



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

SPIRITUALISM.

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SPIRIT-INTERCOURSE: ITS VALUE AND PROBABLE EFFECTS.

AN ADDRESS DELIVERED AT RICHMOND HALL,
PLYMOUTH.

BY MR. R. S. CLARKE.

“Unto them were committed the oracles of God.”—
Romans iii., 12.

Anyone who has studied the history of religion will see, that, almost without exception, each particular age has had its particular need. From the death of Christ in the first century, to the present, there have been epochs in which special means or instruments have been a want; and there is scarcely an instance where the want has not been supplied. Nor have these needs been without blessing; religion has flourished and become stronger in those seasons, and the hour which seemed the darkest has been most full of purity and truth.

Our age is no exception to the general rule. We look around us on every side, and see something wanting. The casual observer cannot fail to be struck with the great variety of sects in Christendom, all professing belief on the same God and Saviour, and drawing their faith ostensibly from the same source. To the believer, the present state of chaos is simply appalling, the jars, disagreements, and anathemas, levelled against one party by the other being far removed from the teachings of the Nazarene, while to the philosopher, to whom matter is all, nature the source, and annihilation the ultimate end, it seems a clear proof that all denominations are wrong, and the fount of inspiration false and corrupt. The sneers and scorn levelled at religion by Secularist advocates, while causing no little concern to those who receive revelation without doubt, is, to some extent, a matter of no surprise to those who have carefully examined the origin of things. The use to which faith has been perverted, the prevailing discord among those who are the champions of peace, and the self-satisfied air with which the Bible has been resorted to as the final Court of Appeal, has its logical sequence in the lowering of its prestige, and the advancement of the cause of unbelief. The battle between the rival forces grows stronger and stronger, and the position so clearly defined that it needs no pro-

phetic eye to see, or tongue to tell, that the want of the present is the want of the past—viz.: further manifestations of Divine Truth.

It is very strange that nearly all sections of Christians concur in denying the continuity of revelation, although on what ground it is done it is hard to imagine. That the Bible is not the cause is quite clear, for that book distinctly teaches the contrary; and very few men are found to deny the necessity of spiritual gifts. Yet Protestants not only refuse to accept the proposition that the miraculous is possible now, but, with that delightful inconsistency for which their arguments are distinguished, upset the right of private judgment by asserting, that, in spite of the evidence of trustworthy men, all phenomena of to-day are due either to trickery or to the devil.

Now, corrupt as the Roman Catholic Church—and I am not here to defend her—may be, she is more consistent than those who dissent from her teachings. Catholicism has never denied that spiritual gifts are extant; on the contrary, the so-called monkish fables of the middle ages prove, that some belief in the continuance of the supernatural existed. It is asserted by her priesthood that, as the Catholic and Apostolic Church, with whom dwells the Holy Spirit of God, the objective signs of his presence are frequently seen, while the sensation created in late years by the reported visions of the Virgin Mary and Joseph, as well as other personages, go far to show that faith in the spiritual has by no means ceased. From this point, however, the two systems run together, for Romanism, consistent with itself, anathematizes everything outside its fold as heretical and sinful.

It is a common practice to ridicule all the tales that have descended to us as superstitious legends, but I am by no means sure that this is either a wise or sensible course to adopt. I am deeply inclined to believe that there are evidences of genuine Spiritualism, within the pale of the religious system, of which mention has been made, quite as strong as those of the occurrences of the present, and that what is generally sneered at is but a falsified truth of which we do not know the whole. We must bear in mind that the Catholic position is logical as far as it goes. To a great extent it is a question of the meaning of words; for my own part, I am quite willing to believe and acknowledge that the spirit dwells

with the Church of God, reserving, of course, to myself the right to attach my own meaning to the words used.

Without stopping to regard the old arguments against Spiritualism, arguments wrongly so-called, which have been exploded again and again, let me ask you to consider, for one moment, one in favour of supermundane interference in the affairs of men, that has suggested itself to me of late: it is the immutability of God. That God is unchangeable all will admit; in the past he has constantly demonstrated his existence by realities, and proved his interest in the affairs of men by events deemed miraculous. The Scriptures, which are simply the record of His dealings with one race, tell again and again of communications between the seen and the unseen, and the student of the Jewish economy will not fail to notice that just at a crisis in the affairs of the nation, or the national faith, some unmistakeable sign has been given of a Divine overseer and His Almighty power, that at the moment when the light of truth appeared to be on the point of going out, something happened to revive the flickering flame, and rekindle the fire of purity. Now, if God does not change, there is justification for the belief that the same care vouchsafed to one people is also given to another, and that if in times far less troublous than our own there was an interposition of an agency independent of, and outside man, indications of similar events may be looked for even in our time of need.

It may be objected that this is only theory. Perhaps so; but what does history say? Is it but a singular coincidence that the Reformation took place, freeing religion, to a great extent, from the burdens imposed by men, and enabling the lamp of freedom to shine a little brighter; or that John Wesley revived true worship in his time, when the service of God was little more than a painful repetition of meaningless phrases; or that, even in our own century, a Pusey arose to energize and invigorate the Church of which he was a member, and to rouse religious life from the lethargic torpor into which it had fallen. Was it for no reason whatever that communications were re-opened between the two worlds, and that men once more began to realize that there was, indeed, "no death?" If all this were so, then might our argument be but a theory, but to those who see in every cause a coming effect, it is something more than a coincidence that all these occurrences took place. To them it is nothing less than a proof of the continuity of spiritual gifts, though in different stages of development, while the last and the clearest, with which we are identified, is recognised as the hand of God in the world's history, working through means to keep back the advancing torrent of Atheistic and Communistic principles on the one hand, and to liberate men's souls from false doctrine and unfounded fears on the other.

But supposing all this to be true, it may be asked—In what relation does Spiritualism stand to the faiths of the present? This is an important consideration. We should naturally expect all revelations from the same Being to agree in some particulars, although, of course, the latter would explain details much more satisfactorily and fully than that given earlier. This is precisely what Spiritualism does. It explains to and enlightens its followers on matters on which there have been considerable differences of opinion, and thus fits them to cope more steadily with controversial opponents.

Take just one or two instances of the concurrence of the past with the present.

Spirits tell us that men, when they pass through the state commonly called death, in which the mortal is for ever put off and the immortal assumed, do not suddenly find themselves changed creatures in morals or actions. Those who have lived a wicked and vicious life in their earth-career, do not become angels of light by their entrance into the world of spirits, but find themselves with the same passions and the same predilections. The committed sin brings punishment in its train, and

the persons whose whole mundane existences have been devoted to the pleasures of self, have to suffer and to work out their salvation in the next state. It is only gradually, and with the aid of higher spirits, that progression is made to the more lofty positions, and that the earth-ideas give place to nobler conceptions finding vent in nobler actions. In the Roman Catholic doctrine of Purgatory, traces may be seen of this teaching; in fact, with some minor exceptions, it is substantially the same. In the creed of Pius IV., which all Catholics are bound to accept, one article is to the effect "that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful." The Rev. Dr. Bruno, an Italian priest, in his work, states that Purgatory is a state of suffering after this life, in which those souls guilty of sin are for a time detained, and purified, and rendered fit to enter Heaven, where nothing defiled enters. This bears distinct evidence of a spiritual origin, though now it is taught in a corrupted form, and made the means of extorting money by a Pharasaic priesthood. At the Reformation, the Reformers, in their haste to get clear of Rome, threw away the doctrine of progression after death, and left a void to this day unfilled in Protestant theology. The idea that departed spirits could be assisted by our prayers has been again and again scouted by the leading Divines as Popery, but we, who are Spiritualists, know that it is a deep truth.

View, again, another Catholic dogma, that of the Invocation of Saints, which is a simple statement that the saints, or spirits of just men made perfect, are to be invoked and asked to pray for us. To the vulgar mind there is nothing more absurd than this, but in the light of Spiritualism the statement becomes perfectly intelligible. That it is also a corrupted truth there can be no doubt. We do not believe in praying to the spirits to help us, because we know and comprehend who and what they are, and the limit of their power, but we do believe that they assist us in our journey here; that it is with their help we surmount difficulties, and that they do this from their love to us, and because of the merciful provision of our beneficent Father and God.

Again, one of the leading points held by the followers of Protestantism is, that salvation is not dependent on any Church system but on faith,—here Spiritualism carries the principle to its legitimate conclusion, although by so doing it clashes with the general tenour of modern evangelical thought. It teaches that salvation is not the result of simple incipient faith alone, but that works hold a position in that state, and form, to some extent, the basis on which judgment is pronounced. That no system at all is, in itself, sufficient to bring bliss, but that each one's place in the great beyond is determined by the obedience paid to the Divine command—"To love the Lord God, with all the heart, soul, mind, and strength, and one's neighbour as one's self;" and that true religion which is the source of all light and joy is—"To visit the fatherless and widow in their affliction, and to keep one's self unspotted from the world." From spirit-communications it will be seen that works play an important part in the future destiny of all, and that the unscriptural, unreal, and irrational dogma of justification by faith alone is false. Instances of agreement could be multiplied, but I think this will be sufficient to show that in what has been revealed there are special points of concurrence.

Further, it is only by present day revelation that we can account in any way for the movements of the past. To say that Christianity is true, and that all other movements with a supposed spiritual origin were but imaginary, is easy, but the mere statement by no means disposes of difficulties, or satisfies the minds of sensible men. A child may call a thing untrue, but to prove it so all the skill and logic of scholars and scientists will be needed. Writers have been very fond of denominating the exercises of the early Quakers as "vagaries;" of expatiating largely upon the "dreamy phantoms," and "imagination" of Swedenborg, and of dismissing

with an air of supercilious self-satisfaction, as "absurd," the gift of tongues to the followers of Edward Irving. Such shallow egotism has had its day, and sober argument is now needed to bring conviction to enquiring minds. It must be plain to the simplest, that this method of dealing with grave questions is fatal to that Christianity of which so many of the objectors are devoted adherents.

