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AND TEACHINGS OF

SPIRITUALISM.

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SPIRITUALISM AND ECCLESIASTICISM.

A CRITICISM OF THE CHURCH CONGRESS' TREATMENT OF SPIRITUALISM.

A DISCOURSE BY J. BURNS, O.S.T.

"O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"—JESUS CHRIST.

At the Church Congress, recently held at Newcastle-on-Tyne, Spiritualism was one of the subjects discussed. The event has occasioned much talk on the subject—orally and in print—and Spiritualists have in their organs alluded to the matter. An air of triumph follows the remarks used, and it is implied that the Cause has won a decided compliment at the hands of the Church. In this respect a hasty conclusion has been jumped at, which, I think, neither the treatment accorded the subject nor precedent derived from similar occasions, will warrant.

Before proceeding to the examination of the principal paper read at Newcastle, let us for a moment or two revert to the past and see what fruits the exhibition of Spiritualism, at a Congress of another kind, bore five years ago.

Turn up the volume of the MEDIUM for 1876, and in the issue of September 22 will be found a report of proceedings which took place during the meeting of the British Association for the Advancement of Science, held that year at Glasgow. The subject of Spiritualism was introduced on that occasion under the happiest auspices. Mr. A. R. Wallace, a distinguished man of science, was chairman of the section under which it was discussed; the paper was by Professor Barrett, and a hearty outspoken paper it was; and during the discussion Mr. W. Crookes spoke in favour of the reality of the phenomena; Lord Rayleigh and other influential men of science also supported the affirmative side of the argument. The opposition was simply ridiculous and tended to throw the facts of the Spiritualistic side out into bolder relief. There was, indeed, rejoicing in our ranks; and Dr. Slade having just then settled in London, and his manifestations having already taken the town by storm, the enthusiasts thought they had no more to do than induce the worst scientific bigots to

sit with Slade and forthwith they would be transformed into solid Spiritualists. A fund was proposed to hire Slade to sit with scientists too stingy to pay for their own instruction, and it was at last discovered that the old saw as to the horse not being willing to drink when dragged to the water's edge was unsound. The scientific horse, or donkey, would surely never refuse to drink at the spiritual fountain at that price.

In the same issue of the MEDIUM which recorded the proceedings at Glasgow, appeared a correspondence indicating that influences were at work which ultimately and quickly turned anticipated victory into a disaster, which has been followed up with cumulative effect till this present time. Two small young scientists visited Slade and gave testimony, inferring that the direct writing was the result of trickery on the part of that medium;—a finding which it was impossible to corroborate in the experience of the multitude that had sat with Slade in the same manner. But these little scientists proved far too effective for their big brothers, who had testified on behalf of the facts of Spiritualism. Aided by the vagaries of "summary justice," the false pretensions and fooling of conjurers, and all kinds of issues that turned up or could be thought of—however foreign to the inquiry before the bench—were eagerly dragged in to make Spiritualism as ridiculous as possible, and exhibit to the world that all who held Spiritualistic views were either rogues or fools. The anticipated victory was turned into a sad disaster, and yet not a disaster.

For some months I had been raising my voice in the wilderness of haphazard Spiritualistic practice, and crying aloud against the folly of promiscuous seances. For some time public seances had been carried on under my auspices, and while it was only sought to impress sitters with the fact that there was "a something in it," these miscellaneous gatherings did very well. But the phenomena progressed: purely physical effects were followed up by the manifestation of spirits by voice and form,—higher phenomena which required finer conditions for their elimination. I had, therefore, abandoned such forms of investigation for some time, and, as an observer of what took place outside, I had seen the futility of exhibition seances, or making a show of the thing for commercial purposes. I felt it to be my duty to give, conscientiously, the Movement

the benefit of my experience. I did so, but without any palpable effect; the seance-holders demanded to have an experience of their own: they have had it, and most painful and bitter it has been.

The outcome, then, of the Glasgow "triumph" of five years' ago has been a thorough revolution in the administration of mediumship. A higher class of mediums is demanded; a better selection of sitters is required; conditions in keeping with the spiritual requirements of the case are imperative. These points imply a revolution of tremendous importance; few realise the purpose of all which the external machinery of the Movement has recently passed and is yet passing through.

The great failing of Spiritualists is their unquenchable thirst for worldly "success." Great names are paraded in place of God's truth. Instead of sustaining themselves upon their spiritual backbone, they are fain to lean on material reeds and rushes, which not only bend beneath their weight but pierce the hand that trusts them.

The Glasgow meeting of scientists was a rotten prop—nay, it was a rod to beat the backs of fools; and right well has it been laid on, showing that chastising love exists somewhere. The question has been dropped by that great scientific parliament from that time forth. Zöllner has added his grand testimony to that of Crookes, Wallace, Varley, and all the loyal scientific phalanx have stood true to their colours; but the world has not yet swallowed down Spiritualism in an unmastered mouthful. The discussion of the subject which has been elicited has reached many prepared minds, and not a few have been gathered into the fold. The truth is thereby revealed that no universal acceptance of Spiritualism need be expected. It is not a mere physical fact, which has simply to be paraded before the senses to secure full and immediate recognition. No, Spiritualism is a Spiritual Truth, of which the physical facts and phenomena are but symbols. A boy may know his letters and be able to pronounce any words composed of them, and yet not be competent to understand the import of the sentences which these words constitute.

Spiritualism is a spiritual work indicated and often expressed by physical effects, and hence it is futile to seek to promote it on any other basis but that of increasing the spiritual aptitude of the people. Cast not pearls before swine; let us, as Spiritualists, first augment our own spiritual stores—without which we have oilless lamps that give no light—then judiciously impart to those who are prepared to receive, and if our progress be voted slow at the outset it may, in the long run, far outstrip the fastest methods. The smallest seed may grow to the largest plant.

But all such considerations, derived from experience and discernment, are thrown away upon some of our Spiritualistic friends. Overcome with the glare of gilt buttons and hair powder, with which some persons delight to deck themselves, they fail to see that the patronage they receive from some directions is the mark of their own servility and degradation. Innately, they lack the consciousness of true manliness, and think a deal of a pat on the back, even if accompanied by a sneer. They think the great Sun of Spiritual Truth can be assisted in his illuminating labours by a candle from the Church's altar, or a taper from the laboratory of Science, consequently, the eye of the spiritual pioneer is, from time to time, misdirected from the pole-star of spiritual guidance to some slanting unstable meteor of man's devising, and the ship is turned from its course, and the crew, after suitable privations to substitute their lack of wisdom, are glad to retrack the dismal waters and shape their voyage anew.

Spiritualism, it is true, has achieved a mighty work these thirty-three years. Millions upon millions of the best minds of that period have been experimentally convinced that there is a life after death, and that there

is a great spiritual purpose running through all life—here as well as hereafter. In achieving this result Spiritualism has caused the eddy of its tide-flow to surge up against many a human institution—academic, judicial, scientific, or ecclesiastical; but on none of these occasions have those worldly bodies taken notice of Spiritualism for the purpose of advancing its purposes. At first it would seem that they intended to do so, but soon it was evident that these institutions had two faces—the smiling, inviting one was soon superseded by the sinister, frowning one. The Committee of the London Dialectical Society is, perhaps, the only exception on record, and it was thrown overboard by the society which elected it, just as Spiritualism is cast adrift by all worldly institutions who take hold of it.

One and all of these instances of universities, societies, associations, or churches, in their treatment of Spiritualism, instruct us that we Spiritualists have not to thank them in the smallest degree for their recognition of the subject. It is due entirely to the innate power and energy of the subject that it has forced itself on their attention; and having taken notice of it, these bodies serve a purpose of their own in doing so,—they never introduce the subject in the interests of Spiritualism. The spirit-world has never used any of these fortuitous agencies for the attainment of its purposes; but on each occasion Spiritualists have got their fingers singed and have been glad to revert to these truly spiritual methods of procedure which have been from the first the all-sufficient source of strength in Spiritualism.

It may be said, in reply to this, that every time Spiritualism has been pitched and tossed from one public body to another, some share of testimony has been offered and promulgated as to its truths. This I admit, and, in doing so, I say: no thanks to these bodies for it. Spiritualism, being a vast body of truth, it would be impossible to expose it ever so little without some of that truth becoming visible. Indirectly these exhibitions of the subject do good, but they are also fraught with serious evil. They do good as a means of external publicity, but they accomplish dire evil when Spiritualists abandon their legitimate work and vainly imagine that the Cause can be successfully promoted by a laudation of these incidental occasions. What these associations and congresses do in respect to Spiritualism is their business, not ours. They have a purpose to serve in so doing, and that is altogether different from our purpose. Our business is to look on seriously; think deeply what is implied by the action of these bodies; and act wisely on the results of our deliberations.

Now, what does this Church Congress episode imply?

The bulk of modern Society, as in Gospel times, is divided into the two rival sects of Sadducees and Pharisees. In addition to these, "Society" leans on a great substratum of neutral forces—workers, traders, and sense-indulgers, who appear to be mere creatures of circumstances: toiling while they can, striving for the penny of profit to meet rent and taxes, or, as the nonproductive margin, sunk in a gilded or pauperised sensualism till death removes them from human sight. This substratum is frequently ignored; it does not think, at least, it is not paid for thinking, and that which is not money's worth is surely worth nothing. But it is in this vast utilitarian social substratum that all mighty truths and grand improvements have taken their rise. It is the cave in which the Saviour is born. Every man in this condition is free to think the truth if he have the ability, because it is of no worldly advantage or disadvantage to him in which direction his speculations may lead him. This is why the sacred mysteries have it that the Saviour is always born of humble but royal-minded parents; his power to save being spiritual—heaven-derived—not that which he gathered from external sources.

This form of thought—this divine truth—is never marketable. The world's purveyors of knowledge, or what passes for knowledge, reject the article. If it be good and true, then theirs is bad and false. They cannot afford to bring reproach on their wares, otherwise their worldly position would be gone. Thus truth is sacrificed by self-interest, and the assumed teachers of the people are those who are mainly responsible for the popular ignorance.

