



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

# SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 634.—VOL. XIII.]

LONDON, MAY 26, 1882.

[PRICE 1½

## PAUL'S SPIRITUALISM!

### THE EARTHLY TABERNACLE, AND THE HEAVENLY HOME.

A Discourse delivered at Richmond Hall,  
Richmond Street, Plymouth, by the Rev. C.  
Ware.

"For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens."—2 Cor. v., 1.

In the revised version of the New Testament an alteration has been made which is a great advantage. The division into chapters and verses in the old version is purely arbitrary, and hence there is often a division and an interruption where it ought not to be. What was intended to be a continuous narrative, or discourse, or exhortation, is often thus divided; and hence the sense is not so easily realised, and the force of the words is often weakened. In the old version these words are disconnected from their context by the division into chapters; but there should be no stoppage at the words which conclude the fourth chapter, because they occur in the very midst of a consecutive discourse. In the revised version this is remedied; pages and paragraphs have been substituted for chapters and verses. Thus we can begin at the beginning of a paragraph or narrative, and better understand the drift and the force of what is written. The words of the text belong to those immediately preceding them, in connection with the subject which the apostle was eloquently and earnestly elucidating.

He is here speaking of the labours, trials, and sufferings of himself and his companions, in their great Spiritual Mission, preaching the truth

everywhere. They were greatly pressed by untoward and adverse circumstances; opposed, hindered, persecuted, and tried on every side, and at every stage of their progress; their bodies weakened by privation and suffering; and their energies exhausted by protracted labour. What he lays stress upon is, that by these exhausting labours, and privations, and exposures, and by the fury of men, DEATH WAS CONSTANTLY STARING THEM IN THE FACE. But he says, what does it matter? "Though our outward man is decaying, yet our inward man is renewed day by day;" what does it signify though the bodily frame is decayed, worn out, or destroyed, the MAN himself only gets stronger amidst it all; and its strength is developed in proportion to the weakening of the others. And what was most important of all, if they became separated from the body altogether, they would with a more refined and glorious body only enter into a higher and more glorious world; have a happier home, and a higher and wider sphere of influence and labour.

This was the secret of Paul's heroism and enthusiasm and zeal; not a theory or vague hope, such as the majority of professing Christians have to-day, but a certainty, he KNEW it; he knew that whatever became of his body, his LIFE WAS imperishable; in the prospect of death, heaven—the more glorious life beyond—was in view; and the termination of his earthly career, whether sooner or later, would only introduce him into a more glorious home, a higher service, and a happier life.

"And let this feeble body fail,  
And let it droop and die;  
My soul shall quit this mournful veil  
For fairer worlds on high."

We shall consider—

I.—THE ASSURANCE WE HAVE OF A FUTURE  
LIFE.

"We know," said Paul, not we believe, or we

hope, but, WE KNOW. Paul knew it by sensible evidence; he had received positive proof thereof; he had received tangible proof by various manifestations to his bodily senses; nay its reality had been demonstrated to all his faculties, both physical and spiritual. He had seen, heard, and felt the realities of another world of existence, as truly as of this world—*i.e.*, so far as spiritual realities can be demonstrated to beings in this rudimentary stage of existence. The spiritual world was a tangible reality to Paul; its realities had been manifested to him with overwhelming power and glory: he had heard voices; he had had glimpses of the glory; he had received occasional visits from its inhabitants. Moreover, in visions and abnormal conditions called "trance," he had had a general view of that higher and more glorious realm of existence. Paul had the same proof of the heavenly world as of this world, and had the same evidence of the existence of man out of the body as of man in it; for HE HAD SEEN THE DISEMBODIED, and the reality of that world had been repeatedly manifested to him. Read his biography and his autobiography. Paul, therefore, knew of a brighter and a better world, into which the human spirit enters on leaving the body; it was not a theory, not merely something he had heard about. It is doubtful whether Paul ever had any doctrine or theory about the future life, until it was demonstrated to him.

In this respect, how far, how immeasurably far behind this ancient worthy is the professing Christian world of to-day; and how sadly must the world have degenerated, that so little should be known concerning spiritual realities, when so long ago, so much was experienced by one man! Ask nine out of ten of the professors of religion, what they know about the spirit-world, which they profess to believe in as the continuation of the present; nay, ask those who profess to be Spiritual Teachers, and who amongst them will you find to have a single phase of Paul's experience? Not only will you find nothing of the sort, but they will treat with utter scorn any pretension to similar experiences by any person; and so they would treat Paul himself to-day! The conceptions of a future life among the majority of religious people are extremely vague and crude, and would have no practical effect whatever upon present conduct, were it not for the selfish element involved, of hoping to escape from the terrors of hell by some attention to religion. Were it not for this, people would care very little about the current faiths, and forms; for no faith is worth having where knowledge is absent. Creeds and speculations, however they may serve their purpose when they appeal to the fears of men, have otherwise no practical effect, hence the little spirituality there is in the Church to-day, the apathy and indifference everywhere. Give men KNOWLEDGE, and see what an awakening of interest and enthusiasm there will be.

Is this knowledge possible? May any persons have to-day the experiences that Paul had; the tangible and sensible evidence of a spiritual

world that Paul had? Yes, thank God, Spiritualism is restoring this evidence to the world, and all Spiritualists have an experience similar in kind to that of Paul, and can say on the same grounds—WE KNOW! A door of communication has been opened, the glory of that realm is streaming forth upon humanity; the inhabitants of that world, not strangers, but those we have known, are manifesting their presence to their friends on earth. Yes, millions can say WE KNOW, and on the same grounds—because they are in daily communication with human spirits who are dwellers of the brighter world; and many of them, by their abnormal experiences in trance and clairvoyance, are consciously living, as it were, in both worlds.

Spiritualism is offering this proof to a world involved in dreary materialism, or groping in the fogs of religious doubt and uncertainty. The partition has been broken down, and mutual and general communication is established between the two worlds. It is strange that the world, and especially the religious world, does not embrace this truth. It says little for their honesty and sincerity that they do not. You would suppose that Calvinist and Arminian, Infidel and Christian, Scientist and Theologian, would cease their strife, even at the faintest indication of communication from the world of spirits, so that their disputes might be settled and their doubts set at rest. But, instead of that, they all unite in a common and bitter antagonism, to the STILL SMALL VOICE that would throw oil upon the troubled waters. This shows that both materialistic unbelief and orthodox belief are founded to a great extent upon wilful blindness and selfish interest. But the time of justifiable controversy is now past; the question of man's future destiny is settled once for all by the spirits themselves; and the time is at hand when this will be regarded as a matter of course; and when all will be able to say, WE KNOW!

We consider—

## II.—THE NATURE OF THE TRANSITION FROM THE PRESENT TO THE FUTURE.

What is the nature of the change by which we are transferred from the earth-life to the world of spirits? This is a question which has always perplexed mankind. It has been called DEATH, and death has been regarded as a king of terrors, mysterious, repulsive, and always having a terrible aspect to the human mind. Man has always shrunk from it; why so? Because ignorant of its nature; when looked upon at the time, and from the other side, it has a very different aspect. Paul had the right view of this. He called the body the earthly tabernacle; only a temporary form for the real man—the human spirit—during the fulfilment of its earthly destiny. When its purpose is served, this tabernacle is removed like scaffolding from the building. This is all that death is; there is nothing at all terrible about it, when the individual has lived a natural and true life. Spiritualism fully confirms this: it is not death, there is no death; it is a birth to a higher life. It is not a king of



terrors at all, but a messenger of glad deliverance; not the wages of sin, but the blessed reward of a well-spent life, is the removal of the tabernacle, releasing the spirit from its prison. Theology and priestcraft thrive upon ignorance; give the people knowledge, and it is all over with theology and priestcraft.

"The morning light is breaking,  
The shadows disappear,  
The sons of earth are waking  
From darkness, doubt and fear.  
The human mind enshrouded  
In superstition's night,  
In mysteries beclouded,  
Beholds the dawning light."

The individual that has passed from earth, is no more dead than the butterfly is dead, that has emerged from its chrysalis form. Orthodoxy represents death as a gloomy thing, and preachers instead of leading the way, forbid investigation of the life beyond, lest their occupation should be gone.

We consider—

### III.—THE NATURE OF THE LIFE BEYOND.

"We have a building from God, a house not made with hands, eternal in the heavens." That is, a real, substantial, imperishable home, not like the frail and temporary form. Paul meant a world and a life, substantial, glorious, imperishable and eternal, in contrast to the feeble, temporary, shadowy, evanescent nature of the physical habitation.

We have seen that the revelations and teachings of Spiritualism were anticipated by Paul so long ago; what he knew about the actual nature and philosophy of the spirit-world we cannot say, that is, the condition and location of the infinitely varied grades of individual human spirits. One thing we know, he did not preach an eternal hell of fire and brimstone, whilst on the other hand, he, on one occasion spoke of the THIRD HEAVEN, which to some extent corresponds with the teaching of Spiritualism, respecting the "spheres" of spirit-life. Spirits themselves all declare that the spiritual universe consists of various "spheres" where spirits dwell according to their character and development; i.e., according to the growth of the spirit in knowledge, wisdom, and goodness. As the individual is spiritually, so are the spheres and the associations he enters in the spirit-life; and every one's place is determined by unchangeable law—each one goes to his own place; and as there are infinite degrees of spiritual development, so there are infinite degrees of happiness, from none up to the highest; and all is determined by the soul's own condition.

There is a sphere surrounding the earth—and is a counterpart of it—and all human souls enter that at first. It is truly an intermediate state; those spirits that are pure and good, pass through it to higher spheres, but myriads remain there for a long time: because of their earthliness, their dark and depraved condition, they must be purified before they can rise to association with brighter spirits. This corresponds in some respects to the Roman Catholic purgatory.

This being the case, we can easily perceive

that myriads of spirits throng our streets, our homes of ignorance, and haunts of vice, unable to rise until they develop their souls by repentance and good works, and became enlightened by higher spirits. These ignorant and depraved spirits do a vast amount of evil in attaching themselves to those who are predisposed to crime, but they cannot tempt you—unless the tendency be in you: as you are, so are your surroundings.

The souls that have lived rightly here, pass on to higher and happier conditions and associations, and when Paul spoke of the "house not made with hands," &c., he must have been thinking of that blessed realm, the THIRD HEAVEN, which he had seen in the entranced state.

We consider—

### IV.—THE PRACTICAL BEARING OF THESE FACTS AND TEACHINGS UPON OUR PRESENT CONDUCT AND CHARACTER.

Is it necessary to mention the lessons which these facts teach us? Can any person fail to draw his own practical deductions? Live for those higher spheres, live for the highest; get enlightened; cultivate goodness and purity of soul. Not in religious exercises merely, but every moment in your daily life adding to your spiritual culture; thus enriching your spirit, and adding to the beauty of your home beyond. We have repeatedly remarked that you have the choosing of your own condition, the making of your own home in that world. Remember, it is not enough to know that there are glorious homes, we must prepare to live in them; you say you know, &c.; then you see your interest, the way is clear before you. Another practical matter is the stimulus given us to effort, in the certainty and reality of these things. This was the source of Paul's enthusiasm and earnestness and zeal; "we know," hence we have no excuse for lukewarmness; we have the highest incentive to effort, perseverance and endurance. "We are encompassed with a great cloud of witnesses." "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal (shadows), but the things which are not seen are eternal (realities)."

