



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

# SPIRITUALISM.

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## THOUGHT:

HOW CAN IT BE SAID TO ASSUME FORM  
IN SPIRIT-LIFE, IF IT CAN BE EXPRESSED  
THROUGH THE HUMAN MIND ON EARTH?

THROUGH MR. S. DE MAIN, BY HIS GUIDES.

Reported by Mr. C. G. Oyston, Hunwick, Durham.

You might as well ask why you cannot perceive the spirit while encased in the flesh, as enquire why thought is a visible substance to the spirit, and yet it can be expressed through the mind of man. Like the spirit inhabiting the material form, thought is hid from mortal sight, and evades all the grasping efforts of humanity to discover its nature and component parts. However, no sooner does thought pass the pale of earth-life, than it becomes as visible to the inhabitants of the spiritual world as the physical is to the materialistic beings on earth. Thought is as subtle as the air you breathe. However, you may naturally enquire if thought be material or spiritual in its nature. If it belong to the physical, then, when the grosser elements shall have subserved their purpose, it must of necessity pass away like the principle which gave it birth.

Thought is a spiritual emanation from the spiritual, individual man. It is spiritual in its essence, spiritual in its power, and spiritual in the work it accomplishes. To the inhabitants of the spiritual condition thought appears as real and substantial as the individualized spirit himself. As man is an emanation projected from the Great Creative Soul, it must, of necessity, follow, that he is the embodiment of the thought of Deity, and, as such, he is endowed with high and noble faculties which enable him to manifest the creative power God has given him. Thus, whatever powers Deity possesses, man is the recipient thereof. Though this may seem strange, and you may think that we are making man equal to his Maker, yet we emphatically maintain, that man has the creative energy within him, which may be and has been expended in various ways.

How many, that have entered the spiritual condition unprepared for the transition, have been glad to receive a tear-drop of love and sympathy from some kind friend on earth; and, if high and lofty thoughts be projected

from the soul on earth, they assume lovely forms to gladden the eyes of spiritual beings. Call the fair blossoms of Nature, and, are they real and substantial? They look as though they were lasting and abiding, and they make you feel grateful to the Dispenser of such blessings; but, call those lovely gems and declare they are yours—alas! how soon they begin to fade and lose their beauty. Their life and vigour depart, and decay and death deprive you of those lovely treasures which you so much admired. They are not real, though they may seem so. You have not the power to imbue them with life and energy, because you are not developed to that degree, but when you enter the spiritual world, and are surrounded by all that is glorious and sublime, the gems which blossomed for a limited period upon the material plane, assume increased beauty in a suitable condition, to which they have passed. There, the thoughts which emanate from your mind are as tangible and objective in their nature as the flowers in your gardens on earth. The emanations from the flowers being spiritual, the essence of those flowers must of necessity gravitate to the spiritual condition. Lovely thoughts produce lovely objects, but, though they may appear real, they are no more permanent than the flowers of earth.

The spiritual surroundings are composed of thought, and every emanation from the soul changes the objective scenery. Thus, you see the spiritual being is ever living in a vast panorama of beauty, caused by the embodiment of his own creative power, and that of his fellow-beings. Though it may be supposed that these external scenes are real and enduring, yet the outer surroundings are no more permanent and lasting in one particular condition than the floral gems of your world, which return to the source from whence they came, when they have accomplished their purpose in the material state. Then, how is it that thought becomes disengaged, or dissolved from its original condition, in order that it may reach the material within this form.\*

\* By the process of breathing and the combustion of food, man attaches to himself certain physical elements which relate him to the material world, and, by the volitional stimulus which is latent, and which is a property of the spirit within, he expels the effete matter when that substance has accomplished its purpose. In the spiritual realm thought being the necessary substance of the spirit, and every organ being adapted for its reception, of course it will depend entirely upon



We will answer this by asking a question: How is it that spirits, when they descend to earth, can enter your dwellings? Have they to rap at your doors before they can be admitted? Nay: they will enter despite all physical obstructions. Spirit, when it enters this earth-plane of yours, is invisible to mortal sight, and it is not so much the change the spirit itself undergoes, as the individual on earth fails to comprehend the process, because he is shrouded in material life. It is no way strange at all, that thought can assume form in the spiritual world and yet enter into the mind of man on earth.

This forces us on to a position which we have occupied before, and that is—How thought takes embodiment in your world. The mind of man is made objective to his fellow-creatures upon the artist's canvas, through the skill of the sculptor, and the creative beauty of the poet's imaginative soul. Even as the thought thus assumes objective form to you, so in the spiritual condition does the thought of each individual soul adorn and beautify that supernal realm of existence. While you are walking through life, there is something at times takes possession of your minds. You have thoughts of living a holy and godly life. You would like the world to ring with your eloquence, in a laudable attempt to elevate your fellows; and, How is this? It is simply because some loving thought has come in contact with your mind; and had you utilized the thought, it would have been the turning-point in your life, but, its influence, so harmonious and beneficial, you discarded, and you came in contact with another impulse. You have an impression to give way to every passion you possess, and you feel as if you could rush down the dreadful abyss of crime. Maybe you come off conqueror, but, how many thousands are submitting to such thoughts,—and yet they are so subtle you cannot perceive them. Some people will tell you it is the devil tempting you, when, in fact, it is not the devil, but the psychological influence of the human beings surrounding you.

Let us tell you that the greater portion of humanity to-day are not following an independent line of thought at all. They are like a reed shaken by the wind. If you want to steer a steady course, you must be on the look-out for these waves of thought which are continually sweeping across your pathway.

There are certain individuals unstable as water: they can excel in nothing, and every wave of thought with which they come in contact takes them away upon its bosom. They become psychologized by their fellows, and thus obey the strongest influences brought to bear upon them. It is only by a powerful exercise of the will, that the foe can be subdued. You can exert a mighty influence upon your fellow-men, if you judiciously exercise the power at your command. This matter being so little understood at present, the knowledge you acquire respecting this subtle power, must be of incalculable value to all concerned. You sit here, at the present moment, and you can project thought by the force of your will, like a flash of light, across the great ocean of spiritual substance, and it will affect every individual it may encounter in its onward course. You can dispatch your thought across the ocean, into the bosom of some one residing at the opposite side of the globe, and confer spiritual blessings upon your compeers, though thousands of miles may intervene between you.

What a wonderful piece of mechanism is the human being! The vast, inexhaustible resources of his own nature are totally incomprehensible to him. He may endeavour to understand the constitution of the material world, but he possesses within himself a more mysterious problem than this. If Man could master

himself, all other considerations would be comparatively easy; and, until he can comprehend himself, he will never understand the construction of the material universe. Instead of working from the inner, man investigates from the outward, in order to ascertain and acquire the requisite knowledge of the physical universe. The degrading conception of the nature of man, which is so deplorably popular to-day, keeps him upon a low plane of existence, and keeps him in ignorance of the latent powers within him. The world looks down with stern contempt upon man, because he desires to penetrate the mysteries of his own nature.

He is told that God has forbidden him to pry into these mysteries. But—Is it wrong for man to strive to comprehend his true relationship to the Creator? If a skilled workman were to construct a piece of machinery as an evidence of his inherent genius,—would it be right for him to forbid every individual to examine his masterpiece? Nay; surely this would be the height of folly and arbitrary selfishness. And yet this would be no less foolish than to adopt the injunctions of your spiritual teachers of the present age, who forbid you to pry into the hidden secrets of your own natures. The material universe is nothing more nor less than Man diffused, and Man is the concentration of all the forces of that marvellous Universe!

Then, endeavour to acquire a comprehensive knowledge of your own illimitable powers, for, by an intelligent exercise of the marvellous faculties you possess, you will be rendered inferior only to the Creative Principle, from whom you derived your existence.

#### THOUGHTS ON THE PHILOSOPHY OF PHYSICAL MEDIUMSHIP.

By A. J. SMART, MELBOURNE.

(Concluded from last week)

There has been something of the same spirit manifested here as at one time in Cardiff, when we had to oppose certain intermeddling people who sought to force their way into the circle to put forth their testimony as more worthy than that which had been already given. From the first we have been favoured by the presence, in our permanent or basic circle, of some of the best-known and respected Spiritualists of Melbourne, and, who, in addition, were equally well-known and respected in the business and social spheres of the city for many years past. On these accounts, and also because of their having perseveringly attended and witnessed the phenomena, week-by-week, for eighteen months, their testimony was certainly worthy of attention and regard. Yet there were "critics" possessed of such inordinate self-conceit and presumption as to imagine that a single sitting or so would enable them to solve the problem by the aid of their acuteness, and to judge, with quite infallible correctness, of the truth or falsity of the whole matter, in all its bearings, and, to give to the world an opinion on the subject pre-eminently worth listening to, and who contemptuously, and most insultingly thrust aside the cogent evidence, already with so much care and patience accumulated. Such people speak and act as though they conferred an altogether overwhelming favour by bestowing their presence upon any circle, whose bounden duty it should be to "move heaven and earth" to convince them. The favour, however, is all the other way. These gentry—till they learn better—should be dealt with summarily. They then raise a cry that "crucial investigation is denied." By "crucial investigation" (a complete misnomer) they mean liberty and license to treat mediums, phenomena, circles, and controls as so much "dry goods," to be (metaphorically speaking) overhauled, spread abroad, shaken out, tossed up and down, turned inside out, and so forth, as their own sweet will and fancy may dictate, until life and soul are gone, and then to turn their back upon the whole thing. Whoever may approach the

the individual himself, whether that thought be expressed in objective form in spirit-life, or be infused into and through the channel of some human mind on earth, the spirit having power to appropriate to itself the necessary conditions.—C.G.O.



subject, whether peer, professor, or peasant, in a dictatorial and overbearing spirit, should be quietly left to learn a few preparatory lessons which they sadly need. But, whoever may do so,—whether peasant, professor, or peer, in an attitude of mind sincere, inquiring, and teachable,—every Spiritualist is morally bound to assist such a one in the path of knowledge, not daring to stand in the way of his progress.