What proof can be adduced to-day that the events related in the Gospels are correct? Absolutely none; nor can even the existence of Jesus Christ himself be positively demonstrated. The Christian religion rests upon historical evidence for proof, and it is only the value attached to that evidence which can lead men to receive it as authentic. Evidence, equally good and well-attested, can be produced of phenomena in the last three or four centuries, in support of manifestations of spirit-power in the early days of the Society of Friends, of Swedenborg's spiritual researches, as well as of the marvellous outbreaks in Irving's time. In fact, viewing the matter from this point alone, an antagonist is placed in a dilemma from which there is no escape, for, in the first place, if the evidence of eighteen centuries ago is accepted as a proof of the truth of Christianity, then evidence of a later date, resting on trustworthy authority must be taken also, and the spirituality of the movements I have mentioned acknowledged; or, in the second place, if this latter be rejected, logically, the former must be rejected also, for obvious reasons, chiefly on account of the length of time which has transpired, and our utter inability to test the accuracy of the statements of the witnesses. The objector can be impaled on either horn.

The same reason will apply to modern Spiritualism. In spite of the fact that men of culture, men noted in the religious and scientific worlds, have stated their faith in it, and that their researches cannot be overthrown, there are still to be found persons who, perfectly ignorant of the whole subject, refuse to believe. It seems never to have dawned upon them that they occupy a position anomalous and contradictory. They will hold firmly the wonderful events related in the Scriptures, but the doings at their own doors, happening before their own eyes, they contemptuously pass by, showing the inconsistency of their conduct. The spirit manifestations of this time ought to be thoroughly examined, at least, by all the members of religious societies, for they explain many of the apparent incongruities of the Bible, make the foundations of Christianity stronger, and are the greatest argument possible in the war with unbelief. The miracles of the past come to us in a new light, shorn of their improbabilities, and vested in a halo of truth, while a complete demonstration of the possibility of revelation in times gone by, is afforded by the knowledge that such things are taking place in our midst at the present.

Admitting all this, it may again be asked—What will be the effects of Spiritualism? This is an interesting query, and one deserving careful consideration, and yet one on which it is dangerous to prophecy, especially as men's minds and habits, as well as the general bearing of society change so. A thousand and one causes may arise, all tending to alter the current of thought, and on the face of this it is difficult to predict, with any degree of surety and safety, so that, at the best, surmises and probabilities are the only things attainable. The morality taught by Jesus Christ was capable of regenerating the world, and evolving a state of order from the chaos existing, yet it did not. The noble principles of self-sacrifice and purity he enunciated, contained, in themselves, the essence of goodness calculated to bring peace to the troubled creation; yet humanity is at this time quite as bad, if not worse, quite as vicious, quite as much in want of morality as it ever was. Christianity appears to have done but little in the civilization and religionizing of the masses, and that not because of any fault in itself or in its teachings, but

because of its surroundings, and the unpropitious influences of which it has been the recipient. Unfortunately, the attempts to make the Christian religion suitable to the respectable residuum, who must have a faith that will suit, and the patronage bestowed upon it, have all assisted in the eradication of the elements essential to truth in any form; so that, at the present, the faith, theoretically the reviving power of nations, itself stands in need of invigoration. At the beginning its prospects were bright, persecution and martyrdom kept the clear light burning, but with the ægis of state protection thrown over it, deterioration began, and has continued to this time, when religion has become a fashionable profession, and worship a time-killing occupation.

In view of these facts, it is obviously impossible to say what the results of spiritual communications will be, we can only argue from the nature of the thing itself what they should be. Spiritualism undoubtedly contains the germs of blessing to our race in its general teachings. By general teachings, I mean everything concerning the life that now is and that is to come, and that is of use in enabling man to cope with all objects standing in the way of progress. Judging, then, from the basis I have laid down, namely, the nature of those latter-day manifestations, one result will probably be a greater and more complete sympathy between the different sects and religions. On our platform, even now, persons of varied opinions meet in a spirit of brotherly love and kindness, and as the knowledge extends it may be fairly premised that sympathetic hearts will become more and more in number, and that the time will not be far distant when Ephraim and Judah shall cease to vex each other. The differences that exist in spirit-life are but typical of the differences here, and may the godlike principle of love, dominating all the happy there, be over us here, so that peace and happiness, truth and justice may be established among us for all generations. Spiritualists, above all other persons, should be sympathetic, for they know the causes of the effects, which men here can see, and are able to discern signs hid from the sight of the promiscuous crowd. To my mind there is nothing more depressing than to hear those who rejoice in the warmth of spirit-communion mercilessly criticising and pointing out defects in other organizations, when the plan should be to encourage friendly intercourse, kindness in every action, and that humility of disposition which is the distinguishing mark of the servant of God and the angels. From sympathy and spirituality should spring cohesion, that to the opposing force of unbelief, a united front might be shown. Nor should this be its only effect upon religion. Freedom from the bonds of priestcraft must inevitably follow, and with the liberation of the conscience, the springing up of the soul towards the Infinite, with greater zeal for His service.

On the social life its effects should be most marked, the elimination of that false virtue which bids men answer the question—"Am I my brother's keeper?"—in the negative, being the first step in the path of advancement, followed by the feeling of mutual help. The incentives to a moral and self-denying life combined with the knowledge of "judgment to come," for wrong and evil committed, should scarcely fail to leave their mark upon the heart, ending in a condition worthy the pupils of immortal teachers. The belief that "ever round our head, are hovering on noiseless wing the spirits of the dead," once well realized, should not fail to produce a truer code of morals by which humanity would be benefitted. The sin and wickedness of the day are, to a great extent, the outcome of a creed which banishes the sinner from society, and oftentimes makes outcasts of those more sinned against than sinning, who do not need to be pushed down deeper into the mire in which they are fallen, but require a helping hand to lift them out from the depth of despondency and crime. Let the brotherhood of man become real and living, instead of mere lifeless words, and the social condition of the

world will improve. The due appreciation of individual duty will not fail to bring ease to the community, and thus all will be benefitted. There are many other ways in which the religious and social sides of life will be improved, but these appear to me to be the chief.

Before concluding, I should not be doing my duty were I not to direct you to the words of the text, for they have a meaning for us. Paul was pointing out to the Roman converts that the advantage of being a Jew in former years had been great, "chiefly because that unto them were committed the oracles of God;" in this respect our position and theirs is analogous, unto us, in these days, are committed "the oracles of God," not for our own use and blessing alone, but for the healing of the nations. The Jews neglected and grossly abused their privileges, and for their transgressions were cast out of the land of their inheritance, becoming wanderers in the earth. May we be wiser, and value the gifts we have received, and bearing in mind that our friends in the spirit are near,

"Let us ever hear their voice,
Ask their counsel every day;
Saints and angels will rejoice,
If we walk in wisdom's way."

Finally, let us behave as "children of the light," not as those who travel in darkness; and may the great thing to help us forward be the knowledge that we have something definite to look to,

"One, the light of God's own presence,
Over us, His people, shed,
Chasing far the gloom and terror,
Brightening all the path we tread.

"One the object of our journey,
One the faith which never tires,
One the earnest looking forward,
One the hope our God inspires.

"One the gladness of rejoicing
On the new eternal shore,
Where the one Almighty Father,
Reigns in love for evermore."

AN ITALIAN POET UNDER SPIRIT DICTATION.

To the Editor.—Sir,—I send, as I promised, another extract translated from Signor Fanciullacci's Dantesque poem, "A Pilgrimage in the Heavens," written entirely by spirit dictation. Whatever others may think of it, none can see the short-comings of the translation so plainly as myself, unless they are able to compare it with the original, although it is as literal as it well can be.

The Poet describes his own condition after death, and while wandering in space accompanied by a spirit-guide, whom he calls a Goddess, he is favoured by a wondrous visitation, the subject of my translation. I have not attempted to turn it into English poetry, but translate it almost word for word.

The Poet and his Guide find themselves surrounded by angels :—

PART OF CANTO III.

Then, as by enchantment, these winged, happy forms spread themselves out to form an escort, (a canopy) to the grander Shades. Already I saw them advancing towards us in their flight, and then they joined in the wake of a grand apparition that I perceived shining in the distance. My words are in no way worthy to name the spirit whom I saw; every term that I seek appears to me unfitting.

He descended majestically towards me, and each moment his form appeared more angelic to my wondering eyes. How can I describe the luminous cross that moved before this holy spirit!

"O, emblem of my faith," I cried, "let me, prostrate, I beseech thee, adore thee in thy glory. Thou that in my country art so venerated, that everywhere the holy sign is found!"

All confused as I was, my spirit-guide interrupted.

"Look up," she said. "Salute and adore the leading spirit among these who come. He it is who raised your nation."

Having thus spoke, my Goddess-guide girded herself with a golden band, and on my brows she placed a crown of laurel, while pouring forth songs like a fountain.

CANTO IV.

"I am Christ," said the great spirit, gently turning and stretching towards me both his hands, and he raised me to him so lightly as though I were naught, rendering my own efforts to raise myself abortive, too human as they were before such purity.

"Great spirit," I dared to cry, "I beseech thee so to exalt me that I may be able to utter divine precepts in my verse."

