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AND TEACHINGS OF

SPIRITUALISM.

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MATERIALIZATIONS: SUMMARY OF EVIDENCE IN SUPPORT OF THEM.

TWENTY KINDS OF PHENOMENA, RANGING FROM "SUB-
STANTIALITY OF THE FORMS," TO "RECOGNITION OF
DECEASED FRIENDS AND RELATIVES."

THROUGH THE MEDIUMSHIP OF MR. GEORGE SPRIGGS,
AT MELBOURNE, VICTORIA.

(From the "Harbinger of Light," Melbourne,
July 1, 1882.)

More than eighteen months have now elapsed since the first seance with Mr. George Spriggs, for that phase of the manifestation of Spirit-power known as Form-Materialization, was held in this City. During this period a large amount of evidence, more or less cogent, in support of the phenomena, has accumulated, and been placed on record in the columns of the "Harbinger." It is now proposed to tabulate in a concise form, from these records, the salient points of such evidence. One reason for so doing is, that the present seems a fitting time for reviewing past labours in this direction, with a view of refreshing the memories of our readers as to many important points which may have escaped them. Another reason is, that such a summary will bring at a glance beneath the eye, whether of those who have followed our reports from the beginning, or of those who may be comparatively new to the subject, the proofs that are adducible in regard to this important phase of spirit-manifestation, and will thus be of value to our friends either for their own reference or for the purpose of placing in the hands of their inquiring acquaintances, whose interest in the subject might not be equal to the task of wading through eighteen months' records. A third—and not the least important—reason rises from the fact that we have found the sceptic very much in the habit of demanding proofs that have already, and probably more than once, been given, and which having necessitated the expenditure of a considerable amount of time, energy, and patience, it is unreasonable to expect

will be reproduced whenever called for. It is, however, one of the commonest tricks of evasion practised by the sceptic of a certain type, to coolly ignore all the evidence already tendered, while keeping up an incessant outcry for more and yet more, and he may do this with an air of candour most misleading to the Spiritualist zealous to do all he can to satisfy the sceptic. Our summary, however, if carefully studied by the inquirer, will be found to shew that most, if not all the evidences that would occur to him as desirable have already been given, and that somewhere or other in the course of it every objection that could be raised has been met.

We trust, therefore, on these and similar grounds, that it will be found of use, as far as can be any mere statement of phenomena, which with all the surroundings must be witnessed to be properly appreciated in all their bearings, and that our readers will take the opportunity to impress upon their minds the various proofs here set forth in substantiation of the phenomena of Spirit-materialization.

The three principal points to be proved are:—

1. The temporary materialization or building up of visible, tangible, and ponderable human forms, unmistakably distinct from the medium.
2. That these forms are possessed of intelligence which, from its manifestations in word and action, is proved to be human, yet clearly differentiated from the intelligence both of medium and sitters.
3. That they are beings who once lived upon the earth as we do.

We have classified the various proofs under distinct headings, and so arranged them that the reader will be led on from one group to another, step by step. The date following each extract is that of the issue of the "Harbinger" from which such extract is taken.

1.—SUBSTANTIALITY OF THE FORMS.

From the beginning of the series of sittings up till the present time, the proofs of the substantiality possessed by the Forms have been numerous and irresistible. Not only the eye, but the sense of touch, also (for some entertain the idea that the sitters "fancy" they see the forms), has afforded evidence on this head. The "direct voice" has further appealed to the sense of hearing, and in case it should be considered that these

three senses have alike been deceived (well nigh an impossibility), the mechanical aid of the unimaginative weighing-machine has been called into requisition to prove that the forms possess Ponderability, an attribute which cannot be predicated of creatures of the imagination. It is important that this fact of substantiality should be established, because it is one that has excited much incredulity in those who forgot that it followed necessarily from the very name of this particular phase of spirit-manifestation, i. e., MATERIALIZATION. Instances of shaking hands, distribution of flowers, lifting and carrying to and fro of heavy objects, writing messages, and the like—acts which are only to be accomplished by the aid of a substantial body—are thickly scattered through the reports; but we extract the following typical examples:—

The tall figure of "Zion" appeared, and gave a military salute. Presently, he reached his hand to the widow-sill, and taking a piece of rock weighing fourteen pounds in it, held it out at arm's length; he then carried it on his head, and suddenly dropped it on the floor, retreating behind the curtain.—January, 1881.