## THE SPIRIT-MESSENGER.

### LIFE ON EARTH AND HEREAFTER.

BY "HUMNUR STAFFORD."

(Concluded from last Number.)

When my friend had left me, I set myself to work, casting my thoughts backward over my past life, picking out those thoughts and actions which I could consider as my capital with which to begin my new life. But, alas! how little I found. How eagerly I seized upon some small act of charity, or some friendly word, and, as it were, I hugged them to me; but when I saw the motives that prompted that act, or that word, they turned to dross in my hands. They were not the result of good feelings, and were only the appearance of good: the shadow, not the reality.

All I had to begin my new life with, was the love I bore my mother. It was my rock of safety on which I could build up my future. All the good to which I have attained, I owe to her gentle influence. When

I have been tempted by my weak nature to exult at any achievement, the remembrance of her meek and gentle spirit has been a check upon me. Her prayers have helped me, and her love has saved me. It is many years since I left her, kneeling at the sick couch, but almost daily have I visited her, and never yet without feeling better and wiser than before. She is looking forward to the time when she will be freed from the bodily ills which she bears with patience and fortitude, that can only be felt by those who know that the end of this life is the dawn of another.

Of my personal experience, there is little more to tell. I have worked, and worked hard, and have still to work. I received from my parents an insatiable appetite, that I misused while on earth; and although, at first, I regarded it as a misfortune, I now thank them for it, since I have learned that I can gratify it to my own good, and the advancement of my fellow-creatures. I learned of the possibility of communion with those in the flesh, from men who have passed over for centuries. Having once satisfied myself of its possibility, I never rested till I was able to visit my mother. From then I saw a fresh field of labour opened to me, and I thank all the powers of good for the benefits I have received from the labour. I do not set myself up as a teacher, but if anything I say of myself will be a warning or a guide to others, then I am more than repaid for my work.

A man's thoughts, and his motives for his actions, are the stock-in-trade on which he must begin his life on this side of death.

Actions are but the expressions of his thought, and the motive which prompts the action is either a selfish or unselfish one. If it be a selfish one, then, let me urge you to pause ere putting it into action. Though the deed should be good on the face of it, yet, if you do it for self's sake, or because men may hear of it and praise your charitableness or goodness, better for you that you tied a mill-stone round your neck, for it will drag you down to humiliation and disgrace.

It is said a man cannot be false to his nature. It is true: but he may cultivate that nature, and raise it immeasurably high. Human Nature is God Nature, and man may become equal to God, for he is part of God; yet how seldom is this realised. Look around, upon your fellows with open eyes, and read. You see feeble effort, faint endeavour, or dull endurance; men working for the present alone, without knowledge or hope in a future. Others, superstitious and fearful, —pursuing shadows and phantoms, stimulated by vain hopes,—endeavour to take the heaven they have imagined, by storm. Rushing against obstacles their reason would set before them, they have pictured a future of everlasting happiness, or eternal torment. They pursue the bright phantom of future glory that dazzles them, as, Will-o'-the-wisp-like, it flits on before them. Reason may give them occasional reminders, conscience may sting them; but they go on in their chase after heaven, seeing not, nor caring nothing how many are pushed aside, or trampled on, so that they may win the prize.

I would advise all to pause and reflect for awhile; to stand face to face with the great fact of being, and muse on its beauty and mystery: to try to comprehend the great power which called us into existence, and which regulates and orders the vast universe with a never-failing wisdom: to look into the recesses of your own nature, to try to understand the power for good which is in each: to understand that any violation of that better part is a direct injury to the great power which called you into existence: to understand that the kingdom of heaven is within you.

Cultivate purity of thought, for it is through the land of thought that the spiritual influences can reach you. Let your thoughts be pure, and you are armed with an invincible armour, which will land you safe in a brighter world. What matters it if your position on

earth be lowly; the more lowly the better it shall be for you, if it enable you to escape the temptations which beset those who, having much at their disposal, forget the charity and loving kindness they owe to all men.

Cast aside creeds and boundaries which confine the soul. Cultivate the mind, and above all—by kindly deeds or words, by sympathy, by charity, and unselfishness—let the spirit be clothed and fed, that when you arrive on this side of the grave, you may come not beggars, lean, gaunt, and famished, but with full hands, and hearts overflowing with those riches which can never fade, nor be taken from you.

Of my position now I need not speak. I have made progress, and am able to help others. I have my work, and I do it gladly and cheerfully, knowing well that without labour there can be neither peace nor happiness. Sometimes the work has seemed distasteful. I have felt like the school-boy, who has been suddenly removed from the head of the form and placed among infants, having the work of his life to begin afresh, having much to unlearn and much to endure. Kind friends I have joined, who have helped me on: faithful companions and coworkers, even among those who are still working with you on earth. I can look back upon the fifteen years since I passed from the earth and say, "It was well that I died when I did, ere I had gone further astray."

Perhaps, as the result of my experience, I could give you a few hints as to the culture and education best fitted for the earthly life, and for your progress when you have passed beyond the grave, and have to depend upon the capital you have laid up for yourselves on your journey.

As I have told you, my life was one long mistake; not that I did wrong in acquiring knowledge, but that my motives were wrong, and that while I educated one part of my nature, the other was neglected. I would enjoin on every one to consider the great responsibility which rests upon him, not only with respect to himself, but to all with whom he comes in contact. Man cannot live to himself alone; he is but the receptacle into which some knowledge is being continually poured, and which he is constantly giving out to those about him, by his influence. Every rational individual is originating, controlling and directing the movements of his spirit; bringing himself into contact with objects and influences, all of which are moulding and fashioning his nature, leaving him a little different from what they found him. This process of training, for good or evil, for happiness or misery, is ever going forward; a silent, subtle process, in which elements of the most opposite character are brought into contact, assimilated and combined. A man is daily and hourly drinking in lessons, of his own prescribing, which are moulding his character and deciding his position in the future. A teacher may help, advise, or encourage; he may simplify what is abstruse, explain what is obscure, but he cannot lift the work from the shoulders of his pupil, or perform, in his stead, the operations which enrich the mind with true knowledge, which is the essence of education.

All disciplining and learning must be his own work. He can no more reap improvement by employing another to toil, than he can see with another man's eyes, or hear with another man's ears. Self-improvement and self-culture are the only true basis of education. And this education is of three different characters: physical, intellectual, and spiritual.

If one of these be neglected, or if they are not equally developed, the man is launched into eternity like a ship at sea without ballast.

On none of the subjects can I say more than one or two words; yet, if they could be understood and carried into practice, what an incalculable amount of good would result!

Body and soul, or body and spirit, are so intimately united, that it is almost impossible to have a healthful



condition of one while you have a diseased condition of the other. The mind cannot act with vigour, cannot encounter severe nor protracted labour, when the body is suffering. If the body be misused, so as to impair its functions, the doors of usefulness will be closed against you, and you are disqualified alike for bodily or mental labour. The care of the body, the preservation of health, is a sacred duty, which Nature has imposed upon every man; and woe be to him who wilfully and wickedly violates those laws. He discovers his mistake when, perhaps, too late. When his powers are prostrate and paralyzed, the bitter reflection is forced upon him, that he has lost the substance while striving after a shadow. Thus the first duty of man is to develop a sound state of bodily health.

The second: to strengthen the mind, to seek to understand the most trifling occurrence, to let nothing, however simple, be considered as unworthy of consideration. To seek to possess a judgment, clear, sound, and penetrating; not liable to be imposed upon by sophistry, or biased by prejudice, or misled by appearances: an intellect capable of estimating the worth of an argument, of detecting the concealed relation of things, of tracing effects to a cause, of grasping detached and dislocated particulars, and reducing them to order and harmony. Seek to acquire a mastery over your mind, which will enable you to bring all its faculties to bear at once, with energy and earnestness, on any given point, and keep it to that point till the task has been accomplished. In a word, aim at that condition of mind which is analogous to a healthy and sound body, when its every organ is fulfilling its function with order, energy, and regularity.

Possessed of sound health, both of mind and body, the spiritual part of man's nature springs up, and brings forth fruit, even in your world. When broken down in bodily health, the mind crippled and judgment biased, the spirit is poor and deformed, starved for want of food, because the channels by which it is fed are choked up.

Learn, and carry into execution, the New Commandment: Love thy neighbour as thyself; and bear ye one another's burdens. Learn to be charitable; not in the giving of money alone: Give of your knowledge; give of kindness; give of your health; give of all you have won for yourself, to those who have greater obstacles to overcome than you have. Let sympathy be the link which binds mankind in one common brotherhood. Throw aside the narrow creeds, the petty jealousies, the envy and narrow-mindedness. Cultivate the heart; bring forth its richest treasures to bless and instruct your fellow creatures; let each do his duty and do it well, and his happiness and prosperity are insured, both on the earth and in the world that is to come.

HUMNER STAFFORD.

#### QUESTIONS ASKED BY AUDIENCE AT CLOSE OF LECTURE.

*What is a feeling heart?*

A.—A feeling heart is that part of a man which is able to appreciate and sympathise with the feelings and troubles of his neighbours.

*Is it difficult for a spirit to communicate through a medium?*

A.—At times; not often with those who have been long studying the nature and characteristics of the medium.

*Are there books in the spirit-world?*

A.—There are books, but not many. Knowledge is transmitted from one to another verbally, or in a manner analogous to the verbal communications with which you are acquainted. Books are not necessary, but there are some.

*What is a man's duty to his neighbour?*

A.—Our duty to our neighbour comprises man's whole duty—to himself, his friends, and to God. Man cannot do his duty to himself alone. If men will obey the commandment I have quoted: Love thy neighbour as thyself; bear ye one another's burdens—God is served as he loves best.

## "DEAN STANLEY:"

### HIS OPINIONS ON THE PASSING EVENTS OF THE DAY.

May 3, 1882.

RECORDED BY A. T. T. P.

The Medium at once went under control and spoke as follows:—

A bold experiment, Sir, and not an ill-judged one; although on the first blush, in this change of policy, it may appear that her Majesty's Ministers may have adopted a vacillating one. But it is time that the cruel hand of murder was changed, and there are but few of your surroundings, if any, but who will agree in the decision of the Cabinet, who, having tried to the fullest coercive action, are now turning round and assailing the Irishmen's hearts with trust and kindness. One member has necessarily severed himself from the rest, and to every one that will regret him, there will be thousands who will be glad of his removal. Unconditionally, the formerly imprisoned members will take their seats by right, to be soon followed by the other smaller fry, who have been imprisoned with them. This is considered a grave and solemn step towards pacification, and is, without doubt, the wisest decision of this session.