It would be well if Spiritualists would bestow some thought upon the subject of the relations which should exist between sitters, mediums, and controls. Hitherto, the burden of proof has been laid by the investigator upon the medium. He has looked to the medium, or to the regular circle, to prove the case of Spiritualism. I suggest that instead of this, the burden of proof lie with the controls, the assumption being that they undertake to prove to the sincere investigator, through the channel of mediumship, the fact of their presence, and power over "matter." If they succeed, all is well. If they fail, they cannot blame the investigator for withholding his belief, until he has had fair and reasonable evidence. The medium plays but a secondary part, and deserves, for success or failure, neither praise nor blame, except so far as he has given or withheld opportunities and conditions in himself suitable for the production, by the controls, of genuine, useful, and effective phenomena. The part played by the basic circle is still more subsidiary; and yet we have been told that if we could only establish this, that, or the other test-phenomenon, it would be splendid, as though we could voluntarily "establish" anything. I think that the spirits are reckoned with too little as a factor in the problems of Spiritualism. According to the Spiritualistic theory itself, they profess independent purposes and views, and wills of their own, which they undoubtedly exercise as much as do the sitters, and though the sitters may be most anxious that phenomena should be produced on particular occasions, the controls may entertain a different opinion, and foreseeing that their efforts would be thrown away, or for some other reason, may decline to respond. They may give tests to, or withhold them from, whomsoever they may choose, no doubt with reason in their judgment sufficient, and they are as much entitled to exercise their discretion as we are ourselves. If we would oftener place ourselves in the position of the workers in spirit-life, and view the Spiritualistic Movement from their standpoint, we should better understand some of the things that puzzle us when viewed from our own.

For the present I must draw to a close. I am happy to say that the anticipations of success, which I expressed at the conclusion of my last communication, have been fully realized. We are now again approaching a recess, after which I hope to see medium, controls, and circle meet with renewed energy, enthusiasm, and determination, for the prosecution of their mutual labours. The Editor of the "Harbinger" has just published in its columns a very complete summary of the principal evidences in support of Materialization that have been obtained here during the eighteen months which have elapsed since the first sitting with Mr. Spriggs. They are classified under twenty different headings, ranging from "Substantiality of the forms," up to the climax, "Recognitions of deceased Friends and Relatives." It affords a convenient and valuable condensed Record for reference, and a very strong claim of proof.

When I last wrote it was, with us, the midst of Summer. It is now the "depth" of Winter. Yet roses, jonquils, heliotrope, verbenas, the geranium, mignonette, and many another fragrant and brilliantly-dyed shrub and flower, indigenous or exotic, blossom in the open air, and begem the beautiful and well-ordered public gardens of Melbourne. The nights are clear, bright moonlight floods the landscape, whilst overhead glitters in serene splendour the great constellation of this hemisphere,—the Southern Cross. The only frost

I have seen has been the hoar-frost on the grass in early morn. The north wind, however, which is the hot, stifling wind of Summer, becomes at this season of the year cold and penetrating, closely resembling in this respect, the dreaded east wind of the old country.

With best wishes for success to all who labour for humanity in our common Cause, in obedience to their noblest impulses, who may read these pages, I will now say farewell.

A. J. SMART.

Melbourne, July, 1882.

## AN OPINION ON MATERIALIZATION PHENOMENA.

A CONTROL BY "ANDREW MARVEL," AND A PREVIOUS SHORT CONTROL AND CONVERSATION WITH "WM. HARVEY."

Recorded by A. T. T. P., September 18, 1882.

My Spirit Guides are very careful about me. They know my aches and pains as well as I do myself. "Dr. Harvey" said, on the previous sitting, he should control first to-day, whilst the power was fresh and strong. He kept his promise.

We had a long conversation on the late fiasco. He introduced the subject, asking me whether I had ever sat with Miss Wood? I answered in the affirmative, saying, "that I had seen phenomena quite beyond trick. Whether there was trick or not on the late occasion I did not know, and even if there were, that the trick might be entirely on her part, or brought about by the conditions surrounding her; it did not destroy the fact of real materialization."

We then discussed the curious feature of many really good psychics turning round and declaring that all they had done was false and trickery. The names of F—, of C—, of B—, and several others were mentioned, and some of their peculiarities dwelt on. He mentioned a psychic who had received, from some society, forty pounds to recant. One of his former patrons asked him "Whether, as he had been, according to his own admission, such a cheat and liar before, whether he was truthful then," and which he said he was; but, singular to state, that by reason of his being then surrounded by people having good influences, the same manifestations took place through him, in spite of himself. I gave my opinion as to the utter uselessness of these materialization seances, and that the spirits, as far as I could make out, were not of high standing. Whilst this conversation was going on, my friend in spirit-life, "Andrew Marvel," took the control from "Dr. Wm. Harvey," and spoke as follows:—

God bless you, dear P; you are quite right in your conceptions. Earnest unpretentious work has an infinitely higher aim than these materialization seances. Go on with a firm will in active work. You would have ultimately a remorse and contempt for yourself, if you allowed others to think for you. Thank God, no well-wisher in the Movement has the power of free-will better developed than yourself, and there are none in connection with the Movement that doubt the power of the Sensitive of whom you have been speaking about. She is blameable, and, depend on it, she will be punished for her faults; she, like all other Sensitives, has the power of willing to offend. There would be no punishment due to her if she did not will to offend. Your Sensitive acknowledges that the greatest temptation to public mediumship is that



dross, which men worship under the name of gold; a temptation that ruined Judas of old, but which left him sorely repentant. If she has perverted the gift, knowing that her guides were incapable of producing phenomena, then has she willingly offended and forfeited the happiness that accrues from truthful action, and she has changed the gratitude and veneration of some of her sitters to hatred and contempt. Better let sitting after sitting pass over without result, than ape truth by acting a lie. It may be that there was not willing offence; God grant that it be so. The sanctity of such sittings which she has held, has been rudely broken in on by their excessive publicity. She has, in a measure, in her love of fame, courted these reverses.

But let her take courage; the first who will forgive her, if she has willingly and consciously offended, will be her own spiritual guides; those who have most cause to be offended. Let her take this lesson to heart,—to let fame, and the love of it, alone. Let her surround herself, from to-day, with good and loving influences; with those who will be as well-contented to sit out a barren seance, as they would be happy in being blest with phenomena of the highest kind. Let her be well assured that carping critics require their money's worth; that it is seldom that the higher nature amongst men comes into Spiritualism so promiscuously. The higher minds investigate first, but those who pay their half-crown or five shillings, come prepared to see a sort of raree show cleverly performed and under false premises. Such thoughts and such sittings are the natural results of promiscuous public gatherings. Let her avoid them for the future, and surround herself with several of those amongst whom she at first developed, and bid her never to sit unless some of those attend her, forming a bodyguard to shield her from evil men and evil thoughts. Fear works wonders. But is there any credit due to her to have sitters who must not be disappointed? to have sitters of whom she is afraid? Infinitely better not to sit under circumstances such as these; for her fear and their evil thoughts and intentions, would mar the loving care of a host of her guides.

In my opinion, dear P., such sitters are not so much to blame; it is the fault of the Sensitives, whose impecuniosity urge them into paths of danger. Sensitives should be protected, even against themselves, sometimes, for from the highest to the lowest amongst them, they are but poor creatures at the best. Next, let me take your more advanced view: "What is the good of such sittings at all?" These ones, after great physical requirements from both the sitters as well as the Sensitive, materialize a form which comes before the sitters, and if the conditions are extraordinarily good, may be allowed, at best, to say "God bless you," make a bow, and retire; but more often they bow and do the retiring without speaking. Now when it is all over, and the form has gone, what has been learnt?—That there is "life beyond the grave?" that there is form, like earthly form, beyond the grave—that there is selfhood, like the selfhood of earth, beyond the grave? What else is proved? Nothing! But even this is not proved in one seance in a hundred; nay; I will go further, and say, that in nine hundred and ninety-nine sittings out of a thousand, the whole of the sitters are not united in their belief in the truth of the manifestations. Perhaps in one extraordinary case the whole of the sitters may be satisfied; but this is a very isolated case, and nearly impossible. Granted, that there may be better effect to those outside spiritual truth, still, there is from these sittings, nothing learnt of man's duty to his God and to his fellow-men. Men grasp but very little in the twanging of a guitar or the beating of a tambourine; neither can much be gleaned by lights floating around; and I say that the very sitting saps the life-blood of both sitters and Sensitive alike, therefore, I say, that it is no wonder they are not blessed. There is not much to be learned by Spiritualists respecting materialization.

Why do not the highest of those who have joined the majority materialize? I answer—Because they know its evil effect. It is not because they are ignorant of the means. There are some surgeons who do not mind using the knife, and there are some spirits who are careless of consequences; but it is very different when the highest and purest of diction comes from the mouths of working masons or ordinary labourers.

Great as were the miracles of Jesus of Nazareth, they brought not nearly so many converts, as when at the feast of Pentecost, when all nations were gathered at Jerusalem, where his followers spoke to every group amidst their listeners in their own tongue; then they realized a greater miracle than any that had preceded, although the blind had been made to see; the dumb to speak; the deaf to hear; although the halting lame ones had been made straight; although the dead had been made to live; yet although all these things had been done, there had been before this no wholesale conversion like the one which followed that sitting in that upper room, where every man proved to be a sensitive; at that sitting when each man received the Gift of Tongues. How must the proud Romans, from the different provinces of their mighty Empire have felt, when these simple Galilean fishermen spoke their own language with a pure and unblemished diction. Three thousand on that day acknowledged the power of a God

hitherto unknown to them, and they had no fear of any man on that day; they knew with joy what they unconsciously, free from fear, entranced, had received. Oh, mighty power of trance victory! Those "shut-eyed" orators may be sneered at, but they live, and exist, and are a living and undeniable fact: all the laughing, all the sneering, will not sweep them out of life; but, by-and-bye, it is promised, that these shut-eyed speakers shall be able to gaze on their listeners, and return them back glance for glance.

