefiting the sick who may avail themselves of his attendance.

(10) Mrs. C. Howell, 3, Batoum Gardens, West Kensington Park, near Uxbridge Road Station, is a well organised woman, and has been for many years a Mesmerist. Those who are acquainted with her powers, speak highly of her great ability to benefit the diseased. She is of an intellectual and scientific turn of mind, and goes deeply into the merits of her methods of treatment.

(11) S. G., does not make himself public in this work, but an introduction to him may be obtained from the Editor of the MEDIUM. He is an experienced and intellectual Spiritualist, and a powerful healer of long standing. Recently he cured Mr. Wootton of a painful condition of Gout, from which the Medical Faculty could give him no relief, after six months of suffering. The short work made of it by "S. G." was reported by Mr. Wootton in these columns on July 22nd, of this year.

(12) Mr. Robert Johnstone, Wick Lane, Old Ford Road, Bow, E., is another non-professional healer, but who never turns a deaf ear to the distressed. He has done incalculable good in his many years of healing practice. His power is inexhaustible and of fine subtle quality, adapting him for the relief of affections of brain and nervous system.

(13) "Miami's" Medium is a cheerful little lady, very intuitive and mediumistic, sees deeply into the condition of the afflicted, and affords valuable treatment by prescription and manipulations. Her presence sometimes affords relief unknown to herself. She works altogether in private, but may be heard of at this office. She is an excellent medium in other ways besides healing.

(14) Mrs. Mary S. G. Nichols, 32, Fopstone Road, Earls Court, W., is a hygienic healer of long experience. In our boyhood we remember a pamphlet—"Nature's Own Book," we think it was called, and was it not by Mrs. S. Gove Nichols? If she was not the author of that book, it was some contemporary publication with which the name is associated in our memory. Mrs. Nichols treats cases at a distance by the use of "Sympathetic Remedies," magnetised articles for external and internal use. For a full account of her views and methods see, "The gift of Healing, or Sympathetic Cure," price 6d., copies of which may be obtained at this office.

(15) Professor Adolphe Didier, 10, Berkeley Gardens, Campden Hill, Kensington, W., has been for over 36 years a Medical Clairvoyant, and has been for many years highly respected as a reliable Mesmeric Healer. Read his little work on "Clairvoyance," price 4d, for sale at this office.

(16) Mr. W. Towns, 161, Manor Place, Walworth, is well known as a trance and test medium, but he has also valuable gifts of diagnosis and healing manipulations. He has relieved many sufferers, and is capable of doing much more of the same good work than has as yet fallen to his hand.

(17) A young lady called the other day, who has taken up the profession of Healing. We have forgotten her name, and are not sure that she seeks publicity just yet. She has a very distinct quality of power, and could be very useful to a fine type of patient.

(18) Miss Chandos Leigh Hunt, 13, Fitzroy Street, Fitzroy Square, W., is well known as a Mesmerist, particularly in the intellectual and literary departments, and that of tuition. Though her many occupations have absorbed her almost entirely, yet she has found time to do her share in the useful and practical work of Healing.

(19) Mr. Baron has attended many seances at this Institution, and we have repeatedly seen him exercise the healing power with marked benefit. His patients have told us of his great kindness and the good his treatment has been to them. He at all times evinces the greatest desire to be of service to the suffering. We regret that we cannot give his address, as it is not known to us.

(20) Miss M. A. Houghton though not at present in London, is yet to be regarded as a London Healer, who has done her part to establish the fact of spiritual healing amongst us. She is a medium and does all her work in the trance condition, her control being "Dr. Harvey." Under influence she is a most accomplished bone-setter and is skillful in surgical cases generally. Her cure of Mrs. Skilton, who was lame for three years from dislocation of the hip joint, and for whom the regular doctors could do nothing, was reported in the MEDIUM, February 17, 1880.

This list, possibly, might be extended. To that end we invite all who observe defects to fur-

nish us with information to complete the list.

The amount of suffering relieved annually by these earnest workers is inestimable. At the same time it should be remarked that no one of them is equally applicable in all cases. What is one's food is another's poison, in magnetism as in other things.

A consulting physician is wanted to come between Healers and their subjects, and prescribe the Healer best adapted to the patient's condition. Sometimes a Healer will continue to treat a sick person and all the while the sufferer is becoming worse. This is because the magnetism of the Healer, though very valuable in numerous instances, was not suitable in that particular case. Most Healers are well able to judge of this fitness, but there is an indisposition on the part of professional people to turn away business, and add to the emoluments and fame of a jealous rival; thus the Healing Power is sometimes brought into discredit, and the bad effect of such malpractice leads to the conviction in many minds that the alleged benefits of magnetism are quite fictitious. On the other hand we frequently meet with instances of a Healer sending an applicant to another magnetiser, constitutionally better able to benefit the case.

The number of private Healers in London and elsewhere is countless. In almost every family of Spiritualists there is a Healer, or sometimes more than one. This is as it should be; Spiritualism, as a practical religion, should purify the body as well as enlighten the mind.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

SPIRITUALISM AT WEST AUCKLAND.

MR. R. BRUNSKILL'S FAREWELL SEANCES.

To the Editor.—Dear Sir,—I have very much pleasure in soliciting a portion of your space to place on record the wonderful results obtained through the mediumship of our respected friend, Mr. Brunskill of West Auckland.

On Saturday evening, the 10th inst., a circle was composed of 18 sitters at the house of Mr. Goldsborough, Spring Gardens, when after the usual devotional exercises, two materialised forms appeared while the medium was in his normal condition. Singular to relate, just at this juncture a remarkable circumstance occurred. The house being in close proximity to the railway, a passing train so disarranged the conditions as to suspend all manifestations for the time being. However, eventually the necessary harmony having become re-established, "Kate," Mr. Brunskill's guide, requested me to leave the right corner of the cabinet and take a seat in the centre free from the rest of the sitters. Presently a form appeared at the curtains, which I recognised as the semblance of my dear mother, who passed away about eight years ago. Approaching one of her brothers who was present, she embraced him, after which she extended her hand and clasped mine in a firm, substantial grasp. While in earth life one of her fingers was crooked, and on this occasion I felt the hand in assumed deformity similar to that possessed while she inhabited the mortal form. She then withdrew my little niece from the sitters, and having placed her by my side enveloped us both in her long flowing white robes. Embracing me, and pulling my beard to demonstrate her tangibility, she waved an adieu, and retired. Subsequently, the medium's two male guides materialised, and displayed their separate individuality in various ways, the Scotchman conversing with us in his native vernacular for a considerable time.

The ceremony of baptising a child was next performed by the manifesting spirit, and after an earnest and appropriate exhortation from the physically garbed intelligence, the meeting concluded in the usual way.

On the Sunday following, the weather being unpropitious for the camp meeting as announced, two meetings were held at the house of Mr. Lupton, when interesting and instructive addresses were delivered by Messrs. Hare, De Main, Oyston, Dunn, and Scott.

At the close of the evening meeting, Mr. Scott proposed a vote of thanks to Mr. Brunskill, who is emigrating to America, enumerating in an able manner the beneficent results arising from the marvellous manifestations produced through his mediumship, and expressing a fervent hope that his future might be characterised by success materially and spiritually.

Mr. Oyston, in seconding the resolution, felt that a debt of gratitude was due to Mr. Brunskill, through whose instrumentality he had received such powerful evidences of human immortality, which evidences had imparted to him an additional stimulus to greater exertion in the Cause of Spiritualism, and he hoped that the medium would be true to the behests of the angel world to the utter exclusion of all inferior considerations.

Mr. Brunskill, in reply, expressed his gratitude for the spontaneous manifestation of sympathy displayed towards him, and asserted that as his object in the past had ever been the promotion of the truths of Spiritualism, his future course should be in harmony with this principle, and he hoped that God's blessing would rest upon his labours.