So much for Irish matters. The result hitherto has not realised expectations. The worthy Dean next makes a few remarks on the action of the Hampshire Magistrates in the matter of the Salvationists.

Law and religion are found opposed in your county, Hampshire, and we hear of a decision which meets with the most unhesitating disapprobation of our sitting Judges. It seems a strange incident, but a true one, that there is less mercy found in the country Justices of the Peace than even in the decisions of the much vexed and hardly worked sitting Magistrates of the Metropolitan Police Courts. Granted that, as law-breakers, they merited punishment; still it is without the bounds of reason to treat them as criminal felons. The judgment has been issued for treating them with leniency. This order issued has gone farther, and has touched the very matter of their immediate release.

The Dean now makes some sensible remarks on the management of the London Hospitals.

There is another question which represents an unsolved problem; it is the question of the Metropolitan Hospitals. First a man is refused medicine because he has no bottle with him, nor money to purchase one; for this reason he is sent home unattended to die. Another is told that the visiting hours are past, and that there is no surgeon in attendance, and he goes home also to die; and when the Coroner, in his view of justice, turns round to a high-placed official of the Hospital with the question—"Is there no constant attendance of medical skill?" and he gets the answer—"To indoor patients there is: but it would be very inconvenient to answer every applicant for out-door relief outside the visiting hours." Now of all Charitable Institutions, the most prominent are the Metropolitan Hospitals, supported by voluntary contributions. They have swelled into the importance of being the richest and most helped of all others. In fact, some of them are in the position to waive their part claim to the immense revenue accruing from the Saturday and Sunday Hospital Collections. They are looked on as provident institutions by the contributors, and the charitable contributions amount to over three quarters of a million sterling. They have but one purpose to serve. They are not intended to be divided into comfortable apartments for the medical staff; nor is it intended that each ward shall bear a likeness, by its nun-like attendance, to a sick-room in a convent. The contributions are given in order that medical relief may be given to the poorest amongst God's children: that is, to such of the working classes (and, God knows, that there are hundreds of thousands) who are unable to pay for professional advice. These Hospitals are rich beyond measure, because no call is so deeply appealing to the best feelings of the heart than to supply aid to rescue by science, our less fortunate brothers and sisters.

Beyond a doubt, every large charity will be abused by the recipients of its favours. There are many who could well afford to pay for the medical aid they solicit; and then, again, there are many who, through improvidence, drunkenness, and idleness, and giving way to habits approaching mendicancy, appeal for that help which they should secure for themselves by honest labour; thus causing disappointment in many ways—first, by crowding out the really deserving applicants, and, in the next place, robbing science of its just claim; for the doctor should be paid for his services. But other flagrant and injurious abuses continue to their fullest extent, and there

is not anything that cries so loudly for reform as the treatment of the out-door patients of the Hospitals. In the really deserving cases—to the man with a small wage and a large and unhealthy family—out-door relief is an impossibility. To these men, to the class also to which this man belongs, I say, and court a contradiction,—if contradiction be possible—that out-door relief is an impossibility; and this is the reason why it is an impossibility. Let any that doubt that Hospital out-door relief is an impossibility, and of no use to the working men of London, let such an one go into the waiting-room of any of our Metropolitan Hospitals now; on any one day,—naming no one day in particular—he will find the average time of detention ranges from three to three and a half hours: sitting there with all the risk of infection; sitting there for hours unheeded and unattended, and this sort of thing is tolerated by these rich institutions without one effort being made to alter the existing state of things. They are quite rich enough to have branches in every Metropolitan parish, where due medical attendance and proper medicines could be given to those that are really poor, and those who could afford to subscribe a trifle, should be made to pay; and then would be avoided those hurried and cursory diagnoses which are hurtful to the reputation of the medical men, and the patients themselves also suffering bitterly in the end. That something will be done is beyond denying, for when a Coroner censures an institution, and when Stipendiary Magistrates speak of them with anything but respect, then they will find that the contributions will fall away from them. Already the bickerings between the rival staffs of nurses and medical men are wearying those who mainly support them by their charity. There is a claim on the rich. It is God that makes this claim, and it is a duty to give; but it is also their duty to relieve in the best way; I mean, in a way that will give the greatest benefit to the largest number, and the causes of neglect that occurred, indoors, sufficiently prove that either the medical staff is overworked or badly supervised. At all events, the censure of good and honest men is abroad; men who weigh their words before they let them drop from their lips. God grant that this censure may have effect, and may the most prominent amongst the donors close their hands until such times as abuses are diminished, and a fair equivalent of good is returned for the trust that is placed in them.

The good Dean hits the Metropolitan Music Halls and the Theatres rather hard.

The next subject to which I shall refer is the popular amusements of the day; where houses are overcrowded because some feat that belongs to the horrible category of dangerous athletics has been well placarded, and fills the house with souls with a low and morbid craving to witness something in which a man ventures his life. I say this is a criminal amusement, and worthy of the greatest censure. Horrible mishaps have occurred, and broken limbs have been the result, limbs, too, broken in the sight of the audience. There is wonder, amongst thinking men, why these Music Halls have sprung so suddenly into public favour, as they are, after all, but the growth of a day, and I think the question is easily answered. It is because the young and rising generation affect these places, and remark to each other with a drawl—"The Governor likes the Theatre still, and wanted me to go there with him, but it is too much of a bore." A languid indifference seems to pervade the whole behaviour of Young England of to-day, as if no inducement could prevail on it to forego the pleasure of jingling glasses, noisome fumes of tobacco, and bad songs; and if the young are complaining for something more exhilarating, the fathers, also, are justly complaining that there has been a sad falling off in amusements. The legitimate drama seems to have passed away, and nothing now seems to be offered but burning houses, broken prisons, convict life, and costermonger slang. Well may the fathers grumble at being compelled to witness the apeing characters, the original of which they rub shoulders with in the streets every hour of the day.

The stage can be used as a great moral teacher; it is within its power to lift the veil of many phases of life, and to deeply interest, as well as instruct its audience; but this it is sadly failing to do, and it requires earnest energetic promoters to kindly foster the writers, who refuse to make call on profligacy to aid them in the scenes of their pieces. Such pieces that have made the fortunes of these sensational playwrights, would have been sternly discarded by our Theatre Managers of the past; such a piece as "——," with all its horrid wording and fearful action. It is these pieces, these flagrant lessons nightly inculcated, that have hardened many, many a half-ripening soul, and given such false ideas of life, that crimes have cropped up of a nature before entirely unknown. Such sensational crimes as the attempted murder on the Metropolitan Railway line, when a discharged grocer's assistant attempted to rob and murder his former fellow-servant in the short journey to the city. His sentence—penal servitude for life. And to whom does he owe his troubles? I say to the modern and successful playwright, who, in the days of Garrick, Johnson, Swift, Goldsmith, Spencer, and others, would not have been permitted to appear in print by the side of any of their emanations; and yet, so much has this craving for ex-

citement taken hold of Young England, that to sit still without smoking or without drinking has become a hardship; so they enter the places where even these restrictions are removed.

Let us enter one of these brilliantly lighted places with them. Here is half-veiled indecency being related by song after song to the attentive audience, and the song-writers of these advanced times know that their success is owing, not to the words of their song, but to the hidden meaning within them. Here are attentive but expensive waiters at the beck and call of any entering; here the liquor fiend is disguised in silver and crystal; here sits the High Priest of the racing course; here are those who can satirise the sober and the just; here vice wears the mask of civilised respectability, but it is most unmistakeably reigning; here modesty is absent; here is its likeness in a being who once had its possession; here woman, in the garb of virtue, is ready to smile on the basest utterances; here is impurity, under beauty's garb, fashionably attired, imbosomed in a place with its hundreds of gas jets; adorned with works of art from the skilled masters of old. Here are, on every side, luxuriant couches upholstered in high-priced velvet. It is the high temple where vice is adored. Some of the playwrights of old were slyly impure, but never gross. Shakespeare has had the charge brought against him oftentimes, and yet who has written so ably on woman's virtues? who, in his heart, has, throughout his writings, loved them so dearly? But in these handsome homes of vice, impurity, like oil on water, is purely superficial; reeking with such impure, filthy suggestions that the so-called heathen assemblages of ancient Rome, would have been thoroughly disgusted. But, cries Young England, in expostulation, "What brilliant, witty indecency; what elegance of impurity; our fathers dared not, because they knew not how; theirs was the work of extremes—they were either pedantically virtuous or grossly vicious, and the writers of to-day have bit on that happy medium which joins wit and what you denominate impurity, and the union is so happily formed that it would not show the highest wisdom to deny ourselves the pleasure, but if these were all, home associations would act as a deterrent against the influence of these evils." But, I say, from the revelations from the spirit-world are notes of warning as old as the hills. A hand seems to point over their doorway, and every time I passed them, in earth-life, I thought I saw, in letters of fire, above the doorway, "He who is simple, let him turn in hither; here he will witness witty vice, and the wanton with modest mien." Here I have felt, as I looked around since I have been in spirit-land, that I could have shouted in their ears the words of old; I could have stood amongst the young men and young women, I could have stood between the young man and the wanton, and I felt I could have said, "Beware of her; forget her innocent-looking face, her soft and purring ways, and bear in mind that she has forsaken the guides of her youth, and forgotten the covenant of her God. Remember that her home is the road to darkness and infamy: steel your heart against her, for she consumeth the flesh of thy body, and many strong men hath she slain. Hear the significant laugh of the men as they pass her, and for the sake of your soul pity her; do not be led by her, she may have been once as pure as the angels in heaven, she may have been carefully fostered by a mother's love, and every year may have seen her growing towards a beautiful womanhood, but now she has forsaken the God of her youth, and broken the covenant of her God."

I could have cried aloud to aid these young men, and keep them from the wanton. I have shuddered as I have seen the effect of her beauty, the silks, the jewellery, and gorgeous equipage, and I have said—"All this, unhappy woman, is the price of your condemnation: you are the bated hook, and man is your future victim." There is no shame now left in her, she can now tempt with a devil's power. Trust in your safety under any and every danger, but be most wary in your dealings with the wanton. Oh, young men, your fathers felt humility to which you are a stranger. They knew there was much about themselves to mistrust; but they remembered always that they were gentlemen, and avoided the wanton. God forbid that I would have men apeing humility, or strutting about in all the grandeur of littleness. God forbid that I should try to make a world of hypocrites; but I do pray that men will live for the future, and that they may be guided by the knowledge, that hereafter their living will be judged, and that they should cease to imagine that because they have wealth they have inherited the right to idleness, and cease to imagine that in the absence of any convenience or luxury they have been robbed of part of their inalienable rights. But God blesses a satisfied soul, and a dissatisfied one finds more pain in his pleasure than the satisfied one realises in his absolute agony. The tendencies of the Music Hall and the literature of the sensational drama, which is so fashionable, are inducements to barter wealth, land, wife, child, and home, and, in the end, to barter the brightness and purity of immortality. God help and aid the many thousands that nightly congregate in these advanced dens filled to their every corner with vice, attended ultimately by ruin and disgrace.