Wait—To him that waits all things are possible. Let those that evil now remember, that both materialization and trance oratory are comparatively new in these material modern days, both quite in their infancy. Both have their work to do; both have had fearful failures to answer for; but both have still the future pointing towards courage and progress, and their object is to prove the existence of a creator; to live a life—feeling within it the knowledge of immortality. God forbid that they should take any one good belief from anyone; that is no part of their work. But it is a part of their work to be passive instruments—God permits not another to lay down the lines of conduct that will lead and make the soul worthy of its future life. It is a part of the work of trance oratory to prove individualism, and also to disprove the foundation, and also to prove the hollowness of that book which can show no title-deeds. In vain have men searched for title-deeds of that work, called of God: neither written word nor scrap has rewarded them in their search, and, for all the world know, the heroes of their tales may be myths of their own creation. Ignoring, then, this foundation, trance oratory and other spiritual phenomena should bear this result; they should point men to obedience to their God; to the desire of inward consciousness, that it exists to prove that that which awaits man in the future can be realized on earth, that the portals of death are not closed, and that millions are ready to come and counsel, and millions are already unseen witnesses of man's every act.

Omnipotent Father, that would mean All-Powerful Father; Infinite Father would mean, without beginning and without end; illimitable power sufficient to have created all worlds; but, also, says spiritual teaching, the Donor of a free-will, and so sacred is this gift, that it is given unconditionally, given for ever, and is uncontrolled and unassailable. Then, this gift, cries spiritual teaching, "This gift is opposed to the originality of sin. I never willed to inherit sin, it is an inheritance against my will, and if the justice of God demands that I must accept this inheritance, then has God violated his gift of free-will." Therefore, spiritual teaching says, "Take no notice of original sin; it is a myth." It does not beat about the bush over this dogma: "It is an untruth unworthy of reason—abandon it."

Then, again, it teaches, through trance oratory, that there is reparation demanded hereafter, and compensation also; therefore, there must be a self-hood hereafter, and that self-hood must have form, but spirit-teaching goes farther, and says, "Do not be led away by this our admission, by accepting an unreasonable dogma from this book." Wait a little: the body that is born of earth returns again to the grave; to the earth from which it was taken, and dissolves again into those parts from which it was originally formed, so that the dogma of resurrection is another myth. In vain will the grave be called on to surrender its dead, for they will not be there. Many of the metropolitan churchyards are changed into playgrounds for the children of the rising generation, and tons of bones collected during the change, have either been buried or used for manure; at all events, their resting-place is changed, and they will soon in the process of decay be feeding and nourishing other organizations. How, then, as to their argument on the resurrection? Their argument will be this: "With God all things are possible." This I grant, in reason. God cannot be unreasonable; God would not maintain that black was white, against the knowledge of those he had created; but the resurrectionists say, "that everybody is placed in the earth with a sure and certain hope of a glorious resurrection." Well, there has been, as yet, no general resurrection for many thousand years, yet men like unto angels have appeared on earth. Those who have, in their time, eaten and drank, walked and talked, and, for certain, there have been millions of working souls in form who have passed through death, and who have been seen and conversed with, and to which tens of thousands can testify. Then, I ask, is not the teaching of trance oratory doubly supported, when it asserts that it is an unreasonable belief to call to God for the grave to yield up its dead, when a man must know that all similarity, all likeness has passed from that body for ever.

Then, spiritual teaching persists in asserting that the world shall be less sinful, less degraded than now, and I consider this is proving itself every day, and that all the ills from which men suffer, are of their own making, and, therefore, remediable by themselves. God does not hide His plans; His purposes can be read easily by any that will, and trance oratory proclaims this of itself—that it has power to relieve the reverence and worship of God from cynicism; to relieve it from the false conception which men have of it, and it proclaims that there shall be union amongst men, for every soul yearns for harmony.



I shall come again; I am warned away by that impulsive Italian, who wants to take the Sensitive back to his home.

Were I to write for the public in general, I should not add the few remarks I am now about to make on the "impulsive Italian" referred to. That Italian is the spirit of "Benvenuto Cellini," who often controls the Sensitive, and who, under the name of "Free-holder," has, with the hand of the Sensitive, drawn and painted between three and four score water colour drawings, of different sizes and different subjects; and for some cause unknown to me, he has ceased for nearly a twelvemonth to act through the Sensitive, but, I am happy to say, is again at work.

On the occasion of the present seance, after "Andrew Marvel" had ceased, "Dr. William Harvey" took control again, and in the course of conversation said:—

The Sensitive was detained some minutes on the Holborn Viaduct. Near the shop of the opticians, (meaning Negretti and Zambra's) there was a large party of Italians, in their best attire, taking leave on returning to their own country, and the Sensitive was controlled by "Benvenuto Cellini," and straight forward commenced talking Italian with them, shaking hands all round; in fact, a Pentecost on a small scale.

When the Sensitive returned to his normal state, I asked him why he was rather late this evening, and he said,—When I got just over the Viaduct, there was a crowd of Italians taking leave, and suddenly I went under control and recollect nothing more until a person, dressed in the uniform of a railway guard, came up to me and said: "You must have lived a long time in the country to speak Italian the way you did." I made some reply and came away.

I mention this, as, possibly, by some chance, someone who was present and saw this scene may read this Control. If so, I wish he would communicate his address through you, Mr. Editor, in order that I may afford him an opportunity of recognising the Sensitive, and allowing me to give to the public a fact beyond my own statement, and, perhaps, bring about, on a small scale, results similar to those of old.

The spiritual community, every now and then, is disturbed by the fiascos of this or that medium, and, forthwith, convocations are called for, and the opinions of leading Spiritualists invoked as to the best mode of avoiding these scandals. In my humble opinion, attempted joint action will never do good, because, judging from spiritual literature, it will never be got; unanimity will be wanting, but, at the same time, if true and earnest Spiritualists will individually cease trying to make converts by raree shows and spiritual legerdemain, but will earnestly endeavour in the recesses of their own apartments, they will get at truths which can neither be imitated by jugglers, nor be rightly pooh-poohed by self-sufficient scientists. If it be true, that an ex-knot-headed porter spoke fluently in Italian, on Holborn Viaduct, to a crowd of parting Italians, the fact cannot be got over. Let man's reason answer the rest, and the result will be the conviction that the spirit of man, that has been, can, under certain conditions, use and speak through the lips of a man that still is in the flesh, retain-

ing his self-hood and earth's individuality through æons of time.

If Spiritualism teaches not alone the immortality of the soul, but that that immortality is a conscious marked one, that of itself is a full and sufficient answer to the oft-repeated question of "Cui bono?" But whether the lesson is likely to be taught at raree shows, in which some go to carp and criticise, and others to satisfy a prurient curiosity, with not a thought beyond the gratification of the moment, is a matter that must be decided by those who are ever craving with anxiety to see these materializations. For my part I have positive proof, in my own case, that such seances cannot be held without sapping the very life-blood of sensitive and sitter; both or either.

My advice is, discountenance all materialization seances, either in the dark, or in full light, where the public are admitted. If mediumship is to be encouraged, let it be paid for and supported by private circles, having their own medium, who ought to be remunerated to the extent his powers of working for himself are interfered with; but not otherwise. We have had some painful instances of late, of the medium, as long as his power lasts, being the pampered guest in the gilded saloon, and shortly afterwards the neglected inmate of a bare-walled garret, without the common necessities of life.

#### NOTES ON THE FOREGOING CONTROL.

By THE EDITOR.

The foregoing Control requires careful reading to get at its import, and it introduces considerations of great interest to modern Spiritualism. The distinctions admitted in respect to Miss Wood are judicious and far-seeing. In all departments of life, possibly, there is less direct inclination to do wrong than there is an indifference, or absence of active moral principle. The case represents a moral vacuum rather than an immoral plenum. The trance state, with bad conditions and a low control, readily facilitates the divergent influence of inimical minds in the circle. The most direct mental demand made upon the medium is, that she should be caught tricking, and, accordingly, yielding unconsciously to that mental demand on the part of the sitter who has come to "grab" her, she is grabbed, as a matter of course. Yet, as is truly observed, this consideration does not shield her from a degree of punishment.

Taking the views of the Recorder as the basis of the Control, it must be distinctly observed that promiscuous and badly conducted materialization seances are alone condemned. If not, then we join issue with the opinion, and out of the mouth of the Control afford the proof that the apparition of the departed human being is a law of nature, for "tens of thousands can testify that they have seen and conversed with working souls in form, who have passed through death." If so, then, why ask what good comes of physical phenomena? You mentally desire that a guitar "twang" at your right ear, your left ear, behind you, or right over your head, and your unexpressed wish is responded to numberless times, and, in reply to distinctly formulated questions, which could not have been answered except by the spirit, that in this and other ways had given proof of being present. Physical manifestations are facts, and they extend beyond the province of argument. The tambourine will sound in all parts of the room, and high up towards the ceiling, beyond the reach of any mortal, touching objects to testify by



the responsive sound, to its position. Hats, sticks, coats, &c., placed promiscuously in another room, will be brought through closed doors, and placed on the persons of their owners, in complete darkness; this condition being necessary for that class of manifestations, and hence the need of sonorous objects, like guitar, tambourine, or musical-box, to appeal to the ear under circumstances in which the functions of the eyes cannot be rendered available. Thus we dispose of an objection to a certain class of phenomena which are wholly the gift of the spirit-world, and, in no sense, an invention of man, and which the Control itself admits the value and abundance of.

Taking up another point, it may be adduced in opposition to the view expressed, that Jesus himself materialized; and not only him, but Moses and Elias—by no means spirits of a low order. Angels took on the form so far as to release the Apostles when imprisoned, and in many other instances the materialization of the highest class of spirits is indicated in Scripture; even the birth of Jesus was heralded by the apparition of an angel to Mary, so tangible as to be seen, and to use the voice in audible speech.

The true point in this connection is, that high spirits require fine conditions; low spirits can manifest in a much less orderly condition of things. This we have proved many times. Multitudes of elevated spirits endeavour to manifest apparitionally, who have to give up the attempt on account of the unsuitability of the materials given them to work with. On one occasion, when "Robert Bruce" materialized at Liverpool, (we have a photograph of spirit, medium, and sitters complete) he had to have his mediums present to derive aura from, and the preliminary arrangements were undertaken by the spirits, some weeks in advance, in a select circle.