Spiritualism is attacked on one side by the Sadducees and on the other by the Pharisees. The material scientists care not how many spiritual notions weak-minded humanity may entertain: all of the spiritual in all religions and spiritual philosophies is, in their eyes, superstition; and it is just about as good or as bad in one form as in another. It is not a matter of serious consideration, which, as the question is almost too ridiculous to warrant even vigorous contempt. Ghosts and spirits may perform to their souls' content, and the satisfaction of the unscientific superstitious, as far as the Sadducees are concerned, but they must not interfere with matter—the scientific god. Say that a table moves with a slight imposition of hands and Faraday at once finds a hypothetical explanation derived from muscles. Explode that by showing that the table is moved without contact, and Dr. Carpenter boils over with indignation at the Law of Gravitation being "suspended." His tender susceptibilities are outraged at the bare thought of the hanging of an innocent "Law," which has never done any kind of harm, but been an unmixed blessing to humanity. Urge a Donkin to visit a medium in whose presence slates are written on without material agency, and he says the medium did it. "Did you see him do it?" "No, but he made a noise by clearing his throat"!!! These objectors have immortalised themselves by the futility of their objections. Spirit is the last thing I will give in to; is their creed. But it is more particularly spirit when it assumes to control matter, and make matter, the philosopher's pet, forget its solid common-sense characteristics, and play the fool by assuming the qualities of the impossible. These philosophers have laid down laws for regulating the conduct of matter, and it must on no account be supposed to disregard them; for if it do, then there is no substantial truth whatever in the universe.

The Pharisees, also, object to Spiritualism, but upon other grounds. They rather, at first sight, seem to toy with the subject, and would use it as a weapon to thrash their partners in the thought-market—the Sadducees. But they thoughtlessly break the handle of their "weapon" by declaring that spirits have nothing to do with the manifestations, which are wholly due to some biological force in the human frame—purely material in kind and without spiritual origin. This is an opposing objection to that of the Sadducees, and both cannot be right—for the one nullifies the other. The Pharisees make us welcome to as many manifestations as we please, if we will only consent to play into the hands of materialism by admitting that the said manifestations are devoid of spiritual quality. Thus, marvellous as it may appear, the Pharisees and the Sadducees play into one another's hands—particularly the Pharisees, who make Sadduceism a necessity wherewith to explain spiritual manifestations. If that materialistic philosophy does not suffice, then the Pharisees have another string to their bow—the devil. From being friends, providing the Church with a "weapon," Spiritualists, when the devil is admitted to the compact, become the most irreconcilable enemies of the Church, and must be cursed and cast into hell at the earliest opportunity.

Thus an evil fortune turns the wheel again, to the discomfiture of Spiritualism. The Sadducees will not have it because it encroaches on the domain of Matter, and the Pharisees toss it into the bottomless pit because it aspires to be related to the empire of Spirit.

Spiritualism has been recognised by the Sadducees with the effect of introducing a crushing persecution,

of which Dr. Slade was a typical victim; but which has, nevertheless, been of unspeakable benefit to the Cause. It has purged it, to a great extent, of the tendencies which were making great efforts to destroy it by rendering it too materialistic—too worldly. Now we have Spiritualism recognised by the Pharisees, and what will the effect of that recognition be? Read the Gospels and see what is recorded to have happened to Jesus. He was also "recognised," but only to be brought into such prominence as to be made the victim of legal penalty. True it was, the Ruler found no evil in him, but the Pharisees said he had a devil, the Church of that day found his outspoken declarations of spiritual truth inconvenient, and the unthinking substratum of the time was easily influenced to clamour for his destruction. I read the ecclesiastical treatment of Spiritualism as an indictment: an enumeration of its evil qualities, accompanied by considerations as to how it can be got rid of, or be palavered with in such a manner as to be spiritually worthless. All this is apparent to any one who will take the trouble to analyse the speeches made on behalf of the Church's position at the Newcastle Congress.

Five years of a different form of persecution is before us, and it will be harder to bear and approach our vitals more intimately than that which we have passed through. Five years ago the symptoms of war expressed themselves in bickerings and bitterness amongst the scientists. Just as the approach of an eruptive disease is indicated by fever and disturbance of the circulation, which has followed an apparently heightened condition of vitality, so, five years ago, the foolish exultation of Spiritualists over the patronage of Science was followed by ill-feeling amongst these materialists themselves, which soon showed itself in an eruptive form in Spiritualism. But as all disease is remedial, the life-current of the Cause has been purified, by the distemper it has passed through, of material grossness, in the forms of vagabond mediumship—phenomenal and "inspirational;" professionalism—implying that the work of Spiritualism can be done by the employment of any sort of hirelings that may turn up from any part of the world; political Spiritualism, by which a few self-elected local popes sought to hold everybody under their thumb, terming their practice "organisation;" phenomenalism, or the notion that mediumistic shows, under material "tests" of "bolts and bars," would prove a means of spiritual enlightenment. These follies have been exploded during the last five years, and notwithstanding the explosion the great work of Spiritualism has gone on more valiantly than ever. When the former channels got choked up with the mud of worldliness in the forms now enumerated, the waters of spiritual life sought out other channels, and reached humanity thereby in a purer form. Thus "effete matter" has been thrown out of the spiritual system, and the Movement may be said to have passed through a zymotic crisis which, though it may leave pits and scars here and there, has left the blood purer and the material aspect of our Cause less material.

Now there is to be another purging, but of a different kind. The symptoms of it are already apparent. The introduction of Spiritualism at the Newcastle ecclesiastical gathering has produced great irritation in the Church. The Lord Bishop of Liverpool has elevated Simon Magus into the position of chief apostleship, by complimenting a tenth-rate conjurer on his baseless pretensions to expose Spiritualism. Another divine in the same diocese—the greenest twig on the ecclesiastical tree—actually assisted at the exhibition, and congratulated his brethren on having found in the hollow pretensions of conjurers an aid to their cause against Spiritualism, which the Gospel of Jesus Christ seems to lack.

Now it may be regarded as a harsh expression, to say that all conjurers are falsifiers and deceivers; yet they are so, and they will at once candidly admit it. Their object is to deceive the eye of their auditors. They

say "I will shoot from a pistol a sovereign into the crotch of an orange;" but they do not do so—they only pretend to do so, and he who believes their statement is deceived. Every affirmative that a conjurer makes is false: his business is so to mislead the attention of the beholder that in pretending to do one thing quite another thing can be done unnoticed. The object of the conjurer is not to enlighten the public as to how it is done, but to make money; and while it is tacitly implied that it is merely a display of technical cleverness challenging the power of unravelment on the part of the public, it is all well enough as an amusement. Nobody but fools and babies believe in what the conjurer pretends to do. Sensible people pay admission to these exhibitions to be amused by permitting themselves to be fooled; and they come away morally uncontaminated, admiring the conjurer's skill, but altogether rejecting his professional "patter." The clergy, however, who drag religion in the foulest slime that this wicked world can furnish, by blowing the trumpet for professional trick-workers, seem to combine in their extraordinary conduct the inanities of folly and childhood at the same time. When a conjurer professes to reproduce and explain the spiritual manifestations, he tells the truth no more than when he professes to bake a pie in your hat, or fire your gold watch from a blunderbuss through a 18-inch wall. They do not do what they pretend to do. No conjurer has yet given a travesty of spiritual phenomena which has satisfied any person who was sufficiently acquainted with the said phenomena. In every place where these anti-spiritualistic conjurers have exhibited they have left the impression behind them that their performance fell far short of their pretensions. "He proved himself a cheat," is the verdict of those who are wise enough to see the bent of such adventurers.

None of the persons who lend their patronage to these conjurers have the necessary experience to enable them to decide as to whether the pretensions of the conjurer to expose Spiritualism be well-founded or the reverse. If the bishop, archdeacon, or priest—who lauds the assumptions of a conjurer who professes to expose Spiritualism—be entirely unacquainted with spiritual manifestations and the phenomena of mediumship; how can he conscientiously recommend that conjurer? In doing so the clergyman coolly misleads the public and assists in the obtaining of money by false pretences.

This point need not be argued further. It has been introduced to illustrate the kind of antagonism which the Church has in store for Spiritualism. It is, in the first place, quite unscrupulous about truth. It is ready to back anyone up who pretends to suit its purpose, whether they be duly qualified or not. It is not at all particular as to the kind of person who presents himself, or what his moral character or past history may be. The Church eagerly allies itself with persons of no character, either for upright conduct or truthfulness, if they can put on a brazen face and declare by their tricks and arts that Almighty God has not ordained that the Spirit shall manifest itself in these days!

These thoughts make our heart of hearts bleed with sincere grief. We Spiritualists are but flesh; we are the feeble instruments of God's will. We did not make Spiritualism. In the providence of God it came to us—came to millions of us who were enthralled in the horrid night in which the agnosticism of the Church has engulfed mankind. It came to the world unsought of man, unheralded by human proclamation; and it has come to all according to their needs: to the senses of those who could alone be reached on that low plane; to the spiritual and mental faculties of such as had an opening to their souls by these portals; but everywhere and to all Spiritualism has been GOD MANIFEST IN THE FLESH, the reality of the spirit-world demonstrated to man in the flesh.

The Church, then, does not fight against man but against God. If many have abused the gift of God in

Spiritualism, then the Church is to blame for it. It has systematically hidden the spiritual from man, and God, in his spiritual providence, has had to find independent avenues by which to reach mankind with spiritual truth as He did in the days of the Gospel. No Church has ever been the vehicle of God's will to man. His servants have been gathered from all sources, and whether priest or layman have acted individually as spiritual workers.

Now, when we look at Spiritualism in this divine light and look at the treatment accorded to it by the Church our souls are filled with alarm; not alarm for ourselves, but for mankind dominated and enslaved by a power so regardless of truth, so destitute of honour, so absolutely devoid of spiritual life as the Church is. There is nothing too mean for this power to stoop to. There is nothing too cruel for it to resort to. The Church has no practical revelation from the spirit-world—only the records of past revelations, which we have also and put to their proper use; if, then, the spirit-world reveal itself to man the Church would be at once obsolete, as it is already to all who have arrived at spiritual light and life. This means a sad blow to one of the most profitable businesses of modern times. The Church has an enormous capital invested in its establishments, all of which has been gifted: not one penny of it the product of the Church's industry. The Church finds bread for a powerful clique, whose interests are diametrically opposed to the spiritual interests of mankind, as all priesthoods ever have been. This mighty body will not part with its loaves and fishes without a determined struggle. It does not like to lose its customers any more than any other business does. History testifies abundantly as to how ecclesiasticalisms have fought their battle in the past.