At the request of the spirit-friends a glass of water, together with a small plate of biscuits, were placed upon the window-sill. "Zion," walking to the window, took up the glass of water, and placing it to his lips drank about half the quantity. He then took in his hand a biscuit, and bit of it twice, the second being distinctly audible to all present. The next form was entirely unknown to all; he gave the name of "John Wright," and said he was accustomed to materialize at a private circle in America. Approaching the window, he lifted the glass to his lips, and drank the remainder of the water, ate part of a biscuit, and bit another one, leaving the marks of teeth distinctly visible on it.—February, 1881.

The last to appear was "Charity," who motioned to one of the sitters to take a seat on the chair nearest the cabinet. He did so, and was lifted by her from the floor. Having signified her willingness to lift another, Mr. Johnston (weighing 12 stone) took the seat and was lifted in the same manner.—February, 1881.

On the 11th it was stated that a form, who was known to a lady present, would allow a piece of hair to be cut from the long black curls which distinguished her. Mr. Carson was deputed to cut it. After two or three attempts the form leant forward her head while Mr. Carson cut a piece about three inches long, and subsequently a second piece thicker but shorter, which may be seen at the office of this paper.—April, 1881.

"Peter" carried the large stone, 14 lbs. weight (from the window-sill) behind the curtain, and then came out and deposited it on a chair.—May, 1881.

On the 3rd June the manifestations were more than usually interesting. "Zion" came out strong, and shook the writer's hand so vigorously that it ached for a considerable time after. On the 7th "Geordie" succeeding in leaving the circle-room and reaching the shop, a distance of 30 feet from the medium, bringing back with him a book.—July, 1881.

"Geordie" carried the weighing-machine about two yards. (This is a rather heavy platform, with upright iron pillar, at the top of which extends the beam, and at the lower end a large iron plate, with the machinery connecting it with the beam.)—September, 1881.

Two messages have been written by "Geordie" during the month and handed by him to visitors. They were written deliberately at a reading-stand in view of all present.—September, 1881.

On the 11th "Geordie" took a seat beside Mr. Carson, and, holding a bunch of flowers to his face with the left hand, put his right arm affectionately round him.—January, 1882.

"Geordie" and "Peter" having, at a former sitting, expressed a desire to write a letter, materials were placed on the desk in the séance room, and "Geordie" deliberately wrote about three pages, enclosed it in an envelope, and addressed the letter to a lady resident in Sydney, who had twice visited the circle. "Peter" had, at the former sitting above referred to, jocularly stated that he would purchase the necessary stamp if some one present would furnish him the money. "Geordie," however, took this upon him, and a member of the circle having handed him a sixpence, he proceeded into the shop and tendered the money to the shopman, who, having been previously informed of the object of the visit, gave him in exchange a twopenny stamp, but omitted to give him the change. "Geordie" presently returned and held out his hand for it, bringing it to the lady who had given him the sixpence. He affixed the stamp, and handed the letter to the writer, who without any addition to the address posted it to its destination, which it duly reached. Taking some flowers in his hand, "Geordie" returned a third time to the shop, and distributed them among three persons who were there. On the 13th a reply addressed to "Peter" and "Geordie" was received from Sydney and laid upon the reading-stand. "Geordie" lifted it, and motioning for more light broke the seal, and then standing in the full light of the candle deliberately read the four pages of it, and refolding it put it into the medium's pocket.—January, 1882.

"Geordie" opened the window and looked out; closing it

again, he offered his arm to Mr. Carson, and they walked together to and fro across the room.—January, 1882.

"Charity" danced gracefully to the music, posing beautifully now and again. Having placed a heavy wooden chair in front of her, she motioned one of the sitters to occupy it. She then took hold of the back, and lifted both chair and occupant fairly off the floor.—April, 1882.

"Zion" displayed great vigour, lifting a heavy wooden chair by the back, and swinging it several times up over his head.—June, 1882.