Is materialization destructive to medium and sitters? Yes; if the conditions be unsuitable, but not so if things be as they should be. Read the testimony of "Lily," in another column, as to her sittings with Mr. Haxby. Some of these occurred in light, as did the sitting at Liverpool, and many others that we have attended. Both "Lily" and Mr. Haxby were in a very delicate state, but neither of them suffered by the sittings. As to being unpleasantly influenced during materializations, it is easy to derive more injury from those come in contact with in a railway carriage or an omnibus, than at a materialization seance of the right kind. As far as seances go, we have often lost more vitality during the infliction of an hour's "trance oratory," than during a materialization seance of even an indifferent kind.

Another point in the Control is the testimony of Scripture. In one sentence the Bible is regarded as a hollow "book, which can show no title-deeds," yet its most extraordinary statements are eagerly appropriated, or, rather, mis-appropriated, for it is not stated in Acts ii., that on the Day of Pentecost the Apostles acted in the capacity of "shut-eyed" speakers. While they were—

All with one accord in one place, suddenly there came a sound from heaven as of a rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Here was a physical seance, with noises and sights—"lights floating around," that our Control, this week, "sneers at." These physical manifestations attracted the people, and then the speaking in tongues was publicly manifested. But there is no mention of "trance oratory" in the Acts, nor of a controlling spirit, but Peter stood up, and in his own proper person addressed the "men of Judæa" before him, hinging the burden of his argument upon the materialization, or, so-called, "resurrection" of Jesus; that is, the tangible manifestation of the spirit,—a more "solid argument" than "trance oratory."

Truly, thus it is—the facts come first, and then the orators have something to talk about. With such a basis, a very little inspiration goes a long way.

It is not a valid comparison, between the Pentecostal Manifestation and the Work of Jesus. The view presented of the subject is preposterous: as if it had been the intention of the spirit-world in these respective instances to furnish, ready to hand, arguments in support of the special pleaders for any particular form of mediumship! All spiritual work is a gradual growth, often intermingled with disheartening reverses, and the fruition, at any particular period, depends upon the preparedness of the times, and the purposes of the spirit-world; by which term we desire to convey a more comprehensive idea than the personal whims of individual spirits. Jesus did his work with singleness of purpose, and that purpose he left in the hands of God, fulfilling his mission in perfect unquestioning obedience. The Apostles likewise allowed themselves to be led as the Spirit willed, without fear or cupidity. So "when the Day of Pentecost was fully come," these phenomena appeared, but no amount of sitting, though with the best mediums, would have brought the results one hour sooner. The reason is: we do not control the procedure of the spirit-world, but that controls us, as far as we are worthy of it, and, hence, we have to wait for results till it is ready.

The Day of Pentecost cannot be played over again, to add afflatus to any particular form of mediumship.

The most objectionable feature of Modern Spiritualism is, that the sittings are held too much to suit the professional exigencies of the medium, and the whims and convenience of the sitters, and without the slightest reference to the will and purposes of the spirit-world. We put the cart before horse, and, at 8 a.m. or 8 p.m., "control" the spirit-world, by demanding that it shall, for from 50 to 150 mortal minutes at a stretch, turn the water-wheel of "trance oratory." It is worse than being on the tread-mill.

What wonder is it, then, that such controls are composed almost wholly of the professional prejudices of the medium and the mental furnishings and foibles of the sitters? The mill may be, indeed, turned by some spiritual propeller, but the meal ground out, is from the identical corn which the miller himself put into the hopper.

There seems to be a somewhat sententious allusion in the Control to our term "shut-eyed" as descriptive of sham trance. The letter which follows will afford some illustration of what we mean by it.

#### TESTIMONIAL TO A "SHUT-EYED SPEAKER."

MR. THOMAS WALKER, AND HIS RECENT ATTITUDE TOWARDS SPIRITUALISM.

*Magna est veritas, et pravelebit.*

To the Editor.—Sir,—It is, fortunately, a rare occurrence to meet with backsliders in the ranks of Spiritualism; but, as there are black sheep in every flock, we must not be surprised to find, occasionally, animals of this colour also in the great herd of Spiritualists.

One of these black sheep is, undoubtedly, Mr. Thomas Walker, the soi-disant boy orator, and quondam trance-speaker of Preston, England. Being perfectly acquainted with the facts of his venomous attacks upon you and the Spiritual Institution a few years ago, I am desirous to lay before the readers of your paper, a brief account of my personal connection with the said black sheep, Mr. Thomas Walker, and the results of that connection.

Some four years ago, or thereabout, Walker came to Hamilton, a small inland town in the Western District of Victoria, as a missionary of Spiritualism, advertising himself as a trance-speaker, under the influence of the "Rev. John Stewart," a presbyterian minister, then dead seventy years. Walker took up his quarters in my house during his stay in Hamilton, which lasted about one week, during which time I had ample opportunities to take stock of the man, and to watch his doings. In his so-called trance lectures, I discovered that he was making extensive use of conversation which had taken place between us privately, and also, that he was quoting literally, whole passages from the files of your paper only two



months old. This led me to suspect the genuine nature of his mediumship; but, I had afterwards a more assuring opportunity to test the bottom of the man, as a trance-medium, at a private séance in the house of a friend. There, in order to test the knowledge of this distinct Presbyterian parson, in connection with the tenets of his Church, I put the following question to Walker's control. What is the difference between Supralapsarianism and Infralapsarianism? Walker, as well as the Rev. ghost of "John Stewart" failed, totally, to answer the question, and I had finally to be satisfied with the highly unsatisfactory answer, that the control had forgotten nearly everything in connection with his creed on earth since he entered spirit-life. I expressed my dissatisfaction with this answer and got abuse in return for my trouble of enquiring into the genuine claims of Walker's mediumship. Walker, instead of "Stewart," attacking me personally; I suppose after the control had left the body, or organism, of the medium. Shortly after this unpleasant occurrence I charged Walker in my own house with fraud, and, on his refusing to confess to me his transgression and imposition, I published the whole transactions between us in the local paper, the "Hamilton Spectator," calling him, in plain terms, an "arrant impostor." Walker then left Hamilton, and returned to Melbourne, where he managed to obtain a sympathetic hearing from our mutual friend, Mr. W. H. Terry, who, in a mild note to a letter by "K." in defence of Walker, took me to task about exposing the pretended medium.

There the matter ended and rested, until lately, Mr. Terry found out that, after all, I was right in my diagnosis of the unspiritual nature of Walker's trance-mediumship. But, as you know already all about Walker's late relations, both to Mr. Terry and to Spiritualism generally, I shall not encumber your pages with the details. For the information of your readers, however, I may say, in conclusion, that Walker has turned a regular atheist, and disciple of Bradlaugh, within the last three months, and is now giving Sunday lectures on Atheism and cognate subjects in the Opera House, Melbourne.

These lines are written without the slightest animus on my part against the stray sheep, Thomas Walker, and are only intended as a somewhat tardy justification of the course you adopted against the precocious boy-orator of Preston, in self-defence against the virulent attack made upon you by him a few years ago.

Great, indeed, is the truth, and it shall prevail.

Yours fraternally,

C. W. RONNER, M.D.

Benalla, Victoria, July 31st, 1882.

#### SERMONS.

[The following is part of a very candid statement which appeared in "The Illustrated London News" of last week. Spiritualists, being lovers of truth, may, with equal propriety, discuss the import of the many "words" shed abroad in their movement.]

According to a calculation made by the late Dean Ramsay at least 75,000 sermons are delivered every Sunday in the churches of Great Britain. The machinery employed for promoting the growth of piety and virtue is considerable, but it would be interesting to know how many of these preachers enter the pulpit because they have something to say. It will not perhaps be uncharitable to conclude that in certain cases the sermon, being an orthodox part of the service, is not what the old Puritans called a "deliverance," but simply a manufacture. There are clergymen, it is to be feared, who are but "dumb dogs," as Mr. Skreig, the Deacon, said of Dominio Sampson, and "never could preach five words of a sermon endlang." The sermon, however, has to be preached; and if the composition is a task too hard for the man's wits, he must either borrow or buy one. Dr. Johnson, it may be remembered, was as ready to write and sell sermons as a linendraper is to sell calico, and we gather from the advertisements in clerical journals that there is still some market for the same ware. What the commercial value of pulpit discourses was in Johnson's day we do not know, but at present we believe the sale of manuscript sermons is not a remunerative vocation. One has wished sometimes that the Dominio Sampsons of the pulpit would follow the example of Sir Roger de Coverley's Chaplain, and read, with proper acknowledgments, the famous sermons of well-known preachers. "At his first settling with me," says Sir Roger, "I made him a present of all the good sermons which have been printed in English, and only begged of him that every Sunday he would pronounce one of them in the pulpit." While he is speaking the Chaplain comes up, "and, upon the Knight's asking him who preached to-morrow (for it was Saturday night), told us the Bishop of St. Asaph in the morning and Dr. South in the afternoon"; and he then proceeded to show his list of preachers for the whole year. It would not do nowadays to go back, as Sir Roger did, to the older divines. We have not the faith and patience of our forefathers, and cannot agree with the limitation fixed by George Herbert, who observes that the parson should not exceed an hour in preaching, "because all ages have thought that a competency." It was not long, however, after Herbert's time that a far larger demand was made

upon the attention of church-goers, and in the days of the Commonwealth it was not uncommon for ministers to pray and preach, preach and pray, for several hours at a stretch. There have been preachers able to exact the unwearied attention of their hearers. Chalmers and Irving, for instance, did not always know when to stop, but the fault was generally forgiven. Genius and eloquence, and the enthusiasm that springs from sincerity, can sometimes lurch rebels to scorn; but long sermons are generally a sign of incapacity rather than of strength. "Words, words, words," to quote Hamlet's phrase, weaken the influence of the pulpit, and the simplest style of utterance carries more weight than the flowery, well-rounded periods in which some ambitious preachers delight. Simplicity, sincerity, and sympathy are among the chief virtues of pulpit oratory. Not that eloquence is out of place, but that it must be the natural growth of feeling and of thought.