We owe no grudge either to Church or conjurer, we pity them; and far more do we pity the mighty multitude of dupes who are without the light of spiritual truth. God has pitied us, and revealed to us great Truths which augment themselves daily as we may be able to receive them. Hundreds and thousands are daily and weekly receiving their share of this Divine Light. Let the Church and the conjurers do what seems best in their eyes, but let us not be so foolish as to turn aside from our spirit-prescribed path to expect any help from ecclesiastical sources. Our sole duty is to imitate our Father God and his holy angels who, of a free gift, are working with us and for us in this great Spiritual Dispensation. This is yet the day of small things, but it is sufficient to fill our souls with profound gratitude, with joy inexpressible. The more the outer man suffers—the more he is tried and crucified—with greater brightness shines the Light of the Spirit within. Whatever treatment comes to us—be it painful or pleasant—is for our good and the good of our work. We know there is the hand of a just and a merciful God in it all. He has put us through the furnace and purified us from much material dross. The impending trial may be to sunder us from that impure alloy of churchianic theology, which renders base the pure gold of Spiritual Truth.

O Spiritualists, look not to Science or to Churches for your strength and your daily bread to sustain spiritual life. These powers are of the world—not of the Spirit. Our grand Work did not originate with them, it has not been carried on by them, it will not be espoused by them. The Science of sciences, the Fountain of all religion is open to us: there must we look for our bread, and thus will our water be made sure.

"I got my copy last Wednesday evening, and a splendid MEDIUM it is. I like 'J. K.' better this week than ever I have done. Your letter is a most interesting one, and I felt quite delighted to see what a grand work Mr. Ware and his friends are doing in and around Plymouth. If a tenth part of the parsons in England were as earnest in doing what they call 'the master's work' as Mr. Ware is, what a blessing it would be for humanity."—Scotch Gardener."

THE DIFFUSION OF SPIRITUALISM.

THE USE OF LITERATURE AND THE NECESSITY OF STUDY AND SELF-GROWTH.

A FEW WORDS TO SPIRITUALISTS.

It is a truism that not a day passes but what our stock of knowledge is increased, perhaps insensibly, but still at the same time there is an addition made. We find at the end of the day we have learnt something more, it may be of men and their actions, or of the common doings of life. Our experience is ever growing greater, and, who can doubt that there is a grand purpose in view in the many lessons we are constantly learning. God has endowed us with faculties to comprehend what we see and hear, and it is a solemn duty incumbent upon all, to develop those faculties for our own good and for the benefit of mankind at large. By doing this, the noble principle of striving to learn more of everything, and the equally noble principle of assisting the ignorant, will be carried out to mutual happiness.

It is with Spiritualism as with everyone else of God's works. We ought to study it thoroughly and make ourselves acquainted with everything that pertains to it. Its varied phenomena should be well-known in order that we may be, so to speak, acclimatized to the world of wonders. In its study we shall discover new wonders and greater glories, and this will lead us, if we are right-minded, to a higher appreciation of our Heavenly Father.

The two ideas I have laid down as being to mind great principles, suggest my three reasons why they should be acted upon:—

First.—The continual acquisition of knowledge of this subject not only tends to give us more exalted views of what we believe, but it creates a spirit of thankfulness within us, and at the same time incites us to greater holiness, and to a higher and nobler life generally, thus preparing us for that life we shall lead when we pass into the Summer-land.

Secondly.—We are enabled to tell those with whom we are constantly thrown in contact that which we know is truth and not a mere speculative theory. This may be the means of making persons who have never considered the matter before, think seriously of the future life, thus laying the axe of Truth at the root of the tree of materialism; or it may get persons to investigate the subject who would never probably else trouble themselves about it. I don't say that merely talking will cause a change of opinion, but this I do believe, that personal influence constantly brought to bear, cannot at some time fail of its purpose in creating a spirit of enquiry. On the other hand, there is the prospect of being laughed at, and of being called fools or knaves; but what matters it, there will be the satisfaction of knowing that we have tried to do our duty.

Let me first give one instance of this power of influence; I could give many, but one will suffice:—

I was at a lecture delivered by my good friend Mr. Ware, a few evenings ago, and at the close, a gentleman rose who showed by his manner in asking questions, that he believed Spiritualism and everything connected with it to be "humbug." The next morning he happened to meet a friend with whom I am also acquainted, and the conversation turned on the lecture of the night before, my friend expressing his gratification. The first mentioned gentleman, who is a materialist, in his turn freely denounced everything, but when, after half an hour's conversation, in which my friend told him of many startling things that had happened in his own house, he again was asked his opinion. He said, "Well I've known you many years and having always found you truthful, I can't deny what you say," and in the end consented to investigate the subject calmly. Now here was a moral victory, and one which I believe we should all strive to imitate.

The third reason is, that unless we know thoroughly what we believe, we shall not be able to answer fully the enquiries of investigators (and curious enquiries they are sometimes too) or deal comprehensively with the misrepresentations of cavillers and enemies to the cause of truth. I have met men who have been honest in their investigation, and who have put questions not for the purpose of doing any harm, or from a spirit of mere idle criticism, but from a sincere desire to know that of which they are in ignorance. These men are to be found everywhere; they are to use a common phrase "hard-headed," but if they do accept Spiritualism, they are the strongest converts that can possibly be made. To assist such as these, we must be prepared, and the preparation means careful study.

These, then, seem to be three great reasons why we should study Spiritualism. If we add to them the fact that the progressive thought of the age seems to demand it, my plea, I think, will be complete.

I have tried to show that justice to ourselves, to others who may be enquiring, and last but not least, to the Cause itself, all unite in demanding deep consideration from us. Now comes the question: How best to study it?

Some attention must necessarily be paid to this part of our subject. Various modes present themselves to various minds. There are three methods which I have adopted, they have proved

ed useful in carrying out that which they were intended to do, and although neither may be the acmé of perfection, still I am persuaded that satisfaction will be given by the trial of either one or all. Judge Edmonds, speaking of his conversion to Spiritualism, says, in one part of his book, that he always made it a point to note down carefully everything that transpired at a seance, and he frequently compared his notes, to see if he could find any contradiction (not having his work by me, I cannot give either exact words or reference to the page). This I have done and with marked success. I have found several discrepancies, but not what I considered of importance. So then the first method is: Note down everything that takes place in your presence, consider it carefully and compare your notes often. If you come across any apparent contradiction, ask the spirit from whom the communication proceeds to explain, and do not denounce as untrue, what you do not understand.

The second method may not commend itself favourably to all minds, it is this,—Ponder well what your friends tell you. The experience of another person may be different from your own, and may assist in clearing up difficulties that lie in your mind. Many things appear unreasonable, and even irrational, but that is in itself no proof of falsehood.

Last but not least, is the literature of Spiritualism. Its abundance, coupled with the knowledge that the contributions in many cases consist of well substantiated facts, appears to me to prove (incidentally perhaps) the strength of the cause. Spiritualism is not a theory, it requires no theory even to bolster it up; there is no speculation about it, it is a gigantic fact. This being so, furnishes in itself a reason why there should be steady reading. By careful reading we acquire knowledge and develop our mental faculties. We are furnished with reasons for and against. We are able to meet the arguments of our opponents with counter arguments, and we are given food for that thought which leads to action.

A man told me a few days ago that he could believe nothing that was written on the subject of Spiritualism, the real reason being that it was on Spiritualism. Now this position is, to say the least, absurd, inconsistent and unreal. Its absurdity lies in the fact that it is not the dictate of a mind open to conviction. It is inconsistent, because that very man who will not believe the literature of Spiritualism sits down every day and digests his newspaper, which contains reports of occurrences in foreign parts, which he is bound to take upon trust; and the person who would denounce the writings of Spiritualists as falsehoods would not dare impeach the veracity of the press. Its unreality is its inconsistency. Spiritualist writings do not contain mere fables palmed off upon a deceivable and credulous world, but they contain reports of known facts with every kind of proof for the authenticity of the statements, that may be required. It is well to bear this in mind, and, when certain people say, "It reads like a novel," point out to them that there is not only mere assertion, but actual proof.

One of the many uses, then, of spiritual literature is its value to Spiritualists themselves;—First: As a means of enlightening the people upon what we believe and what Spiritualism is, thus in some degree propagating the faith:—Secondly: In enlightening us upon what takes place elsewhere, thus affording an opportunity of "comparing notes," contrasting the phenomena and watching the course of its progression; and thirdly: As a witness of great evidential value, to the truth, strength and progress of Spiritualism. Men of known ability great in the religious, scientific and literary world come boldly to the front and publish their researches, telling the world that they are speaking that which they have seen and heard. Can it be possible that these men are deceived or are conniving at known untruths? To say, in the face of the vast amount of evidence so laboriously accumulated by men of honour and veracity, that Spiritualism is untrue or a fraud, is to say at once that no dependence can be placed upon any man, no matter who or what he may be—in fact to brand those, whose characters are above suspicion, as liars.

I have written thus lengthily, because I wish those who sit in judgment, and who have never seen even the simple table-movement, to consider what they do. Is it a sign of weakness that new publications are constantly coming out, and that Spiritualism has a vast and ever-increasing literature at its command? If so, then Spiritualism as a cause is weak. Or again—Does it not look like a sign of progression when spiritual literature is constantly being asked for? I myself have had a list of enquiries for books and papers, and I daresay there are many Spiritualists who meet with a like enquiry. To say the least it is only a logical inference, that a cause is progressing and gaining strength, when its literature is being constantly multiplied and sought after. Of its use to investigators, and to the general public I will say but little; the subject is one so vast that each Spiritualist probably knows something of it. There are one or two ways, or rather one way with several sides, in which it may do good. It cannot but demonstrate the truth of Spiritualism, for while such men as Wallace, R. D. Owen, Sexton and Edmonds, materialists, or nearly so, acknowledge it to be the means of their acceptance of the truth, the thoughtful public at least must admit that there is a degree of truth in what is claimed to be spirit-communication.

Closely bound up with this is the belief in man's immortality,

a fact which I think is completely demonstrated in the many instances given in spiritual literature of the return of the supposed dead. Now if the truth of our subject as set forth in the writings of well-known men be conceded, and the future state acknowledged, it will in many, if not in the majority of cases, cause a preparation for the life that is to come. And if Spiritualism only turns one man (and thank God it has turned many) from a debased, ignoble and wicked life, to think what he is, and to lead a higher and better life, we may well say it has done good, and God be praised for it.