As I was far from well, and very tired with writing so long without a rest, I made a break, and asked who the controlling spirit was, and was told "Dean Stanley."



He said—

Put down your pen and talk. I do not wish to distress you by writing any more.

We then commenced one of the most interesting conversations I have ever had with any controlling spirit.

On my questioning him, he said he had interviewed the Sensitive before he passed away, four or five times, giving me the places where, and which were in accord with what came from the lips of the Sensitive under control, but did not inform me who the other interviewers were.

I then asked him what induced him first to dabble in Spiritualism. He said—

I had long had an uneasy feeling that something was wanting. I felt that neither Church nor Dissent had the hearts of the masses. I had heard a good deal of Spiritualism, and by reason of the criminal trials and exposures, both here and in America, I put it down as some clever Yankee movement like Mormonism. I accidentally read one of your controls in the MEDIUM AND DAYBREAK, with notes of your own at the foot. I saw plainly there were two distinct minds at work. I then read several more, and was confirmed in that view. I then made enquiries as to who you were; and having ascertained that point, I made enquiries from your contemporaries at the Bar and elsewhere, and found many who knew you, and all about you, and who gave me an account of your peculiar idiosyncracies. Having ascertained that you were not likely to try and deceive, I was determined to ascertain for myself whether you were deceived. I sought out the Medium and traced him here and there, and had his movements watched, and on several occasions I had personal interviews with him and I was satisfied that neither were you deceiving nor being deceived.

I asked him to name some of my friends to whom he had spoken about me, and also as to those with whom he had discussions on the subject of Spiritualism. He said—

I am not at liberty to name at present, but before long a number of leading minds will publicly give in their adhesion to the fact of the spirit's return. The names will astonish the world.

I put leading questions as to whether he had spoken to certain persons, friends of my own, who had passed away and since controlled, and he admitted the names of two of them.

During the latter part of the conversation he accidentally said something about "your guide, 'Thomas Paine,' has ordered so and so." I took him up in rather a bantering tone expressing surprise that so eminent a divine could mention the name of one whom his cloth had so much maligned. I asked him whether he had ever read a single line of Paine's writings, and he said—

No; I put him down in the ranks of Voltaire, Rousseau, David Hume, and other atheistical writers, and considered it wrong to look into such books. But I have discovered my error, and I see things very differently now.

I asked questions on the matter of faith, in which he admitted much that he did not want to be published, and the sitting ended: one of the most interesting ones I have ever had.

"Dean Stanley" is not the only one who has condemned the works of Thomas Paine without having read them.

#### THE HAUNTED SCHOOL IN SUSSEX.

Reference has been made in the MEDIUM to this case for many consecutive weeks, and the deep interest felt in the matter on the part of Spiritualists throughout the country is a sufficient apology for such repeated references. Besides this, many interesting particulars have been given respecting the history of the "haunting," and the varied and constantly recurring manifestations. The matter is now undergoing serious and deliberate investigation, and the fact that "Omega" is at present staying at the school, will not make what he has to say concerning this case, the less interesting to the readers of the MEDIUM.

The inmates of the school have a most extraordinary and thrilling story to relate concerning the weird occurrences and strange experiences herewith associated; and after all has been related, they can only say, "The half has not been told." It will be freshly interesting to my readers to have an outline of the story, and a resumé of some of the particulars already given.

The town, in which this school is situated, is a place of some note in the country of Sussex, and the school itself is in the very heart of the town. At the back of the house is a kind of lawn, at the end of which is a rather large green-house. The path from the house to the conservatory passes to the left underneath a verandah; on the left of the path is a shrubbery with fruit and flower beds. There are several large laurel bushes nearest the verandah and the school-room; and half-way down the path is a plum-tree. I mention these particulars because there has always been in the movement of these phenomena outside the house, an apparent connection between the laurels on the left of the path near the house, and the conservatory at the end; the plum-tree being half-way between the two.

Now for a few particulars concerning the manifestations; an outline of the story will suffice for present purpose; the details are simply innumerable, and even embarrassing to the memories of the narrators. They are constantly able to recall something more, in addition to what has been related; had a diary been kept during the family's four years occupancy, it would form truly a "strange story!" A great variety of phenomena have been witnessed by a large number of persons of both sexes, and of all ages, hence the idea of hallucination, which might be suggested in relation to the experiences of one person only, is totally inapplicable here.

Soon after the family came to the house, several of them being in the sitting-room below, would hear the street door, which they had doubly secured, apparently open, and a person has seemed to walk through the passage and ascend the stairs. A servant has waited, when all the family had retired for the night, because the front room has seemed to be occupied and lighted up. The door of the sitting-room has appeared to open when the family were present, and a person to walk in, whilst their physical vision belied what they all appeared vividly to hear. The mistress of the school has witnessed various appearances, such as lights assuming different forms. She has heard no end of noises from the gentlest taps to sounds like thunder. A young lady who had never heard a sound concerning the former manifestations in the house, has seen a little white-robed girl walk along the front landing, and go toward a recess. She several times called the name of a member of the family, whom she thought had been taken ill, but obtained no response, and no one had been on the spot. She went down much awed and frightened, and the family seeing her paleness, drew from her what she witnessed. Two ladies have stood at the window of the sitting room watching together, at half-past nine o'clock on a summer evening, a tall, large, human form, dressed in heavy black, standing against the half-opened door of the green-house, even posing before them in conspicuous attitude, as if to be seen to greatest advantage. The lady states that she could sketch the figure from memory. The servant came up from the kitchen asking if they were watching that "big thing;" she said it had been there a long while. The figure was seen by the ladies to move up the path as far as the plum-tree, and then vanish. An elderly lady, mother to the mistress, tells me that one night after retiring, having occasion to return downstairs, and being without any light, on approaching the window, she was astonished to see the glass conservatory brilliantly illuminated from end to end. Filled with wonder, she returned and called another lady, and both stood watching with awe, the strange illumination. They saw it proceed from the green-house as far as the aforesaid plum-tree, and then disappear.

A little girl going for some water, saw a woman walk from the laurels toward the green-house—she was much frightened. Another little girl states that a man came to her when in bed, moved around the bed and put his hand on her face; so that these "invisible" visitors have been seen, heard and felt. A young lady being in the school about half-past seven one evening, saw the hand and arm of a gentleman with black sleeve and white cuff; she was much disconcerted, knowing there was no gentleman on the premises. Another, an articulated pupil, saw a gentleman walking along the path, turn around by the conservatory and disappear. A brother of the mistress whilst standing under the laurels heard a strange rushing sound sweeping by him; he entered the house very much surprised and impressed. Several of the family have been sitting at the table conversing, when a blow as of a sledge hammer has come upon the table, yet nothing displaced, not even cups and saucers shaken. Noises like thunder, and again like footsteps, and even like breathing and whispering, have been repeatedly heard in the rooms. In addition to all this, animal figures like fowls and cats have been seen in the house and on the lawn; they have been chased, but not caught!

This is a bare outline of the strange story; the lady has suffered severely both in mind and in circumstances. She lost four pupils at once through frights received, and has never recovered the loss. She has the house on a seven year's lease, four of which have expired. Two years since the disturbances were most distressing, and she is convinced that a repetition thereof would ruin the school. It is, however, a long lane that has no turning, and the worst troubles ultimately have an ending.

(Continued on Page 329.)

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 26, 1882.

### NOTES AND COMMENTS.

Paul stretches himself out almost full length in the MEDIUM this week. There is a wonderful harmony of treatment between Mr. Ware and Mr. Wright. Mr. Wright's discourse on he same theme, a few weeks ago, will be remembered. What grand preaching there might be if the parsons were not the slaves of popular ignorance and superstition!

Many have spoken of the spiritual power manifested in the narrative of "Humnur Stafford." The lessons it conveys are further extended this week. It seems to point out to all how to be working Spiritualists. Next week we will give a most touching death-bed narrative, containing a statement by "Humnur Stafford" of the condition of the spirit in the higher life. His Medium nursed the dying man during his last illness. It will do all readers' good.

Bravo! for the Sabbath, and Mr. Wright's Controls thereon. We hope our beloved Movement will soon become so consistently liberty-loving, that even such an inferior animal as a Spiritual Editor will be relieved from Sunday labour, and be able to afford a twopenny 'bus ride to the suburbs, that he may sniff the sweets of the "gowan lea" on Sunday.

We are glad to see that A. T. T. P. has the honesty and courage to print a statement made by the Control, though the expectation thus expressed has not come to pass. The appreciative comment may, after all, be strictly true and appropriate in itself. We do not see the wisdom of the Power working amongst men; and the darkness and pain are as much the work of mercy, and of use to our souls, as the light and the joy.

Why should Medium or Recorder father the Control on themselves, and stand wounded or rebuked when any discrepancy is pointed out? Depend upon it, this latent state of apology and special pleading existing in the minds of those engaged in the work, is sure to prove a warping influence to the communicating spirit. Our predilections, our tendencies, unexpressed, even when we are altogether unconscious of them, tinge the communication. Till we rid our minds of all partiality towards our own work, and eliminate the hush-up-inquiry feeling, our minds are not in the truth, and are, therefore, not in a fit state to receive or transmit the truth.

The luminous phenomena observed in the conservatory at the Haunted Boarding School, as reported by "Omega," are suggestive of the manifestations of the future. When the mental atmosphere has assumed a fit state, spirits will appear in such glorious and striking fashion that present materialisa-

tions will pass into desuetude. The luminous phenomena are no new thing to certain Spiritualists who observe the Spiritual Laws.

It is an interesting announcement which Mr. Smith, the Secretary of Keighley Spiritualists, makes in another column. We have pleasure in intimating to our good friends in Keighley, that we join most heartily with them in the intention thus expressed, and we will gladly place these columns at their disposal in carrying it out. It is, perhaps, too much for us to hope to be present, but we will be there in spirit, at any rate.

### TO OUR AMERICAN READERS.

Dear Friends,—We direct your kind attention to the career of "Humnur Stafford," sketched by him from spirit-life through the hand of Mrs. Esperance, as recorded in the MEDIUM of last week and this. He states that he was an American, that he passed away, now, seventeen years ago; and, at the time of writing—two years ago—his mother still remained in the body. We hope he will be identified by American friends, and that we may, in due course, receive a response to this request.