The preachers of the present day sometimes labour under the disadvantage of being inferior in culture to their hearers. The intellectual superiority they were once able to claim has disappeared to a large extent with the growth of education. We are not denying that a preacher may have spiritual gifts apart from high culture, but the more he knows the more is he likely to use those gifts wisely. It is not for him to ignore difficulties; he must look them in the face; he must see that truth has many aspects, and appeals differently to different minds; and, while his convictions may be firm, his charity must be broad. Model preachers are not often to be found; and modern sermons, if we dare say so, are often admirably fitted for sending men to sleep. "He that threw a stone at a dog," writes Jeremy Taylor, "and hit his cruel stepmother, said that, although he intended it otherwise, yet the stone was not quite lost." In the same way, a soporific sermon may be of service; but it misses the right mark, and reminds us of Archbishop Whately's saying, that a great many preachers aimed at nothing, and hit it. If this be true, the reason is sufficiently obvious. There are, at the lowest computation, 30,000 men who occupy the pulpit every Sunday. Natural eloquence is rare, and few of that vast army can be expected to possess it: the power nearly allied to it, of making the hearers feel what the preacher feels, is also rare, and yet, unless this be done, it is evident that a sermon accomplishes but little. There are times when a man's nature is stirred to its depths, times when he "sees into the life of things," and when, to use Scripture language, "his heart burns within him." In these supreme moments the preacher, like the poet, rises into a purer atmosphere, and carries with him his audience or his readers. But no man, however gifted, can rise to such a point twice every Sunday. The sermon must, unhappily, be preached when the inspiration is lacking, and thus it frequently happens that the speaker performs a task instead of delivering a message.

#### A CRITICISM ON CONTROLS.

A lady in the country, daughter of a celebrated physician, thus concludes a communication recently received:—

"There are two articles, also, in the Medium this week, September 16, to which I should like to refer for a moment, as they contain certain statements, through different mediums, which seem inconsistent with each other. In the first paragraph of the first article, Mr. De Main is reported to state: 'The MIND is incapable of evolving a single thought of itself, and it would be absolutely useless to the human body independent of the soul.'

"In the second article, by the Controls of Mr. J. C. Wright, on page 580, he says:—'The MIND of man is independent of the brain as an existence, but dependent upon the brain for its expression of intelligent consciousness, etc. Its size determines the soul's intellectual and moral wealth!'

"Now is there not here some confusion of ideas? The two writers evidently attach different significations to the words 'mind,' 'soul,' 'brain,' etc. It seems to me a very necessary thing, as some great writer says, to define one's terms before writing on any subject, but still more so upon one, the laws of which are still so little known.

"What is 'mind'? What is 'soul'? and what is 'spirit'? seem to me most pertinent questions to be decided, before there are any dogmatic assertions as to their laws. More brain, of course, in its material sense, I understand to be the instrument or organ used by the mind, spirit, or soul, or all three, as the case may be."

[We briefly alluded to this matter in a comment two weeks ago, involving a definition; regarding "mind" as a phenomenal result of the action of "spirit," via "soul," through "brain";—but we shall gladly leave the matter to be treated at greater length by others.—Ed. M.]

Mr. J. Bowring Sloman, Plympton, acknowledging receipt of a parcel of "Spiritual Lyre" and other publications, says: "I have just glanced at 'Golden Thoughts.' Two 'thoughts' appear beautifully expressed;—in fact, it is a beautiful book for birthday or other presentation, and its get-up is really excellent."



## SUBSCRIPTION PRICE OF THE MEDIUM For the year 1882 in Great Britain.

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

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

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

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

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

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

Tuesday.—Mr. Towns, Chairvoyance, at 8 o'clock.

## THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 29, 1882.

### THE LIABILITIES—THE END OF SEPTEMBER.

Mr. Morell Theobald reports the receipt of 5s. from Mr. C. Denton, who is glad Mr. Theobald has taken the matter up, but thinks "the need of it is a thorough disgrace to us"; also 5s. has been forwarded by Mr. G. Brown. There have been collected and promised, in all, the following amounts:—

	£	s.	d.
Mr. James Mylne	5	0	0
E.	5	0	0
Rev. G. D. Haughton	1	1	0
Lily.	1	0	0
Mr. W. Ridgway.	1	0	0
Northampton Friends, per Mr. Nelson	5	0	0
Mr. H. Bradley.	3	0	0
Dr. Brown.	1	5	0

and a few small sums.

Mr. Theobald's £5 was conditional on £50 being contributed by the end of September, and so, indeed, were some of the other amounts. The sums sent direct to the Spiritual Institution cannot be counted on, as for every pound that we receive, we have several hands held out for it.

Unless something unusual occurs before Saturday, this laborious effort will have fallen far short of realizing expectations. We hope all true friends of the Cause will renew their efforts, as the uttermost farthing must be paid, in the promotion of an honest and truthful Spiritualism. All immediate remittances should be sent to M. Theobald, Esq., 23, St. Swithin's Lane, London, E.C.

Mr. A. W. Smith, Brixton.	0	4	0
Mr. George Stephen, Cramlington.	0	1	0
Mrs. Groom, Birmingham.	0	1	0

Some small sums acknowledged direct are not included.

50, Standish Street, Burnley.

Morell Theobald, Esq.—Esteemed Sir,—I enclose you a P.O.O. for £1 5s.; one pound in my own name, and five shillings in the name of Mrs. Crawshaw, for Mr. Burns's Liabilities, which I trust will soon be made all right.—I am, dear Sir, yours respectfully,

WILLIAM BROWN.

Cramlington, Northumberland, Sept. 14, 1882.

Mr. Burns.—Sir,—I enclose you one shilling's worth of stamps: 6d. each of two of our circle. We are but poor miners, but if all working Spiritualists would contribute 6d. each, the Debt on the MEDIUM would soon be paid off. I think if our smokers, that use 4 ounces of tobacco a fortnight, would make 2 ounces do, and send the sixpence towards the debt, they would confer a great blessing on our Great Work and the MEDIUM AND DAYBREAK. I will bring the question before our meeting on Sunday, and see if I can do a trifle more for you in the shape of collection, as every little put together make much.

GEORGE STEPHEN.

Belper, Sept. 26, 1882.

Mr. Burns.—Dear Sir,—I herewith send you 5s., towards the £50 that is wanting. I wish that I could have sent you more, but as I have to work hard for what I have, I thought I would sacrifice what I send. I think there are plenty that could have paid it off without their feeling it; but it is not so. I wish you God's help through it all.—Yours truly,

B. G.

After a fellow has been up all night at work to get the MEDIUM out in time, it acts like a refreshing stimulant to read letters like those above. If all our Spiritualists had such hearts, then would our Cause be lifted from debt and every disgrace.

### WHAT IS IMMORTALITY?

To hear some Spiritualists speak, one would imagine that they regarded "Immortality" as a future affair, the evidences of which they must derive from the fact, that they have communed with those who have survived the transition of death.

The man who lives for moral and unselfish purposes—who is more than an animal, and is guided by principles derived from the Interior, not by expediences dictated by the short-sighted needs of the outer life—is immortal already: he lives in the Spiritual State, because it lives in him.

The wretch, whose desire it is to mooch into some comfortable "spirit-world," when he can no longer enjoy the delights of this one, always will have his "immortality" in expectation, because he has not got it within himself.

Can a man be, and, still, NOT be? I AM, therefore, I must ever be; that which is, cannot cease to be; as it is impossible to conceive of anything having diametrically opposite attributes of an essential character. He who realizes that he truly exists, can never conceive of his non-existing at any future time. To him the idea is unthinkable. HE KNOWS HE IS IMMORTAL; its opposite is unknowable.

### CHEERING PROGRESS OF THE CAUSE.

The number of intellectual inquirers is on the increase. We send out numberless packets of information and spend many hours weekly in writing letters to inquirers.

Subscriptions for the MEDIUM are continually being received from entire strangers who reside at country seats, and are evidently persons of social influence. The wholesale agents for the MEDIUM increase their orders by dozens.

We feel that our work, freely given, is greatly marred by the fact that Spiritualists do not render that prompt aid to the Movement which would make it unnecessary for us to beg every week. It is the Movement that is the beggar, not us; being the largest giver, we feel that we have some right to be urgent, seeing that our work is being partly wasted for want of co-operation.

### EXETER FREE SPIRITUAL CHURCH.

Religious services based upon the phenomena and teaching of Spiritualism will be held every Sunday morning and evening at the Oddfellows Hall, Bampfylde Street, Exeter, conducted by the Rev. C. Ware.

The opening services will be conducted on Sunday next, October 1st. Morning at 11—Subject: "The Pentecostal Baptism, or Spiritualism Explained." Evening at 6.30—Subject: "My Experiences in Spiritualism, or What are the Facts?"

All communications to be addressed to the secretary, the Rev. C. Ware, 11, West View Terrace, St. David's, Exeter.

CUBA.—A few months ago we received £2 from two readers of the MEDIUM in this West Indian Island. Mr. Bowman writes:—"Truly you have had an arduous work to perform, but you have done it well; and that you may be enabled to continue long at your post, must be the sincere wish of your many friends." Alluding to the remittance, he adds:—"It comes from friends who would gladly remove all your difficulties if they could." Mr. Butler says, in his letter:—"We are but working men, and can only cast a mite into your treasury, but we do it with great pleasure, and hope it will be some help and consolation to you in your present straight circumstances." When all the readers of the MEDIUM "Go and do likewise," there will be a strong and united power in Spiritualism.



## NOTES AND COMMENTS.

Mr. De Main's essay reads like a call to the Spiritual Institution Lectures, to be commenced on Monday evening. We hope an era of earnest study is about to dawn on Spiritualism, as a healthy reaction to raree shows and oratorical entertainments.