"Geordie" came up to the visitors and shook hands with them vigorously, placing his face close to their eyes, so that they could see every lineament of it, and then lifting the hands to his face, so that they might be convinced through the sense of touch that it was natural.—June, 1882.

The evidence afforded by the weighing and measuring experiments will be found below. (Nos. 14 and 15.)

2.—PERFECT STRUCTURE OF THE FORM.

The form of "Geordie" was very strongly developed on the 13th. Approaching the writer and taking his hand he placed it on his ("Geordie's") left breast, where a faint but distinct beating was perceptible. On taking his wrist the pulsation was steady and regular as in a human organization. The same test was given to three other members of the circle.—October, 1882.

Dr. Müller, of Yackandandah, who was present on September 30th, expressed a wish to feel the pulse of the form. "Geordie" readily complied, and the doctor distinctly felt the pulsation, the medium being shewn sitting on his chair immediately afterwards, and whilst "Geordie" was outside the curtain.—November, 1881.

On the 4th Oct., some one having jocularly remarked that "Geordie" should have shewn his tongue to the doctor, the former came forward, and raising the writer's hand to his mouth, protruded the tongue and touched the hand with it. It was warm and wet like that of a human being. Taking Mr. Carson's vacant chair, "Geordie" bent forward and kissed the hand of a lady who sat near.—November, 1881.

"Geordie," taking a seat beside me, placed my hand to his forehead, and subsequently put the hands of three of the sitters to his left side to feel the heart beating.—December, 1881.

"Geordie," taking the hand of one of the sitters, raised it first to his forehead and then to his lips, kissing it audibly. A remark was made to the effect that this proved "Geordie" to possess flexible features, upon which he again advanced and gave further evidence of this, moving the whole of his features quite freely.—March, 1882.

The eating and drinking by "Zion" and "John Wright" while in the materialized form have already been referred to.

3.—THE DIRECT VOICE.

In all the reports instances of this manifestation of the "direct" voice (i. e., when the spirit materializes the vocal organs, so to speak, "direct" instead of through the medium) are described. It has been principally exhibited by "Peter" and the Indian "Skiwaukie." The voice of the former is thin and high-pitched; that of the latter is referred to (April, 1881), as "a pleasant and musical one." "Peter" is frequently described as answering questions and conversing with the sitters at length during the sittings, displaying a considerable amount of intelligence. "Skiwaukie" has not materialized the full form, but the vocal organs only, and speaks from within the curtains; while "Peter" sometimes adopts the same method, but also speaks while fully materialized and in view of the sitters. The child "Lily" has also spoken in a faint voice, and on a few occasions "John Wright" (February, 1881), "Geordie," (May, 1881), and some of the other controls have spoken.

4.—MATERIALIZED SPIRIT-FORM SEEN IN STRONG LIGHT.

On the 21st Oct. "Geordie" stood with the light direct on his face.—November, 1881.

Flowers were handed to "Geordie," among them some rose-mary, which he wrote "reminded him of earth-life." He afterwards shewed himself in a light which rendered every detail of form and feature visible.—March, 1882.

On three occasions "Geordie" has shewn himself in the full glare of the light, which was taken right out of the recess it usually occupies, and held in Mr. Terry's hand so as to strike directly upon the form; and on one of these occasions "Geordie" came fairly into the circle and shook hands with Mr. Carson, the light being so good as to permit of the ruddy, healthful hue of the countenance being distinctly seen.—April, 1882.

"Geordie" came into the circle with great freedom, requested the light to be brought out from the recess, and repeatedly stood in its full glare.—April, 1882.

"Geordie" requested an increase of light, which was given until Mr. Terry stood holding it in his hand, the rays falling direct upon the form—illuminating it brightly from head to foot.—June, 1882.

5.—RAPID MATERIALIZATION, DEMATERIALIZATION, AND REMATERIALIZATION.

On the 10th Feb. the controls tried the experiment of materializing in more rapid succession than usual, the contrast between them being thus rendered still more striking. "Geordie" first showed himself and retired, and in 25 seconds by the watch "Mrs. Cobham" presented herself. In 25 seconds after her retirement the markedly different figure of "Zion" was visible, and in 38 seconds after he came (the moment of leaving was not noted in this instance) "Peter" presented himself.—March, 1882.