"Humnur Stafford" has a mind of extraordinary acquirements. He is the spirit who, through Mrs. Esperance, answered abstruse questions on all sorts of subjects, put to him by the erudite Mr. T. P. Barkas, of Newcastle-on-Tyne. A selection of these questions and answers were published by Mr. Barkas in a threepenny pamphlet, some years ago, copies of which we have yet on sale; and Mr. Barkas announced that he had a large volume in preparation. The results of his controls—chiefly by writing—show that his account of his quest after knowledge, while in the body, is more than warranted.

### ANGELIC VISITANTS.

Mr. Wm. R—, who resided near Redruth, was a fine, healthy man; but exposure to wet and cold brought on inflammation, and he rapidly grew worse, succumbing in less than a week. Just before he passed away, his mother, who had died many years previously, appeared to him, saying she had come for him. The attendants, on hearing this statement from his lips, thought he was delirious, but subsequent events altered their opinion. As soon as Mr. R— died, a messenger was sent to communicate the painful news to his father, who lived at a distance of about half-a-mile; but when the messenger was about to speak, the old man said, "I know all about it. My sainted wife has been here, and told me she was come for William. She stayed more than half-an-hour, and stated among other things, that I should soon follow William, and that she should come for me also." The prediction came true; and on his death-bed he said his dear wife was in the room waiting for him. Those present could see only a bright star-shaped light, which disappeared as soon as he ceased to breathe. I spent a short time with deceased, at his house, the year before last.—"Drus" in the "Cornubian."

### CIRCLE & PERSONAL MEMORANDA

We had a visit, a short time ago, from Mrs. Mellon, the much respected medium of Newcastle-on-Tyne. She looked exceedingly well, and is as hearty to her friends and as devoted to the Truth as ever.

We have had a call from the celebrated Lancashire Mesmerist, Professor Kershaw, accompanied by Mrs. Kershaw. The Professor is happily the possessor of peculiar organic conditions, which mark his distinguished success as a mesmeric operator. We hope to see him at work some day soon, and give our readers some account of the Man and his Mission.

Miss Lottie Fowler has at last acceded to the requests of friends that she commence a series of general seances or receptions. The first will be held on Sunday evening, at her rooms, 8, Gower Street, W.C., at 8 o'clock. Only well-known friends and others—Spiritualists—properly introduced and accepted beforehand, will be admitted. A contribution of 5s. Miss Fowler [contemplates visiting Liverpool during the month of July.

Mr. T. M. Brown is holding successful meetings at Middlesborough. He will remain there during part of next week, and visit Stockton and other places in the district. Address till Wednesday—care of Mr. T. F. Charlton, 12, Yew Street, Brentnall Street, Middlesborough. Mr. Brown is on his way South, and will call at Wigan, Southport, Belper, and Manchester. Early arrangements are specially invited.

### HUMAN IMMORTALITY PROVED BY FACTS.

Report of a Two-nights' Debate on Spiritualism, in the Hall of Science, London, between O. Bradlaugh, Secularist, and J. Burns, Spiritualist. Price 6d.

Man, and his Relationship to God. An Inspirational Discourse, Delivered at Walsall, by Walter Howell. Price 1d.

London: J. BURNS, 15, Southampton Row, W.C.



## HELP AND SUGGESTIONS.

A kind reader at Bournemouth makes his Annual Subscription to the MEDIUM, £1. "The balance to the Tool Fund, which has my best wishes." "P. P." remits in a similar manner, the balance to aid the work. An anonymous correspondent in Staffordshire, remits £1. To these kind friends grateful thanks are tendered.

If I could do it all, with the hardest work of which I am capable, I would never speak one word; but, with joy, press on unweariedly. The labour of one man, or one family, is inadequate; and, I hope it seems to others as it does to me, beneath the dignity of a moral and spiritual Movement to have it so. This is not a personal work, but a Cause, with world-wide ramifications.

A Plymouth friend suggests the renewed application of the Book-Club principle, which has of late fallen into desuetude. What I want is "The Tools." In the past, I supplied books at from 20 to 50 per cent. below published prices, by the purchasers depositing the cost in advance. This afforded me "tools," and allowed depositors an enormous advantage for their outlay. Of course, others coveted these "tools," did all they could to secure them, and tried to make it appear that I was a very bad man. This kind of thing, and the acts of professors of mediumship in sympathy with this opposing party, have, for a time, interrupted the good work, but it will be again revived in due course.

I have often asked that our Readers, by becoming depositors of small sums in the Publishing Fund, raise the capital sum of £1000 to find the needful "tools." It would be soon all returned in works that they would be glad to have at the price offered, and then the depositors would readily renew the contract. By this means 20,000 volumes were put into circulation a few years ago, and the bargains offered gave the utmost satisfaction to all parties.

Let us "organize" this good work again. The matter is not an untried speculation. The essentials for carrying it on are in existence. It only requires that our friends do their individual part. A thousand depositors of £1 each, would do a grand work.

I shall return to this subject again, as it is now the hour of going to press.

J. BURNS.

Spiritual Institution,

15, Southampton Row, London, W.C. May 25, 1882.

## THE HAUNTED SCHOOL IN SUSSEX.

(Continued from page 327.)

## INVESTIGATION OF THIS CASE.

At the beginning of this year, the lady was advised to communicate with me respecting her case, and in this way Spiritualism came to her aid. In this Movement she has manifested the deepest interest; a correspondence has gone on until now, when arrangements have been possible for a personal visit. We are now investigating the matter; I am not free to give particulars of results, but we have received startling information. The place seems to have been mysteriously disturbed for nearly fifty years past; and communications have been received through different channels, pointing to a great crime, the evidences of which must be brought to light; and to hidden treasures which must be recovered for the rightful owners, before there can be any rest for the disturbers or the disturbed. We have, however, received communications from spirits which tend to show the significance of the movements from the laurels to the green-house and vice versa; and all the movements in the house have apparently been to direct attention to those places.

Of course, in connection with this, spirit-friends of the family will diligently use the opportunity to establish communication with their earthly friends, and these are the results which might be looked for. The hidden mysteries having been brought to light, the spirit-friends will not depart from the house. By no means; but the weird manifestations of the past will be succeeded by mutual and loving intercourse, and communion, between the glorified ones and their friends on earth.

OMEGA.

QUEBEC HALL, MARYLEBONE ROAD.—The usual well-attended meeting heard an interesting address from Mr. MacDonnell, on "Europe in 1900." The probable condition of the various countries was mentioned, estimated from the great changes now going on in favour of republicanism, and from the fearful power for destruction, which science has placed in the hands of violent enthusiasts. The state of European Royalty is now, and henceforth must be, that of imprisonment in their palaces, and terror of assassination out of them. This fearful state of affairs was traced to its natural cause,—oppression and neglect of the people by the rich and powerful, and to the state of mental degradation and demoralization of the people by the false and pernicious teachings of their clergy. The coming eighteen years are to be sad times to the great ones; and after a severe clearing out, particularly in England, better days for the poor man may be expected. The land, we were informed, would be gradually purchased by the Government, and let out at mere interest rents; and in time all other property, so that rich and poor may cease.—COR.

## PROGRESS OF SPIRITUAL WORK.

## MR. J. C. WRIGHT IN DERBYSHIRE.

(Specially Reported.)

The man who has not seen the hills and dales of Derbyshire in May is to be pitied. The Midland Railway runs through some of the finest scenery, amongst these cosy Derbyshire valleys, to be found in England. As we came rattling along on Saturday last, the old hills looked truly majestic and solemn. The deep ravines and wooded glens unfolded charming retreats that hardly a denizen of the London smoke could realize.

Belper lies sweetly nestled in an amphitheatre of finely developed hills. A Spiritualistic Society had been formed here, but recently, two years ago, Mr. J. C. Wright, of Liverpool, began to pay monthly visits and awakened a keen interest in Spiritualism. The meetings have grown in importance and interest month by month. A commodious Hall, belonging to Mr. W. P. Adshead, has been secured and furnished in a most tasteful manner. There is a fine band of earnest workers, including the Adsheads, Smedleys, Hitchcocks, Wheeldons, etc. Mr. Welch acts as Secretary of the Society.

On Sunday morning and evening, May 21st, large audiences favoured Mr. Wright with their presence, and loudly applauded his utterances. Mr. W. P. Adshead occupied the chair.

## MORNING LECTURE.

"The Sabbath was made for Man and not Man for the Sabbath."

In presenting to you this morning a few thoughts for the Sabbath, we must remark, in the first place, that all the religious systems of the world have had a special day set apart, dedicated to the worship of God. Retrospective sympathy takes us back to the grand old English Sabbath, when the night of Roman Catholicism sat upon the religious conditions of this country, and made despotism a possibility in the domain of Faith. Then the tinkling of bells awoke a degraded peasantry to a Sabbath of religious hope.

If there be anything beautiful in this world, it is to stroll through the daisy daffodilled fields and vocal woods, to the quiet and secluded Church of the village, where the rude forefathers of the hamlet sleep. There is a fine spirit of veneration about this Sabbath day. Its best feelings are associated with Christianity and good. That puritanic, straight-laced Sabbath observance is fast passing away, as knowledge expands and the ancient landmarks of faith are removed. Now, the people are more freely disposed to withdraw the long-faced seriousness of former times, and recognise this day as one dedicated to wisdom, education and love.

I should like to see the Sabbath day maintained in perpetuity. Six days are long enough for man to labour. The Sabbath breaks in upon the monotony of toil, to restore to the mind and body vitality and vigour. I do not believe in that God who sends a man to hell for riding in a railway carriage on Sundays. I cannot adore that ideal that alienates man and consigns him to the dull cloister and the shade to say his prayers, with hunger in his stomach, while the sun shines out freely on the world's rolling space, and the flowers grow upon the hill side. God will not interpose with his malediction upon man for doing that which nature itself does. I believe in making men free and in emancipating them from the superstition of past ages. I do not like the title-deeds of ignorance of one generation binding the progressive spirit of another generation. Yet this Sabbath I adore; it has a richness of association; it speaks the voice of calm contemplation, inherent and belonging to the true spirit of worship; it raises man to a higher atmosphere; it brings him face to face with those mysterious forces of being. There is a mystery in all religions, and an inexplicable charm in faith. It is the absorbing element of potency which lies beneath the "rawbones" of the universe. The rock, the hill, the body of man, are things which represent the knowledge, the spirit, the unknown Spirit of the Universe.

This Sabbath day wears on its brow, the veneration felt by humanity for its God. God is not to be honoured by worship. The Infinite Spirit can profit nothing by York and Canterbury prayers. Mecca, Constantinople and Rome are each familiar with their own peculiar style of worship; but how can Infinity be influenced by such expressions? even if they be sincere. Oh no! the Sabbath is not made for the Infinite: the Infinite is the Eternal Sabbath of All Good,—the hoarded value of all good thoughts and life. The Sabbath is for man: it is for the mill worker, the peasant, the hard-handed and dirty-faced artisan, that they may look out upon the green lanes, the cool rivers winding through the valley, and the happy meadows where daisies grow. There, the hard worker can have breathing time.