The whole bearing of this MEDIUM is elucidatory of the mysteries of mediumship, and will bear careful study throughout. Those stupid people who are devising new schemes of investigation, are fools worse confounded. If they would permit themselves to be taught, they might take a hint from experienced and successful students of mediumship. It is sad that so many Spiritualists seem to be quite idiotic in regard to all spiritual ideas and methods. They are constitutionally materialists, and they cannot help themselves.

Mr. Smart's able paper on the burning question of the day, closes this week. It would be well for students to read the instalments over, in a connected manner. Next week, we hope to give the "Very Complete Summary" of the result obtained in Mr. Spriggs's circle.

We have no pet forms of mediumship. All are good if well used: all are bad, if abused. We think it is as much an abuse of trance mediumship to advertise itself in the way it does in the Control this week, as it is for the physical phenomena to be made a raree show of. That those who live in glass houses may not throw stones, we have made a few "Notes" on the Control in question. Trance mediumship should defend spiritual truth: not its own craft. All trance mediums will, of course, know that it is far from our intention to assail that or any other form of spirit manifestation. Our dearest friends on earth are trance mediums: we would not breathe a word to wound their tender feelings.

As to Pentecostal Phenomena, we were at a materialization seance the other week, in company with a Jewish Rabbi, a native of Germany. The spirit in the direct voice addressed him in German and Hebrew, no one present in the flesh understanding these tongues but the Rabbi himself. A large light, which would have made a dozen cloven tongues, floated about, and in Oriental phrase, the Son of Abraham, addressed it as "The Flame."

In Mrs. Billing's sittings, the spirits, in the direct voice, talk like a book, and sing like angels—as they are. Only let us take A. T. T. P.'s advice—Do away with the show business, and soon we would have oftentimes angels in our midst, tangible and intelligent.

The self-sacrificing benefactors of humanity are sneered at by fools while they are alive, and worshipped by fools when they are dead.

## CIRCLE & PERSONAL MEMORANDA.

A. T. T. P. will speak at Goswell Hall on Sunday evening at 7 o'clock.

A private family, living near the Crystal Palace, would be glad of two or three approved sitters for their circle.—Address, "W," care of Editor.

The Spiritual Institution Lectures will commence on Monday evening, at 8 o'clock, at 15, Southampton Row. Admission free to the opening lecture.

Mr. John Robinson, Spiritual Secretary, Accrington, in acknowledging the parcel of new edition "Spiritual Lyre," says, "The hymn-books give every satisfaction."

NEWCASTLE-ON-TYNE.—On Sunday next Mr. J. C. Wright will deliver two lectures in Weir's Court; subject, morning, "Immortality, a fact in Nature; and the future effects of earthly organization and circumstances upon the Soul"; evening, "Our first principle, God, a belief." On Monday evening Mr. Wright will lecture in the same place, subject, "Moderation, generosity, and union necessary to true Spiritual Progress."—Cor.

MANCHESTER AND SALFORD SOCIETY.—On Sunday, Oct. 1st the above society will hold their usual Half Yearly Meeting for the election of officers, in the afternoon at 2.30. There will be no morning service on this day. We trust every member will try and be with us. Our interests are mutual, and it is of the utmost importance that we have a good muster. Those who live at a distance can be directed where they may obtain tea at a reasonable charge. A 6.30 short addresses will be given by the newly elected officers.

## MEDIUMSHIP.

### A TRIBUTE TO THE MEMORY OF THE LATE MR. W. HAXBY.

Dear Mr. Burns,—I shall feel greatly obliged if you will allow me a few lines in your valuable journal, to pay a last tribute of respect to the memory of the late Mr. William Haxby, than whom a more honest and true medium never existed.

For years past, I have had very many seances with him—never in public, but in company with one lady friend, in her own house.

We have held these seances under every conceivable condition; sometimes in the light, sometimes in the dark, sometimes all three holding hands; sometimes with a cabinet, formed by drawing a curtain across a corner of the room, away from the door; sometimes without any sort of cabinet at all, and always in the lady's own private drawing-room, with both the doors locked inside, and I can truly say, that on no one occasion have we ever had the slightest reason to doubt Mr. Haxby's perfect honesty, or the genuineness of the manifestations, which, at times, have been grand and glorious beyond expression; spirit-forms manifesting—self-illuminated (no lamp)—in the most marvellous manner, the illumination radiating from their own persons, and they standing sublimely beautiful in the midst.

Many times we have had two and three spirits out in the room at a time, with the medium speaking at the very same time, from behind the curtain, through spirit-control.

A constant phenomenon at our seances, in the light, was a spirit-form sinking into the ground close in front of us, leaving only a small white patch, from which arose another form, totally different in size, sex, and garments, and who could bear the light so well that he frequently went and put up the gas, so that we could see every lineament of his noble countenance, (as different from the medium's as it was possible to be) and he would then gradually and slowly sink into the ground, at our very feet. But were I to tell of our most beautiful manifestations, I fear even Spiritualists themselves would not believe them. Nevertheless, they are sublime facts, that will abide with my friend and myself as long as we live, and they prove conclusively that where two or three are gathered together in perfect harmony and under the same conditions and surroundings, for a lengthened period, with no change or additions of sitters, and with a true and honest medium, unharassed by suspicion and its accompaniments; with hearts attuned to that purity that should ever be the first and foremost quality in those who hope for communion with the higher spirits: they prove conclusively, I repeat, that then, indeed, there seems really no limit to the entrancingly beautiful manifestations that our spirit-friends can give us.

Such a medium was William Haxby, and I feel, in these days of suspected mediumship, I cannot pay a more appropriate tribute to his memory, than by the above letter.

With every good wish for you and Mrs. Burns, I am sincerely yours,

LILY.

September 21, 1882.

[The Reader will recognise in our correspondent the authoress of "Golden Thoughts in Quiet Moments." These practical experiences in spirit-manifestation cannot fail to give Spiritualists increased confidence in her other writings. "Golden Thoughts" should be on every Spiritualist's table.—Ed. M.]

### A VOICE FROM SOUTHAMPTON.

Dear Mr. Burns,—I know there are in Southampton many believers in Spiritualism, who would be but too happy to have an opportunity for studying the phenomena, but, unfortunately, there is no cohesion among them. There are but very few who would have the courage of their convictions, lest they would have to subject themselves to ridicule. Many would, however, be like Nicodemus of old, visiting the Master in the dead of the night.

Should a small number meet, varying between six and twelve, and sit in a circle, they soon would be able to witness wonders—the communion with our departed dear ones. There would be no necessity to give publicity to such a sitting. We have here, in this town, an excellent material for the formation of such a circle. We have two wonderful mediums, husband and wife, who are daily developing more and more. They are known by a few only. They live in a modest retirement, living by the work of their own hands, giving me a sitting three times a week without money, without price, content to live from hand to mouth. They are both strict followers of the Nazarene, walking blamelessly before God and man.

I have sat almost daily with them. It would be too long to relate my experience of their wonderful gift. I will only tell you a portion of my experience with them last night. Accompanied with a lady, I visited them. We sat round a table in the light, a guitar was placed on the table, and a banjo was covering the strings. In less than a minute, the invisible friends played us a tune, and answered our questions by a harmonious sounding of the guitar. We sat afterwards in the



dark. A luminous form stood behind my lady friend, and the form touched her hand and face.

To me, it is a wonder that such marvels exist among us with the knowledge of very few only.

Now, dear Mr. Burns, should you know in this town, a few eager Spiritualists who wish to form a circle, let them communicate their desire to Mr. Chestham, 5, King's Passage, Houndwell, Southampton.—Yours fraternally,

VINI GALO MERCATOR.

[Let these mediums carefully husband their gift: sit moderately and avoid the company of all who are unworthy of the privilege.—Ed. M.]

## WHAT CLAIRVOYANTS SEE.

### TRAVELLING IN SPIRIT.

To the Editor.—Sir,—Miss Corner's experience is a singular, and, perhaps, an uncommon one. It is difficult of explanation: and exemplifies a psychological phase which must be most carefully considered when the time comes for mapping the border land between the domains of embodied and disembodied spirits. As it may interest Miss Corner and your readers generally, I copy here the account given by Swedenborg of two peculiar states into which he was very rarely introduced,—the second of which appears to be nearly identical with that described by your correspondent. C. W. DYMOND.

Plymouth, Sept. 24th, 1882.

"There are two kinds of visions, differing from those which are ordinarily experienced, and which I was let into only that I might know the nature of them, and what is meant by its being said of some in the Word, that they were taken out of the body; and of others that they were carried by the spirit into another place." "As to the first, the case is this: the man is reduced into a certain state, which is a sort of middle state between sleeping and waking. When he is in it, he cannot know but that he is broad awake, all his senses being as much awake as in the most perfect state of bodily wakefulness,—not only those of sight and hearing, but, what is wonderful, that of touch also, which is then more exquisite than it is possible for it to be in the bodily wakefulness. In this state, spirits and angels are seen to the life, and are also heard to speak, and, what is wonderful, are touched, scarcely anything of the body then intervening. I have only been let into this state three or four times, just in order that I might know the nature of it."†

"As to the other kind, the nature of this also was shown me by lively experience, but only twice or three times. I will merely relate the experience. Walking through the streets of a city, and through the country, and being at the same time in discourse with spirits, I was not aware but that I was equally awake, and in the enjoyment of my sight, as at other times:—consequently, that I was walking without mistaking my way. In the mean time, I was in vision, seeing groves, rivers, palaces, houses, men, and other objects. But after walking thus for some hours, on a sudden, I was in bodily vision, and observed that I was in a different place from what I supposed. Being hereupon greatly amazed, I perceived that I had been in such a state as they were of whom it is said, that they were carried by the spirit to another place. During the continuance of this state, there is no reflexion on the length of the way, nor on the lapse of time; nor is there any sense of fatigue. The person is also led through ways which he himself is ignorant of, until he comes to the place intended."‡

### MR. TOWNS'S CLAIRVOYANCE.

Dear Mr. Burns,—I shall feel obliged if you can allow me space to say, that a few weeks back, as I was leaving the house of a friend whose child was sick, I met Mr. Towns at the door. It being Sunday afternoon, I turned into the house again to have a few words with Mr. Towns, not having seen him for a long time. We had no sooner sat down than he said,

"You are not well."