It was thus he spoke :—

"Thou must love ever and ever love. This is the law that proceeds from God. Thou must pray to Him only, and hope in Him alone. He alone comprises in Himself the great thought that the whole universe demonstrates everywhere, and His will governs all will. So should all pride in everyone be laid low: He is invisible but is a real existence: He is known—He is unknown, *and unknown he will remain, until it pleases Him to reveal Himself to universal desire.* It is His voice throughout all existence by which the grand source of movement is displayed. Myriads of suns have woven beauteous crowns to His wisdom. His power extends to the infinite."

He ceased to speak, and I, who would have yearned to know the great mystery, was silent, almost fearing that I had already disturbed his loving aspect. But he read in me my deep desire and, smiling, said :—

"You, to whom it has now pleased me to reveal myself in the midst of these hosts of holy spirits who have preceded you, shall have full satisfaction in your joy."

He looked kindly on me, and I mutely and intently contemplated him who made known the decrees of God to the universe. Moved as he was by emotion, a fair arch of fire, forming a crown, appeared over him, such as it is above the powers of verse to narrate. The pardoners then departed with radiant countenance, and so great was my joy, that I seem to hear his voice even now.

I was, without knowing it, drawn on among the host of spirits to follow his steps, (if such they can be called), and still I saw him, and still was I enabled to gather from him the divine precepts that he dictated. At so great favour I was overwhelmed, I who was unconsciously following his hand.

"Believe in one God only;"

I heard an angelic messenger intoning through space.

"Love thy neighbour as thyself.

"Love the sufferers.

"Never let thy anger of the moment fall upon the poor unhappy one; and never raise a hand to strike the weak.

"Succour the pilgrim on your path.

"Bring comfort to him who is in grief.

"Seek out the infirm and raise the wretched.

"Comfort the unhappy man, and sitting by his side pour forth the balm of pleasant thoughts.

"Cover him who is in want with your own mantle, and bring him to your table, like a loved one of your family, and from your own plate satisfy the hungry man.

"This is the will of Him who made us all."

The spirit continued singing such like melodies, and those who followed took up the strain :

"Glory, glory to Him, the All-Powerful." And the stars in echo repeated the chorus.

Although the spirit who dictates this poem certainly, in his poetry, assumed to be Dante, we may remember that in his dedication of the book to his amanuensis, Signor Fanciullacci, he says :

Do not ask my name; I am one of the many spirits that surround humanity in its painful course.

It would seem indeed from our experience,

after many years of careful thought, that spirits do not seem to be so particular as to actual identity as we certainly in former days expected they would be. So that to be for Dante Dantesque may be sufficient for them. It may be that Dante, who lived six hundred years ago, has long gone to higher regions, with new duties to perform of a far higher order than any that this planet or its surroundings in space can afford, but that he nevertheless leaves a "representative" behind him. Of course, I only propound this as a theory. But as a theory I would propound it as a general theory, suitable to all cases, so that when any spirit, however high, by progress himself rises in the scale of being, I propound that he may leave a "representative" or representatives behind him to take his place, and as a saint to answer the prayers to the saint, though the particular saint prayed to, may be far removed to celestial spheres in suns, or ether, with new duties on his hands.

Surely we who believe in progress may well assume that the higher a spirit is when he leaves the earth, the more quickly he attains celestial advancement, especially when to remain on or around so very heavy, solid, and material, therefore unspiritual, consequently inferior planet, as this confessedly is, could not but be painful and unfitting to ethereal honour. The passions, for example: are they desirable possessions for eternity? And yet, did we ever hear or read of any spirit attached to this planet who was not under the influence of the passions?

But the great Head-God is passionless, we are told. That very clear-headed and rational prelate, Bishop Burnet, in his "Exposition of the thirty-nine Articles of the Church of England," speaking of "Fury, jealousy, revenge, bowels of mercy, pity, joy, and sorrow," says: "They arise out of heat of mind, and produce a vehemence of action; and all these are such manifest imperfections, that it does certainly appear they cannot consist with Infinite Perfection." And this the Bishop alleges, in his commentary upon that most suggestive assumption in the First Article, that the Godhead, or the Head-God, by which, I presume, is meant the God of the Universe, not known to Jews or early Christians, is passionless. This First Article is evidently an outcome of the teaching of Copernicus.

That Great Being, we have learned by the Copernican system, is the God of Order. If passion entered into their rule, how could suns and planets follow their courses? But they follow their courses because they are held in equilibrium; therefore, God is the God of equilibrium, and equilibrium means justice. Justice, I say; we ask no more from Him who is our sole Cause and our Preserver. It will hurt nobody to read the first clause of this First, this leading, Article; you will see it there assumed that, "There is *but* one living and true God everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the Maker and Preserver of all things visible and invisible." And you will see, also, the great distinction made between the attributes alleged in the first clause of the Arti-

cle, and the attributes that are alleged in the second clause of that Article. But it is little enough you hear of these very plain distinctions in the Churches, and yet that gives the more reason why these plain distinctions should be suggested for consideration.

And why are not these distinctions made? It appears to be that men are not yet fit to see these distinctions, probably because they do not desire it. How many can only see God in man? And the above may be a reason why Spiritualism has not had the success once anticipated, because Spiritualism, when inculcating a belief in God, has, I think I may say, invariably inculcated very much the same doctrine regarding the Godhead or Head-God as this first clause of the XXXIX. Articles does. Who can doubt that the reality, the irrefragable facts of Spiritualism, have sent men all around throughout England, cowering to fill the Churches in a way that there is no example of for the previous three hundred years; while Spiritualism has, so to speak, not filled itself. Why so? There are doubtless other causes, but the chief cause may be, because, as this Dantesque Poem tells us, this Wondrous Being, this "God of the Universe," this "One God Only"—though He is known, He is yet unknown; and unknown He will remain *until* it pleases Him to reveal Himself *in answer to universal desire.*" And yet we believe it is this Wondrous Being, this Godhead or Head-God, this One God Only, who, as this poem also alleges, "alone comprises in Himself all grand thoughts, throughout the Universe."

It is now notorious that the Copernican system, which, nearly a hundred years after the death of that great discoverer, or rather recoverer, forced itself into popularity through Galileo's telescopes, had been long discovered by the ancients; and if this stupendous system, which alone gives an idea of the true Glory of God, had not been suppressed by the Jews as well as by the early and later Christians, in deference to the supposed infallibility of every word of a book, divine as are its general precepts, it never would have been kept under a bushel as it has been.

But what false ideas has this double dealing led to? Have not men been persecuted for assuming that the sun might possibly be as large as the Morea of Greece? It was like Luther and our own countrymen cutting out Hades from the New Testament, translating it "hell," and thereby, as Jung Stilling sapiently remarked, "enlarging the bounds of hell by adding Hades to it." And this suppression was well known to those teachers who understood the Greek Testament, and they largely utilized it for their own purposes, and the truth has been only lately generally disclosed to the laity by the straight-forwardness of the New Version. See how suppression of truth, always done for a purpose, probably a hard purpose, keeps humanity backward, ignorant, and enthralled; while it may lead some to madness or despair. But, nevertheless, surely honesty is the best policy, even in religion, as I trust time, some day, may prove, though it may be somewhat tardy in its action.

We read in "Knowledge," of April 14th, 1882, the following:—"Having shown from ancient hieroglyphical texts that the Egyptians understood the true motion of our planet," it goes on to show that it was known also by the Greek philosophers, and tells us that "Dio Laer, giving an account of Egyptian doctrines by Manetho, says: 'The earth is the shape of a ball, the stars are fire, and the moon is eclipsed when it crosses the shadow of the earth.' Plutarch says: 'While others consider the earth immovable, the Pythagorean, Philolaus, believed that it moved round the central fire.'"

Miss Blackwell, in her admirable, intellectual, and learned work, the "Testimony of the Ages," published in our regretted absentee, "Human Nature," for April, 1871, tells us: "The religion of the ancient Egyptians was an offshoot of the Primitive Hindu Brahminism, and inculcated the same three grand ideas of the Unity of God, the *true motions* and the inhabitedness of the heavenly bodies, and our successive lives in this planet and in the other worlds of the Universe." Miss Blackwell also says that the Egyptian creed recognised a "Supreme, Incomprehensible, Self-existent, Intelligent First Cause, whose name, I AM, was held in such veneration that it was never pronounced, but only indicated by a gesture. And that there was also a divine ruler of the earth, whose dual nature, Intelligence and Affection, was symbolised as the God Osiris, and his wife, Isis, to whom the sacred name, I Am, was also attributed, and who formed together the central object of Egyptian worship."

SENEX.

EARLIER EXPERIENCES IN SPIRIT-LIFE; OR, HOW THE SPIRIT-WORLD IMPINGES ON HUMAN ORGANIZATION.

BY THE CONTROLS OF MR. J. C. WRIGHT.

(Recorded by Mr. J. Fowler.)

French Encyclopedists vowed before the throne of Reason that they would demolish the mythology of Christianity. They exaggerated their own powers on the one hand, and underrated the powers of credulity and superstition on the other. Christianity, from Romanism to Mormonism, still lives and is a power. Ignorance is a monster very hard to kill: his hydra-headed constitution springs up again to new life and vigour, somewhere or in some form. Gradually, however, knowledge grows, and the value of it becomes more enhanced. To-day we find more attention paid to what Nature is in her various developments and laws. Science is the word, and it is the new power. It has to supercede the metaphysical and the speculative systems of philosophy, as far as defining man's relationship to nature and the resources inherent in nature, which have to become necessary aids in the furtherance of commercial, social, and intellectual progress.

The social and political reformers retard their progress by being in too great a hurry. The demolition of old systems should only be attempted when something new and better is ready to be put in their place. We hold that we have something ready to replace the old religious artillery, which has rendered service in this world for eighteen centuries.