I really do like the sermons of Nature; they have nothing to do with the darkness of the pulpit; they are popular sermons meant for all; they are educating sermons; they are crammed full of facts. Then there is that sphere of Nature within the head: the world of thought, the Soul. Here you have more mystery; but the law, the mind of man, has created a beautiful literature. Humanity lives largely in its books.

I would open Public Libraries on a Sunday. I would bring the great authors, who have formulated knowledge and reared the poetic fabric of the imagination, within reach of the souls of the working classes. I would utilize veneration by engrafting upon it the love of the beautiful. Picture Galleries I would lay under contribution. A good picture is the gift of Heaven: it is beauty quarried from the soul of man; the soft aerial tints, and lines embody the interior identity of the spirit of man; they show the highest and the brightest side of life. Pictures, like Poetry, develop the beautiful in man, and the more of the beautiful we find in man the more capacity we see for controlling these dust atoms composing humanity.

I would open Museums, too, on the Sabbath day. What can do more to teach, than the attested relics of antiquity,—remnants of the temples of Amun and Thebes? Arundel marbles and Italian relics speak with boundless force and compassion, as they defy the withering hand of time, of those great nations and people whose greatness they proclaim. How could a man better spend his Sabbath; how could he better be led up to that great power that is beyond time, that is beyond Time's thrones and principalities, that triumph over the mutilation of ages? These objects of curiosity and research instruct and enlarge man's capacity. God is best served by man, by acquiring wisdom, knowledge, and virtue: the Sabbath should be spent in the acquisition of these powers.

I adore the spirit of freedom,—I want no sectarian Sabbath,—I want no authority but the authority of nature. With the age of reason and spirituality must come a full realization that the earthly day is but a time of preparation, a time to put the soul right for that grand march across the Empyrean State of Immortality—that eternal Sabbath where the companionships of time are restored and perpetuated; where the lovely lines of the soul are perfected in beauty. That eternal Sabbath, too, is made for man: not to kill him with its damp restrictions, but to set him free that he may live and inhale the atmosphere of God.

While working and toiling for the fruits of this world, let us defend with courage this day of rest. There is no holiness in this day more than in any other day: the true heroic soul, big with grand works, makes every day holy. In any other sense I care not for "holy days," for "holy ground," for "holy waters," or "holy books." That alone is holy, which does man eternal good and sets him eternally free to acquire the fittest conditions for becoming an archangel.

#### EVENING MEETING.

The Hall was crowded in every part. After the singing of a hymn, Mr. W. P. Adshead read a portion of Scripture. He is not in the best of health, hence refrained from making any remarks. During the singing of another hymn, the Medium passed into the trance. On rising, he delivered a beautiful and appropriate invocation, and then proceeded to speak as follows:—

#### SUBJECT—"THE APOSTLE PAUL."

The most conspicuous intellect in the galaxy of genius connected with the introduction of Christianity, is that of the Apostle Paul. He came immediately after Jesus Christ, and took up the main thought of that Great Teacher: that man was destined to enjoy another life after death. He brought to the development of this truth, a mass of learning. His scholarship was of the first order. His teacher was highly distinguished in the schools of the East. These schools, at that time, represented a thorough and extraordinary blending of heterogeneous ideas: the blending of the Grecian form of thought, as developed in the Academy, with the more ancient cult and speculation of India; the dull and heavy Paganism of Rome, with its Western forms of barbarism, with the softer spirit and more devotional nature of Egyptian Philosophy. These divergent schools of thought began to blend about 250 years before the birth of Christ, due to the startling and heroic conquests of Alexander the Great, a prince of superlative military genius, a soul full of rash daring. He toppled over the nationalities which stood in his way. The war tramp of his troopers was heard on the banks of the Ganges in the East, and their powers were felt, even to the Pillars of Hercules, in the West. Invasion and the anarchy of revolutions always tend to the blending of races and the inter-blending of ideas.

Around this exalted Prince collected the talent and the scholarship of the world. The Alexandrian Library localised the intelligence and the productions of the scholars of the world. The result was a most remarkable departure,—I may say, an epoch departure was made in the direction of a more just and reasonable recognition of the truths of nature, as they cover the widening phenomena of life. The credulity and superstition which clung to the separate religions of the earth passed through a crisis. There existed a hot and severe struggle for the supremacy of the theogony of Rome, of Greece, of Egypt. Each sought to impress its superiority upon the others.

The assimilating process went on with wonderful rapidity in the century preceding the birth of Christ. The most ancient form of religious worship unquestionably belongs to the Aryan

race. This trunk sent its ramifications throughout the world. Climate, circumstance, nationality, and form of government, were the conditions which varied, in different countries, the religion, faith, and worship of the people.

As there is a science of history, so is there a science of religion. Every system is an evolution out of a previously existing system. The Jewish race, on account of their egotistic exclusiveness, kept itself free from the contagious philosophical influences of surrounding nations. Yet even all they have of value came to them from an outside source. Their idea of God, of providence, and nature, were Egyptian, Persian in their origin. Yet their inordinate pride marked a distinct individuality of thought, and kept them isolated very much from the current tendencies of more advanced philosophies.

Paul coming into the world when the process of assimilation was at its highest, became the oracular embodiment of a type of thought which has hardly even yet expended its force. As a man, there were united in him great mediumistic power and ability of natural expression. He had an intensity of pugnacious feeling, out of which public leaders are made. It has been customary to regard him as subject to the inspirational influence of Almighty God. To-day a great number hang with credulity upon his utterances, as though his words were the words of Deity; but I do not believe that God ever spoke to man phenomenally. We have no miracles now. The age of miracles went away when the age of reason was born. I recognise the word of divinity in that which is true, coming from the interior sphere of the spirit-man. Nature is the only oration pronounced by the absolute Rhetorician of the Universe. He spoke as he was moved by the spirit, that sphere of intelligent life disembodied and free from the physical conditions of life. He was in rapport with the highest intelligences, and the most beneficent spirits communicating with man at that epoch. He had a most sensitive soul to the hues and tints of spiritual thought. He presented rare powers of delineation: his soul had seeing power. His vision melted from the objective into the subjective state: Heaven opened to him her portals. The bright visions and substance of that interior life had, to him, as much of a reality as the ships of Tarshish, or the cedars of Lebanon. He heard, too, the melodious sweetness of the songs of Heaven.

Oh, gifted man, what experiences were thine! Enough to make the hero, enough to transport thee into the highest deliriums and frenzies. Thou hadst, though preacher of a natural resurrection, run thy hot head against the stone wall of popular ignorance and prejudice. Thy soul had narrowness and bigotry at the beginning; but they went away on that Damascus journey, when that light overcame thee, and Christ overshadowed thee; then thy soul got into the blue sphere of freedom, and sought elsewhere than the schools for wisdom. Thy work lives and belongs to humanity, encased somewhat with the credulities and the juvenile conditions of philosophy and science; yet thy foundation was right: that thy Master, Jesus Christ, had ascended up into Heaven, and had, even unto thee, declared himself. This testimony thou didst bear in the streets of Jerusalem, on Mars Hill, on the walls of Antioch, and in the corridors of imperial Rome. Thy great character for this testimony we will revere, thy devotion and self-sacrifice we adore: let us, with equal enthusiasm, courage, and perseverance, make the incredulous world to-day realise the sterling truth, that the dead still live as companions and guardian spirits; sympathizing, guiding, and solacing, the outraged heart of man in his stern battles with an unfeeling world. That resurrection which Paul preached, is preachable to-day; it can give consolation, it is capable of elevating a spirit to the skies, and as strong to bring an angel down. The hand of the spirit is as discernable in the recurring phenomena now as it was eighteen centuries ago. This fact remains for our consolation,—that though the veil of a partial separation remains for a time, ere long the youth and the grey hairs of to-day will have ascended and joined that throng of humanity collected in invisibility, and knocking at the gate of the interior side of human consciousness.

On Monday evening the guides spoke upon "Emerson." This subject calls forth the best powers of Mr. Wright. Ample justice was done to the Philosopher of Concord. On each occasion the audience marked its appreciation by applause, which did not at all interfere with the Control's delivery.

#### SPIRITUALISTIC PICNIC IN DERBYSHIRE.

On Monday last, on the occasion of Mr. and Mrs. Wright's visit to Belper, a picnic was arranged; the rendezvous being Smalley Mill, a beautiful secluded spot, about seven miles from Derby. The carriages from Belper and Derby made their way through some of the choicest scenery that we ever remember to have seen. Nature seemed to be in her happiest and best mood. Smalley Mill is just the spot a true poet would select to dream away a contemplative life. Mr. Else, upon whose farm we deployed, did everything to make the inner requirements of the flesh happy.

Mr. W. P. Adshead described points of local interest, while Mr. Draper Bardell, of Derby, evinced his artistic skill in shewing from what points of vantage the best views could be obtained. Rain clouds began to threaten, and a heavy shower



fell, which drove all indoors; when Mr. Wright was controlled by "John Shaw," whose quaint sayings and sarcastic philosophy kept all alive. Another Control gave a beautiful poem, in memory of a young man whose widow was present; then a neat little speech, after which "Pizarro" took up the control, and spoke about war and Spanish conquests.

We had a very happy time. The attendance was large. The weather became fine again, and the ride back was all that could be wished. Such meetings do a great deal to cement and encourage those bonds of love and sympathy, so necessary in all public work.

#### MRS. WRIGHT AT BELPER.

To the general body of Spiritualists, it is not known that Mrs. Wright is about the best test medium and clairvoyant in this country. She has given several seances here. Mr. G. H. Adshead says, that her clairvoyance is the best he has ever, in his wide experience, met. The crystal-seeing is simply wonderful. Mrs. Wright returned to Liverpool on Wednesday. Possibly she may be in London on the occasion of Mr. Wright's next visit. Mrs. Wright's mediumship belongs to the quiet home circle, where the most harmonious conditions exist, and where all selfishness is exiled.

#### DOMESTIC MEDIUMSHIP IN CHELSEA.

It is now some years since we were kindly invited by Mr. Cusdin, 33, Moore Street, Chelsea, to visit his circle some evening and see what was going on. At that time Wednesday was the day of the weekly meeting, but to get released on that evening is almost an impossibility, as it is the eve of the weekly bringing forth of our bantling. Mr. Cusdin, no doubt, became weary of renewing invitations to one so obdurate. Some of the sitters, however, apprized us of the fact that the guides intended to discourse on the "Diseases of Man and their Remedy" on Sunday evening, and we made our arrangements subservient to being present.

Mr. Cusdin is a foreman in the building trade, and is absent all the week on the job, hence he has only one sitting in the week. He is a fine healthy man, sympathetic and magnetic, and, indeed, so is the whole circle, thereby producing harmony. As there is only one sitting in the week, and with the same sitters, the salubrious unity of the atmosphere is unimpaired. There is no collection, worldly, or sinister advantage sought; the spiritual truths communicated being the sole motive. These considerations have an important bearing on the influence of the circle.