"Oh yes I am," I said.

"Then your wife is not"; and he went on describing the ailment to the very letter, and other matters which quite astounded me, he having never seen my wife, yet he actually described what was passing in her mind, why she suffered in body and its remedy, all of which were correct. My wife would scarcely have believed it, but it was true, she said, when I told her what he had said.

He also told me we had had a change.

I said, "no; not that I am aware of."

"Then you will have."

It flashed upon my mind that I had been obliged to discharge a man, who had been with us six years, for dishonesty,

only the night before. He told me several matters in connection with that. Mr. Towns has never been to our house, does not know where it is. I feel sure he has never seen the man.

He then told me the description of the man I should have in his place, which has proved perfectly correct, exactly the kind of person physically and mentally. I am sure I had no idea what sort of man I should get. This has proved exceedingly interesting to me, and if incessant work would only admit of it, I should often visit Mr. Towns. I only regret our time together was so short, having had an appointment elsewhere.—Very truly yours, J. M. DALP.

### PRESENCE AT A DISTANCE.

When my father, Mr. W. Wybergh-How, was a young man, he left his home, which was at Isell, near Cockermouth, to settle in Shrewsbury, one of his two sisters accompanying him. After some time, he revisited Cumberland with his sister, staying with his father, the Vicar of Isell. They had arranged to leave on a certain Monday, and to spend that night with a former governess, who was married to a Mr. Forrest, and lived at Everton. On the Sunday, after church, Mr. and Mrs. Wybergh, my father's uncle and aunt, who lived at Isell Hall, told them they had invited a party of young people for the Monday night, and would not hear of their leaving that day. They were persuaded to stay, but could not write to Mrs. Forrest, there being no post which would reach her sooner than they themselves would on Tuesday night. The party was a very merry one, a large number of their old friends being there. The only fact I need name at present is that a Miss Fenton, a young lady who had lately lost her mother and was in deep mourning, sat most of the evening alone upon a sofa, not joining in the amusements of the rest. My father and his sister reached Everton by the coach on the Tuesday night, and when they explained the reason of their delay, Mrs. Forrest told them, when the coach had come in the night before without them, she had gone to bed, and had dreamed it was a party for which they had stayed, and that she had dreamt of being there. A little later, while they were at supper, she said she must tell them her dream, as it was so wonderfully vivid; and first of all, she told them who were there. As she had been governess at the Vicarage, she knew all the neighbours, so this excited little surprise. She then, however, went on to describe the most minute circumstances of the evening, saying she had seen them all dressed up in fancy dresses and dancing about in them; that they had got a dirty round table into the drawing-room, and were eating something out of a bowl upon it (they had a syllabub, and some one saying it must be eaten from a round table, one was sent for from the kitchen); that old Mr. and Mrs. Wybergh and old Mr. and Mrs. How, who were playing cards in the inner drawing-room, came in and asked what they were doing, and were not allowed to come to the round table or taste the bowl; with other minute details. Mrs. Forrest had told her husband the dream early in the morning in bed, and had afterwards told her children, one of whom corrected her in her narrative, saying,—“Oh, mamma! you told us so—and so this morning,” the correction being the true version of what had occurred. My father and his sister were very greatly startled and astounded as Mrs. Forrest went on, but were still more so when she ended by saying, “And I was sitting all the evening on the sofa, by the side of a young widow lady!” This was the only mistake; but years afterwards I met this lady (then Miss Fenton), and we spoke of this wonderful dream, and she told me it was not so very far from being all true, for she was at the time engaged to be married, and did marry very shortly, and her husband died on their way out to India, directly afterwards. W. WALSHAM BEDFORD,

Bishop Suffragan for East London.

—“Spectator,” Sept. 9th, 1882.

A phase of this power has just come under our notice. On Sunday week a lady and gentleman left London for Hampton Court, (it was not stated when they went out where they were going, or when they would return) the remaining inmates of the house being two ladies, who, in the afternoon, retired to their rooms on separate floors to rest. The lady and gentleman reached Teddington Station just in time to be too late for the 5.5 train, and rather regretted having to remain another hour at that place, when they might have been home to dinner. At the same time, the lady at the home, who was in her room on the second floor, heard what she fancied to be the lady and gentleman coming briskly and lightly upstairs; and simultaneously, the lady in her room on the third floor heard her name called, in a voice which she recognised as that of the lady who had gone to Hampton Court, and she made reply, using the name in doing so. More strange still, the lady at Teddington Station heard her name called as she was quietly sitting in the waiting-room. Here was evidently an intercommunion of minds, through the voice or phenomena, over a distance of fifteen miles. The ladies are mediums, and very impressible; two of them are clairvoyants, one clairaudiant.

\* “Arcana Coelestia,” 1882, where the references are to 2 Corinth., vii, 2, 3; 1 Kings, xviii, 12; 2 Kings, ii, 16; Ezek., iii, 12, 14; Acts, xiii, 39.

† “Arcana Coelestia,” 1883: “Heaven and Hell,” 440.

‡ “Arcana Coelestia,” 1884: “Heaven and Hell,” 441.



## SPIRITUAL POLITY.

### SIGNOR DAMIANI REPLIES TO "CARL VON BUCH."

To the Editor.—Sir,—In the "Times," of the 19th instant, a gentleman, signing himself "Carl von Buch," tells the whole world how he, about eighteen months ago, was "fortunate enough to relate the capture he and a friend had made of a celebrated medium, in the act of personating a spirit;" and then gloatingly animadverting upon the occurrence at Peterborough, concludes by rejecting, beforehand, any "jargon" the Spiritualists may have recourse to in explanation of the affair, and speaks of "dupes and knaves." I immediately ventured on a polite reply, in which I pointed out to Mr. von Buch that as he was not at Peterborough, as the Spiritualists are not infallible, and as he knows nothing whatever of Spiritualism, he might leave these matters for the Spiritualists to settle, adding, that as we foreigners are such great admirers of English fair play, it did not behove any one of us to ignore this golden rule, especially in regard to a native and a woman, to whom the benefit of the doubt should have been extended.

Of course, the *Plutus* of journalism refused to publish a Spiritualist's reply. This, Mr. von Buch well knew would be the case, therefore, to hurl insult at the Spiritualists in the columns of the "Times" was neither brave nor generous on his part. Fortunately, the Spiritualists have a press of their own, and I crave space in your columns, Mr. Editor, for what I have to say to Mr. von Buch.

I would tell him that the foxes and geese (I refrain from imitating his unparliamentary language of "dupes and knaves") do not thrive on the borders of the crystal waters of Spiritualism, but on the slippery muddy slopes of the Slough of Despond of Materialism. That the leaders of the Spiritualistic Movement, in the two hemispheres, are men of the highest moral character, position, and culture. That Spiritualists, who are counted by millions in Europe and America, compare well with any other class of citizens. That in the hundreds of thousands of seances, held by tens of thousands of mediums, (I try to keep much under the mark) during thirty-four years, throughout the world, very few deceptions have occurred. Let anyone contrast this with the falsifications, and treacheries of every sort, and of every day's occurrence, in the world at large! That if the Spiritualists are the "dupes" Mr. von Buch so courteously styles them, how is it that it is they themselves who are foremost to detect and make public any attempt at imposition? But Spiritualists are accustomed to this sort of logic on the part of their hypercritical opponents. That if Spiritualism be a truth (and I defy Mr. von Buch to prove anything to the contrary) there is none more important to man, and, therefore, to try and mar its progress is assuming a serious responsibility. That if, instead of catching the spirits, and ventilating his own name, Mr. von Buch would spend that time and energy in studying the claims of the great Movement, he would perceive that Spiritualism is not the Punch and Judy show that he imagines, but the most important event of the century, destined to change the face of this inharmonious world.

Perhaps Mr. von Buch does not possess the faculty of understanding things spiritual. If so, it will be prudent on his part to be more guarded and less aggressive in regard to Spiritualism, lest, in trying to seek notoriety, he may chance to obtain immortality, by his name and Don Quixotic exploits finding their way into the annals of Spiritualism, which he might eventually regret.

Mr. Carl von Buch lives at number 42, Craven Hill Gardens, Lancaster Gate, W. Be pleased to send him a copy of this MEDIUM with my compliments, and believe me to be faithfully yours,

G. DAMIANI.

29, Colville Road, Notting Hill, W.

### DECEPTIVE MATERIALIZATION.

Sir,—Allow me to offer a few observations on the recent exposure of the well-known medium, Miss Wood, at Peterborough, a circumstance which has cast another slur on the Cause, and which undoubtedly will prove very unfruitful of success to the great Spiritual Movement. I am well acquainted with the fact that many Spiritualists endeavour to exonerate the unfortunate mediums from all blame and complicity in the matter, on the very (to my mind) insecure argument that the evil spirits obtained superiority and prominence over them to the extent of causing the mediums unwillingly to personate the departed, and, thus, ultimately succeed in deceiving the assembled sitters. But I greatly doubt that such an argument is very far from possessing a solid foundation. Can we for a single moment venture to suppose that the Eternal Father, with whom, as we believe, love is the reigning attribute, will deliver up to evil infernal powers upright and godly mediums. By no means. Do not such cases tend to enlighten us regarding the dangers of mediumship when unaccompanied by the blessings of the Almighty. Spiritualism is intended to elevate mankind from the gross darkness and sensuality of earth, by showing them that as

they live here so will they continue there. Then how it behoves us, in view of the inestimable blessings we possess, to live lives of purity, usefulness and godliness, so that at last we may rejoin the loved ones gone before.—Yours truly,

A BRISTOL CHRISTIAN SPIRITUALIST.