Much regret was subsequently expressed at the inadvertent omission of the name of Mr. Joseph Shields who is accompanying Mr. Brunskill to America, for although not so pronounced in his advocacy of Spiritualism in public, he has nevertheless been an energetic and sympathetic worker in the spiritual vineyard, and it was considered that both names should have been embodied in the resolution submitted.—Yours fraternally, West Auckland, Sept. 19, 1881. JOSEPH MILLER.

PROGRESS IN MELBOURNE.

FROM THE "HARBINGER OF LIGHT."

SPIRITUAL PHENOMENA AND MATTER.

Those phenomena connected with Spiritualism which are known as physical, and which support and strengthen the fair form of its philosophy, even as the osseous framework of our bodies, gives firmness and uprightness to the fleshy structure of the human form divine, bid fair not simply to modify, but rather to revolutionize the prevailing views and accepted scientific definition of matter, just as the intellectual phenomena of clairvoyance in its varied and wonderful phases enlarge immeasurably our conceptions of the channels through which we may acquire knowledge and receive impressions other than those transmitted by the aid of the orthodox five senses.

The views of the attributes, and of the essential nature of matter, have been slowly undergoing a change, so that Tuttle is justified in asserting that the conceptions of "inert," "impenetrable," "gross," or "brute" matter are passing away, and being replaced by ideas regarding it of a very different kind. The "Dynamical Theory of the Universe," by Dr. Robert Wyld of Edinburgh, is an excellent exposition of the theory which regards matter as force (essentially so, that is to say, and not as an aggregation of material particles radiating force,) of which the properties of resistance, cohesion, gravitation, and the like, are manifestations, and of the experimental facts in support of the theory. Why this is more especially interesting to the student of the phenomena upon which Spiritualism is scientifically based is because it assists the mind to conceive the *modus operandi* of these physical phenomena, and to grasp their possibility under the directing operation and influence of spirit power intelligently guided to definite ends, far better than do the earlier hypotheses, before referred to, concerning matter. Dr. Wyld seems to steer somewhat of a middle course between these theories of inert matter on the one hand, and the almost ungraspable abstractions of Berkeley with his abstruse speculations upon the eternal universe and its relations to the interior world of ideas, on the other. The phenomena familiar to the Spiritualist (either from personal experience, or the testimony of others,) such as those of matter passing through matter, the introduction of solid objects into rooms through closed doors, the materialisation and de-materialisation of hands, or of the complete spirit form, seem to carry us on as by a flood tide into views of matter in the light of which the old definitions are seen to be quite inadequate, and which render us quite heretical in our attitude towards the orthodox theory.

Apart, however, from these phenomena, there are on record curious facts and simple though striking experiments, a few of which may be briefly referred to, which so far from supporting the inert theory of matter, rather seem to exhibit it as endowed with beautiful possibilities and almost magical potencies. The action of the actinic rays of light in striking off faithful images of objects, as illustrated by the photographic art, would be sufficiently startling, were it not that in these days of telephones and kindred marvels we are able to view such triumphs of knowledge and skill with a coolness which would fairly have staggered our ancestors. If an engraved metal plate be warmed, then held for only half a minute on a polished piece of silver foil, when the latter is breath upon, all the engraved portions of the plate

will be seen imaged on the foil, with the greatest distinctness. Over a plate of polished copper was placed, bottom up, a deal box, the bottom of which was an inch distance from the surface of the plate, and left thus for a night. On exposure to the vapor of mercury the grain of the wood was found imaged on the plate. This was in darkness, without contact, and without chemical preparation of the receiving plate. From these and similar experiments Mr. Hands concludes that "all bodies continually throw off or undulate their properties, and thus can image themselves on certain surfaces, even in darkness." The revelations of "Psychometry," however, show that this silent and subtle depicting of images and scenes on surrounding bodies takes place to an extent little suspected by physical scientists. The old idea of the absolute solidity or impenetrability of matter is exploded when we discover that ten cubic inches of zinc and ten of copper combine only as ten of brass, that a pint of sulphuric acid and a pint of water mixed together fall far short of the measure of a quart, and that the cubical space which contains 430 atoms of potassium can, when that metal unites with 2,100 atoms of oxygen and hydrogen, contain not only them, but two hundred more atoms of potassium. It is an instructive item of medical experience that under attacks of certain maladies, persons lose flesh in an incredibly short space of time,—corpulent in the morning, almost a skeleton at night,—a sort of realisation of the ejaculatory wish of Hamlet, that "this too, too solid flesh would melt." Through what portals does the solid flesh escape in so short a period? Again, a patient suffering from dropsy was magnetised, when the arm of the operator always became greatly enlarged as if pervaded by some fluid, while the patient lost in bulk. This swelling in the magnetiser's arm would gradually disappear.

These striking facts which have been established by various investigators in England, America, and Australia, that the materialised spirit form and the medium vary in weight during the progress of the manifestations, would seem to indicate that between the entranced medium and the spirit form there exists an interchange of force which, invisible and imponderable during the process of transfer, so soon as it comes well within the range of the will-power of the manifesting spirit, becomes polarised, takes on again and manifests the ordinary attributes of matter, can be seen and touched, and is amenable to the law of gravitation. It must be remembered that what we call weight, though represented by so many pounds or ounces of substantial metal, is but the gauge or measurement of the intensity of a force, that of gravitation, which is not an absolutely fixed property, since if our earth were but half of its present density, that which weighs a pound would then weigh but eight ounces, the gravitation varying with the density.

The contemplation of the foregoing and similar facts and considerations arouses many speculations in the mind. The Hindoo calls matter "an illusion." Westerns, for the most part, have taken a diametrically opposite view. But the conclusion to which one may well be brought by such contemplation lies midway between these two extremes, that it is, at least, no dead, material world we live in, but a universe of unceasingly active spiritual energies, and the mind gains a glimpse of a coming time when the dry technical facts of physical science shall be lighted up with the roseate hue of a sublime and fascinating poetry.

A. J. SMART.

MR. SPRIGGS' SEANCES.

FURTHER EXPERIMENTS WITH THE MATERIALISED SPIRIT FORMS—WEIGHTS AND MEASURES.

The experiments now being carried on with the above excellent medium, by a sub-committee of the Victorian Association of Spiritualists, continue to afford interesting results and conclusive proofs of the separate identity of the various forms that appear.

On the first ult., some further attempts at weighing were made; but "Peter," who was the first form who stepped on the scales, had evidently not sufficient stamina to stand the test. On first stepping on the scale he turned the beam at 100 lbs., but subsided so rapidly in weight as to prevent a successive record being taken, until he failed to turn the beam at 80 lbs. He then hurriedly left the scale and retreated behind the curtain. Emerging a second time, his weight was registered 104, then 102, then under 100; the 20 lbs. weight being removed, he failed to turn the beam at 80, losing at least 24 lbs. in weight in about 30 seconds.

The next form weighed was "Geordie," who stood firmly on the platform, and registered 139 and a half lbs., or within 7 lbs. of the weight of the medium. Stepping on a second time his weight was reduced to 117 lbs., showing a diminution of 25 lbs. in about 3 minutes. After this, "Geordie" walked about freely, handing the large stone to a visitor, and distributing some oranges which had been handed to him. Nine forms appeared on this occasion, three being females.