My readers and all who believe in the divine economy of spirit-communion, may I as a brother ask you all to read the literature of Spiritualism, and try to get others to read it? It is said of Jesus Christ that he "grew in wisdom." Will you not try to do the same. If Spiritualism is at all dear to you I am sure you will. Remember that all knowledge cannot be acquired at once. It takes time. The child does not become a man at once, it takes many years to grow to manhood; so with Spiritualism, we cannot learn everything in a day or a month. It must be purely a matter of growth. Study the subject deeply in every point and let nothing escape you, and if you do that, you will find yourselves wiser, and I believe better men and women. There need be no complaint that you cannot afford the heavy works. Get the pamphlets and master them first, the larger books afterwards. In all probability the Society to which you belong has a library. I will just remark here that in Plymouth some friends have placed copies of the most important works on Spiritualism in the Free Public Library, an example to be imitated in every place where such an institution exists.

In conclusion: remember, that he who studies, knows; he who studies not, knows nothing, and cannot be called competent to express an opinion. Remember also, always to ponder, read, and consider—

- 1.—For your own good;
- 2.—For the good of others;
- 3.—For the good of the Cause;

and if that is done, it will tend to advance Spiritualism and make it what it ever should be: pure, noble, and holy.

Plymouth

R. S. CLARKE.

PLYMOUTH.—THE RECENT CONFLICT.

The smoke of the recent conflict has cleared away, and again all is calm and quiet within the horizon of our local Spiritual Movement. Our opponents have all been relegated to their former obscurity, whilst our noble Cause, enjoying a prestige, an influence, and a prospect that it did not before, triumphantly pursues the even tenor of its way. A host of figures and metaphors rush into one's mind. I will only use one, viz., that our good ship has bravely weathered all the storms, and now proudly spreads its sails to the breeze of a rapidly extending popular favour; whilst the smile of Heaven beams down in benedictions upon it. May the captain and his men be ever on the alert, vigilant, brave, united, and true.

How does the good Cause here stand affected by the ordeal through which it has passed? The services of last Sunday were a suggestive answer to that question; for they were among the best we have had. There was a goodly company present on Sunday morning, and the subject dwelt upon was "The Master's parting command." "Behold I send upon you the promise of my Father, but tarry ye in Jerusalem until ye be clothed with power from on high." The evening congregation was about the best we have seen in Richmond Hall; an intelligent, devout, earnest gathering to whom it was a privilege to speak. Our subject was, "The love that God hath to us."

A large number remained to the circle that followed, and we had from our invisible teachers through Mr. H., some of the most beautiful utterances we have ever listened to from that source. They congratulated us heartily upon our prosperity, but most of all that they could perceive emanating from those present, a higher spiritual tone, whilst outside they could perceive in every direction an awakening of interest, reflection, and inquiry, insomuch that ere long the tidal wave would rush in upon us, and we should be astonished at our progress. The present year would be memorable to many. Speaking for ourselves we can say, that as we listened, the influence that prevailed, and the thoughts that crowded in upon our mind, filled our hearts with emotion, and our eyes with tears; and we were glad to hear a friend say, "What a spiritual meeting this is! I have felt it very deeply." So we think did most of those present.

FINANCIAL POSITION.

We were able to announce to the congregation that in making up our monthly account, after meeting all demands, we have a substantial balance in hand; a statement that

gave much satisfaction. The congregation and friends were heartily thanked for their generous help. Thus notwithstanding all our difficulties, and all the opposition, ours does not look at all like a declining Cause.

NEWTON ST. CYRES.

My visit home afforded me much happiness, partly from being amongst loved relatives, but chiefly from close communication each day with spirit-friends; much that I learned from them will perhaps come out by and by, at present my lips are sealed. On Wednesday last at the house of Mr. P., whose household, including himself, are excellent, even remarkable mediums, I had the privilege of speaking to a nice little company; my topic being, "The river of water of Life." It was the first time these friends had heard the Gospel of Spiritualism from an ordinary preacher. The spirit-friends were manifesting their presence throughout the service, thus affording such vivid illustrations of the truth as any preacher might well envy to have at his command; and making the service pre-eminently spiritual. At the close we invited the strangers to remain and have evidence of the fact of spirit-communion, which was strikingly realised both through the table and the mediums.

OMEGA.

AN AVAILABLE INSTRUCTOR TO INVESTIGATORS.

To the Editor.—Sir,—Without doubt Spiritual phenomena are coeval with our race, coming over it in waves greater and stronger, according to the world's needs, and our ability to receive them.

We can descry no essential difference in character between Abraham's spirit visitations, the handwriting on the wall presented to King Belshazzar, the visits of spirit-friends after Christ's Crucifixion, St. John's Apocalyptic visions, and the Psychographic and other manifestations of our own times. All appear to be the result of fixed unvarying laws, whose operations have yet to be fully inquired into, understood, and explained.

Followers of one or other of the gross, dangerous materialisms of the day, beginning to doubt the truth of these systems of negation, are proceeding to inquire into the various modern forms of spirit power and action, and many such are now earnestly asking how they can best study such for themselves. It is important that they seek in the right quarter, and be directed by honest competent guides.

To aid them, I may state that during my long and successful inquiries, I placed myself under the instruction and guidance of Mr. William Wallace, of 103, Queens Crescent, Haverstock Hill, London, N.W., an able, modest, experienced man, with rare spiritual gifts, whose heart is in his work, and whose motto is "the truth, the whole truth and nothing but the truth."

In his presence I found the phenomena of certain occurrence, and at all times convincing, as well as pure and exalting. Mr. W.'s usual fee for a whole hour of his valuable time was but half-a-sovereign.—I am, Sir, yours faithfully,
Folkestone, Oct. 17, 1881.

S. CLARK, M.D.

LITERARY NOTICES.

EVENINGS AT HOME IN SPIRITUAL SEANCE; Prefaced and Welded together by a species of Autobiography. By Miss Houghton. First Series. London: Trübner and Co. 360 pp. Cloth, price 7s. 6d.

Miss Houghton's "Evenings at Home in Spiritual Seance" is one of those rare volumes calculated alike to delight the true Spiritualist and to enchain the attention of the earnest outsider. A book it is whose conciliatory tone betokens the truly Christian spirit of its author, and must command the respect of the vaunted freethinker, together with that of the orthodox even of the stricter sort. It is not a book at which stones can lightly be cast, for the critical acumen of the writer is no less conspicuous than her love of truth, which forbids her, as she herself says, to add ought to or in any wise seek to embellish the real wonders it has been her happy privilege to witness and faithfully describe. Literature such as this is fraught with a high mission: gainsayers have a strong fortress before them should they attempt to assail these narrations. "A species of Autobiography" is interwoven with the volume, which lends double interest to the work. Spiritualism is thus portrayed from a practical as well as from an esoteric standpoint. "To say what it is all about" is by some counted the critics' part; but in regard to a work of this kind it is difficult either to present quotations of reasonable length, which would at all adequately represent the general interest of the book, or to describe succinctly the leading characters to whose rôle the book is devoted. Suffice it to observe that, though gifted with other and valuable forms of mediumship, Miss Houghton possesses in remarkable degree the gift of

painting symbolic pictures expressive of lofty truths. That such a medium should be employed by a high order of spirits is not to be wondered at, that the names of Michael the Archangel, St. John the Evangelist, etc., appear as her guides, is perhaps not amazing, if we consider the superior power in all probability belonging to these more supernal geni. The whole question of names is one of intense interest. That a truthful, straightforward narrative of this kind should be deemed untrustworthy in details of this sort is to be expected. The very shallowness of this sort of criticism, which instantly resorts to the term "dupe or knave" when it meets anything its bleared eyes cannot and do not wish to fathom, is its own confutation. To grapple fairly with a question of this kind, we must apply to Spiritualists of experience. These will tell us of the wonderful manifestations of spirits not yet free (except it may be temporarily) from their earthly tabernacle; as when the spirit of a person in New Zealand has been known to speak in the direct voice in London. We here get a faint clue to the explanation of the manifestation of the higher spirits. Their power is probably infinitely superior to that with which we ordinarily accredit them to be endowed: moreover, if the sitters be truly "faithful" souls, what is to hinder their manifesting? Bars forged by our warped intellect, and fetters welded by our want of aspiration and by our abundance of grovelling desires, may indeed hinder the "bright ones on their way." But "to him that knocketh it shall be opened;" and if, instead of a weary round of interviewing "seers" in order to learn our worldly future, we would first "seek the Kingdom of God and His Righteousness, all these things" would be "added unto" us. He must be a sorry Spiritualist indeed who, when he reads Miss Houghton's work, does not envy her the spiritual experiences she has enjoyed, a veritable "cup of blessing," and does not look forward with glad expectancy to the promised continuation of the Series of which this forms the first volume.

"CAMBOR."

A BOOK OF THE BEGINNINGS.

BY GERALD MASSEY, F.R.H.S.,

Author of the "Secret Drama of Shakspeare's Sonnets."

The Publishers have the pleasure of announcing a Second Issue (limited) of this profoundly-novel, elaborately-written, and superbly-printed Work at a lower price (2 vols. pp. 1200, impl. 8vo. cloth, 24s), intended for Scholars, Students, and Institutions of limited means.

"Mr. Gerald Massey has lately applied the Key (Egyptian) to certain 'Hieroglyphics found in Pitcairn's Island' (vol. 2, p. 593), and it seems to me that he has struck the right line in his system (e.g. of the Kamite Origines). Mr. Gerald Massey's laborious study will do good work as a commentary upon Professor Lepsius. In the oldest times within the memory of man we know of only one advanced culture, of only one mode of writing, and only one literary development, viz. those of Egypt. In working out this suggestive text his general view appears to be perfectly sound. His leading thought is true."—Captain Richard F. Burton, in the "Athenæum," June, 1881.

EXTRACT FROM A REVIEW IN "NATURE,"
MAY 19TH, 1881.