6.—DEMATERIALIZATION IN VIEW OF THE SITTERS.

On this evening (March 17th), the extraordinary phenomenon of dematerialization in the light took place, for the first time in the experience of the present circle, in the person of "John Wright," who in due order presented himself and stood for a short time just between the curtains. After awhile the form was observed to be slowly sinking downwards, as though through the ground. This continued until the head and shoulders alone were visible, there being some eighteen inches or two feet distance between the top of the head and the ground, when they disappeared behind the curtains. In a minute or two the curtains again opened, and the form of the child "Lily" was visible.—April, 1882.

7.—TWO FORMS SEEN AT ONE TIME.

First, the form of a female unfamiliar to the circle materialized, and stood plainly between the curtains for a short time. She then retired, but immediately afterwards the curtains were pushed aside at both the centre and the left-hand side. At the side stood the form of the female, while at the centre was visible the form of a child not more than three feet in height. The figures were separated by nearly the whole width of the left curtain ($3\frac{1}{2}$ feet). This was repeated several times. Again they showed themselves, this time side by side, forming a striking contrast. The taller form then repeatedly stooped down and kissed the child quite audibly, afterwards taking it up into her arms.—April, 1882.

8.—NAMES OF SPIRIT-FRIENDS UNKNOWN TO MEDIUM CORRECTLY GIVEN.

The following are selected from numerous instances scattered through the reports. Many others given incidentally were not recorded.

A spirit calling himself "J. C. King" spoke through the medium, and was identified by a gentleman present.—March, 1881.

The controlling spirit said there were two spirits present who had lived in this city; one named "Hannah Flanner," who had kept a hotel at the top of Bourke Street, and another, "Ambrose Kyte," who spoke of his relatives. Next, a spirit giving the name of "Rudd," said he knew a Mr. W—, who was present; that gentleman failed to remember him till the place Yaekandandah was mentioned, where he had said he had lived; when it immediately called him to the gentleman's remembrance.—April, 1881.

"Ed. Bone," of Sydney, wished his wife to know that he was often with her, and if she would attend circles he would communicate with her.—May, 1881.

"Skiwankee" informed a lady visitor that there was with her a female spirit-friend, who had passed over a long time since, and who was related to her, named Isabella. The lady recognised an aunt of that name, who had passed over some twenty-eight years ago, and considered it an excellent proof, as no one present but herself (not even her husband) knew that she had had an aunt of that name.—May, 1882.

9.—CIRCUMSTANCES UNKNOWN TO MEDIUM CORRECTLY ALLUDED TO.

The controlling spirit said that "John Brown," formerly of "Como," came to see Mr. Carson, who was present, and was accompanied by Stewart, his earthly partner; he said that he had come over from Tasmania in the early days, and taken an allotment in Melbourne with two big gum-trees on it.—March, 1881.

Amongst the visitors present were two gentlemen from Queensland, one of whom had attended a seance in London where "Peter" had materialized (through another medium). "Peter" asked him if he remembered the lady who was frightened because he ("Peter") had touched her hand. The visitor had answered in the affirmative, and, as a test, asked "Peter" if he knew who the lady was, the latter answering promptly and correctly that it was the questioner's wife.—September, 1881.

"Peter" said that a spirit giving the name of "Jacob Matthews" was present, who recognised one of the visitors as "Bill," and referred to their having bathed together when boys in the River Taal. Mr. Warne (the visitor referred to) confirmed name and circumstance as correct.—June, 1882.

A male form, under the medium height, materialized with great distinctness. This friend was new to the members of the circle, but indicated that he was known to the Mr. Warne before referred to. Motioning for writing materials, he wrote and handed to that gentleman the name "John Williams," and afterwards the word "Ironmonger," as a further identification; upon which Mr. Warne at once recognised the name as that of a Sunday-school teacher of his many years ago. Some references which were made by "John Williams" to old times were confirmed by Mr. Warne.—June, 1882.*

"Peter" requested a message to be sent to Mr. Stow, whom he had met in London, saying he had expected to meet him, but sent him his kind love; and that another spirit wished to remind Mr. Stow of the watch. Upon communicating with Mr. Stow, we found the reference made to the watch was correct.