Religious dogmas never have been laid down upon a scientific basis. They rest upon the notion that somebody sometime and somewhere was spoken to by

the Almighty, and that he told them to write down things which had taken place in the past, were taking place in the present, and which would take place in the future. Who these men were and what their bona fides were, nobody to-day knows anything. The infallibility of the accepted record, as adhered to because the fathers before them adhered to it; a system of thought and philosophy—not to name what claims to be a divine revelation—resting upon foundations like these is certain to be challenged by the scientific spirit of the age. This challenge has repeatedly been made, and no response has been given by those who have learning and piety enough to fight.

As a result of the religious cowardice of the age, a number of daring and intrepid investigators into nature, upon scientific methods, have asked the question, Has man a soul? No; says one wing of the scientific army: Matter contains the potency of life and thought; passion, sentiment, and reason are but different molecular arrangements in brain matter, and the development of thought is but the result of certain physiological conditions. Against this position the theologian has nothing to bring forth but his ignorance. Another wing of the scientific army says—No; the brain is not a thinker, but the instrument of a thinker, the soul. The rejoinder, as a question, comes—Show me a soul; if there be a soul somewhere, somebody must have seen it. The leviathans of geological ages we know must have once existed, because their fossilized bones remain. As a student of nature, if you will show me a soul, as you show me the stone implements used by pre-Adamite man, then I shall know that I am somebody endowed with independent volition, and apart from my organization.

Spiritualists stand thus challenged, and in reply say—There exist in Nature certain phenomena which are of such a nature, that they could not be produced by any other agent or force but a disembodied intelligence. These claimed phenomena meet the materialist's position completely; if the facts are admitted the whole materialistic position is destroyed; there is not even a keyhole for subtle logicians to get in and wrangle.

Claiming the reality and genuineness of the soul's immortality, I am interested in explaining certain methods of abnormal mental action, upon which reliance is placed as a method of spirit-manifestation.

I define the perfect Trance to be a suspension of normal cerebral action, by the impact of a foreign intelligence acting upon it. The mind can never act independently of the brain. There is no soul-volition independent of the brain. There is no such condition as the soul leaving absolute control of the brain. The soul cannot get out of the brain, as a man walks out of a house. They are inseparably connected; and in physical life the soul is necessarily dependent upon the brain for even its consciousness.

In a state of natural sleep, when the cerebrum is at perfect rest, there is no experience of consciousness. When you have a small development of cerebral action, you have dreams and hallucinations, with a degree of consciousness. If the intellect manifests the slightest activity, you have a degree of consciousness. By consciousness I mean that I know that I exist in relation to something else.

Trans-corporeal action is a different condition altogether from that of ordinary sleep, and has no similarity to a state of dreaming. It is a state in which the brain is entirely in subjection to an outside will.

Will is a soul power, which, as a cause operating upon the brain of another, partially expresses itself through another, but never in the totality of its experience. Objective ideas are most difficult to convey. Names and dates are very difficult to express, unless there be very intensified magnetic action, which is a very difficult condition to command by the controlling power.

The controlling power has the greatest difficulty in

presenting evidence of an independent character, demonstrative of its individuality. There are several causes which prevent the possibility of this. First; there is the will of the medium, lying in a negative condition, which excites more or less cerebral action. In the deepest trance condition this is felt. In some conditions of trance there will be great deal of the medium, even with a suspended consciousness.

A great deal here depends upon the organization of the medium. A medium with large Self-esteem, Firmness, and Combativeness, will powerfully entwine his ideas into that of the Control. If the intellectual faculties be well developed and cultivated, the spirit's power of thought will be improved.

To some it will be a difficulty to conceive how there can be intellectual activity without consciousness. I will try to discuss this difficulty. Let us state, first, the difficulty completely.

The objective faculties are the instruments of all sensuous perception. Every name, place, thing and date; every historical event and its relationship in time, are the basis upon which consciousness rests. Causality and Comparison, the why and the wherefore, the like and the unlike powers of thought, in their entire action, give self-consciousness. That self-consciousness ceases when the intellectual operation ceases; when it begins consciousness is restored.

The reason why consciousness is suspended during trance mental action is, that the brain cells are charged with a foreign magnetism, upon which is impressed a superior will power, that carries its thought with irresistible force, and keeps back the thoughts emanating from the soul of the medium. Suspension of consciousness becomes an essential necessity in direct spiritual control. With a favourable mental temperament; and a suitable harmonious organization, the spirits gain access to a power which enables them to give account, to a large extent, of their spiritual condition and their relationship to man. For power of expression, for detail of illustration, for historical narrative, and for scientific facts, they are very largely dependent upon what the medium brings to them.

In the higher spiritual realm of thought, with a suitable organization to control, the spirit successfully will give advanced and broad definitions of liberty, integrity, love and justice. Upon the didactic plane most controls will be seen. The moral faculties are sentiments, and not thought-creating or thought-transmitting faculties. They are sentiments, and capable of very easy excitement, as illustrated by mesmerism. The Mesmerist can very easily excite Veneration. With large Ideality and Imitation, the mesmeric subject will assume most beautiful attitudes of devotion; the facial expression will be sublime, the arms and body will sway into graceful attitudes. If the musical faculty be also excited at the same time, the devotional expression will be marvellously enhanced.

Ideality, when large, spirits can very easily excite. With a cultivated intellect and large Language there will be a fine flow of poetic images and ornate oratory. When Benevolence is excited and Self-esteem, the medium will denounce despotism, cruelty and forms of slavery. The vehemence of the declamation will depend upon the physiological condition of the medium. Under such a control there may not be an independent spiritual thought in the whole performance, beyond the fact of the trance condition being produced by the impinging spirit.

The closing of sensation to the external world adds all the power of reverie and abstraction to the energy of the intellectual faculties. Men have written beautiful poetry in their sleep, solved abstruse and difficult mathematical problems, and conceived fine architectural designs, far beyond their power to achieve in their waking state. The spirit controlling the medium, has his capacity and ability at a commanding advantage:

with the world of sense excluded, he can play the instrument with a continuity of activity and excellence in results far outstripping anything that the medium could do in the normal state. The superiority of this intense mental action is shown by the rapidity difficult problems of philosophy can be taken up and analytically and exhaustively treated, far beyond the capacity of an efficient scholar familiar with the subject; showing that the abnormal action of the cerebrum under control, is capable of accomplishing more of a real high quality of merit, than can be done without such external aid and entrancement.

In trance control the intellectual faculties are not all acted upon with equal power, which accounts for many peculiarities and defects in trance oratory. If you look into some mirrors, you will find your face elongated, an imperfect figure due to the inequality on the surface of the glass. So, many ideas, proportioned in their origin, when expressed are elongated or depressed, according to the irregularity of the intellectual susceptibility of the medium. Sometimes the denunciation will be too sweeping; at other times, on the same subject, weak and confused. Trance addresses, as a rule, are defective in definition and logical method: diffuse, overdone with verbiage and circumlocution of the worst sort. This may be attributed to the shallowness of the education of the medium, a want of susceptibility in some of the organs of the intellect, or an inability to control on the part of the spirit.

In the time of Spurzheim, a gentleman who paid great attention to, and made important discoveries in, the physiology of the brain, considerable speculation was indulged in as to whether man possessed the rudimental faculty of a sixth sense. There is such a rudimental faculty latent, entirely undeveloped in the majority of mankind; but there are a few here and there possessing ability to hear and see personalities invisible to the accredited five senses. With the developed man in relation to the spiritual world, this sense will become more established and organically expressed in the constitution. These are persons who have very strong and vivid intuitions. I do not use the word intuition in its old metaphysical sense, meaning innate ideas; I mean by it that power possessed by some men of absorbing direct ideas through the interior and apart from external sensation. The brain in abnormal action has special sympathy with the excitement of this latent sense. It is here that the controlling spirit fairly impinges, and sends its ideas like a shower of rain upon the brain.

Lucidity or Clairvoyance is a phase of this sense; that interior spiritual illumination, like John had on the Isle of Patmos; like Socrates, of his demon; like Tasso experienced in his poetic ecstasies, and like others whose names are eternally blazoned on the intellectual roll of fame.

Undoubtedly psychological evolution is a truth in nature. Man will gradually acquire more weight of brain, and externally and generally attain to a sensational standard of equality, so that the spiritual world will be as perceptible and comprehensible to man as the external material world.

In the best specimens of mediumistic humanity this sixth sense is but weak and fundamental in its action, and is only available yet for what I may call inferior spiritual manifestations. There is no direct road in which the spirit-world can manifest itself to humanity. The conditions of manifestation are subtle and difficult to manipulate on both sides of the line. Psychological study must not be abandoned because of these difficulties; they should rather be an incentive to more profound and patient investigation. A greater degree of attention must be paid, in the first place, to organic conditions and temperamental characteristics. The spiritual circle, as a rule, is a conglomeration of antagonistic forces, powerful wills; domineering and repelling intellects, humpbacked individualities, men with crotchets, beggarly testers, and scientific nondescripts come together to badger and cross-question a spirit, as if the poor medium was some fraudulent vagabond before the Court at Westminster.

These mental elements should have no place in a truly constituted circle of spiritualistic investigators. You cannot bargain for any class of proof. A spirit message cannot be sent off as you send a ship through the Suez Canal. Facts and experiences must be perceived, catalogued if you will,

(Concluded on page 490).

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 4, 1882.

NOTES AND COMMENTS.

The Plymouth lecture this week, is by a gentleman who has been an active adherent of the Church of England, and his previous religious training, now illuminated by spiritual knowledge, stands out to advantage. The article which follows, on the Italian Poet, is by a Clergyman of the Church of England, and it, in like manner shows how vividly religious dogmas would shine forth if permeated by spiritual truth.