In two large volumes Mr. Gerald Massey has collected together all the principal facts known about Egypt, with a view to trace the origin of mankind. Some portions of his theories are undoubtedly correct, especially those which go to prove that the Egyptians are the oldest known historical race, that they are an African people of a peculiar type, and by no means an Asiatic tribe filtered through the Isthmus of Suez. Evidence of their primitive development is to be found in their physical type; for Mr. Massey is a decided evolutionist, and regards man as evolved from some of the Anthropoid Apes, especially the Black Races, whose colour he considers marks their animal descent.

It must also be admitted that the author has a full right to oppose that system of Comparative Philology which has been built up from the Sanscrit, the supposed oldest representative of the Aryan languages, to the utter neglect of the older Egyptian, Sumerian, Babylonian, and Chinese. The stately edifice built upon the sand of Sanscritism already shows signs of subsidence, and will ultimately vanish like the baseless fabric of a vision. One of the most startling ideas is that the Arsu, who ruled during the anarchy which preceded the reign of Seti-Nekht, is no other than Moses!

Many Egyptian words, it would appear from the comparative table of Mr. Massey, resemble Accadian, and this may be considered a new departure, and one perfectly legitimate, as the two languages may have started from a common origin; indeed by some linguists the origin of the Semitic has been referred to Africa. The African origin of the Maories of course demands further consideration. Ethnologically and philologically they were formerly classed as a probable offshoot of the Malay race, but how Egyptian words passed to them is another question. Some words certainly look like Egyptian. More in accordance with probability is the hypothesis that Egyptian words may be found in all the African languages, although their structures differ. The old Egyptian must have

been a development of one of the old African languages which subsequently became extinct. Notwithstanding the difference of opinion about the results and the methods by which they have been obtained, great credit is due to Mr. Massey for the ingenuity with which he has endeavoured to build up his theory, and, to his mind, discoveries. He has read through all the principal works on the subjects he treats, and his collection of words, legends, and data is enormous.

He has taken all reasonable care to insure a fair and correct list of words and facts. He has produced a work which will be read with pleasure by some and amazement by others.

INGERSOLL.

To the Editor.—Sir,—Will you allow a word from a believer in Christianity who has read Col. Ingersoll's lecture, "What Must I do to be Saved?" And who, while admiring the slashing style in which many superstitions and inconsistencies of so-called Christianity are assailed, does not find his own faith either shaken or touched? Without entering into details, I ask one or two questions regarding the mode of treatment which New Testament Christianity receives in that lecture. Does not the lecturer to a surprising degree misrepresent that which he makes the object of his attack, carelessly taking for granted that the bigotries and hypocrisies which have so often disfigured Christianity, are one and the same thing with Christianity itself? If he does not actually state this he shows little anxiety to make the distinction which many of his readers will be by no means wishful to make for themselves. I should like to ask whether the easy-going "Gospel" of shaking hands and making things pleasant and comfortable all round, such as he recommends, can actually meet the deeper realities of life or help to solve its manifold problems. Again, does the flippant tone of thought which amid "laughter" and "renewed laughter" professes by means of a clever allusion or a funny story to deal off-hand with such vital questions, at all correspond with the spirit of those truth-seekers, who, whether within Christianity or outside its pale have brought us nearest to the truth? Surely there is deep spiritual insight in Tennyson's lines.

"Let knowledge grow from more to more,
And more of reverence in us dwell."

One of your correspondents a few weeks since, declared himself a great admirer of Colonel Ingersoll. He assumed, too, that some opponent of Ingersoll, who wished to commit his much advertised lecture to the flames, was thereby convicted of a readiness to burn the Colonel himself. A man who leaps to conclusions in this manner, cannot command much respect for his logic. I wonder by the way (or I do not wonder) what the gallant Colonel's verdict would be on your correspondent's Spiritualism? I have yet to learn that Spiritualism (however independent may be its own stand for truth) can consistently enter into an alliance with secularism or materialism against Christianity. I write as one for whom the facts of Spiritualism have confirmed and vitalized the essential truths of Christianity. May I, as wishing to be entirely free from unfair bias, on either the Christian or anti-Christian side, ask your correspondent in the interests of fair inquiry to obtain a pamphlet lately written by Dr. Parker, and published at the "Fountain" Office, 4, Ludgate Circus, entitled, "Ingersoll answered." I believe he will find that the contents fully justify the title.—Yours faithfully, M.

CRITICISMS ON "J. K.'S" "ADEPTSHIP" ETC.

Miss A. Perry takes "J. K." severely to task for making "authoritative declarations" in a manner in which "the pope himself could hardly go further;" and for making "assertions which cannot be made to agree with the gospels, the only history of the words and deeds of Jesus Christ which we possess." She proceeds:—

"We read in the seventh Chapter of St. Luke, twenty second verse, these words, spoken by Jesus Himself, 'to the disciples of John the Baptist: 'Go your way, and tell John what things ye have seen, and heard; how that the blind see, the lepers are cleansed, the deaf hear, THE DEAD are raised, to the poor the gospel is preached.'—If Jesus only raised men or women from trance, he, (as an honest and truthful man) would have said so; nor laid claim to powers to which he had no right.

"It is quite open, of course, to 'J. K.' to make what assertions he likes, but in the absence of proof, they are of no more value, than those of anyone else; and why (I would ask) are we to take 'J. K.' for our infallible teacher, on the above points; and, by what divine right does he, (an ordinary mortal like ourselves) claim our obedient assent to his 'unproved' statements?"

"I may draw your attention, perhaps, to a mis-statement of 'J. K.'s'; it is this. No one can read the account of the life of Jesus, without seeing that he did not rush on his death in a 'foolhardy' manner, but that he went to it knowing well, what he was doing—and, more than once foretold his own death, long ere it took place; he foretold, also, the manner of it."

SUBSCRIPTION PRICE OF THE MEDIUM For the year 1881 in Great Britain.

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One copy will be sent weekly to all parts of Europe, United States, and British North America, for 8s. 8d.

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

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

The MEDIUM is sold by all 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, OCTOBER 21, 1881.

NOTES AND COMMENTS.

We begin our second year of printing the MEDIUM with a clearer path and brighter prospects than was our lot a year ago. The work was painfully trying and awkward at first going off; now it comes more easily to our hand. We will make every effort to improve and render the MEDIUM, as far as lies in our power, a worthy exponent of the glorious truths it has been called into existence to diffuse. To be engaged in such heavenly work is almost too great a privilege for mortal man; it is the work of angels; and we must not grumble if we be forced to wear out the mortal body rather prematurely in such immortal service.

The lecture we give this week is one that is of profound importance to the Movement. There is perhaps not that personal interest in it, which will excite the pleasurable feeling and self-gratulation of the reader. But it is not the less necessary on that account, for Spiritualists to deeply consider it. The difficulties which have at all times beset the Cause, have not arisen from want of spiritual power, but from want or misdirection of human motives, and a neglect of the true import of spiritual work. While we go a-lusting after worldly gods, we are sure to come to punishment. We have the spirit-world at our back, and what more do we require, than to be true to spiritual truth and guidance, and be suspiciously conservative of yielding our forces up to the blandishments either of the Church or Science. Give heed, then, to the lecture given this week, for in the past, the indications emanating from the same source have been truthful, and much evil might have been averted by taking more notice of them.

The remainder of Mr. Burns's discourse was devoted to a close comment on Dr. Thornton's paper published last week. We have not space for it in this issue, but may publish it in an early number.

We received Dr. Brown's kind letter just before the MEDIUM went to press last week, but did not read it till Wednesday. It is a singular comment on the review of the situation given last week. We publish it as if it were respecting any other person; as though Mr. Burns' name be used, yet it is not himself personally, but the work in which he is engaged on behalf of which the appeal is made.

"For our sakes he became poor" is a very pretty sentiment for sleek priests to repeat, but when accepted as a stern reality, few souls can bear the pressure. To be victims of misfortune is one thing, to voluntarily surrender self for the wel-

fare of others is quite another. But the hardest of it all is that sacrifice of personal feeling involved in printing with your own hands a statement of that which is in the eyes of the world accounted degradation. But in addition to giving up every thing, this collection of means has been necessary for the continuance of the work, which has been sustained hitherto.

Archdeacon Colley has inaugurated a movement for the erection of a Clock Tower for Addington, to have four illuminated dial plates in order to be serviceable by night as well as by day. To be erected at the east corner of Addington Church Close, or corner of the road, as being the most conspicuous and central part of the Parish. Being not less than fifty feet high, it will thus be visible to all ships in the Harbour, and be seen from a considerable distance beyond Hospital Road, indeed from Champion's Corner; from the far end of Shepstone Street, and from every house in Addington along the ridge.—"Point News," Natal.

We have been asked for some newspaper opinions of the oratorical abilities of Mrs. Hardinge-Britten, and have had a pleasant trip through the volume of the MEDIUM published ten years ago, to collect the required matter. Thinking that the information may be useful to other parties engaging Mrs. Hardinge-Britten, we have put it in the MEDIUM this week. In announcing a speaker to the outside public, it is only proper that the speaker should be introduced by a statement of what the public have already recognised in that speaker. We have placed all particulars on Mrs. Hardinge-Britten's work on page 668, to which department we direct the reader for "opinions of the Press."

The newspapers are giving prominence to spiritual subjects. The "Daily Telegraph" has had a long correspondence on "Ghosts" in which some sensible letters have appeared from avowed Spiritualists. The discussion is continued in the "Acrington Gazette." Mr. Foster has a humorous way of handling a worthless opponent. We think our friends might make more use of the press in places visited by conjurers. High Wycombe set a good example last year, and Plymouth recently did wonders in this way.

CIRCLE & PERSONAL MEMORANDA.

It will be seen from the list that an alteration has been made in the arrangement of the Manchester Home Circles.

Miss Lottie Fowler continues to give sittings to recommended friends, at 2, Vernon Place, Bloomsbury Square, W.C. Her hours are from 11 a.m. till 8 p.m.

Mr. Towns had another well-attended seance, at 15, Southampton Row, on Tuesday evening. These meetings will be continued on Tuesday evenings at 8 o'clock. Only recognised friends admitted.

Mrs. Mary Marshall may be seen daily at 2, Vernon Place, Bloomsbury Square, W.C. from 2 till 5 p.m.

Dr. Mack has had a great increase of patients, from far and near. It is possible that his projected trip to Paris, may either be postponed or limited in duration.

Mr. T. M. Brown will be in Newcastle on Friday (to-morrow) and Saturday; address care of Mr. Blake, 49, Grainger Street. He will lecture at West Pelton on Sunday: address up till Wednesday, care of Mr. Samuel Stewart, West Pelton, near Chester-le-Street, Co. Durham.