There were about twenty sitters; one-third or so, being strangers, brought in by the industry of the circle to enhance the occasion for the delivery of the lecture on "Disease." Mr. Cusdin was apparently somewhat taken by surprise, as he had no hand in any of the arrangements which had led to it. The usual sitters said that this accession somewhat interfered with the usual flow of the medium's utterance. There was a pressure on the mental plane, but the vital sphere was full and uplifting.

After an invocation, a spirit, "Benjamin Bayfield," a clergyman on earth, delivered an address. For the benefit of strangers he made a few remarks on the means whereby spirits were able to manifest through a human organization. He first welcomed those first visitors, and hoped it would not be their last, but, that it might lead to the wide diffusion of Spiritual Light. The relations between the spirit-world and the circle were like those of the mariner at sea to the light-house on the coast: by it he shaped his course and reached the harbour in safety. The spirit-band came to portray the facts of spiritual existence, and the intellectual light derived from that state of existence. As to how the spirit takes possession of the medium, it was proper to state that the disembodied spirits were close hovering around their brethren still in the flesh. Each sitter could be seen separately surrounded by a halo of light from the spirit-world. By taking control the spirit added to that light; thus the spirit is able to use the intellectual faculties of the medium's mind and his vocal organs, and speak to the circle. But where is the home of the spirit? some may ask. It is anywhere that the spirit in its pure state can accomplish work for the welfare of the human family. The spirits dwell in no large structures attended by servants, but they labour for the elevation of mankind. To-night, said the control, our home is amongst you; and at all times it is where we can give light to those in darkness. When not controlling direct, the spirits are around those to whom it is their privilege to minister, guiding, directing and protecting them. It is the desire of the guides that their mediums should be pure and perfect, even as the Master, and to that end he must be influenced at all times, as well as when sitting for control. That person of old had been spoken of some time back; and the same light as he partook of is the source of that which is now bestowed on that circle. But man has changed greatly since then. He has made Gods from a variety of materials, and ceased to recognise God the Father.

Mr. Ridgway, the chairman, now invited questions, in reply to which the control stated, that though spirits can retire to spheres, yet their great pleasure is to benefit mankind. Even

the elevated spirits who cannot approach earthly conditions still send their influence through other spirits to the relief and enlightenment of man on earth.

"Peter," who had been Grimaldi on earth, came in his light-toned voice, and said many humorous things, addressing each sitter personally. This threw down the walls of personal restraint, and greatly improved the conditions. His voice and manner is like the "Peter" who has so frequently materialized, yet we understand he is not the same, though he permitted himself to be recognised as such. This is one of the many little obscurities of mediumship.

"Arthur Wellesley" followed with a grave speech spoken in a soft subdued voice. He acknowledged the sympathies of the sitters who had assembled so often to engage in that communion. He appeared to regard it as a personal benefit to himself, thus to come into the kindly sphere of the circle. They (the spirits) he said were disembodied beings, who had left on earth all their worldly decorations, honours and ambitions. He now came to testify to the light, life and immortality that reigneth in the nature of man. In leaving his earthly state, he ascended from death to life, and from darkness to the glorious light of day. Though reviled for it, he and other spirits returned to demonstrate to man the power of life over death. The spirit who had worn the haughty body known as the "Duke of Wellington," now came before them robbed of his pride and earthly pageantry, and confronted with those deeds done in the body! But the spirit had risen, and triumphed over the body and its conditions. They came thus back to earth to show that they had a divine right thus to come and manifest. But he did not come, as in earth-life, to control by force and conquer mankind, but with a subdued nature he came: as that had now been well bent. He had been steeped in ambition and pride, ever ready to obey the commands of the great; now he turned to the Source of life and love. His stubborn will had thus been subdued, and he had been made a fit subject for the spirit-home. Death, the deliverer, which severs body from spirit, is not an enemy but a friend. When he first started on his mission as a spirit, a cloud hung before his vision, and he only saw step by step. But angelic forms appeared in the ever-extending distance—spirits who had worked out their salvation—and they came to give light and lift him out of his earthly condition. Thus his experience proved the Father's love: forgiveness had been extended to him; from which statement others might take comfort, and strive for the bright future that is in store for all.

"Canon Kingsley" bore testimony to the goodness of the Father towards his creation. As a clergyman he had experienced the monotonous task of unfolding the truths contained in the sacred Scriptures. He saw through a glass dimly. There was always something hidden; something the faculties of his mind seemed inadequate to reach. Since he had passed to that land beyond the tomb, he had been able to penetrate these mysteries. Though a clergyman he could never subscribe to all the dogmas of the Church, and now he saw the errors he escaped by eradicating from his mind these dogmas. Thousands of clergymen have the audacity to stand up and say they are the ambassadors of truth, and have received a call to the ministry. I could not subscribe to that view of it. I was not called by God, but by my own selection. I saw that I could be made useful in the Church, if unfettered from its dogmas. Away with the misty dogmas of the past, and give the people the light of truth and immortality. Our great desire is, that mankind be brought face to face with truth, that those sitting in superstition and darkness may be brought to the light. As we pass onward in spirit-life our earnestness and desire are extended, to be agents through whom this light and truth shall come to man. Subject the body to the spirit, and then your Movement will make progress, and you will be able to give to the Fountain of all Spirit, that praise which is his due.

"John Stuart Mill" commenced by saying that a control had proposed to speak on the "Diseases of Man." But he had interposed, and hoped they would not be disappointed if, instead, he made a few remarks. He would say a few words on the political aspect generally. Such a subject ought to interest every individual son of the Creator. He spoke with grief. He could see in the horizon a dark cloud, a vile influence at work. The Eastern hemisphere is charged with a diabolical influence. The Ship of State is in a wide and perilous ocean, and if not commanded by men of mind and steadfast principle, it will become an utter wreck. An influence is abroad which is endeavouring to make nation clash with nation, and kingdom with kingdom. There are plots in the East to remove a potentate by assassination, to destroy life, to shed blood. Nearer we see a darkness, a gross darkness, that may be almost felt. The mind—the nostrils, are insulted by the effluvia of the diabolical secret societies. The plot is laid, and the fuse of passion being ignited, the whole would explode. Though your Ship of Politics is drifting into this dark cloud, yet behind the darkness there is light. It will take the utmost ability of the men in power to overcome this calamity. Assassination is at work in the cottage, because men will perform their obligations. Priestcraft is at the root of all this evil, and diabolical hatred. Sweep it from the earth; the spirit-world will lend aid, and this dark influence will be overcome, and

when it is swept away, light will again shine on the Ship of State, relieved from the cloud of evil.

This control spoke with great energy. After him came "Tim," who spoke in an abrupt manner. He was not at all at home in that chimney corner; he felt "doubled up" somehow.

"Happy Jack," a native of South Yorkshire, and who had been a sailor, came and talked in his native dialect. He went round to all the sitters, giving descriptions of what he saw in their surroundings. Many of these were recognised. Coming to our Representative he described some queer fellows, with long white curly hair on their heads. It was understood that they were lawyers. They were impressing the brain, and whispering in the ear of our Representative, who acknowledged that during the afternoon his mind had been teeming with legislative ideas.

"Sophie," a little Indian girl, said a few things, and then desired that the closing hymn be sung. It was then after ten o'clock.

#### BIRMINGHAM.—CONTROL BY "GEORGE DAWSON."

On Sunday, 14th inst., a full and attentive audience received an address through the mediumship of our local friend Mrs. Groom, from "George Dawson," who is so much revered and beloved for the many years of philanthropic labour he has bestowed; whose brilliant intellect and sympathetic soul once swayed the thinking minds of this town into channels of religious liberty and progression; incited the people to deeds of benevolence and lives of purity, free from the crutches of orthodoxy. While thus elevating the moral character of this town, he passed to the higher life, and his adherents say that he is "dead and gone." But, alas for their materialism, the spirit of that great man is still united with every movement of utility—guiding, guarding, and inspiring the leaders of this town,—and he, in common with many more that love humanity and strive to do justice to their God, finds the Movement of Modern Spiritualism a ready recipient, a congenial field for the exercise of his powers; and he rejoices in the fact that the laws of nature enable him to control another organism, and convey, as on Sunday last, to an audience largely composed of his old congregation, the grand truth of immortality and endless progression; urging them to continue the work he left with them, that they might join his temple in the spiritual world.

AARON J. SMYTH, HON. SEC., B.S.S.

#### A PICNIC AT KNITSLEY DEAN.

Dear Mr. Burns,—It has been arranged to hold a Spiritualist's "Picnic" in Knitsley Dean on Whit Monday, and we shall be glad to see friends from a distance. Spiritualists coming from Durham station to Knitsley will be met by some of the friends here. Those coming from Newcastle to Benfieldside will be met by some of us there. It is to be hoped some good will result from a gathering of this sort. We have had a long spiritual Winter here; it is to be hoped that Spring is not far distant.—Respectfully yours, WILLIAM TODD.

Front Street, Leadgate, May 22th, 1882.

#### KEIGHLEY.—THE OLDEST SPIRITUAL CENTRE.

Dear Mr. Burns.—As you will no doubt be aware Keighley was the place where Spiritualism was first publicly promulgated in this country, having been introduced by Mr. D. Richmond, of Darlington, to Mr. David Weatherhead, of Keighley, three discourses being given on the subject, in the Working Man's Hall, Keighley, by Mr. D. Richmond, in the latter part of May, or commencement of June 1853, the result of this being that Mr. Weatherhead formed the present existing Society for the investigation of Spiritualism, and amongst the first developed mediums, who are yet serving the Society most faithfully in this life, are Mr. John Wright, and Mr. Abraham Shackleton. These, along with Mr. Weatherhead, the main-stay of the Cause, who since its advent here in 1853, until his passage from this life, spared neither time nor money in spreading this "Grand Truth." Amongst the means used was the Printing Press,—the first used in printing literature on this subject, the matter being derived from various sources, mediums, etc., throughout England and America, and thence transmitted in the shape of leaflets, tracts, periodicals, etc., throughout the whole world, by all the means possible.

This was done in a building where now stands our Lyceum, and the whole expense in connection with the same was defrayed by Mr. Weatherhead. Our Society is now in a prosperous condition, having upwards of one hundred and fifty members enrolled on its books, and some half-a-dozen mediums contributing their services to the Society, besides others under development.

We have, also, a Sunday School, conducted as far as possible on the Lyceum Principle, the marches having to be dispensed with for want of room; there is a good attendance each session—about one hundred Teachers and Scholars.