We are glad to see the Plymouth friends maintain such an able platform. In many places spiritual meetings are held regularly, and yet there is no outside aid required, nor fussy reports made: this is true spiritual work.

We might remind the reader that the definition of the God-head quoted by "Senex" from the First Article of the Church, is pure Buddhism. "Christianity" is only a corrupted form of Buddhism; degenerated to suit the mental plane of the barbarians through whom it was transmitted to us. Read "Christ and Buddha" and this will appear more clearly.

Remember that the Italian account of Heaven, is a "Poem," like Milton's "Paradise Lost,"—a form of "novel," like our "Miser's Hoard." And remember, also, that all spiritual states in being translated into our earth-state, by our attempts to make descriptions of them, take on the language, mannerism, and symbolism of those who perform the literary work. These rules account for the picture of Jesus flaunting an ecclesiastical bauble through the heavens, and with gushing politeness holding out both hands, and presenting his "card"—"I am Christ!" It is the urbane idea of his "holiness the pope" transferred to an inhabitant of the upper realm. In fact the "Christ of History" is altogether a creation of the Romish Church. As Mr. Clarke states, there is no historical basis for the official Christ; but spiritual ideas must take some form in objective minds.

Mr. Wright's control speaks candidly about the merits of trance mediumship. There is much more to be said: or rather to be known. All Spiritualists should have a thorough practical acquaintanceship with these mental states, and not be content with what anyone says about them.

M. Jacques Warschavsky, of the Society of Psychological Studies, Paris, is at present in London, with the view of becoming acquainted with a physical medium who can obtain manifestations in the light. It is the desire of the Society to engage such a medium to visit Paris in October. We cannot give our Paris brethren much encouragement in the matter. When great pressure is put on a medium, to obtain satisfaction

for a large number of promiscuous sitters in a given time, the manifestations are in most of the experiments unsatisfactory. This, our friends in Paris, being psychological students, will readily understand. A properly constituted circle sitting for a number of weeks or months would not fail to produce most satisfactory results.

CIRCLE & PERSONAL MEMORANDA.

LIVERPOOL.—Mr. J. C. Wright will resume his lectures at the Concert Hall, on Sunday next; subject for the evening—"Egypt."

Miss Lottie Fowler has intimated, as we go to press, her intention of coming to London. Letters may be addressed to her—15, Southampton Row.

Mr. D. Younger, the eminent Mesmerist and Healer, of 23, Ledbury Road, Bayswater, has gone out of town for a month. On his return, due announcement will be made of the resumption of his work in London.

Mrs. M. Hollis-Billing has just arrived in London on a short visit, in excellent health and condition. Many old friends will be glad to know whether she is prepared to give sittings: that we cannot make any statement respecting at present.

In the report of the seance at Mrs. Ayers's, printed last week, it should have been stated that the articles brought from the cupboard, had belonged to Mr. Ayers before he passed on—not to Mrs. Ayers, as printed.

The name of the Road in which Mrs. Davenport lives has been changed from "Mayland" to "Coningham," so that her address is now 61, Coningham Road, Shepherd's Bush. Mrs. Davenport intends to commence a private circle, on Wednesday evenings, at 8 o'clock.

Mr. Baron, who is highly esteemed by many friends in London for his genuine principles as a Spiritualist and great powers as a healer, is at present on a visit to Devonshire. He hopes to have an opportunity of making the acquaintance of the friends in Plymouth. We can most cordially commend him to all, if, indeed, commendation be needed.

Rev. C. Ware, Plymouth, will speak again at Sheffield on Sunday. It is expected that he will visit Belper on the 13th, and Leicester on the 20th. Any other places in the Midlands desiring to invite him, address—care of Mr. Hardy, 175, Pond Street, Sheffield; or to Waggon Road, Mossley, near Manchester.

Mr. T. M. Brown will be at Darlington on Saturday first, (to-morrow) for farewell meeting. To-day he is at Spenny-moor. On Friday, August 10th, he will be at Middlesborough. He expects to visit Consett and other places, as soon as arrangements have been made. Address, till Monday, care of Mr. W. Dixon, Watchmaker, 85, Bondgate, Darlington.

SWEDEN.—The Honorary Bronze Medal of the Royal Humane Society, has been presented to Mr. Matthews Fidler, for his bravery in rescuing the boy, Leonard Bergland, from drowning in lake Wenner, on the 5th of February last. Such deeds cannot be too widely known, that they may incite similar noble conduct in others.

QUEBEC HALL.—We had the pleasure once more of hearing the young lecturer, Mr. J. Veitch, deliver a splendid address upon "Man, the Reformer." He showed how it was, that in the past men had united for the purpose of freeing themselves from tyranny. He told us how men like John Huss and Bruno suffered because they dared to differ openly from the orthodox belief of their day. He showed how Spiritualism rightly understood, was the noblest knowledge man could have, and if acted upon would make men individual reformers.—Con.

MANCHESTER AND SALFORD SOCIETY OF SPIRITUALISTS.

The annual pic-nic of the above Society will be held on Bank Holiday, August 6th, when we propose visiting Macclesfield, for Gawsworth. We need not say much about it, as many of the friends were there last year and know its attractions. We invite all Spiritualists from surrounding districts to join us. The train will leave London Road Station, L. N. W. R., about 10 o'clock in the morning; fare 1s. 9d. We expect to have the presence of Mrs. Groom, of Birmingham, who will occupy our platform, both morning and evening, the Sunday previous, August the 5th.

Those requiring tea can be supplied at Mrs. Faulkner's, Gawsworth.

MR. TOWNS'S NEW SERIES OF SEANCES.

To the Editor.—Dear Sir,—I would be glad if you would be so kind as to state, that my Tuesday evening seances at the Spiritual Institution will be resumed on the 15th instant; and I desire you also to announce that the collection, which I hope will be a handsome one, will be applied to reducing somewhat the "liabilities" that hang over the Movement, as set forth in Mr. Burns's letter last week.

I have been in the sphere of the work done at the Spiritual Institution for many years, and on account of my clairvoyant faculty in addition to the usual means of knowledge, I ought to be able to judge as to the truth of Mr. Burns's statements. My consistent conduct in this matter must be my best answer; and I am astonished that Spiritualists as a whole do not see it in the same light.

I do not profess to be able to do much, but what I can do I do heartily, as a duty to the Cause, which is so greatly indebted for what has been done, and, I hope will be done, at the Spiritual Institution. I trust I will be well supported on Tuesday evening, August 15th, and that all Spiritualists everywhere will lose no time in doing justice to those devoted friends of the Cause, Mr. and Mrs. Burns, who, in addition to doing what they can, bear on their shoulders burdens which ought to be shared by others.—I am, truly yours in the Cause,
161, Manor Place, Walworth, S.E. W. TOWNS.

THE ENGINEER WAS WARNED.

An engineer, while riding on his engine in front of a train down the mountain steeps of the Clearfield Branch, Pennsylvania, the other day, after testing the quantity of water in his boiler by using the two upper gauges, which indicated that all was right, heard a voice,—“Try the lower gauge.” The voice was loud and distinct, and he said it was the voice of his father, who has been dead for some years. After looking around to see him, he opened the lower gauge, and found no water. The boiler was foaming, and the engineer says but for his timely warning all would have been blown up in ten minutes.

REV. C. WARE AT SHEFFIELD.

Dear Editor.—We have had the Rev. C. Ware with us two days this week. On Thursday night a few friends had tea at 6 o'clock, and at 8 o'clock we had a lecture from him; subject, “How I became a Spiritualist.” We were all very much pleased with him. He is a man full of Spiritualism of the right sort, and ready to work for the truth.

We have arranged with him to give three lectures on Sunday next, in the Grand Circus, and hope to see our friends from the outer districts. We shall be glad to make them a “home from home;” refreshments will be provided at a cheap rate, if required.
W. HARDY.

Cocoa House, 175, Pond Street, Sheffield, July 29th, 1882.

GOSWELL HALL SUNDAY SERVICES.

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

We had a good attendance last Sunday evening to hear Mr. Morse, and the lecture was most instructive. It dealt with mediumship, and amongst other things the guides explained the *modus operandi* of several phases of mediumship. In speaking of the dangers of mediumship and the objections raised to it on the ground of the liability of a mediumistic person to be influenced by bad or demoniacal spirits, the guides said it was not necessary to go to the spirit-world to find bad spirits. The same rule held good in either case. If we went into the company of bad influences here, we should be just as liable to contamination. One was as easy to guard against as the other. The greatest danger mediums were subject to was flattery. True sympathy was to them what water is to the tree, but flattery was a deadly poison, for mediums at their best were but men, and being more than ordinarily sensitive and subject to influences, were naturally an easy prey to such evils.

Next Sunday morning will be the members' séance, Mr. and Mrs. Herne, mediums. In the evening Mr. Veitch will lecture on “Primitive, v. Corrupt Christianity.” Miss Allan, will precede the lecture with a reading.

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

Sunday, August 6th, at 7 p.m. prompt, Mr. MacDonnell on “Variety of Truth.”

Monday, Bank Holiday, Hall will be closed.

Tuesday, at 8.30, a lecture by Mr. Wilson, “The Principle of Rainbows.”

Wednesday, 8.30, a Developing Circle.

Thursday, at 8, a Physical Seance; Mrs. Cannon, medium; previous arrangement is requisite to be present.

Friday, the Secretary attends from 8 to 10 to speak with strangers and supply literature.

Saturday, a seance at 8 p.m., a good clairvoyant medium attends. Mr. Hancock is present half an hour earlier to speak with strangers.

J. M. Dale, Hon. Sec.

THE NAIAD OF ACHENSEE.