Between this and the next sitting, a standard measure with slide was erected just outside the curtain, with the view of obtaining accurate measurement of the forms which presented

themselves, and ascertaining what relationship in size they have to the medium, whose height in his stockinged feet is 5 ft. 6 and a quarter inches. At the first sitting after the completion of this apparatus the conditions were broken by a visitor, and no experiments made; but, on the 15th, "Zion" appeared, and after shaking hands with a member of the circle, stood against the measure standard and pulled the slide down on his head, registering 5 ft. 8 and a half in. "Peter" followed, talked with visitors, and stood under the standard, which being adjusted showed 5 ft. 1 and three quarter in. He, requested the circle to sing, and joined in the singing, his voice being distinctly audible to all. "Geordie" was the next to appear, and measured 5 ft. 3 in.; he danced, shook hands with several, carried the large stone, patted one of the sitters on the head, pulled back the curtain to shew the medium, and kissed him audibly. The fifth form was "John Wright," who measured 5 ft. 1 and three quarter in. The sixth, a female form, known as the "Nun," measured; 4 ft. 11 and a half in. The seventh, a female unknown; measure, 4 ft. 10 and a quarter in. The eighth, a lady dressed in black, who intimated that she knew a lady present many years ago, but was unable to give her name. The ninth was a child, named Lily M., who first manifested when her parents were present; she stood under the measure and registered 3 ft. 11 and a half in. being 21 in. less than the highest register of the evening, and 18 and a three quarter in. less than the medium. The tenth, and last to appear, was a black man, who stamped on the floor and seemed delighted at his success, but did not understand our measuring apparatus.

MAN'S PHYSICAL CONDITIONS.

THE CHAMPION SLEEPER.

Macungie, Pa., Aug. 1.—After one hundred and eighty days, John Guyamber, the entranced Hungarian, who has been in the county hospital for that length of time, has spoken and given some account of his life before the time that he was found wandering about in this village. It will be remembered that Guyamber's case has been a mystery to the medical fraternity ever since he came here. For months he did not open his eyes, and lived upon what food was given him in liquid form. People from all sections of the country visited him, as well as the medical fraternity from this and other places; in short, he was the most visited man in this state. Every effort had been made to get him to talk, but without avail. On the 22nd of April last Guyamber opened his eyes for the first time, and kept them open four days. He made his famous jump from the third story of the hospital on April 23. On the 26th of April he again closed his eyes and did not open them until May 30, and then only for a few hours, after which he went to sleep and remained thus until June. He then opened his eyes, but did not speak until June 26, when he was given a flower which caused him to shed tears and say that he was thankful, after which he relapsed into silence from which it seemed nothing could draw him. Frank Laskauski, of Allentown, took great interest in Guyamber's case, and has had correspondence with all the Hollanders in this territory, in order to find one who could induce Guyamber to talk. This he succeeded in doing to-day. One Joseph Sabut, who is from the same place, and who was a schoolmate at Guyamber's, was taken to the hospital. He began a conversation in their language and in a few moments Guyamber began to talk. He kept up conversation for some time. He gave his story as follows: He has a father and one sister living in his native country, having lost two brothers, both in their younger years, through death caused by brain fever. He further said he received a liberal education, having a fair knowledge of music and being a good violin player. He arrived in this country about two years ago and verified the account in a Virginia paper that he was in the employ of Mr. Porter at Charlottesville. He related the incident of the fat old woman putting pepper in his coffee as a joke, which he thought was poison. After that he had no rest. He always thought they were endeavouring to administer poison through his food. He was foreman of the works, and he thought the workmen were opposed to him, so he left, as he thought, for his own safety. From there he went to Baltimore, where he remained with a friend for a period of two weeks. He then left Baltimore, and from that time he remembers nothing that happened until within four weeks ago. Of all the experiments to raise him from sleep, of his twenty-five feet jump, and the abscess on his head he remembers nothing. He has been conscious about four weeks. He said he had an idea that he was imprisoned, and continually thought what wrong he might have committed to have caused his incarceration and constant watching. He was assured that he was not imprisoned, which caused him to brighten up and become more cheerful. He spoke again this forenoon. He is quite weak yet. As soon as he is well enough he will go among his own countrymen to work.—"Chicago Times."

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPT. 23, 1881.

NOTES AND COMMENTS.

We welcome Mrs. Hardinge-Britten again to the platform of Spiritualism in this country. We are glad to see that she is already thronged with engagements. Those who set her to work are wise. We wish them God speed in their laudable effort.

There is a great deal of matter awaiting insertion. Miss Leigh Hunt's articles still accumulate, and we have received letters respecting Mr. Younger, and other Healers, which must stand over till next week; also articles on the "Adeptship of Jesus Christ."

The list of Healers in London presents a variety of gifts which if added together, would make a most extraordinary combination of spiritual power. Nothing so much indicates the progress of our Movement as the increase in the number of Healers. We remember Mr. Shorter at a public meeting, nearly a dozen years ago, calling attention to the value of the healing power, and recommending its cultivation. Then it was difficult to find any Healers, now they exist in great abundance.

It is with feelings of regret that we hear of so many earnest Spiritualists leaving the country. Now, Mr. George Hart, North Seaton, Northumberland, writes to say, "good-bye." Friends that we have worked with these last ten years, are now scattered all over the world. We are delighted at any time when we hear from these old and true friends. Many of them are still readers of the MEDIUM. We shall be glad to receive even a post card from those who are far away, and in return they will have some of our printed matter.

Mr. W. T. Braham, 392, Stretford Road, Manchester, will be glad to receive parcels of back numbers of the MEDIUM, carriage paid, which our readers may have on hand. He requires them immediately, to aid in advertising Mrs. Emma Hardinge-Britten's forthcoming lectures.

There is a great deal of vain talk about the "Occult," and little desire to become acquainted with facts. Read the report from Melbourne, and that of Mr. Brunskill's seance, with the philosophical speculations of Mr. Smart, and astounding facts and their scientific importance will become manifest to the discerning reader.

The vagabonds who make baseless pretence of exposing Spiritualism are anxious that we give prominence to their vile traffic by discussing their merits in the MEDIUM. They do not do the slightest injury to the Cause, but on the contrary, help

it on; as all clear headed observers can see through the sham they present, and decide that their little game is to extort requisitions from an ignorant and over-confiding public.

It is reported in "Mind and Matter," that a spirit in communicating matters respecting the origin of Christianity, interprets "Essene" to mean: es—fire, sene—worshipper. The converts had to pass through fire, as an initiation or purification. What says "J. K."?

A long communication informs us of the dissatisfaction of the subscribers thereto at the manner in which some seances are conducted at Quebec Hall. The matter has not got the slightest interest to our intelligent readers, so we would recommend the parties involved to settle it among themselves. Our topic is Spiritualism, not Spiritualists, as we have declared over and over again.

We have seen on our editorial table for some days a scrap of paper, announcing that "Mr. Brown, of Manchester will occupy the platform on Sunday, September 18th." No place is mentioned, so that we could not utilise the other portion, as it became disconnected from the letter which had accompanied it. It would be better if our friends would at all times make their announcements complete and "ship-shape" on a separate piece of paper, and ready for setting up in type. We make no charge for advertising, and have no editorial salary, but must set type early and late, so that the least trouble is most agreeable to us.

CIRCLE & PERSONAL MEMORANDA.

Dr. Donald Kennedy, of the Highlands, Roxbury, Boston, U.S.A., sailed in the Cunard Line Steamer, "Bothnia," on Sept. 14th. All his friends will be glad to see him, as he is a most generous upholder of the Cause of Spiritualism in this Country, and in America.

From a letter dated Sept. 8th, received from Miss Lottie Fowler, we may expect her in London before this week closes. Already a number of sitters have expressed their desire to pay her a visit.—At the moment of going to press, Miss Fowler has arrived safe and well. She is residing at the old address, 2, Vernon Place, Bloomsbury Square, W.C., hours—from 11 a.m., till 8 p.m.

Mr. Towns will give a seance this evening (Friday), at 15, Southampton Row, W.C. Time, 8 o'clock.

We learn that Miss Chandos Leigh Hunt has accepted an invitation to lecture at Goswell Hall on Sunday evening week.

Mr. Walter Howell will give a seance at Quebec Hall, 25, Great Quebec Street, Marylebone Road, this evening (Friday), at 8 o'clock.

Mr. Walter Howell leaves London on Thursday next for the Yorkshire District, where he has a series of fourteen lectures to deliver. Mr. Howell will probably call at Peterborough on his way North.