On Monday the Goswell Hall seance was held at Mr. Hawkins' Rooms, 15, Red Lion Street, Clerkenwell; Mr. and Mrs. Hawkins were mediums for the occasion. The funds were augmented 7s. These seances are to be continued every Monday evening at the same place.

Mr. Hawkins is making his place an important centre of spiritual work. His healing seance on Sunday morning, at 11 o'clock, is well attended. He has a general seance on Wednesday evening, at 8 o'clock, at 15, Red Lion Street, Clerkenwell.

COVENTRY.—In noticing the "Circle of Progress," last week a slight error occurred. The address of the Secretary, is—Mr. Henry Spittle, 69, Far Gosford Street, Coventry.

The Walsall Spiritualists intend holding their bazaar on November 14 and 15.

NEXT WEEK'S "MEDIUM."

Our friends frequently express their regret that they are not aware of the appearance of important matter in the MEDIUM till the edition has been published and the opportunity of obtaining an extra supply impossible.

We have on hand another sermon from Mr. Ware, and interesting matter on President Garfield, including orations by Mrs. Richmond and Mr. Colville, and phrenological delineation and facts concerning his religious belief. It will be a fresh and interesting number.

We supply parcels for distribution at half price if the orders be received not later than Thursday Morning. The price is 6s. per 100 or 3s. for 50 copies; smaller parcels are not supplied at this great reduction. We hope to see the circulation of the MEDIUM doubled before the New Year. Who will do most to secure this desirable result?

A SPIRIT'S ADMONITION ON SHARP AND CUTTING WORDS.

The gentleman who presented us with the following verses, had, during a somewhat exciting conversation with a medium, given utterance to a sharp, cutting expression, of such a kind as would by most women be regarded as wounding. Immediately the medium was controlled and recited the following verses, which at a subsequent sitting were again dictated and taken down in writing:—

If thou hast crushed a flower,
The root may not be blighted;
If thou hast quenched a lamp,
Still, still, it may be lighted;
But on thy harp, or on thy lute,
The string which thou hast broken
Shall never, in sweet sounds again,
Give to thy touch a token.

If thou hast loosed a bird
Who's song was wont to cheer thee,
Still, still, it may be won
From the skies to warble near thee;
But if, upon the troubled sea,
Thou hast cast a gem unheeded,
Think not that wind or wave will bring
The treasure back when needed.

If thou hast bruised a vine,
The summer breath is healing,
And its clusters still may grow,
Through the leaves their bloom revealing;
But if thou hast a cup o'erthrown
With a bright draught filled, ah! never
Will earth give back that cherished draught
'To cool thy parched lips' fever.

The heart is like that cup,
If thou waste the love it bore thee;
And like that jewel gone,
Which the deep will not restore thee;
And like the string of harp or lute,
Whence the sweet sounds are scattered;
Gently, oh! gently, touch the cords
So soon for ever shattered.

July, 1877.

M. C.

THE RECOGNITION OF FRIENDS IN HEAVEN.

Mrs. Clark, of Utica, Ill., U.S.A., a reader of the MEDIUM, is gifted with wonderful healing power, and is doing a great deal for the Cause in a quiet way. In addition to this, she is a frequent contributor to the local "Gazette." Verses entitled "Our martyred President" have just appeared, and an article on the "The Recognition of Friends in Heaven," from which we quote:

"Your loved dead are linked to you, not only by the cords of memory, but by ties of affection. The monuments carved to their memory, the flowers that bedew their graves, are so many living testimonies of your undying affection, and the yearning of the heart for a reunion with them. The soul craves this recognition, and in response to that craving you find the testimonies of all the ancient Philosophers and Poets of any note, even though they lived in the early twilight of time, have left on record noble sentiments in regard to the companionship of the future life. First, they may be regarded as representing the sentiments of the most enlightened age; and second as giving utterance to the voice of humanity, whose every instinct claims the fellowship of another life. Socrates, one of the purest and best of Grecian Philosophers, who was condemned to die by poison, through the blind fury of an ignorant and superstitious populace, calmly submitted to his fate, discoursing with his friends to the last, of the immortality of the soul, and how he would meet and know all the ancients 'who had been compelled to die by unjust cause.' Thus the darkness and gloom of his dying hours were cheered by the confident expectation of meeting with the great and good gone before. And that you shall recognise your friends, and shall associate with them, was uniformly believed by all antiquity."

THE "URGENCY" FUND.

"Alpha's" communication has been received. It was surely an act of Providence; for there is indeed an unseen hand guiding many souls through the tortuous path of earth-life.

There have been many kind inquiries respecting our Sick One. The inflammation still gives pain, but the sufferer is able to be about and do some work. The manipulations of Mr. Hawkins, under the powerful influence that accompanies him, worked marvels in this case. He is a valuable and spirit-directed healer.

ANOTHER LETTER FROM DR. BROWN, OF BURNLEY.

To the Editor.—Dear Sir—It seems to be the fate of man to seek all his consolations in futurity. The time present is very seldom able to fill desire or imagination with immediate enjoyment, and we are therefore forced to supply the deficiency by recollection or anticipation. Everyone so often experiences the fallaciousness of hope, and the inconveniences of teaching himself to expect what a thousand accidents may preclude, that when time has abated the confidence with which youth rushes out to take possession of the world, we naturally endeavour, or wish, at least, to find entertainment in the review of life, and to repose upon real facts, and certain experiences. But so full is the world of calamity, that every source of pleasure is polluted, and tranquillity disturbed. When time has supplied us with events sufficient to employ our thoughts, it has mingled them with so many disasters and afflictions, that we shrink from the remembrance of them, dread their intrusion on our minds, and fly from them to company and diversion. No man that has passed the middle age of life, can sit down to feast upon the pleasures of his youthful days, without finding the banquet dreadfully imbittered by the cup of sorrow. Many weeks of harmless frolic, and many nights of honest festivity, will recur; he may revive the memory of many lucky accidents, or pleasing extravagances; or if he has engaged in scenes of action, and been acquainted with affairs of difficulty, and vicissitudes of fortune, he may enjoy the nobler pleasure of looking back upon distress firmly supported upon danger resolutely encountered, and upon oppression artfully defeated. There are perhaps, few higher gratifications than that of reflection on evils surmounted, when they were not incurred by our own fault, and neither reproach us with cowardice nor guilt.

Stand for the right! though falsehood rail,
And proud lips coldly sneer,
A poisoned arrow cannot wound
A conscience pure and clear.

But when Poverty, the king of terrors, holds the reins of our horse, and his footman, Destruction, sits behind our equipage we then truly say that our affairs wear a gloomy aspect. It then requires a man with a conscience as clear as crystal, and courage of a David, who slew the great Goliath, to withstand what Poverty and his enemies outside of the camp can do. The true spiritual man, amid all the ills of time, keeps a serene forehead, and entertains a peaceful heart. Such a man can endure hardships, if trouble come on him which prudence cannot foresee, nor strength overcome; he bears it with a heart full of love and peace. What is it all to him? he knows that this life is only a preparation for the real one, where poverty gives way to riches; he knows that he is seen by the pure and loving eyes of his Father God.

And though the way still darker grow,
And I no rift can see
Within the cloud, I still shall know,
My Father leadeth me.

Poverty is no crime, when it is not brought on by our own negligence, or our own extravagance, but by sacrificing all worldly pleasures, for the sake of bringing before the world Spiritualism unpolled, and the undeniable truth of the immortality of the soul, all for an unselfish purpose. Such a man demands from us, as a body of Spiritualists, our sympathy, and our true friendship. Though he may truly say—I have not the spirit of fear, but of joy, I am ready to be sacrificed, for such trials—it proves what a true Spiritualist can endure. The dross perishes in the fire, but the golden meal, it comes out from the flame a thousand times brighter. He hears the voice of the Infinite speaking within his soul, saying: Thou art my beloved son, in thee I am well pleased.

Happy the man whose hopes divine
On nature's guardian God recline;
Who can with sacred transport say—
This God is mine, my help, my stay.
Heaven, earth, and sea declare his name;
He built, he filled their spacious frame;
And o'er creation's fairest lines
His steadfast truth unchanging shines.

I have stated above, that such a man demands our best sympathy, and true friendship. Some of the readers of the MEDIUM may ask the question—Who has made all this sacrifice to demand our best sympathy, and true friendship? I answer—J.

Burns, our English Spiritual Pioneer. He has done all this, and much more that I cannot at present unfold. Sir, if we reflect on the nature of the human species, we shall be convinced that all mankind were originally designed by the great Creator for social creatures. For, can we overlook the fact that man above all other animals, is born the most indigent, helpless, and abject? Our mutual dependence on each other is, therefore, one of the first things we should know and be convinced of; and consequently, we ought to aid and relieve one another, and promote the happiness of every individual as far as is consistent with truth. Then, what I have stated here is all true, in fact we all know and acknowledge that he has done and sacrificed more than any other Spiritualist in England.

Be thou like the first apostles;
Never fear, thou shalt not fall.
If a free thought seek expression,
Speak it boldly; speak it all.
Face thine enemies and accusers;
Scorn the prison, rack, or rod!
And if thou hast truth to utter,
Speak, and leave the rest to God.

In my first letter I suggested, that we should try to raise £200, to help our friend Burns, out of his present difficulties. Although the donations are coming in slowly as yet, those that have given their mite, and all that intend doing so, will feel they have done their duty, and will please accept the best thanks of the writer of this letter.

I have been thinking if we could raise £500, it would not only rid him of his present difficulties, but would most positively prevent much future suffering. Besides relieving his burdens, he requires means and tools to do his work with: A little spare capital, and a Printing Press, and other necessary articles, for the printing of the MEDIUM. Not having consulted J. B. on the matter, I hope he will excuse my intruding, and the readers of the MEDIUM will please pardon my boldness in coming to the front of the battle. I have no doubt many noble souls will come forward most liberally, so that the outsiders can no longer say, we allow the representative of the Spiritual Institution, to be overpowered by King Poverty.