“Blau ist der See
Mein Hurz thut mir Weh.”

“Blue is the lake,
My heart will break.”

Popular Song in Achenthal.

“Die Gegenwart allein ist wehr und wirklich: sie ist die real erfüllte zeit, und ausschliesslich in ihr liegt unser Daseyn.”—Schopenhauer.

“The present only is true and real: it is the fully accomplished time, and in it exclusively lies our fate.”

SIEGFRIED.

The lake is blue,
My heart is sore,
I think of you
Still more and more;
Thine eyes are deeper than the lake,
I love it for their lovelier sake.

Smiles this blue lake,
My heart is thine;
Fond memories wake,
Thou once wert mine:
Thine eyes so deep, so blue, so clear,
Shine on me from this crystal mere.

The Naiads roam
In crystal caves,
Deep is their home
Beneath the waves:
O Naiad! daughter of the lake,
Let my love-spells thy slumbers break.

[NAIAD rises from the lake and answers.]

Deep in the mere,
In emerald halls,
Thy voice came near,
I heard thy calls;
What wouldst thou of our prophet race?
Mortal! seek not the future's face.

SIEGFRIED.

Blue are thine eyes
Deep as thy mere,
O, Spirit wise,
My wishes hear:
It is not for the future's sake
I call thee from thy crystal lake.

To the lost hours
My heart still wends,
Thought's withered flowers
My soul still tends,
Backwards I turn my sorrowing eyes
To see one face that ever flies.

Bring back once more
That absent face,
Her form restore
To my embrace,
I ask but for the vanished past
Torn from me by time's withering blast.

NAIAD.

The past is fled
Returns not ever,
The future is, as is the dead,
Is present never;
Be wise, and live but for each day,
Cast all vain hopes—vain fears away.

The duty of the eternal now
Through love fulfill,
And to the present dedicate thy vow,
Keep it from ill;
The past—the future—are but words, both vain,
The present only is, then o'er it reign.

[Vanishes]

SIEGFRIED.

The lake is blue
My heart is glad,
It rests with you
No more is sad,
Your blue eyes shine upon my soul,
Thou art what God is to the whole,
The present kindles with love's glowing light
Like the lake's ripples when the sun is bright.

LUCERNE.

A. J. C.

MR. WRIGHT'S CONTROL.

(Concluded from page 487.)

and measured and weighed out to see what they are worth in after times.

We said that mental phenomena were of such a subtle nature, that they required prolonged and patient study. I know of no science but what has serious difficulties in it, that require an adventurous and resolute mind to conquer. Psychology, as a study, is but young. Too little attention is paid to the method of mental and organic action. Phrenology will aid more than any other study in arriving at a correct basis from which all mental phenomena should be studied. There are a large number of forms of mediumship, each peculiar and possessing some special feature not recognisable in others, which is due entirely to the physical organization of the medium. If spiritualistic investigators would make careful observations of the physical and phrenological organization of their mediums and sitters, scientific data might be accumulated, might be collected, which would enable the investigator to get beyond the mere initial stages of investigation.

The Physiologist knows very little yet about man. The Psychologist is but in the vestibule of the grand temple of the soul. The luxuriant world of immortal spirits in reality is veiled, its mystery and grandeur unexplored. Here and there gems have dropped in shining inspiration, but the land of real glory and interior sublimity has yet in its fact-life to be revealed. This revelation will not be a revelation of one mind; it will grow, like the tree in the forest, for a thousand years. Every age will realize a brighter dawn; every step of knowledge will bring man nearer to that grand ineffable indescribable consummation of a direct and complete illumination of the mind of man, with the light of the Spiritual World.

SKETCHES FROM LIFE; OR, LEAVES FROM A CLAIRVOYANT'S NOTE-BOOK.

NO. I.—THE MISER'S HOARD.

(Concluded from last week.)

Some months now passed pleasantly away, in which Perin, freed entirely from his sordid vice, made rapid progress in all good and useful knowledge. His fondness for Henri and his family was much increased after he had done them so great a service. He constituted himself their constant attendant, and many were the acts of kindness he was enabled to show them, many the sweet words of loving counsel he suggested to them; and, oh! how happy he felt, when he saw any of them forego some selfish gratification, leave unsaid some angry or impatient word, or refrain from doing something which would have gratified themselves but injured others!

About this time one of Henri's children was taken ill with fever, and Perin devoted all his time to soothing and trying to amuse the little fellow, and was well repaid when he heard the child say—

"Good man brings me flowers, and pretty birds, and a dear little lamb. Look, mother! look how pretty!"

The anxious mother thought him light-headed, and told the Curé so, when he came to see the child, but he, after listening for a time to the childish prattle, smiled at her reassuringly, and said,

"Do not fear; I really believe the child sees some kind angel whom the good God has sent to bless and comfort him." And after that all the family added a little prayer at the end of their usual ones, saying, "O Lord! bless the good angel whom Thou hast sent to tend our suffering child!"

When the fever had quite left, and the child was well enough to run about, and play with the other children once more, Perin found himself at liberty to attend to his own affairs again; so he hastened away to his piece of ground, expecting to find it overrun with weeds, from its long neglect, but he could nowhere find it. On the spot where he thought it was, stood a beautiful house of cedar wood, the doors and window frames of the same wood but highly polished, and in the centre of a grassy slope in front of it a tiny fountain threw up its silvery spray.

Perin turned away with a sigh, thinking sadly—

"Ah! I see how it is, Albret has seen how neglected it was, and has given it to someone else. Well, I do not grudge it him, for how beautiful they have made it, and how pretty the garden is, and how like the home we had when I was first married, only that was of rough pine-tree logs. I wonder if I shall be ever fit to see my dear wife again. O God! hasten the time, I beseech Thee! set me some task, and with Thy help

I will strive to accomplish it, however hard, if it will only make me fit to speak to that bright angel once more.

"What angel are you talking about?" asked Albret, who had approached him unheeded.

"Of my wife. Oh, dear friend! is there nothing I can do to hasten the time?"

"I think you have been doing pretty well lately," replied Albret smiling; "a pretty house, a lovely garden, a refreshing fountain, smart clothes, and a handsome form and face! Nay, do not look so astonished, come and look at yourself in the water, I think you will hardly recognise yourself!" and he led the bewildered Perin to the fountain.

"That me!" gasped Perin, "That old Perin the miser! you are joking; it is rather cruel of you Albret. But I cannot be angry with you; you have hitherto been so kind to me."

"Indeed, I am not joking," replied Albret, taking his hand and pressing it warmly. "You have not noticed, but I have, how, for many months, your appearance has been changing, and how all the materials for that house have been accumulating near the place where it now stands."

"I saw it," said Perin, "but did not think it concerned me. Do tell me how it was; I cannot understand."

"Every kind act, every loving word you have recently spoken, has been represented here by some material for the building of this house; and while you were so lovingly tending Henri's sick child, I, and some other friends of yours, erected it, and laid out the garden. I do not know how the fountain came there, it was not there when I saw the place an hour or two ago; it must have been produced by some holy aspiration of your own heart. What were you thinking of just before you noticed it?"

"I do not quite remember," replied Perin; "but I think I was thinking of my dear wife, and wishing God would set me some task by which I might become worthy of seeing her again, and ask her to forgive me for all my past cruelty to her. And," added he, "do you think God heard me?"

"Most certainly," said Albret, "and the fountain is an emblem of acceptance of your prayer."

Perin, after looking in to see that Henri's child was doing well, went up to the castle. Here he found all bustle and excitement; a young heir had just been born. The Countess was smiling sweetly down upon her infant boy, and the Count was upon his knees by the side of the bed, alternately blessing God for her safety, and murmuring words of love into his wife's ear.

After gazing upon this group for a few moments, Perin's attention was drawn towards two female spirits standing on the other side of the bed, by hearing the younger one say—

"Do not be impatient, mother mine, he will be sure to be here; Albret told us so."

"I try not, my child," the other replied, "but it is so long since we met, and Albret says he has gone through so much suffering, and I know I could comfort him so much."

"And have you quite forgotten all he made you suffer in the old days?"

"All—everything but that he loved me once, and that I loved him and do so still, and shall to all eternity."

Perin looked, and rubbed his eyes and looked again. Was it real, or only a dream; was it really his Clotilde, his wife, just as he remembered her in their early married days? only looking handsomer and more spiritual.

Just then, Marie, whom he had also recognised, moved away, and Perin, after standing a moment in order to summon up courage, said gently,—

"Dear wife, Clotilde, will you speak to me? will you forgive me?"

Madame Perin looked up, gave a quick glad cry, and fell weeping upon her husband's breast. All the pain, the suffering, and the sorrow, blotted out from both their lives for evermore!

THE END.

SPIRITUAL EXPERIENCES.

HOW A.T.T.P. BECAME A SPIRITUALIST.

To the Editor,—You say that I have stated "That my introduction to Spiritualism was caused through Mrs. Girling's Shakers." That, as far as it goes, is true; but I must explain further, as I cannot admit I was converted to Spiritualism by the Shakers further than this: I observed the immense power Mrs. Girling had, physically, over her followers; this led me to a study of Mesmerism, which is, in fact, the stepping-stone to Spiritualism. Mesmerism led me to the conclusion that soul was not a consequence of matter, but its master, and Spiritualism confirmed me in my conclusion.

At this present moment all sorts of researches are going on in respect to so-called spiritual phenomena: one class have faith in their own senses, their being no room in their minds for either illusion or delusion. The other class, the Lancaster-Donkin school, fling the lie in the face of the believers in facts which cannot be denied, and introduce an immense number of hypotheses which have no reasonable foundation. These men would not (as I have been told by more than one of the school) believe, even if they saw with their own eyes. Talking

to or arguing with such a class is simply waste of time. You may take a horse to the pond, but you cannot make him drink; therefore, the best plan is not to try.