Mr. Larrard, late of Leicester, has come to reside in London. He is a very capable worker, and took great interest in the spiritual meetings. His loss will be felt by the Leicester friends, who have, however, some good men left.

We have had a visit from a lady and gentleman from Sheffield, who have been to London on a short trip. We were very glad to experience such a kind feeling from representatives of the Cause in Sheffield.

The Manchester "Home Circles" have held a conference at Mr. Thompson's, Salford, as announced in these columns, and it is hoped the new arrangements suggested will be useful in the future working of these circles.

Mr. T. M. Brown is so far recovered, that he intends to attempt a little work next week. He will spend a week or two in the North before resuming his work in the South. Address all letters to Mr. T. M. Brown, Howden-le-Wear, E.S.O., Durham.

J. TIBBITTS (Walsall). Thanks for your kind expression; convey our acknowledgments to the friends. We have to state our regret that your former communication reporting the farewell meeting of Mr. Blinkhorn, did not appear in the MEDIUM. We glanced it over and were well pleased with the speeches, but it got mixed with dozens of other communications that remain unedited, and we have not seen it since. Our friends will please not blame us. We have less than no time

for literary work, having manual labour of nearly double of a working man's time to put in every week. We cannot even read all the communications we receive, but strive to get out the MEDIUM filled with the best matter at command. We respect Mr. Blinkhorn highly, and will be glad to hear of his welfare in America.

OLDHAM.—Next Sunday (Sept. 25), we intend to have two Services of Song in our Meeting Room, 176, Union Street. The Services of Song will consist of "Joseph," and selections from the "Spiritual Harp; and will take place at 2.30, and 6 p.m.
JAMES MURRAY, Sec.
7, Eden Street, Oldham, Sept. 20, 1881.

HALIFAX.—Mechanics' Hall; Inspirational Discourses. All who feel interested in the progress of Spiritual Truths are respectfully informed that the world-famed Inspirational Speaker, Mrs. E. Hardinge-Britten, of Boston, U. S. America, will give two Discourses in the large room of the above Hall, on Sunday, September 25th, 1881. The afternoon's Discourse will be on the Subject: "Who are the World's Saviours?" The Subject for the Evening's Discourse (which must be a Religious one) will be left for the choice of the audience. Mrs. E. Hardinge-Britten is not unknown in Halifax, having some twelve years ago given Discourses in the above Hall, to large and appreciative audiences. Admission 6d. and 3d., doors open at 2 p.m., and 5.30 p.m.—The above is reprinted from the hand-bill.

MRS. EMMA HARDINGE-BRITTEN in Birmingham.—This gifted lady has promised to give two lectures in the Board School, Oozells Street, Broad Street, on Sunday, October 2nd, Morning, at 11; Evening, at, 6.30.—CHARLES GRAY.

MANCHESTER ASSOCIATION of Spiritualists, Temperance Hall, Grosvenor Street, All Saints.—Mrs. Emma Hardinge-Britten will deliver a lecture in the above Hall on Sunday evening, October the 16th, at 6.15 p.m. We hope all who are desirous for the spread of Spiritualism and dissemination of truth, will come to our aid and help us to make her visit amongst us a complete success. An extra quantity of literature and hand-bills will be circulated. Workers wanted.
392, Stretford Road. W. T. BRAHAM, Sec.

I heard a trifle in the spiritualistic line the other evening at the United Methodist Free Church. The minister, or evangelist, requested the congregation to sing, whilst kneeling,

"There are angels hovering around," &c.

This is either true or untrue. If true, who will say that, given certain mental and moral conditions, they may not be seen; and, if seen under certain high mental and moral conditions, ought the man or woman to be branded as a fool or fanatic who should witness the blessed vision? If untrue, is it not better that people should refrain from saying or singing such things?—"Cornubian."

The colours of a regiment of Volunteers, raised in Devonshire by Mr. S. C. Hall's father in 1794, were presented by Col. Hall to Topsham parish Church, when the "Fencibles" were disbanded. The old Flags were sold to aid a fund for restoring the church. The gentleman who bought them gave them to Mr. S. C. Hall, who was announced to restore them to the Church on Tuesday of this week. A brass plate will record the act.

In Topsham Church, Colonel Hall had nine children christened, all born in Topsham between the years 1791 and 1807; and in that Church he was married, in 1790, to a most admirable and estimable Devonshire lady, the beloved mother of his twelve children. He was, in all ways, a good and just man. He was born in Exeter, in 1753, and died in London, in 1836. Yet his fourth son is living to bear testimony to his worth, and to accord him honour—justly his due—in his native country, Devonshire—129 years after his birth. Colonel Hall had three other children—born in Ireland while his Regiment was quartered in that country.

TRUTH.

Ere the winds sang o'er the mountains,
Songs of majesty and might:
Ere the mountains reared their bosoms,—
I was then enthroned with Right.
Ere the ocean sang her death songs,
Or enthroned herself in peace,
Ere the sun gave forth his beauty,—
I then lived, to never cease.
When the vales unfolded sweetness,
When the birds burst forth in song,
When the flowers first breathed odours,—
I was there, the whole among;
Nay, before them all I long existed,
Long enthroned in regal might:
For the heart of God my home is,
Where alone reigns Truth and Right!

PERICLES.

THE "OCCULT WORLD," BY A. P. SINNETT.*

REVIEWED BY HARGRAVE JENNINGS.

Author of "THE ROSICRUCIANS," 1st and 2nd Editions, 1870 to —1879;

"THE INDIAN RELIGIONS; or Results of the Mysterious Buddhism," first published in the year of the Great Indian Mutiny, 1857—1858;

"CURIOUS THINGS OF THE OUTSIDE WORLD," Two Vols., 1860.

"LIVE LIGHTS OR DEAD LIGHTS, ALTAR OR TABLE?" 1873.

"ONE OF THE THIRTY," 1873;

"THE OBELISK, ITS ORIGIN, HISTORY AND PURPOSE," etc. etc.

This book will make the comfortable world uncomfortable. The now comfortable world has succeeded in a very difficult enterprise. It has got "*miracle*" out of the world—after all the wriggings and twistings of miracle to keep here. The world has had a heavy combat of it—spread over an infinite number of centuries—but common-sense has got the better of delusion and superstition, and that uncomfortable thing *miracle* has now no place in any sensible man's mind. Miracle has exhaled into "thin air." A robust sense of self-satisfied self-possession has succeeded it. The world and society—science and fact—truth and fixedness have all embraced, and are beginning to draw a new and relieved breath. And in the midst of all this comfort, our ideas are to be again upset by the utterly incredible (from a certain stand-point) statements contained in this (we repeat) *uncomfortable book*! That Mr. A. P. Sinnett is a very clever man, there is no question. That he is thoroughly sincere, thoroughly in earnest, there is no question. We have a book which is a phenomenon. And the question now is—IS IT TRUE?

We will—for the present at least—agree that "*Miracle*" has been relegated into that void of vapour and of myth of which nothing can be made. The house has gone. That has gone in which we dwelt, because it had no mortal right—according to science—ever to have been. But the bricks of the house remain, and are of so much *superficies*, because we have measured them; and they are so many in number, because we have counted them. If there be any doubt, refer to the multiplication-table, which cannot lie. Everything is real. Nothing is visionary. Everything that is visionary is voted by this real world to be false *per se*; and in the very fact that it is only visionary lies its very conviction into the fact that it is not to be believed.