In this connection reference may also be made to the large number of communications from old and deceased colonists that have been received through Mr. Spriggs' mediumship (a small portion only of which have been published), giving names of persons and places, and stating facts correctly, while the medium's strangeness to the Colony precluded any possibility of such extensive acquaintance with names and facts.

10.—PROOFS OF SEPARATE INTELLIGENCE.

The following three instances, in which a name or information was spontaneously communicated unknown either to the medium or to anyone of the sitters present, but which was afterwards verified, are on that account still more valuable as proofs of outside intelligence.

At one of the sittings last month, "Skiwankee" described a spirit standing near a visitor, calling herself "Elizabeth Bannister," and who was related to the visitor. The latter, however, denied all knowledge of such a person. Shortly afterwards this gentleman wrote to the "Harbinger," referring to the incident, and to his being positive at the time that there was no one in his family of that name, and expressing his surprise at discovering from his sister-in-law that it had been the married name of an aunt of his who had passed away many years ago, a fact he had been unaware of; also recalling the fact that the spirit, calling herself "Elizabeth Bannister," had been described as tall, which agreed with his aunt.—October, 1881.

On the 29th April, "Ski" said that a letter from Dr. Peebles to the writer was on the way, and would reach him in ten days. On May 3rd, referring to the same subject, he said that Peebles was puzzled when he got a "quick-scratch" (or telegram) from you, and did not know what to do till he got a letter which followed, and that the letter referred to as coming contained an explanation of the difficulty about the telegram.

On the 10th May the letter referred to arrived, and confirmed "Ski's" information. The telegram having no date when received by Dr. Peebles, had been mistaken for one that had gone astray last year.—June, 1881.

The third and very striking instance falling under this head is described in the present issue at the foot of the Materialization Circle Report.

11.—DIFFERENCE OF HANDWRITINGS.

On the 14th ultimo, six different forms materialized, and five different handwritings were obtained. It was unnecessary to reproduce the text of the messages written. The writing by "the Nun" is described as "though small, neat and legible." "Zion's" message, as being written "in a large, bold hand." "Mrs. Cobham's" writing as "clear, medium in size, and of a thin and flowing character." "John Wright's" as "masculine and compact, though delicate, and inclined slightly backwards." "Geordie's" as a bold, masculine hand.—April, 1882.

On the 21st March, "John Wright" again wrote a short message. The writing bore most markedly the characteristics of that of "John Wright" on the previous occasion mentioned above.—April, 1882.

12.—FOREIGN LANGUAGE.

On the 14th ultimo, "the Nun" wrote:—

"Tu si hic sis.

"Di natura trion fo a te consaero. Atua seorta affido o prismo o soumo. Di natura minastro eterno amore." (Two or three of the letters may possibly be mis-read.)—April, 1882.

13.—DIFFERENCE IN BUILD AND COUNTENANCE BETWEEN THE FORMS THEMSELVES, AND BETWEEN THEM AND THE MEDIUM.

A little while after "Zion" retired behind the curtain, there appeared at the opening the form of a black girl, about thirty-

* The names, "Jacob Matthews" and "John Williams," (they being residents of Cardiff at one time), were known to the medium, but not the circumstances.

six to forty inches high, the blackness of her hands and face being intensified by contrast with the white drapery in which she was enveloped. She bowed, smiled, and reached out her hand for some flowers that were offered her; and having obtained possession of them, carried them to and fro with expressions of delight.—February, 1881.

"Zion" was followed by the form of a veiled lady, who subsequently appeared with the veil raised, disclosing dark hair and eyes.—February, 1881.

"Zion" was quickly followed by the veiled lady, who lifted her veil disclosing a face of dark complexion, her black hair hanging loosely over her shoulders.—March, 1881.

A female form appeared, dressed in black, who intimated that she had known a lady present many years ago.—August, 1881.

The child "Lily" is now a constant visitor, and the contrast of her diminutive form with the tall figure of "Zion," or the more muscular-looking one of "Geordie," is very marked.—October, 1881.