To anyone, however, who is really earnest, and who wishes to ascertain for himself whether there is any truth in respect of the numerous manifestations which so-called Spiritualists ascribe to the agency of the souls of men who have passed onward, I say, commence at the lower rung of the ladder: MAKE YOUR OWN MEDIUM. A strong-willed, able-bodied, well-educated man, would, with a little patience, soon put under mesmeric influence three or four minds weaker than his own. These would, whilst under such influence, think only as he wished them to think, and only do what he willed them to do. For a time these patients would be, as it were, the mere slaves of the will of the operator, but one, or perhaps more, of these patients would assert their liberty, and take flights beyond the will of the operator, and tell you the strange things they had seen and heard. The mesmeric patient would have then become a clairvoyant and clairaudient, and, in all probability, would soon become a medium, or means on and through whom (as a Spiritualist, I believe) the souls of the departed could act and speak. I am not speaking at random. Several controls (among them the "Hon. Robert Boyle," the scientist of the latter half of the 17th Century) have recommended this mode as the best, for those who doubted, to follow.

At an early period of my apprenticeship I succeeded in making a mesmeric patient clairvoyant. I did not go further, because at my time of life I found too much of my vitality expended in the operation.

If people want to know whether there is anything in Spiritualism they have the same means as I and others have had, and in nine cases out of ten the result would be the same. If they do not want to know let them cease to trouble themselves in the matter, and, above all, cease to give the lie to those who have but one object, viz., the Truth.—Yours truly,
A.T.T.P.

MISS LOTTIE FOWLER'S SEANCES.

Dear Mr. Burns.—You will be pleased to know that I arrived home without misadventure, and that I had a seance with Miss Lottie Fowler while I waited at Liverpool.

This seance was so very notable, that I wish to add my personal testimony to the wonderful gifts of this medium and her control. At the first "Annie" recognised me as one of the sitters at the last public seance in London. She said that this time she had a great deal to tell me, for since she saw me in London she had been fishing up news for me.

And truly her promise was marvellously fulfilled. Among the many startling revelations were some of the most private nature, relating to me both socially and commercially. An almost appalling familiarity was shown with my most sacredly private affairs, both as regards past and present, and future also, it appears. Advice was given me from spirit-friends, on matters of the greatest present and practical importance, all so admirable and far-seeing, that already a new departure in life is one result to me and others. I was told some facts, by way of confirmation of an argument for certain action advised, that I knew nothing of, and should not have suspected, but which already I have found quite correct. The seance was not only a great wonder, but an event fraught with experiences that are turning the current of my life into new channels; while it has demonstrated to several persons concerned, that indeed "the heavens are full of eyes." My experience makes me cordially recommend a sitting (private, if practicable) with Miss Fowler.—Yours very truly,
Greenock, July 25th, 1882. W. B. P.

A CONTROL FROM "SWEDENBORG."

To the Editor.—Dear Sir,—As great doubts have been frequently expressed as to whether or not controlling spirits are in reality the individualities they purport to be, I think we should endeavour to obtain as much evidence as we can upon this important subject. In furtherance of this object, I forward you the following rather disconnected notes—being such as I was able to make at the time—of a seance, held about the end of December, 1880. This seance was held—by appointment—to receive an address from the spirit, "Emanuel Swedenborg."

I think that on comparing these notes with those of A.T.T.P., in your last issue, they will be found to convey the same ideas in both cases, and form a reasonable ground for thinking it was the same spirit who controlled in both instances. And why may we not as readily believe it to be the spirit of "Emanuel Swedenborg," the great Spiritualist, as that of any other person? Both the addresses show that if the spirit, in either case, was that of the Great Seer, he must, since his entrance into spirit-life, have materially altered some of his views respecting the plenary inspiration of the Scriptures, and also some of his deductions therefrom, as stated in his published works. Why should not this be the case? If there should be such a thing as progression in the life hereafter, will the followers of Swedenborg maintain that he was so perfect here below, that no further progression could be possible for him. I think he would himself severely rebuke such a notion.

But "revenons à nos moutons." The spirit of a departed Minister of the New Jerusalem Church, (Swedenborgian) had, on the 21st November, 1880, given an address to the same circle of sitters, describing his entrance into and experience in the spirit-world. Of this address he had given previous notice, especially desiring that his sister and her husband should be present, and on this evening they both cordially recognised his manner and presence; as they had also done on previous occasions. He then promised that on another evening "Emanuel Swedenborg" would himself come and address the circle.

On the evening in question, two of the sitters, both of whom are known to you, clairvoyantly saw a chariot and horses descending into the room, and two persons alight therefrom.

The spirit of the minister before spoken of, on taking control said:—"I am not 'Emanuel Swedenborg.' The chariot descending contained the Master and his disciple. He will come and speak to you words of truth. Farewell brother and sister."

"Emanuel Swedenborg," on taking control, said:—"I was in spirit on the Lord's day. I was in the spirit, I was in the spiritual world; the world of causation and product; the realm of thought and of every existence; the world where angels dwell; where archangels exist; where God, the Supreme, reigns.

"Years ago I lived upon your earth. An epoch of time has since gone. You are in existence now,—but were not then—in the city in which I sometime dwelt, and was decried, persecuted, and called mad. Every day is the Lord's day. The time is coming when every day shall be considered the Lord's day.

"I beheld the spirit-world, but a cloud was sometimes before my eyes. I took the Bible, and my visions were somewhat guided by that book.

"No revelation is perfect, because they come through imperfection. Perfection belongs to God only; accept what comes as a faint ray from the Source of all Light. In part, revelation is true. I came to pave the way to modern Spiritualism. There is a greater Light coming, before which I shall pale. I say, such a Light is dawning upon you, that shall eclipse all former lights; a living, speaking, guiding light, leading to the mansions beyond. I shall be one of the particles of that light. You see not what you shall yet see and understand. * * * I was blinded oft by the presence of angels, and hence imperfections. * * * The year that is coming will bring more faint rays of the light that is coming. Be ye who have spiritual truth prepared; have your lamps lighted and be prepared. God cometh, seeking the bride. Ye are the bride. We look for your jewels, we scarce see them yet. My language is that of correspondence. Truth can be given in no other form.

"I will not give you a long discourse to-night, as I hope to give you a series of discourses. Is Spiritualism good? If so, why select such instruments as these? The lowliest have ever been the instruments used; and one reason is this, that in no other way would it be received. Men in high offices, who lord it over others, look down and despise the revelations. But through them it could not come. But it comes through the despised and the lowly, that the contrast may be the greater. The foolish things of the world shall confound the wise. It will not be always so. The time is coming when knowledge shall be given to all, so far as they are receptive of it. In the future, this shall be; temples shall rise, not served by priests, but by men deemed suitable by God. The worshippers shall be living temples. It is for you to hasten on the time when doubt and error shall be swept away.

"Men and women! for what purpose are ye come here to-night? If ye come for Truth, ye shall receive it. If for curiosity, woe to you. Look into your hearts and search. The angels are searching you. The earth needs purifying, motives are read, thoughts are understood, all are noted down in the Books of Eternal Life. Beware! beware with what motives ye have come to the spirit-circle. Think what it is. Ponder on the thought that you speak to the dead.

"A word of comfort to those who seek truth. You have the victory over death. Christ is coming, not in form but in the Christ-principle. The angels call you higher and higher. The beauty of Spiritualism is not yet comprehended by mankind. Be ready to receive more of the angelic messengers, they are coming down now. * * *

Apologising for the imperfections of the reporter, who could only note down detached portions of the discourse, and leaving your readers to form their own opinion as to its authenticity, I remain, etc.,
ARCANUS.

31 July, 1883.

Second Edition, 222 Pages, Cloth, 6s.

THE OCCULT WORLD.

BY A. P. SINNETT.

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MAN'S PHYSICAL CONDITIONS.

SUDDEN ATTACKS OF ILLNESS—HOW CAUSED.

The following is a part of a postscript to a letter recently received:—

"You are, I suppose, aware that I am a vegetarian, and have been with more or less strictness for about 12 years. At first I was very strict, but found it very inconvenient, and I used to take a little fish; but for some years I have abstained from even fish. I do but seldom ail anything, yet, occasionally, I have a little bout, which lays me up for a day or two. What I want you to note is this: This last time, and before, I have been struck at my utter prostration of strength whilst it lasted, though comparatively little pain anywhere, only across my forehead; and what is still more remarkable, the rapidity with which I regain strength. To-morrow I shall feel lively as a cricket: how is it?"

REPLY.

When it is borne in mind that the above writer is the medium whose experiences with earth-bound spirits were recently given in the MEDIUM, the reason is not far to seek, why he is so unaccountably and suddenly attacked with, and relieved of, illnesses.

Our correspondent is a finely moulded nervous man, with the venous temperament, and he is, therefore, what is called "negative." This means that he is more particularly the subject of influences, than a centre from which influences radiate to others. The arterial being secondary in him to the venous system he will readily give out his good magnetism and take up a bad magnetism, in preference to that which would benefit him. There are thousands of persons of the same temperament who suffer greatly; medicine cannot benefit them, unless it be by calling into activity the excretories. They are troubled with ailments which burden the brain, like a sick-headache; the liver and digestive system are thrown out of order, and the spirits become low and desponding.