What is magic? Magic refers to fairy tales. In the myths that form the basis of the origin of most religions—indeed of all religions—magic mingles largely. But the supernatural origin of all religions is doubted in these days. We are so clever in these times that we cannot believe it. Religions came out of fear. Very naturally, since man is very little, and nature is very large. The very little must necessarily dread the very large. Therefore what we are told to recognise in this age as religion is not the supernatural interference with us, because all laws are settled, and there is no intermingling with the machinery *ab extra*. What we are to dread is the risk to the consciousness which is the sum of our senses—and which make ourselves the "Ego," or "I," or "self"—from the jarring of the machinery. Blind accident from nature is consequently that which we have to fear, and not purposed trouble, or intelligently administered stroke, or meddling by a personality outside of us that can think, with us. Thus *Miracle* is safely got out of the world as a troublesome thing. It was necessary to instruct the early generations of the world, which were childish. It was requisite to impress, because it was a means of awe. And now that the nations have arrived at their majority, as they are told, and as—in their conceit—they feel persuaded, that other strange thing "*Magic*," which crops up in every page of Mr. A. P. Sinnett's wonderful book, is conjured indeed by a *new magic*, and is converted, (or corrected, according to the ideas of the scientific people), into a sort of "Old Bogey," very interesting to stir one's wonder, but as out of date—indeed as startlingly grotesque, and consequently at its first disclosure, as provocative of laughter—as the old costumes of our ancestors. All the exploring comment in the world can only bring the matter to this point.

Now all these conclusions are so unjust, and the criticisms which have already appeared of Mr. A. P. Sinnett's book are so erroneous—so altogether faulty, wrong, and false—that we feel constrained to speak severe truth in

*LONDON:—TRUBNER & Co. Ludgate Hill, 1881, 172 pp, Cloth 6s.

the interest of readers and of the subject, to expose the folly and the vanity of some of these eager, conceited people, who have sat in judgment upon matters upon which they are not qualified to pronounce opinion. Nature, adducing against them their own writing as witness, has not accorded this gift to them.

Old-fashioned magic, by which we mean *real* magic, has gone long ago. It was a lost case with it when Addison began to write his *Spectator*. The man was far too sensible. Was that tranquil, philosophical mind to be disturbed by magic? Certainly not. Sentimental common-sense, considerable elegance, combined with an expatiating feeble humour was his line. Miracle has gone. Consequently the true springs of the Christian Religion—which is miracle all over, or *nothing*—have gone with it. It is a pity on many accounts. For have we gained in its dismissal? We think not. The "Society for the Diffusion of Useful Knowledge," the "Penny Magazine," the "Saturday Magazine," that "Schoolmaster" who has always been "abroad," and has never yet been "at home," the Chief Reviews in their bragging, audacious ways, Church Charges in their elaborate, cut-and-dry naturalness, the talkativeness of innumerable busy Church defenders, the smoothing-out of the wrinkles in the ploughed heart of the people by the comfortable warm flat iron of those classes "put in authority" over us in the "Church," the well-meant efforts to "coddle" the National Church, lastly the Newspapers, bringing their incessant bolsters and props to the Church Anglican—to keep all quiet—have driven off the supernatural in the making of everything so supremely human. Now everything is natural. Man is so very natural. Nature is so very natural. Everything is so *really* real. We only think strange thoughts when we are "not right." We only see strange things when we are unwell, or when the mind begins to oscillate. Hence, we repeat, that as the belief in miracle is vanished, that the idea of magic in this age has become an impossible thing, that Christianity, in its true senses, has ceased to be a thing of any other life than of a false, forced life, that this book will cause wonder. But wonder of what sort? You cannot take half-measures with such a production. It is either true, or it is not true. No one will for a moment doubt that it is not true in the impressions of Mr. A. P. Sinnett. But the public will doubt whether he be not himself deceived. And this, because he relates gravely some of the most stupendous impossibilities—as they appear.

We have said of this book that it will make people uncomfortable. We further add the assertion now, that it will make everybody *very* uncomfortable. But this is always a good sign in a book. It indicates power, and power just in proportion to the stir and disturbance of mind which we experience when we read the book. We shall think the higher of every reader's capacity when we find that such is the case in regard of this book—which is undoubtedly one of the most extraordinary books which we have ever read. The vast majority of readers, who from the influences of the world are very incapable, will first be enforced into attention in a thrill of wonder; and then they will laugh, for the things which they at first encounter contradict possibility, and although many things are difficult to explain—still possibility is the measure of everything. The world of ordinary life it not the life of the "Arabian Nights." Readers who read in this spirit of incredulity, which however they cannot help—belief is always proportioned to the calibre of the *means* of belief—will pity the author, and say with the *Athenæum* that it is a "disappointing book," though not for the same silly reasons. The minority will read carefully over every page, will set to work to judge of the whole book, and admire the whole volume and its author immensely. For it is a tremendous book—strangely as it sounds to use such a word in relation to it. Yet this is a true character to give of the book. It is a tremendous book in its import, in its suggestion to those who can understand it, and those few must be the gifted. As for the reviewers in their various degrees and "crafts," they will very cunningly and very clumsily, in preponderating instances, cut-up, or take no notice of the volume. These sublime editorial occupants of cane-back chairs, wooden arm-chairs, or velvet-covered magisterial arm-chairs perhaps with a crown a-top, if they do not yawn, are safe to get angry with the "OCCULT WORLD." In regard to its important contents, the "OCCULT WORLD" ought to be for them, for their claims to learning and enlightenment are overpowering; but yet it is far from being a book for them.

Mr. A. P. Sinnett's book is intensely interesting to all persons who can think. It is brightly, lucidly, logically written—cool-headed, perfectly dispassionate. It has startled all mentally cultivated India; dense and stupid as its reception has been in its author's own country of England. Perhaps it is because England has been so exceedingly bothered and hazed with Spiritualism—vulgar Spiritualism, preposterous Spiritualism:—until the very term *Spiritualism* and *mediums*—ordinary pragmatical mediums—have become annoyance. Now, on the contrary to all these indifferently educated pretenders—who make-up in noise and pretension what they are deficient in, in reason—Mr. A. P. Sinnett is always as agreeable as he is forcible. This is the work of a scholar, a gentleman, and of a man of a large and elevated mind, evidently capable and qualified. He is fitted, from much evidence afforded in his book, for the exercise of public duties of a high and important character. We should consider public India benefitted in his presence, and his connection with state functions, advantageous in every way both to India and to England. Anglo-India must have been much struck with this book. We ourselves have perused every line of it with pleasure, and have weighed its statements, and considered its evidence, with careful and conscientious deliberation. We aver that the "OCCULT WORLD" is a great book, and warn every reasonable person, not quite given-over to prejudice, against the clamour which will be made against it, and the jeering tone in which it will be treated. Who are the people who sit so superior to these ultra-natural subjects? Mostly zanies—wind-bags—imitators. We warn all the judicious against the ignorant and conceited attacks which have been made on all sides by an unworthy and envious press writing to the order of the day, and to please certain cliques which sit-upon and stifle all honest opinion. The modern Press has grown so tumid and artificial that it is fast ruining even the public capacity to judge of wholesome and genuine criticism. Perhaps farther, it has so seriously imperilled, even for rescue by gifted and magnanimous minds, the small remainder of capacities, as Mr. Ruskin might call them, of the studying classes still existent and struggling amidst the confusions of a shallow, log-headed, and grossly-selfish age.

—"Pleased with rattles and tickled with straws,"—whether political rattles, scientific rattles, or literary or artistic rattles or jingles, and this in all the grades of society, high and low.

The "OCCULT WORLD," regarded from any point of view is equal to its object—which is certainly the most difficult one. Indeed it may be called the most remarkable book—not simply from its newness, but from the manner in which its newness is put—which has appeared since Mr. Spicer produced his "Sights and Sounds, the Mystery of the Day." And why does Mr. A. P. Sinnett's "OCCULT WORLD" stand so alone? Let every person accustomed to exercise their common-sense apart from the ideas of others read it. Let them not only read it, but study it. For why? For these reasons which may be pronounced significant and cogent enough by all persons who are not of that powerless sort of compliance of brain which will admit the dicta of pretentious journals as so much unquestionable law. God knows that a great deal of law!—far from being justice—is not to be believed. And nearly all the literary criticisms of the time may be pronounced—to use the strong, but the true word—humbug—from the reason that it is written all round and round the subject without touching it. In regard to Mr. A. P. Sinnett's book, two reviews which we have encountered, (the "Athenæum," and the "Saturday Review,") and which, owing to the extraordinary superstition—utterly mistaken—which prevails as to their authority, might be regarded as intimating consequence and implying knowledge and good criticism—these are very bad—jokingly bad, superficially bad, as if the whole subject was wonderfully *under* the editors and only condescended to by them. These publications (still as, in their shallowness, they consider the public interest) have done their very best to ruin the "Occult World," and to impair any chance of its success. All this is of course done literarily—always studying the interests of the great reading public, and watching with (grandmotherly) care its pabulum. The great comfortable public shall have its quiet nights—

"Such things cannot be; nor shall they overcome us,
Nor shall we feel special wonder."