The man of charity extends
To all a liberal hand;
His kindred, neighbours, foes, and friends,
His pity may command;
He aids the poor in their distress,
He hears when they complain,
With tender heart delights to bless,
And lessen all their pain.
The sick, the prisoner, poor, and blind,
And all the sons of grief,
In him a benefactor find;
He loves to give relief.
Then let us all in love abound,
And charity pursue;
Thus shall we be with glory crowned,
And love as angels do.

Much more might be said, but business calls my attention, and I fear I have already exceeded the bounds of a letter. Therefore, I beg you will excuse your ever sincere friend,
50, Standish Street, Burnley. W. BROWN.
October 12th, 1881.

THE CONJURING EXPOSERS.

It is reported to us that a friend of Herr Dobler's at Plymouth, has declined to accept the challenge of £100 to produce phenomena by means of tricks in a private house. He would do so on a public platform, "but" continues our correspondent, "as one said, the phenomena of Spiritualism took place in homes, and any conjurer professing to expose it must do the same."

This reminds us of a remark made by Mr. Hann the other day. When in San Francisco some time ago, he went to the exposé entertainment of a fellow named Baldwin, who was performing in a Hall or Theatre of the same name as himself. Mr. Hann went on the stage to tie the conjurer, and did so in such an effectual manner, that he could not release himself. "Ah," said Baldwin, "this gentleman has been to sea, and he ties me in an extraordinary manner." Mr. Hann replied that he had not been to sea in any other sense than crossing the ocean as a passenger; and as for the style of tying, it was the same that he used on Mr. Williams, the well-known London medium, but in which case it did not at all interfere with the occurrence of the manifestations.

There was considerable excitement, and the audience had an entertainment they had not calculated on. These "exposers" are awful frauds.

The tragical end of President Garfield has caused the appearance of much spiritual matter in the newspapers of other countries, besides those of America.

MAN'S PHYSICAL CONDITIONS.

WHO AND WHAT KILLED PRESIDENT GARFIELD?

An avalanche of disgrace has come thundering down upon the medical fraternity of America, because of the mal-practice perpetrated upon President Garfield. The man who fired the shot, only inaugurated a long series of tortures ending in a deplored death. The most scathing recriminations are passing between medical experts on the treatment of the case. The machine, about which such parade was made to indicate the position of the bullet, lied most thoroughly; the hard projection, supposed to be the bullet, was a pus tumour; the canal which the doctors regarded as the hole made by the bullet in its passage through the body, was the burrowing of an abscess. The shot wound seems never to have been recognised, and had no cleansing treatment bestowed on it. It appears that the doomed President, lived and suffered these weary weeks, as a challenge to medical ignorance and impotence.

Now these medical muddlers are the sort of people, who, in various States of America, have been doing all that lay in their power to pass laws, so that diseased and wounded humanity should exist and suffer till death, for their special benefit. No Herbalist, Electrician, Bathor, Mesmerist, Clairvoyant, or spirit-medium, dare in the opinion of these "duffers" relieve the sufferings of their victims; and why? Because it interferes with their income!

Now, if President Garfield had been some obscure Spiritualist, having amongst his acquaintances a trance-medium, clairvoyant or healer, he would have been saved. The fact that he lived so long after the wound was inflicted, showed that he could have been restored. He did not die of the shot, but of the medical mischief inflicted on him. It is not Guiteau, but the Medical Faculty who in reality is guilty of the capital offence. In using this language we attribute no wilful neglect or evil intention to any of the eminent surgeons connected with the case. Poor men, they did what they had been taught to do in such cases. We impeach the system under which they act, and also question whether nature gave them the capacity for being healers. A man may pass the college, enter on practice, make heaps of money and popularity, kill hundreds of confiding clients, and yet be no more adapted for the art of healing, than a wild Hottentot is for literature. The power to heal is a form of genius, and cannot be taught to some, especially to those sordid knaves, who regard a suffering world as a fruitful field for their pecuniary advantage. There is a cry against paid mediums; let the other side of the mouth howl down a mercenary medical trades-union. If all who entered the ranks of healers, did so for the love of benefiting humanity, we would have a vast reduction in the number of doctors and a great increase to human comfort and longevity.

Spiritual healing in Garfield's case would have carried off the inflammatory effects which led to blood-poisoning, and which was the immediate cause of death. This treatment would have at the same time restored the most dangerous lesions, which in his case did not kill the President, or he would not have survived their effects so long. As for the bullet, nature would have packed it away snugly in an extemporised sack, and the whole case thus treated would have been a triumph of true medical skill.

Thousands of most critical surgical and other cases have been restored by our mediums and healers, when the doctors had done their best and their worst, and given the sufferers over to a lingering death. Our language is emphatic and to the point; for if any clairvoyant or healing medium, had bungled as to the seat of a bullet and course of a wound as did the United States' doctors, there would have been noise enough made about it to deafen civilisation. Our voice is solitary and may be accounted feeble, but the time is coming when these views will reach throughout the world, and the many crimes of modern medicine will no longer stain the pages of history.

Since the foregoing was in type we have received No. 4 of the "Two Worlds," and perceive that A. J. Davis, at Steck Hall, censured the doctor-craft severely in this case. Six doctors, Mr. Davis thought, were sufficient to do for any man. We see it also pleaded at the trial of Guiteau, that the pistol shot was not the immediate cause of death.

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday evening last, we were favoured by two Lady Speakers. It is not often we get an address from the platform by Mrs. Hawkins, but we live in hope that she may give her services on our platform more frequently, as it is a treat to get an address from her Guides. Mrs. Burdett gave an inspirational address, it being an exhortation from Isaiah xl. It was well received, and full of instruction. Mrs. Hawkins gave a trance address from a dear friend that had given her services many a time from the platform. The subject, was her experience of passing from Earth to Spirit-life. It was beautiful to listen to her words as they fell sweet to the minds of the people, to think that she could come back and visit old friends again. She has promised us that she will come again and lecture to us.

56, Crambourne Street, Leicester. R. WIGHTMAN, Sec.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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

"THE TWO WORLDS,"

A Record and Exponent of Modern Spiritualism in its Higher Aspects.

A WEEKLY JOURNAL TO BE PUBLISHED IN THE CITY OF NEW YORK.

THE FIRST NUMBER TO BE PUBLISHED SEPTEMBER 15, 1881.

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The Scientific, Philosophical, and Practical bearings of true Spiritualism will also receive a due share of attention.

The publisher has the satisfaction of announcing that he has secured the services, as principal editor of "The Two Worlds," of Mr. A. E. Newton, one of our oldest and most experienced Spiritualists, whose ability and devotion to the truth are so well known, that any argument to prove his eminent fitness for this position would at this time and in this place be unnecessary. He will be aided by an able corps of assistants, whose names will be hereafter announced.

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One of the mountain-tops of Time
Is left in Africa to climb.

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MRS. HARDINGE-BRITTEN'S WORK.

By the desire of the friends of Spiritualism in the North of England, Mrs. Emma Hardinge-Britten announces that she is engaged to speak as follows:—

Sunday, Oct. 23—Blackburn.
 " 30—Macclesfield.
 " Nov. 6—Sowerby Bridge.
 " 13 and 14—Keighley.
 " 20—Liverpool.
 " 27 and Dec. 4—Nottingham.
 " Dec. 11—Oldham.
 " 18 and 19—Halifax.
 " 24, 25, and 26—Batley Carr.

Mrs. Britten can still form some week evening engagements but her Sundays up to the third Sunday in January next, are all promised.

We have been asked to publish the following announcement, which has reached us in the form of a placard:—

Temperance Hall, Victoria Street, Bishop Auckland. Intellectual treat for the people, "A Feast of Reason and a Flow of Soul." Mrs. Emma H.-Britten, on a visit from America, will deliver a course of two orations in the above Hall, on Wednesday and Thursday evening, the 26th and 27th of October. Subject for Wednesday evening, "The Amusement of the People." On Thursday evening, "The Spiritual Origin and Destiny of Man." Doors open at seven, chair to be taken at half-past seven. Admission—Reserved Seats (Cushioned) 6d.; Second Seats, 2d.; Gallery, 1d. The friends of Temperance and Progress should not miss this treat. Come in Hundreds!

Mrs. E. Hardinge-Britten's lectures were well attended and enthusiastically admired. The morning address on "The Living World," was a masterpiece of Elocution, and Novel in combination of fact and argument. The evening address on the "Origin and Destiny of the Soul," was one fervid picture of beautiful imagery, and its effects will never be obliterated from the minds of the enchanted audience.—Newcastle Paper, October 14th, 1881.

Mrs. Emma Hardinge-Britten, will deliver two inspirational addresses in the Spiritualists' Lyceum, Hollins Lane, Sowerby Bridge, on Sunday Nov. 6th. Subject in the afternoon at 2.30. "What new thing has Spiritualism taught, what good has it done?" In the evening at 6.30, the audience will have the privilege of choosing a subject. Collections after each address. Tea provided for friends from a distance. H. Gaukroger, Hon. Sec., 99, Haugh Shaw Road, Halifax.

Manchester and Salford Spiritualists' Society, have arranged with Mrs. Hardinge-Britten, for two orations at the Athanæum on the second Sunday, in January next; particulars will be given in due time.—J. CAMPION.

MRS. EMMA HARDINGE-BRITTEN AS AN ORATOR.

"So far as I know of modern orators, there is not one fit to carry Mrs. Hardinge's shoes after her. . . . In the meantime, if England has an orator who can stand on the same platform with Mrs. Hardinge and deliver an address on any instant-given subject, with the same clear, unfaltering, forcible, and splendid mind and manner, let him come forth, for we do not yet know of him, and if he can match Mrs. Hardinge he is worth knowing, and we fain would hear him. If no such champion can be found, let the noisy revilers at least be silent, and let Spiritualism, in her person, wear the palm of eloquence."—WILLIAM HOWITT.

OPINIONS OF THE LONDON PRESS.

In January, 1866, Mrs. Emma Hardinge-Britten (then Mrs. Hardinge) delivered a series of three Orations on "America," in St. James's Hall, London. The criticisms of the Press were lengthy and uniformly favourable. The following are short extracts:—

"Mrs. Hardinge is a confident and practised speaker, with a clear, full voice, reaching to the furthest extremity of the hall in which it was raised, and a delivery free from the hesitation and mannerism of many platform speakers."—"Times," Jan. 18th, 1866.