Now our correspondent has shown in his former communications that old ruins and battle-fields are haunted by influences relating to the past, to which influences sensitives become subject when they visit these places. But are not all other places which have been the abode of man, haunted, as well as abbays and battle-fields? Most truly they are, and the disastrous effects of these local influences we have witnessed in numberless cases. One of the uses of Spiritualism is to teach us to avoid persons and places obnoxious to us. The likes and dislikes we take to certain persons proceed from the action of a faculty within us bestowed on us as a guide in our associations. This faculty, above all others, should be in the highest state of education, and yet, till Spiritualism came up, it was never heard of. Intelligent people, also, pay great attention now-a-days to the sanitary conditions, as to drainage, etc., of the houses they are going to occupy; but, if they looked a little deeper, they would find psychical and spiritual uncleanness lurking about houses, far more deadly and insidious than an ordinary stink, which assails the nerves of smelling.

The subject is so large that we scarcely know where to begin. To simplify the process it may be wise to divide the matter into separate topics.

UNSANITARY PERSONS.—The writer of this "Reply" has been passing through a course of spiritual development extending over several years, and has experienced a painful degree of sensitiveness, especially after severe illnesses; or at any time when the arterial system is weak, or the vital powers are reduced by overwork or other cause. The unpleasant consequences of coming in contact with certain classes of men and women have sharpened his wits, aided by a study of Phrenology, to distinguish those who are agreeable from those who are disagreeable in their influences. The influences of women and children are more genial to the sensitive than that of men, unless they be of small bone, fine texture, and fine lives. Brick red hair is usually repellant, so are large bones, big heads, with harsh hair, and all persons given to debauchery or ill will. A broad-headed, dark-eyed, secretly-vindictive person, will, if having a spite against a sensitive, make such a person ill in a few minutes, though nothing externally unpleasant should pass between them. Hate, malice, selfish reprisal—these are, perhaps, greater causes of disease than all forms of intemperance put together. Being thus forewarned, we are careful where we take a seat in a railway carriage or an omnibus, or elsewhere. Particularly is it necessary to be careful of those objectionable persons in seances. They often make themselves very busy in spiritual matters, and they break up circles and ruin mediums, particularly when their jealousy or selfishness in any form is aroused. At all kinds of meetings it is the same, particularly if the objectionable person sits behind you. Always get a back seat—your back to the wall, if possible. A delicate lady of our acquaintance was in the habit of being ill after attending church. We inquired who sat behind her. The reply was—a person to whom the lady had an unaccountable antipathy. Certain lecturers, singers, and performers, charm or repel because of their influence. We attended a concert with a sensitive some time ago. As soon as one of the performers

appeared, the lady said his singing would be harsh and unpleasant. It was so—we were both ill before he got through, though he evidently made a fine impression on some. Many of the best Spiritualists are kept from attending spiritual meetings and lectures, because of the unspiritual attributes of those who are at the head of affairs, and occupy the platform. From this cause Spiritualism is oftentimes more hindered than helped. One of the benefits of "organization" is, that it gives a certain class of mind an occupation, thus keeping them out of the Vineyard, in which their presence would be mischievous.

UNSANITARY LOCALITIES.—Districts inhabited by spiritually unclean people become notoriously foul and dangerous to all sensitives. We remember the case of a medium under development passing through such a locality, and being dangerously obsessed by low spirits, who laid hold of the cerebellum. Many persons instinctively shudder at the influence perceptible in low neighbourhoods through which they pass. When recovering from an attack of brain fever, and being in a very sensitive and prostrate condition, the writer was coming one evening down Pentonville Hill. He had a distinct impression that if he went round by King's Cross, instead of taking the near cut to the left down the hill and across King's Cross Road, he would suffer by it; the reason being, that the road about King's Cross was then swarming with improper characters, and the side streets wholly occupied by them. As an experiment, the writer went by King's Cross to note the effect. As he descended the hill and passed into the more crowded thoroughfare, he felt a pressure and pain in the cerebellum, which pain passed through the brain to the front of the head; and by the time he reached St. Pancras Church, half a mile further on, he was quite exhausted. It was two days before he recovered from the effects. A family with little children had to reside in a low neighbourhood, on account of business; all the while the children have pined and been afflicted in a mysterious way, and though the parents stand it better, yet they also suffer. We might fill a whole number of the MEDIUM with facts under this heading.

(To continued.)

PROGRESS OF SPIRITUAL WORK.

SPIRITUALISM IN THE NORTH.

MOSSLEY.

At this place, which abounds with cotton factories, I have been fortunate enough to find some relatives, and thus have a "home from home," and a centre of operations for the time being. These friends have been total strangers to Spiritualism, but an interest is now awakened, and on Wednesday evening a circle was formed, which we hope is the commencement of a good work.

SHEFFIELD.

The friends at Sheffield were disappointed of their intended purpose to secure a public hall for the meetings last week; but meetings were held at a Refreshment House in Pond Street, kept by Mr. Hardy, a deeply interested and earnest worker in the Cause. On Thursday, a lecture was delivered by the writer, which was followed by general conversation, and all felt it good to be there. On Friday evening, addresses were delivered through a trance medium, Mr. H., who has been, and still is, engaged in mission work and as a local preacher in the town, and who exhibits a most earnest spirit.

As an illustration of the distinction between normal habits of thought and spirit-influence, this friend has invariably felt a strong aversion to being thus influenced, and under control has, up to recently at least, delivered sentiments and opinions utterly repugnant to his ordinary religious views. Being an earnest and conscientious man and worker, he desires above all things to know the truth and do right, hence his experiences as a trance medium are very perplexing to himself.

On Friday evening, the controls invited subjects, stating that they could perceive minds present full of disbelief, and these were invited to state what they wanted. The subjects proposed were, "The employments of disembodied spirits;" "What must I do to be Saved;" and "The history of the Cross." The spirits anticipated the vote, by saying they would speak upon the three—which they did, according to my judgment, in an able manner. Many questions were also asked and answered. I have the impression that if our good friend will allow himself to be prepared and used by the unseen intelligences, he will make a trance medium of a high order, and render great service to the Cause.

I may remark that I shall return to Sheffield for next Sunday, being engaged to give three addresses in a public hall capable, I am told, of holding two thousand people; the proprietor having offered the same free of charge. Here then we shall come fairly before the Sheffield public, and we hope we shall not forget that Spiritualism "expects every man to do his duty."

MACCLESFIELD.

Proceeding to Macclesfield, I was met by the Rev. Adam

Rushton, the minister of the Macclesfield Society. This gentleman has suffered and sacrificed much for his religious principles, formerly at the hands of the Methodists, for his liberal ideas, and now at the hands of the Unitarians, for his loyalty to truth in the shape of Spiritualism.

The Spiritualists of Macclesfield have a very beautiful and convenient meeting place. It is situated in Paradise Street, and is reached by a short flight of stairs, being on the second story from the street. The room for public meetings will comfortably seat about a hundred; from this, is an opening into another room which accommodates about fifty. To this latter room the friends retire after the public service to hold their more private circles. It seems, on a small scale, to be an ideal arrangement for the kind of meetings held by Spiritualists. Outside is a board with the name, "Spiritualist's Free Church," etc., conspicuous in gilt letters.

On Sunday last, it being the Celebration of the Anniversary of its opening, the rooms were beautifully adorned with flowers and plants, and evergreens. Two seats about six feet in length were placed one above the other, to form a sort of rising terrace, and these were literally covered with the most lovely bouquets, and with all kinds of flowers and plants in pots, cups, and vases; every available space about the rooms being also thus occupied. The question seriously presented itself, as to which would be the more attractive, this miniature conservatory in front of the platform, or the speaker upon it. But no one need complain of this rivalry, for no platform orator can teach better lessons than do these flowers. By them we are taught to make our lives beautiful, and lovely, and fragrant, instead of developing those repulsive animal tendencies of our nature which injure, and poison, and destroy. The friends here also believe in music, for they have both an harmonium and a piano in the room. They are accustomed frequently to have entertainments, etc.

I was assisted, and kindly introduced to the congregation, both afternoon and evening, by the Rev. Adam Rushton; the occasion was somewhat memorable to me, being the first time I have had the privilege of standing side by side with a ministerial brother upon a Spiritualist platform. The rev. gentleman is of a gentle, angel-like spirit, and is much beloved by the people. May God hasten the day when ministers all over the land shall have their eyes opened to see the blessed truth of Spiritualism, which is truly a well of living water in the wilderness of modern thought and religious profession.

At the close of the evening service, between fifty and sixty persons removed to the seance room adjoining, forming themselves into one large circle, and addresses were then given through two trance mediums, Mrs. Burgess, and Mr. Place. This large circle of friends forcibly reminded me of the gathering of disciples in the upper room at Jerusalem, and here was the same power at work which was there manifested.

During my stay in Macclesfield, I was entertained by Mr. and Mrs. Rogers, who are well-known as devoted, liberal, and zealous friends of the Cause. Mrs. Rogers is a medium of no ordinary powers, the spiritual communications through her mediumship have been to me a source of much interest and gratification.

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W. LANG, Sec. West London Spiritual Evidence Society.

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On Sunday 30th, Mrs. Barr, of Hednesford, occupied the platform morning and evening. Morning subject, "Let your Light Shine;" evening, "The Valley of the Shadow of Death." There was a fair attendance both morning and evening.

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PLYMOUTH.—RICHMOND HALL, RICHMOND STREET

On Wednesday, July 26th, Mr. Lucas gave readings which were much appreciated.

Mr. C. W. Dymond occupied the rostrum on Sunday evening last, 30th ult. There was a large congregation, and the earnest and eloquent address on "Substitution, the false, and the true" appeared to give great satisfaction. It was a searching examination and criticism of the commonly received dogma, carefully and logically reasoned out.

On Sunday next, August 6th, our President, (Mr. E. Micklewood) will give an address, when I trust there will be a goodly number present.

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