In the examination of this serious book, the eyeglass of literary foppery has been used, and the double-glasses, dull, purblind, owlsh, and the academically (of course) critical specta-

cles. The sncer, the simper, and the wagging head—every possible exemplification of quiet insult and of arrogance, of patronizing and of putting-down—have been expended on it. How many of the wooden-heads have been mustered against it? What is this "Occult World" of Mr. A. P. Sinnett's? It deals with such strange, but with such overpoweringly important subjects, that in these considerations it assuredly becomes a great book, if it be a book at all. If this book be true, and if the statements contained in it be true, and that they really occurred, then the impudent assertion, the dogmatism and conceit of the men of the time, who in the flabby undecided state of public opinion, and in the fear which arises from the making of admissions, have it all their own way, must give way and shrink into nothing. We shall see what comes from the circulation of this book. If that fixed postulatam of science, and that outcome of the modern education, that assertion which lies at the foundation of all modern disputation that there is, nor that there ever was, apart from man's conceit of the thing, such a thing as miracle, or in other words a supernatural arrest of the course of natural law, then the "Occult World" is impossible, and the statements made in it, whether of one, whether of many, however honestly credited by the witnesses, are delusion. This is the real trial of the whole matter. But if this book really rests on fact, and as far as evidence can be made to substantiate, it *does* rest on fact, then the assertion of the realists that there never was miracle, is cut through as with the sharpest axe, and falls asunder like a severed log—a disgraced and destroyed idol which the spiritual iconoclast has stricken into annihilation—into two contemptible shivers or halves, only fit, and scarcely fit or worthy, even for the fire. The very foundation of the book and *raison d'être* is the truth of magic in this very instant day. Some of the statements, all of which are supported by proof in the little circumstances, which are always the best, as being the little incidentals to prove, speak for themselves in finding familiar access to conviction. For as to evidence as generally accepted, very often in courts of law and otherwise, we do not believe it. There are a few minds judicially constructed. There are vast multitudes that are not. The reviewer in the "Athenæum" complains that the "Occult World" is a "disappointing book" because he cannot find in it any Tom and Jerry—Maskelyne and Cooke—Dr. Lynn—or Dr. or Mr. Anybody's explanation, upon strictly natural although outwardly unexplainable principles, of the ancient Indian jugglers, that he cannot be made to see with his eyes, and feel with his hands. Sensible helps to conviction of course the doubter has been accustomed to rely upon. It is a pity that he did not first begin by doubting himself. How can the poor man credit?—how hopelessly he is lost—when he is asked to see with his toes, and hear with his mouth instead of his ears—preternaturally extended perhaps, in his case, to meet his case. Who can doubt nature—in nature? Who sees objects flitting and fleeing in Fleet Street? Who can suppose that an object—a letter for instance, a real natural rose and no shadowy one, the glance of a light without glamour for the presentation of a light, a hand and the fingers of a hand and no one near, musical chimes, voices and so on—who can suppose that these strange proofs of an intelligent something otherwise than as visible with us, or as conversing with us, or otherwise bodily present with us—who can imagine all this real? It is impossible to imagine that the partition walls between this world and the next world, or the other world, are so thin as that you can hear the movers in the other through. If this sort of thing goes on, we shall next have our dreams encountering us "in the middle of the day!" But these matters are not the less curious because we cannot dismiss them in this off-hand ridiculous way. These questions are by no means settled by this *persiflage*. They are rather intensified—except in the minds of fools—by such a process. Ridicule will never kill this difficulty of supernaturalism. It only makes us melancholy. "Why cannot you bring us face to face with this thing?" demand the realists. If such contact were ever effected, the doubter would never be convinced. Because a miracle *to stay* is impossible. The reason is that everything preternatural must, in the nature of things, be only interjectionary. It comes and it goes.

It refers to something outside of us and in another world than this, thus certainly demonstrable to common-sense, if anything can be submitted to common-sense; all which possibility, and the examination of which possibility, the persent reviewers of the "Occult World" demonstrated as fully and completely as

the subject was capable of cool and of unprepossessed examination, (in the common-sense and philosophical sense and not in the enthusiastic or spiritualistic sense), in some of the books which are named as having been produced at their various periods as above.

THE DIFFUSION OF SPIRITUALISM.

WALTER HOWELL'S LAST SIX MONTHS OF SPIRITUAL WORK.

In laying before the friends of the Movement a brief sketch of the work in which I have been engaged during the last six months, I do not desire it to be understood that it is for the purpose of lauding self; but rather to give a matter-of-fact account of the state of the Movement so far as it has come under my observation.

On leaving London in April last, I went to Birmingham to pay a visit to a friend, and from thence to Leicester, where I lectured twice in the Spiritualist's Hall in Silver Street, and attended the Tea Meeting and Entertainment in the same place on Monday evening. In addition, I attended a number of private meetings convened by members of religious bodies. It is in this sphere of labour where I think the greatest good can be done, as it is always breaking up fresh ground, and it is in the prosecution of mission work of this kind that my usefulness as a medium in a great measure consists. It gives me great pleasure to report that viewed from this interior side, the Movement in Leicester is in a very healthy condition, and is making gratifying progress altogether outside of the recognised labours of the Spiritualists as a body. In addition to this, the meetings of the Society of Spiritualists in Leicester are usually well attended, and the friends carry on their work with a self-reliance and devotion which might be imitated in other places with advantage.

My next field of labour was Barrow-in-Furness, where I lectured twice on the Sunday in the Auction Mart. The subject in the evening was—"Evolution and its Relation to Man's Immortality." I have visited Barrow on many occasions—the lecture given through me on "Does Spiritualism meet the Requirements of the Present Age," and which appeared in the MEDIUM on February 25, 1881, having been delivered in Barrow during the previous December. I am, therefore, somewhat known as a speaker, and on the occasion of my visit in Spring the Materialists closed their usual Sunday Evening Meeting for the occasion, that their congregation might have the opportunity of attending my meeting. As a consequence, the Hall was crammed (as it was when I visited the same town a few weeks ago, on which occasion the control was "Theodore Parker") and the lecture gave the utmost satisfaction to all parties on account of the scientific evidences which it contained. Much regret was felt that the reporter who usually bestows his kind offices on other occasions, was unavoidably absent, so that for the present the lecture cannot be put on record.

At the close of the lecture the Materialists desired that they might be allowed to ask questions and enter upon the discussion of the lecture to which they had listened. This, the Chairman, Mr. J. Walmsley, could not permit, it being contrary to the rules of the Society to disturb the harmony at a Sunday Evening Meeting, consequent on the delivery of a well received lecture. From this cause the proceedings came to a somewhat painful standstill state, which was almost as dangerous to that permanent satisfaction, which is the fruit of harmony, as discussion would have been. So my guides, perceiving the situation, influenced me to rise and state that if the Hall could be obtained on the following evening I would gladly attend and place my services at the disposal of all inquiring minds who might desire to ask questions or enter upon discussion. This offer was accepted, and on the following evening the Hall was again crowded to overflowing, and for three hours a very interesting exchange of thought was maintained, the result being in every respect favourable to the extended reception of our principles.