"An eminently graphic, eloquent, and sympathetic oration. . . . St. James's Hall was the scene of the speaker's unequivocal triumph, and the orator an English gentlewoman of brilliant ability and marvellous power of extempore elocution. . . . Many of the passages in Mrs. Hardinge's oration were characterised by the highest order of eloquence, and the brilliant and fervid lecturer received from an attentive audience repeated bursts of hearty applause."—"Morning Advertiser," January 15th, 1866.

"It was no small proof of the curiosity that was felt respecting her, that, notwithstanding the extremely inclement weather, there was a very numerous assemblage of people, who listened throughout with the most rapt attention."—"Morning Post," January 15th, 1866.

"The lovers of the sensational and novel cannot more profit-

ably spend their time than in listening to one of her spirit-stirring orations."—"Observer," January 14th, 1866.

"To a dignified person, an expressive face, and a singularly deep-toned sonorous voice, she adds a command of words and feeling that we have rarely heard exceeded by the best declaimers of our time."—"Weekly Dispatch," January 24th, 1866.

"We wish that every good and righteous cause might find a public advocate in such a graceful and winning pleader as Mrs. Emma Hardinge."—"Courier," January 27th, 1866.

OPINIONS OF THE PROVINCIAL PRESS.

"Her deep powerful voice, and deliberate utterance, together with her graceful action, fascinated her hearers during the whole time."—Wolverhampton Paper, May, 1871.

"She is of very fine figure, elegant carriage, most appropriate action, and is commanding in all her movements."—Birmingham Paper, May, 1871.

"Mrs. Hardinge having taken her place upon the platform, proceeded to dilate upon it (a subject chosen by a committee) in a style which all her hearers must have admitted to be able and fluent."—Liverpool "Courier," May, 1871.

"Mrs. Hardinge in dealing with the subjects (six in number proposed by the audience) made an oration in advocacy and defence of the Spiritual Movement, which showed in an especial manner the lady's extraordinary power of extempore declamation, and called forth much applause."—Liverpool "Courier," May 13th, 1871.

"Her delivery is easy and pleasant, and she has a marvellous power of appealing to the sympathies of her audience."—"Bradford Observer," May, 1871.

"A lecture delivered in such pure English, in so ladylike a manner, and in so nervous a style, it has never been our lot to hear."—"Ulverston Mirror," May 27th, 1871.

"Whether agreeing or not with the views enunciated by the fair lecturer, all who heard her concur in the opinion that she is a highly gifted lady, and that not a word of the high terms in which she has been spoken of by the press of other towns is exaggerated."—"Halifax Guardian," June, 1871.

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On Sunday evening last, Mr. Goss occupied the platform and took for his subject "Theological Theory and Geological Facts in the Earth's Creation." He gave a clear definition of the origin of creation, according to the laws of Geology; giving a full explanation of the first Chapter of Genesis.

Next Sunday morning, Conference at 11 a.m., all friends are invited to take part.

In the evening at 7 o'clock, Mr. Morse will give a trance-address. Friends are requested to use their best endeavours to give him a good audience.

The second Anniversary Soirée will be held on the 17th Nov. 1881, to commemorate the opening of the Sunday services at Goswell Hall. We shall be happy to receive the names of ladies and gentlemen, who are willing to give their assistance for the above, with songs and recitations; if they will kindly forward their names, to myself, or to Mr. Swindin, 34, Pancras Rd. N.

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Monday, at 8.30, the Comprehensionists meet. "The Civilisation of Comprehensionism" will be the subject.

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

Thursday, at 8.30 a physical seance; Mrs. Cannon medium. Previous arrangement with Sec., is requisite before admittance to this seance.

Friday, at 8 for 8.15, Mr. Wilson will explain the system of Comprehension, and his Drawings etc. for a series of evenings.

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114, Victoria Street, Westminster, S.W.

OBJECTS OF THE SOCIETY.

- I.—The abolition of Compulsory Vaccination.
- II.—The Diffusion of Knowledge concerning Vaccination.
- III.—The maintenance in London of an Office for the publication of Literature relating to Vaccination, and as a Centre of information.

The minimum annual subscription constituting Membership is 2s. 6d. Every opponent of Compulsory Vaccination in the United Kingdom is earnestly invited to join and co-operate with the society.

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Mr. WILLIAM YOUNG, 114, Victoria-street, Westminster, S.W.

PRELIMINARY ADDRESS BY WILLIAM TEBB.

To my Colleagues the delegates to the Cologne Congress representing the opposition to the Compulsory Vaccination Legislation in all Nations, Oct. 10th, 1881.

Greeting :

Speaking at this early stage of the proceedings I venture to address a few words to you to express the satisfaction felt by my Colleagues and myself at meeting the delegates to the second International Congress of opponents to Compulsory Vaccination. Last December, as you are aware, 18 delegates assembled at Paris, representing 8 different nationalities, and it is not too much to say that the result of that gathering was to give a fresh impulse to the swelling opposition to State Medicine in England, and in many of the leading Continental States. An interchange of ideas, and a comparison of results must tend to strengthen our cause, and to stimulate with fresh ardour all who are engaged in this important Movement. Errors in Medicine in one country, cannot be scientific truths in another. Mischievous practices may and have existed for generations in all countries, but their overthrow will come all the sooner when attacked from many sides. In England the initiation of these International gatherings has been regarded with great satisfaction, and their continuation is looked upon as one of the necessities of our position.

On August 3rd, thanks to the co-operation of my friends and colleagues, Dr. Hubert Böens, and Dr. H. Oidtman, I was able to announce to the London Society, that the Congress had been definitely fixed for the second week in October, whereupon the following resolution was passed unanimously by the Executive Committee:—

"The members of the Committee having heard from its Chairman, Mr. Tebb, that arrangements had been made for holding the second International Anti-vaccination Congress at Cologne in October, record their cordial satisfaction, and will do their utmost to further a project of so much importance."

Letters from England, Ireland, and Scotland, from all parts of Europe, from Canada, the United States, both East and West Indies, have been received expressive of the pleasure this confederated opposition has afforded to those who are struggling, in larger or smaller groups, to arrest the mischievous official tendency towards despotic legislation, and a tyrannous system of centralization.

Medical men have got themselves attached to the State, with a powerful interest in Her Majesty's Privy Council, with salaries, subsidies and awards, and we all know that privilege never surrenders. Some of the people suffer and submit in silence hoping for coming relief, and their submission is quoted as a proof of their acquiescence. Others offer a persistent and irrepressible opposition at all costs and risks, and it is no exaggeration to say that they are the true successors of a noble lineage of which no nation has a monopoly, whose fidelity to truth and suffering for right have kept liberty from being entirely strangled. They are now praying that the vaccine blot may be washed out from the soiled flag of European freedom, and are looking to our International Congress for deliverance from the enslavement, with resolute hope.

May I venture to say that it is not sufficient to bring together the overwhelming evidence against Vaccination which we have before us, or to record our protests against its enforcement by Government, but we must see that these facts are scattered broadcast by means of the press; we must see that members of the various Legislatures are instructed; that petitions are everywhere and at all times presented, demanding the repeal of these usurping laws, and that audiences are granted by those public officials who are misled by the spurious statistics of an interested profession. Schiller says—"Only a great object arouses the profound depths of humanity." Matthew Arnold echoing the same sentiment says, "All men are all Tories by Nature; when tolerably well off, only monstrous injustice and atrocious cruelty can arouse them." Our object is great, for it is as wide as civilized humanity, and

the cruelty and injustice which we are trying to overturn are undisputed by everyone who will look into the facts; and if we perform our duty individually and collectively, a public opinion against compulsion will soon be created, stronger than any law, and before which the law, and its despotic upholders must speedily succumb. In England despite almost overwhelming difficulties arising out of professional prestige and the enormous pecuniary interest at stake, the movement against Compulsory Vaccination is making rapid strides. Led by Mr. P. A. Taylor, M.P., the President of the London Society for the Abolition of Compulsory Vaccination, it is supported by Mr. Herbert Spencer, one of the greatest philosophers of our time; by Professor F. W. Newman, one of our ablest publicists; by Mr. C. H. Hopwood, Q.C., M.P. for Stockport; Mr. Thomas Burt, M.P. for Morpeth, Lord Clifton, the Countess de Noailles, Sir J. Clarke Jervoise, Bart., Mr. H. Strickland Constable, Drs. Collins, father and son, Mr. G. S. Gibbs, Mr. Alexandre Wheeler, Mr. Charles Gillett, Mr. Hume-Rothery, the indefatigable President of the National Anti-Compulsory Vaccination League, and Mrs. Hume-Rothery the able Editor of the "Reporter"; Mr. H. D. Dudgeon, Dr. Garth Wilkinson, Dr. Mackenzie, Dr. Haughton, Mr. Gibson Ward, Dr. C. P. Pearce, Dr. Enoch Robinson, Mr. C. Cotter Beale, Mr. Henry Pitman, Mr. William White, Mr. Young, Mr. T. Baker, clergymen of all denominations, and many others; nearly all of whom have personally expressed their wish for the success of this International Appeal, and send with greeting expressions of sympathy with the object of this Congress.

The delegates here assembled may rely that the efforts of these co-workers with many thousands of others will not be relaxed, and that through evil and good report they may be counted on to stand with an unbroken front, until this obnoxious legislation, the offspring of folly, ignorance, and intemperate intolerance, shall be finally and definitely repealed.

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PLAN OF SPEAKERS FOR OCTOBER.

Sunday, October 23—Mr. Booth, Manchester.

" " 30— " Place, Manchester.

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Manchester and Salford "Home Circles" will meet as follows, punctually at 8 o'clock.

Every Monday at Mr. Braham's, 392, Stretford-road.

" " at Mr. Gidlow's, 21, St. George-st., Miles Platting.

" Tuesday at Mrs. Revel's, 9, Cedar Street, Lower Broughton.

" Wednesday at Mr. Brown's, 33, Downing-street.

" Thursday at Mr. Taylor's, 43, Harrison-st., Pendleton.

It is requested that Members etc. belonging to these "Circles" will attend regularly, and punctually, also, that if any friend, or stranger is desirous of visiting or joining the same, the name or names must previously be given to any of the above (the Proprietor of each "Home" being the conductor therein), or to the Secretary who will submit the same to the Circles.

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

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Temperance Hall, Grosvenor Street.

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

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

PLAN OF SPEAKERS FOR OCTOBER.

Sunday, October 23—Mr. Tetlow.

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