A letter, signed "G. R. Ricketts, late Capt. 32nd Light Infantry," appeared in the "Western Daily Press," Bristol, on the 19th, on the Peterborough affair. After a hearty and earnest defence of Spiritualism, the writer thus concludes:—"It might be supposed, from what I have said, that I am myself an old and experienced Spiritualist, such is not the case. I have never attended a public seance, and never set my eyes upon a professional medium, yet I am as certain of the truth of spirit-communication as I am of my own existence. Let any man form a circle in his own immediate family, where deception is out of the question, and if he can manage to leave his cradle-faith in abeyance for a time, or at all events to remain passive and receptive, exercising a little patience, he will in nine cases out of ten receive sufficient proof of an outside intelligence to convince him that Spiritualists are not all impostors nor even credulous fools. I am not insensible to the ridicule which this letter may bring upon me, but in a cause for which some of the best of men willingly subject themselves not only to ridicule but to material loss and injury, it is not for me to withhold my small testimony to a grand fact which has oft-times stilled the materialistic doubts of the strong and changed the gloomy world of the weak and down-trodden and sorrowing into a sphere resplendent with hope and expectation and big with the promise of a higher life, of physical pain forgotten, of inequalities redressed, and of a progress gradual, universal, and eternal."

## LITERARY NOTICES.

POVERTY AND PROGRESS: an Inquiry into the Cause of Industrial Depressions, and of Increase of Want with Increase of Wealth. The Remedy. By Henry George. London: Kegan Paul. Price 7s. 6d.; Cheap Edition, 6d.

We were invited to spend the evening recently in the company of the author of this work, but as we had to return home to labour part of the night, on behalf of the Duke of Bedford's ground rent, we scarcely got time to gather a knowledge of his views. During conversation we made statements to the effect that those who filled their heads with the contents of books on political economy, were only fit to talk nonsense on social amelioration; and, that the "Capitalist" was twin brother of the "Landowner."

Since then, a copy of Mr. George's book has been placed in our hands, and we find therein, a singular agreement with the views which are repeated above. He disagrees with nearly all the dogmas of orthodox political economy, and, indeed, his book would be more lucid and useful if it contained less of his peculiar beliefs under that heading. He finds that Malthusianism is just the opposite to truth, and that the more mouths there are brought into the world, the more hands accompany them to provide for them. He gives, as a remedy for the evils of poverty and inordinate riches: the nationalization of the land; the rent collected by the state sufficing for all manner of national expenditure. But private property in land is no worse than private property in money-wealth, or speculative commercial ability, by which certain men can buy up the world's produce at their own price, and sell it at any advance that suits them. Through this evil, over and above the "rent" profits, the price of certain articles of food is increased 300 per cent. The Nation should be Banker if it should be Landlord, and also own all the valuable minerals.

It is, to us, rather wearisome, reading arguments that laboriously seek to enforce the simplest maxims in social righteousness. What would we think of the man who assumed to lecture a respectable company on the advisability of their not committing murder, robbery, lying, drunkenness, debauchery, etc., etc. The supposition that they required such exhortation would be regarded as an insult. In fact, unless a man have grown spiritually taller than to allow himself to commit these crimes, argument will have very little influence on him.

The grand remedy for social inharmonies is a riper spiritual growth amongst the people. Till then, we will have the same selfish, spoil-my-neighbour's-gain carried on under different forms. It is, however, a favourable sign, to have such works as this so widely circulated and favourably reviewed in the "Times," to the extent of upwards of four columns. Men are becoming gradually educated; they only require the will to do what they know to be right, to cut quite a respectable figure in the world.

Mr. George is evidently a man of wide information, derived from many sources, ancient and modern. It is strange that he should be so utterly ignorant of the latest development of humanity, though he is, theoretically, a Spiritualist withal. In his estimate of the probable results of a decaying civilization, in the religious sense, he thinks the form it would take would be some "superstition," like Mormonism or Spiritualism! Who



is to blame for this opinion of the author—himself or the Spiritualists? His book, singularly enough, concludes with a very distinct statement of the aspirations of which Spiritualism affords proof and demonstration. Notwithstanding the noble estimate which Mr. George places upon man's spiritual nature, yet, it would appear, that propagandizing Spiritualists have so placed their Cause before the public, that the most intelligent and unprejudiced men wholly mistake the import of the Movement. This is a lamentable fact, and one that every friend of Spiritualism should strive, in his own person, to repair. Spiritualism has been in the world over a third of a century, and its chief success has been to misrepresent itself!

To us there is nothing new in this book. Its chief conclusions have not only been expressed by us, but we have acted upon its principles most thoroughly, throughout our past life; even to surrender of claim on land to the person whose convenience it was to occupy it. Not only so, but our energies of body and powers of mind have been freely placed at the service of humanity, not counting ownership, even, of our personal powers. This is very much farther than Mr. George goes, for he is all the time, in an invisible fashion, trimming his barge that it may catch the most favourable gale of public opinion, and not exceed it. In that respect he has been, evidently, successful, and thus has more certainly helped on humanity to a wider view of the truths of brotherhood.

To those who have time to read such a bulky work, we can cordially recommend "Progress and Poverty." At the same time we would advise that a series of small treatises and tracts be issued, setting forth essential points in a lucid and compact manner.

## PROGRESS OF SPIRITUAL WORK.

### GOSWELL HALL SUNDAY SERVICES.

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

Last Sunday morning Mr. Wilson read a paper, and in the evening Mr. Morse occupied the platform with an address on "Spiritualism; its facts and its faiths." In the course of their remarks the guides referred to the numerous objections made to the fact of disembodied human spirits returning, dealing particularly with the objection that the communicating spirits were at their best such a mixed class. It was not necessary to go to the spirit-world to find a mixed class, and as the spirit-world drew its supply from this one, it was evidently necessary to improve the source, if the supply was to be improved. The spirit-world was not necessarily unlike this one, but was a counterpart, the change from one state to another effecting no change in the characteristics of those who passed over. [Then, why waste time listening to them?—P. D.]

Mr. Wm. Oxley, of Manchester, has kindly presented 3 vols. of "Angelic Revelations" to the Library.

Next Sunday morning, Mr. Wilson will continue his last paper, and in the evening A. T. P. will deliver an address.

R. W. LISHMAN, Corres. Sec.

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

Sunday morning, Oct. 1st, at 11.15, doors closed 11.30. Seance, closes at 12.45; no charge. Evening, at 7 p.m. prompt, Mr. MacDonnell—"Egypt."

Monday, at 8.30, "Teachings of Comprehensionism contrasted with Scripture."

Tuesday, at 8.30, Social Gathering or Happy Evening. Refreshments a la restaurant from 7.30 to 9. Songs, Duets, Recitations, etc., at intervals. Miss Allan has kindly promised her presence, also Mr. Morse. It is expected Mr. and Mrs. Herne will also be present for a short seance. Mr. MacDonnell has kindly promised to sing.

Wednesday, 8.30, a Developing Circle. Doors closed at 8.15.

Thursday, from 2 to 4, Mrs. Davenport will attend and treat sufferers magnetically; the poor, Free. From 8 to 10 p.m., the Sec. attends to supply literature, lend and exchange Books of Library, and impart what Information he can.

Friday, at 8.30 prompt, a Seance; a good clairvoyant medium will attend; a charge of 6d. will be necessary to cover expenses.

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.

### 4, TALBOT GR., LADBROKE GR. RD., NOTTING HILL.

Meetings Sunday mornings, at 11 o'clock prompt; evening at 7 o'clock prompt.

Tuesday evenings, developing circle for members and friends. Thursday evening, Mrs. Treadwell, trance and test. At 8.

Subscriptions, sixpence per week, admits to all meetings. Spirit-mediums and friends are invited to assist in the work. All information may be obtained of

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

### LEICESTER—SILVER STREET LECTURE HALL.

On Sunday Mrs. E. W. Wallis, of Nottingham, occupied the platform, when two trance addresses were delivered by her spirit-guides. The morning service was thinly attended; the subject was "Supply and Demand." The evening service was well attended, the Hall being full; the subject was, "Man, his nature, needs and responsibilities."

Sunday, October 8th, Mrs. Groom, of Birmingham, will take the platform.

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

P. B., RANDOLPH'S WORKS.—To the Editor.—Dear Sir, I shall be much obliged if readers of the works of, and sympathizers with, P. B. Randolph, will correspond with me, addressing letters, care of Editor of MEDIUM.—Yours, etc., "SEXAGMIA."

BIRMINGHAM.—To the Editor.—Dear sir,—Thinking some of the good souls who have attended our meetings at Ozells Street, may suppose that those rooms will now be closed. Thereby intimate that it is our intention to hold the meetings as usual. We had Mrs. Harper to speak on Sunday, and it was with much pleasure I, for one, recognised in her speech and manner a perfect soundness of principle and good-will. I believe she will tend to diffuse that element of union which is so much needed in Birmingham; and, as other parties have taken a room in Slaney Street, we will continue to work with those who are willing to help us in the old place, in the work of Truth and Progress.—Yours in the Cause, CAROLINE GROOM. St. Vincent Street, Birmingham, Sep. 25, 1882.

QUEBEC HALL, MARYLEBONE ROAD.—A very instructive address in a pleasing form was delivered on Sunday evening by Mr. MacDonnell, on "The Lord's Supper," in which he showed that the "signs which followed them that believed," and who partook of this memorial were abundant then, but utterly unknown now, which proved that modern "believers" are quite different from those primitive believers. The ceremonial, as publicly practised, was represented as so much priestly imposture; but that, if the spirit of the institution was observed, and a few sincere individuals, without clerical intrusion, were to meet and with singleness of heart commemorate the death of their Master, much spiritual edification would be obtained. The discussion which followed was not quite relevant to the subject, although interesting.—Cor.

MIDDLESBOROUGH.—On Sunday last we had Mr. W. Scott, of Darlington, who was to have given two addresses, but owing to the audience being small in the morning, we formed a circle, and had a very pleasant and enjoyable time. In the evening, discourse was on "The Devil and his home." It was well handled, and gave extreme satisfaction. We had a crowded house. After the service was over we held an open circle, when many of the audience stayed behind and were favourably impressed; but, the best of the whole days proceedings was—Mr. Scott gave his services free, and it will help us a lot. It was, indeed, a glorious day's work. If any Spiritualists or other friends have any books of a Spiritual nature to give for a good cause, we shall be very glad to receive them for our library. We are progressing beyond our most sanguine expectations. HARRY GOODCHILD, Sec.

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