On this point I would be glad if Spiritualists in all parts of the country would be so kind as to listen to my experience; and if they will consider it, I have no doubt it will be for the good of the Cause, and be at the same time much to the comfort of speakers and those who attend these meetings. It is this: To hold a second meeting of any kind on a Sunday evening is not wise policy. By this I mean that after a good sound lecture has been given and a satisfactory impression produced it is very unwise to follow on with questions from persons who desire to hear their own voices, discussion from minds of a similar class, speeches from "friends of the Cause," who upset all the work of the previous hours' teaching, or a seance of some kind at which the paltry results produced amongst a heterogeneous mixture of enthusiasts and sceptics brings the work of the evening into ridicule. It is not only an error on intellectual grounds to do such things, but it is a great cruelty to the speaker, who after being under influence and in a sensitive state, thus has his vitality drawn upon in a scene of confusion. It is much to the discomfort, also, of sensitive,

well-developed persons in the audience, who endure much pain from these prolonged and mis-managed exhibitions, and as a consequence the strength of the Movement is impaired, the best friends stay at home, the opposition gain more foothold than the truly spiritual, and the meetings totter and fall to pieces. Far better is it to let a Sunday Meeting fulfil its purpose and do so well, than to try to make it fill many purposes and fail in all. A meeting for discussion and enquiry on a week night is a wise arrangement; so are seances properly attended, and held by sitters who are fresh and prepared for what they are going to receive; but to misplace everything is to make a good use of nothing.

I would like to be permitted to allude to the useful work being done in Barrow by Mr. Mather, Healing Medium, who effects many striking cures which I fear space would not permit me to particularise. He steadfastly refuses to accept of any remuneration for his healing services, but requests the grateful to devote their offerings to the good of the Cause. As a matter of course the Treasurer of the Society receives all such gratuities to supply the sinews of war. Under such circumstances, it is almost unnecessary for me to expatiate on the advanced state of the Movement in Barrow.

I may add in this place that on visiting the Furness district a few weeks ago, in addition to Barrow, I visited Millom and Ulverston. The Cause is silently progressing in each of these towns.

After my Spring visit to this northern district, I spent about three weeks in the West Riding, and delivered in all about seventeen lectures in Bradford, Bingley, Keighley, Batley Carr, and other places in the district. I would express my indebtedness for the uniform kindness of Mr. J. Armitage of Batley Carr, who is one of the most unselfish and indefatigable workers in the whole field. He is Treasurer of the Yorkshire District Committee, and I am sure there is no Spiritualist at all interested in the work done by that combination of Societies, but will join with me in acknowledgment of the value of this friend's disinterested services.

My next place was Newcastle-on-Tyne, where I went principally to visit and rest, and thus found my time very pleasantly occupied. I was the guest of Mr. Lambelle, who accompanied me to South Shields, where we had a useful Sunday Evening Meeting. I spent an evening with Dr. Galloway of North Shields, who received through me a remarkable evidence of spirit presence and identity. A medical friend whom he had known thirty years ago, controlled and gave personal features of identity which astonished the Doctor all the more, as he said the deceased was the last person who would have occupied his thoughts in connection with such a subject. The night previous to leaving Newcastle I held a reception at an hotel. This meeting was pervaded by a generous feeling which made it a pleasure to all who attended. Personally, I was much gratified to meet so many warm-hearted and well-tried friends of the Cause.

I returned to Manchester, through Yorkshire, giving a few lectures on the way. On proceeding South on my next tour, I called at Walsall and Birmingham, where I delivered public lectures. From this Midland District, I went to the West of England, to a place where the Cause of Spiritualism had not been introduced. The attempt to establish a useful public work on the basis of Spiritualism I found to be impracticable, but through my acquaintance in early life with a Non-conformist minister, I was enabled to occupy his pulpit on nine different occasions. I drew crowded audiences, and the discourses excited a very certain influence, the hearers being greatly puzzled to know to what denomination of theologians I belonged. Without claiming any sectarian belongings whatever, I spoke the truth to them as my guides inspired me, and which inspiration, as a distinct feature of my speaking power, was directly acknowledged by my friend from the pulpit. Thus spiritual principles and spiritual methods of imparting religious knowledge were sown broadcast and eagerly received, showing, to my mind, that the truths of spirit communion would be thankfully accepted by the people at large, if we were in a position to present them in an acceptable manner. My visit has produced an agitation of thought which promises to be of a permanent character.

On my going North, I again called at Walsall. After a short stay in Manchester, I departed for my next field of labour—the Yorkshire District, where in addition to the usual run of meetings we had a series of camp meetings at Ossett on the Sunday. On the previous Friday evening I gave a Temperance lecture in the Market Place and drew a numerous audience. At the close I gave out that camp meetings would be held, morning, afternoon, and evening, in a certain field, but did not state that "Spiritualism" was to be the subject. On the Sunday, I borrowed a stratagem from the Salvation Army, to reinforce the afternoon meeting. We commenced singing in the Market Place, and soon collected a little crowd, which followed us as we marched, still singing, to the field where the meetings were held. As we went along the number of followers increased, so that, when added to Spiritualists from the surrounding towns, we had a very excellent meeting which seemed to very much relish the discourse delivered. I have been informed that this day's work produced a very marked impression on Ossett people on behalf of our Cause.

I went further north, as already alluded to, after which I came on my present tour south, calling at Leicester, and lecturing at Stamford, Peterborough, and Northampton.

Notwithstanding the apparently depressed condition of the Cause externally, I must say from personal knowledge, that in more important respects it never was in such an excellent position as it is just now. As in the past of our planet, mountains and continents have become valleys and oceans, so that by successive changes the physical features of the earth were many times renewed—always for the better—till it was a fit habitation for man, its highest product; so in the world of man's mind—the metaphysical earth, so to speak—there must be similar revolutions and changes, that the higher form of truth may take the place of preceding forms. As earth physically was by these violent changes made the fit dwelling place of man, can we doubt that the mind-sphere is by similar painful processes being made fit to receive visitants from the angel world!

What can be done to further this desirable consummation during the ensuing season? Brothers and sisters! our kingdom is not of this world. Let us then lift our work above the trammels and confines of the merely human sphere, and laying aside selfish motives, personal bickerings, and party purposes, retire into the spiritual plane of being, and with one heart and soul endeavour through every means, channel, and avenue, to give forth to the world that light and truth, which is in some degree the heritage of all. Thus, though intellectually men may differ, and though circumstances may separate them in methods and localities, they will be one at centre; and though each may do his particular work in his own way, all will be in strict order and harmony.

WALTER HOWELL.

London, Sept. 16, 1881.

PLYMOUTH.—A VARIETY.

Never, we should think, were better facilities afforded for keeping the minds of the people in any locality, occupied with the subject of Spiritualism, than are enjoyed here at Plymouth. One minister, at least, in the town, preaches and teaches it openly and fully, according to his ability, from week to week. At every service held from the commencement, literature has been distributed, which must have gone into scores of homes. I have heard of a case here, in which a man in his last illness, who has since passed into the spirit world, was visited by a clergyman of high church tendencies. The latter found the sick man reading Mr. S. C. Hall's beautiful letter, "Left earth life;" he earnestly advised the man to put away that bad thing. But the man's testimony was that he thought it could not be bad since he had derived much good from it. Unanswerable logic! The revelations and teachings of Spiritualism; what nourishment are they to the soul! Here is the true "Elixir Vitæ."

Again, a short time since there was an extensive and deeply interesting correspondence on the subject, in the local papers, arresting widespread attention. These, however, have all been eclipsed by what has transpired during the past few days, in connection with the proceedings of the "conjurer" referred to last week, who came to Plymouth expressly to expose, and give the "death blow" to Spiritualism. The subject has been in everybody's mouth, and of course "everybody" has gone to witness the performances. The said performances, however, have been a sad farce, and I believe the Plymouth public are gradually realising the fact that they have been taken in.