In view of the Grand Truth having been initiated to the present generation, and as a slight mark of respect to the pioneer of the Movement, and two of its old and tried workers in the Cause, we propose, in the month of July, probably the 8th, but of the definite date. I will advise you further,—presenting Mr. Weatherhead's family, and Messrs. Wright and Shackleton,

with portraits in oil of the above three persons, which occasion we shall endeavour to make a Spiritualist Jubilee, and shall be pleased to see any friends, yourself included. The cost of the above, which will be over £30, has to be raised by subscriptions before presentation, and should you know of any friends wishful of contributing, I shall be glad to receive any sum they may be pleased to remit.

Trusting this brief sketch of the progress of Spiritualism, and one of its pioneers, may be the means of stimulating others to renewed exertions in the noble Cause,—I remain, yours sincerely in the Cause of Progress,

JOSEPH SMITH, SEC.

5, Princess Street, Keighley, May 23rd, 1882.

#### MANCHESTER SPIRITUALISM.

The elementary process of spiritual education is gradually working and worming its way in this part of the country. Whilst a divided element was in operation and two societies in existence, the weakness was apparent, whereas a combination of workers becomes the nucleus of a more matured influence and energy. The prejudices amongst those who know us not, seem somewhat lulled, giving us the hope of an extended and broader charity. Spiritualistic evidences are not eagerly sought after, and oftentimes the enquirer is nothing beyond the simple wonder-monger, whose ambition seeks nothing beyond the sensuous gratification of a morbid curiosity. There may be a possibility of an inherent weakness amid the grand development of facts, whereby our brethren seem somewhat to cultivate this phase of teaching; because conviction has come to them, they are betimes not sufficiently scrupulous in allowing any foreign element to come and spoil conditions, marring in a measure some spiritual manifestation which without that element might and probably would conduce to the establishing of their minds upon a broader basis of elementary science. I am afraid we, as a body, are too apt to pander to the public too much in our private circles, instead of insisting upon their forming circles at home. The development of mediumship cannot well occur where new sitters and strangers to the "spirit circle" are constantly being introduced in order to see the wonders of a dancing or tilting table, and the sceptic goes away more amused than edified.

Coming out of the churches, where a spirit of tolerance towards themselves is estimated as charity, amid the free atmosphere of spiritual principles, that liberty and freedom of thought gadden the soul, causing the heart to rejoice; and with a fullness of soul they henceforth begin to parade their charity to the world, forgetting that their brethren are in the house of bondage, surrounded by a principle of caste little less in its rigour than that of those, for whom they oftentimes mourn and pray, amid the hills and dales of far-off climes. Thank heaven, intelligence is on its onward march, and the priest-ridden parson-controlled, masses are beginning to sift the wheat from the chaff, and stand on the sure foundation of facts, untrammelled by the doctrine of the schools. Theological miracles begin to wane before the luminous waves of philosophic truths, and the doleful tune of a bygone glory becomes the oft-repeated notes from the repertoire of old ideas.

LYSANDER.

#### GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, E.C., (near the "Angel").

On Sunday morning last, Mr. Wilson, according to promise, favoured us with the third portion of his lecture on "Comprehensionism." The Committee invited him to renew it next Sunday morning, which he kindly consented to do. In the evening, Dr. Nicholls occupied the platform.

Next Sunday evening, Mr. Moree will lecture on "Christ, the Creed, the Man, the Principle." Commence at 7 o'clock.

#### QUEBEC HALL, 25, GT. QUEBEC ST. MARYLEBONE RD.

Sunday, May 28th, at 7 p.m., prompt, Mr. MacDonnell on "Christianity of the Next Century."

Monday, at 8.30: Comprehension Class for development of Ideas.

Tuesday, at 8.30, a Lecture by Mr. Wilson: "Social Questions."

Wednesday, no Seance this week, the Hall being let for a private meeting.

Thursday, at 8.30, a Physical Seance; Mrs. Cannon, medium. Previous arrangement with Sec. is requisite to be present.

Friday, at 8.30: Explanation of Comprehensionism by Mr. Wilson.

Saturday, at 8 p.m., a seance; a good clairvoyant medium. Mr. Hancock attends half an hour previous to speak with strangers. A charge of 6d. is made at this Seance. All others Voluntary Contribution.

N.B.—The Seances will commence at 8.15 prompt, close a 10.

J. M. Dale, Hon. Sec.

Mrs. Hardinge-Britten has already promised to lecture as follows, during the Sundays of the ensuing months; any friends in adjacent places desiring further service, for week night lectures only, can apply to—The Limes, Humphrey Street, Cheetham Hill, Manchester.

Sundays of May and June—Manchester.



## HEALING BY LAYING ON OF HANDS.

## PERMANENT CURE OF BLINDNESS.

BY DR. MACK.

The volume of the MEDIUM for 1875 gives an account of visit made by Dr. Mack and the Editor to Bolton and Ulverston, in the early part of November of that year. At Bolton a young man had sight restored to one of his eyes. At the evening meeting, which followed, Mr. D. Cordingley in the chair, when the father stood before the deeply moved crowd and stated the facts;—when he in the language of Scripture said, "He is of age, ask him; he shall speak for himself;"—an effect was produced, which it has been impossible for us to forget.

The circumstances of the case were thoroughly testified to at the time. In addition to what appeared in these columns, a correspondent of the "Bolton Evening News" published the address of the family, and described an interview he had with the father and son, whose sight was restored. Dr. Hayle, of Rochdale, somewhat sententiously asked for medical testimony. Mr. D. Cordingley and the father replied through our columns, that "Doctors and Scientists were invited to examine and prove the things true or false;" and that "the young man and his father cannot undertake to make a parade of the fact."

The case and the testimony respecting it were quite satisfactory, but we have often wondered how the restored sight stood the test of time. A few weeks ago, Mr. Mitchell, the father of the young man, called at the Spiritual Institution. He has been living in Canada, and his son is there now. We asked him to state publicly the result of the treatment; and in response he gives the following:—

## COMPLETE HISTORY OF THE CASE.

It is now six years since Dr. Mack operated upon my son's eye with such a wonderful and beneficial effect, and as the question often is and may be asked, Are these cures permanent? I can testify that in this case, up to the present time, the sight of the eye that was restored is still perfect. I will now add more full particulars in respect to this case than were published in my communication to the press at that time.

In the year 1861, my child, then being nearly three years of age, had measles. Though the usual best known skill and attendance were provided, yet, on his recovery, I found to my regret that his left eye was totally blind. We at once took him to Dr. Chadwick, the leading oculist in the town of Bolton, in which we then lived, who stated that a measles had remained upon his eye, and that he would do the best to remove the obstruction. He, therefore, gave us lotions to apply to the eye, which we continued to do regularly for about six months.

At the expiration of this time there was no benefit, but on the contrary a growth seemed to extend from the inner angle of the eye, nearly covering that organ, and which continued to increase and look more formidable. This condition remained for about another year. We then consulted Mr. Murphy, a dispensing chemist in the same town, who recommended lunar caustic, which we applied at intervals of about a fortnight for two months; and then finding the treatment too severe, causing such excruciating pain accompanied by soreness and bleeding, we also had to apply cooling poultices to remove the inflammation. We were further obliged to apply it at longer intervals, and in smaller quantities for about a year; and then finding that the lad's general health was failing, and prostration of the nervous system going on so rapidly, we were obliged to discontinue the caustic lotion altogether, although finding that the growth was arrested and sensibly diminished. We then had recourse to various remedies recommended by neighbours and friends, such as sugar, soap, etc., with indifferent results. This continued for a number of years.

In 1869 we removed from Bolton to Macclesfield; the boy's general health being then good, nothing to complain of excepting the loss of sight in the left eye, ever since he had the measles. In 1879 we took him to the Eye Infirmary, Manchester, where an operation was performed under the influence of chloroform. The operation consisted in drawing a silk thread through the growth (which was then very much enlarged) where it was allowed to remain, the ends being exposed and knotted. This continued until the silk thread worked its way out, leaving a fissure through which a glimmer of light was seen in that eye. He continued to be an out-door patient for about twelve months, during which time he used various lotions

from the Infirmary; the result being that the eye looked better, and the sight was a little improved.

He was then advised to bathe the eye with cold water. This he continued to do for some time; and finding the sight going back, and the growth enlarging again, he gave up taking further advice.

We removed back to Bolton in 1875; and in November of that year, Dr. Mack, of London, being on a professional visit to Bolton, and hearing of his wonderful skill in curing various maladies, we concluded to place our son under his treatment, which took place on November 7.

On this occasion having stated to Dr. Mack the case, I asked him if he could cure him. He replied that he could do him good, and accordingly he proceeded as follows:—Seating the boy in front of him where he stood, and calling for a glass of water, he directed the ends of the fingers of the right hand towards the water, while holding the glass of water with the other, and he was evidently silently contemplating the results to be expected by the treatment with this water. His countenance looked prayerful and anxious, as if seeking divine aid in his undertaking. After holding the water in this position a short time, he changed the tumbler of water from the left hand to the right, directing the fingers of the left hand, over and down towards the water in like manner as he did with the right hand. He then changed again, after a short time, the tumbler from the right to the left hand. He then fanned the water with the right hand for about a minute's time. This operation being done, he passed the tumbler of water to me.

He then threw the patient's head backwards, the eyes being opened, looking upwards. Dr. Mack dipped the fingers of one hand into the water, which I held close to the patient's face, and allowed the water to trickle or drop from his fingers into the patient's eye. He then pressed his head forward, and placing his fingers on the injured eye, and held them in this position about three minutes. The fingers were then released and dipped in the water; the operation was repeated three times, as above described. He then made some slight passes over the eye, in contact with the eye-lid, the eye being still closed; and he also rubbed the temple and eye-brow, and then stepped back and told the patient to stand up and tell his father what he could see. The boy covered his right eye with his hand, and he was most agreeably surprised that he could see so well with the left eye, which he had not remembered ever seeing with before. Dr. Mack, after this, lifted him up by the knees with the patient's head downwards, gave him a couple of shakes, then told him, "That will do." Thus was this miraculous cure effected, which the best medical skill attainable failed to accomplish.

DAVID MITCHELL.

## LEICESTER—SILVER STREET, LECTURE HALL.

On Sunday last, Mrs. Groom, of Birmingham, delivered two trance addresses. The morning subject was chosen by the audience. While the chairman was reading the subjects that had been proposed, the spirit-guides of Mrs. Groom begged of the chairman and friends to let them speak from the one that had just been read. It was, "If Spiritualism be true: How is it that mediums have not traced the murderers of Lord Frederick Cavendish and Mr. Burke." It was a very effecting discourse, full of sympathy and feeling in the way the spirit-guides handled it. At the close of the address, poems were given and clairvoyant descriptions.

At the evening service the hall was filled. The subject chosen by the audience, was: "The transit of the soul from the mortal into the spirit-world, and the nature and occupation of such disembodied spirits therein." This was also very instructive on the progression of the spirits after passing from earth-life. The address was followed by poems and clairvoyance. A vote of thanks was heartily given to the spirit-guides and Mrs. Groom, for their kindness in coming and helping on the glorious Cause of Spiritualism.

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