I said that the subject was in everybody's mouth, chiefly of course in disparagement and wild execration, yet it is interesting to notice the divided opinion, and we do not mind the scoffing and prejudice of the thoughtless majority, if twenty-five per cent. are led to "hear the other side," and take steps to ascertain the "truth about the matter."

One good result follows from the conjurer's visit: the newspaper correspondence has recommenced. An earnest letter, highly favourable to Spiritualism, appears in Saturday's "Western Daily Mercury," from one of the best known, most intelligent, and devout men in Plymouth; to-day a long letter of my own appears, in which I have endeavoured to explain comprehensively, yet with simplicity, the facts of Spiritualism, including my own introduction to and experience of the subject, and I hope the discussion will go on. On Thursday we give a lecture on the subject, and so the ball is kept rolling, or say, the stream is kept flowing.

(To be continued).

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BY A. P. SINNETT.

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A PLEA FOR THE REVIVAL OF SPIRITUALISM.

By EMMA HARDINGE-BRITTEN.

TO THE ENGLISH SPIRITUAL JOURNALS.

Some eight months ago, I returned from a long tour round the world, and many years of incessant labours, intending to devote one twelvemonth to rest and urgent family duties.

With this view, I refused to fulfil any of the engagements to lecture tendered me, and I now beg to state why I rescind this decision, and desire to give such service as health and strength will permit to the cause of spiritual propaganda, for a brief period.

From every side I have heard of the many "disgraces" that evil doers have put upon the Cause, and how many of the best people who had formerly graced its ranks, had withdrawn from all public connexion with it. During my residence here I have been a silent, but not uninterested observer of this policy, and its results. As may be expected, Spiritualism has indeed sunk to a very low ebb; and still it is by no means deserted by its true friends. Here in the North of England, I find a number of those earnest souls who have even more to lose than the wealthy and influential, giving their best endeavours to maintain the truth they believe in, but of course, working against the stream for want of that support, withdrawn from them.

After earnest questioning by my spirit friends as to which I considered to be the "best people," those who had deserted the Cause, because it was no longer respectable, or those who risked everything to stand by it, in the hope of making it respectable, I have had to come to the conclusion, that the "best people" are those who bravely do their duty in despite of obstacles, rather than those who retreat behind them, and so, I have at last yielded to the desire of my spirit friends to do what lies in my power to show the world that Spiritualism is one thing, and Spiritualists are another, also, that no individuals or community can in their own good or bad actions, represent a world wide-cause like Spiritualism. I am quite aware that those who possess wealth and influence, could, if they chose to come forward, lift up their Cause and then instead of boasting that they had done much in shrinking from it they might replace it on the pinnacle of popularity which it occupied when I came to England twelve years ago. But each one knows his own duty best, and if those who will not uphold the cause they believe in, for fear of the scandal that has been brought upon it, can reconcile their conduct to their responsibility hereafter, it is their affair, not mine; meantime I believe that anything I can do for the Cause of Spiritualism is now more imperatively demanded than ever.

I know beyond a doubt that the great success of the Movement in America, is due to the zeal and activity of its public propagandism.

Private investigation of phenomena goes hand in hand there, with public exposition of its facts and philosophy. Neither ever did or ever can act alone, but in combination they are irresistible. The drawing room Spiritualists of Europe, who ignore the Rostrum and the Newspaper, may satisfy themselves here, but will assuredly find hereafter that they will be called to account for the light they have received and their failure to give it to others as they have themselves received it. Let me add that those who attempt to save over their consciences by urging that the world has the Bible (revised), the churches, and tens of thousands of Christian pastors ready to minister to its spiritual wants, had better read the daily papers, see the enormous fruits of ever-increasing crime that their much vaunted system of eighteen centuries religious growth is producing, and if they are not satisfied that the people are sinning and perishing for want of true practical religion—I am; and finding that religion in

the facts of immortality and personal responsibility demonstrated by Spiritualism, I mean to dispense it as far as I can, and that, even if the great ones of earth wont put forth a hand to help me. Let the friends of the Cause in the North of England, or within come-at-able distance from my residence, understand therefore that I am ready—for a short time—to give lectures as heretofore on Spiritualism. Let them help me as I will help them to put our faith fairly before those who will come to listen, and it is quite possible that we may effect as much for the Cause of Truth, as if the very "best people" were with us.

Perhaps they will be; certainly we may rest assured, the best spirits will be there, and in that faith I am now ready to receive applications as early as possible addressed to—

EMMA HARDINGE-BRITTEN.

The Limes, Humprey Street,
Cheetham Hill, Manchester.
September, 12, 1881.

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

On Sunday, September 25, at 7 p.m. prompt, Mr. Iver McDonnell will deliver an address.

On Monday 26th, and every Monday and Thursday from 2 till 4 p.m., Mrs. Davenport holds a Free Healing Seance.

Monday, at 8.30, the Comprehensionists meet, subject of lecture, "Socialology."

Wednesday, at 8.30, a Developing circle. Mrs. Treadwell superintends, and is Medium.

Thursday, at 8.30, a physical seance; Mrs. Cannon medium. No person can be admitted unless by previous arrangement with the Sec.

On Friday, the Secretary attends from 7.30 to 8.30, to sell literature and answer questions relative to the work and terms of membership; the Sec. will also devote one hour to the Development of Spiritual gifts, especially for young men.

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.

GOSWELL HALL SUNDAY SERVICES.

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

On Sunday evening, September 18th, Mr. Morse gave a very instructive and talented lecture upon, "A One World Religion"; which was well received by the audience.

On Sunday morning, Sept. 25th, at 11 a.m., Conference, in which all are invited to take part.

In the evening, at 7 p.m., Mr. Goss will occupy the platform, and discourse upon, "A review of Theological Myths by the Light of Spiritual Revelation." When I hope the friends who have not heard him, will show up in goodly numbers to welcome at Goswell Hall this wonderful and able lecturer.

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On Sunday next, at 7 o'clock, Mr. J. J. Morse.

Oct. 2nd, F. O. Matthews.

Last Sunday, there was a very good meeting at the above Hall. Mr. Iver McDonnell gave a most interesting lecture upon "Apostolic Succession." Friends will please take notice, that the Sunday morning services commence Oct. 2nd, at 11.30; and the evening services are commenced at 7 o'clock from the present date.

Mr. Matthews returns to London on Oct. 2nd, to commence his labours for the Winter and Autumn months, when seances at his house will be held as usual.

The subscriptions, etc., for the Hall are now due.

F. O. MATTHEWS.

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday last, Mrs. Burdett gave an inspirational address in the evening. The subject was taken from 1. Samuel, iii., 10, "Speak, for thy servant heareth"; which was very instructive on the Bible, in regard to Spiritualism. There was a good audience.

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PLAN OF SPEAKERS FOR SEPTEMBER.

Sunday, September 25.—Mr. Tetlow, Heywood.

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,

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PLAN OF SPEAKERS FOR SEPTEMBER.

Sunday, September 25.—Mr. Place, Macclesfield

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Mrs. Roberts's, 4 Thomson Grove, Thomson Street,
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CIRCLE B

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

Mr. Thompson's, Trinity Coffee Tavern, 836, Chapel-st., Salford
„ Greenwood's, auctioneer, Windsor-bridge, Chapel-st., —
„ Taylor's, 48, Harrison-st., Pendleton.

CIRCLE C

Will meet every Friday, at 8, at

Mr. Gidlow's, 21, Gt. George-st. (back of St. Luke's Church),
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Due notice will be given as other Circles and Districts are open.

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

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

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SOUTH LONDON MEETINGS.

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Thursdays, at 8 p.m.

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MR. J. J. MORSE, Inspirational speaker, 53, Sigdon Road, Dalston
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APPOINTMENTS.

Glasgow, Oct. 2. Keighly, Oct. 9 Stamford, Oct. 16. Eastbourne, Oct 16.

Plymouth, arrangements pending. Mr. Morse's Sundays are now engaged, for the rest of the present year.

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