On the 21st, "Geordie" stood with the direct light from the candle on his face, which is a very characteristic one and distinct from the medium in every particular.—November, 1881.

After "Peter" retired, "Geordie" came out strong, stood in the full light, opened the window, leaned on the sill, and looked out into the moonlight. Whilst shaking hands he placed his face within a foot of the visitors' eyes, so that every lineament could be clearly seen; he bears no resemblance to the medium. The female form known as "The Nun" appeared stronger than usual on this occasion, shewing her face and long dark hair plainly. Some remark being made in reference to her hand, she extended it towards the sitters, the difference between it and the medium's being apparent to all. "John Wright," who followed, came out well, and his fair face and wavy gray beard were in marked contrast with the dark complexion and dense black beard of "Geordie." The graceful form of "Charity" was a feature of the evening; her poses were beautiful.—December, 1881.

The active muscular form of "Geordie," with his close, dark, heavy beard, affords a complete contrast to the more slenderly-built form of "John Wright," with his thinner, wavy gray beard, and dignified demeanour.—April, 1882.

This form was tall and gaunt, with small head, and long thin arms, which were moved about with great energy.—June, 1882.

14.—DIFFERENCES IN HEIGHT.

These have afforded one of the strongest evidences of separate personality, and marked instances are frequently mentioned, but need not be definitely named, as they are all summed up and capped in the careful investigation which this particular branch of the evidence received during the month of February last, when the use of a measuring-standard superseded the less reliable judgment by the eye. The results obtained are fully reported in the "Harbinger," for March. Ten different forms materialized, of varying heights, as follows:—

"Peter," five feet five and one-eighth inches.

"Zion," five feet seven and a-half inches.

"Geordie," five feet five inches.

"Mrs. Cobham," five feet two and a-half inches.

"The Nun," five feet and three-eighths of an inch.

"Charity," five feet four inches, barely.

"Lily," four feet.

"Annie Dawson," five feet and three-fourths of an inch.

"John Rogers," five feet eight and a-half inches.

"John Williams," four feet eleven inches.

Height of medium, five feet 6 and a quarter inches.—March, 1881.

A tall military form next came; he measured five feet eleven inches.—September, 1881.

15.—DIFFERENCES IN WEIGHT.

These afford evidences of equal cogency to the last, and also received careful attention during the month of February, the results being published in the March report. The weight of the medium is recorded at 148½ lbs. The highest weight of a materialized form was found to be 139½ lbs; the lowest, 33 lbs., 10 ounces. One of the most remarkable facts observed was that of the diminution in weight of the same form at successive weighings immediately following each other. Thus "Lily," on her first appearance, turned the scale at 56½ lbs.; on a second trial, 45 lbs., then 34½ lbs., then 33 lbs. 10 ounces. The same phenomenon was observed in regard to "Peter," "Geordie," and others; and the diminution would constantly take place with great rapidity, even while the form remained on the platform of the machine.

N.B.—A perusal of the full report is necessary to enable the reader to judge fairly of the results summarized under the last two heads, as it would then be seen that the experiments were conducted with care and precision, and with due regard to the elimination of possible sources of error. It is verified by the names and addresses of those who took part in the investiga-

tion; all of whom, it is stated, individually checked the figures at the time.

16.—MEDIUM AND SPIRIT-FORM SEEN AT THE SAME TIME.

The reports are crowded with instances of this, which occurred at almost every sitting.

The seances during the past month have been very interesting, the improved light enabling the sitters to see the medium and materialized forms simultaneously.—November, 1881.

On several occasions the medium has been shewn at the same time as the materialized spirit-form, so that considerably more than the lower half of his body, with the hand lying on the knee, was distinctly visible.—March, 1881.

Still more encouraging is the fact that the controls are accustoming the medium to the endurance, while entranced, of increased light. "Geordie" pulled the curtain aside to shew him, while the light was withdrawn from its recess and held unshaded in Mr. Terry's hand.—April, 1882.

The other special feature of the evening was as follows: "Geordie" had been manifesting with great power and freedom, walking about the room, and shewing the medium repeatedly. After a time he walked behind the medium, and drew the curtains back until somewhat more than the lower half of the medium's form, including his hand, was plainly visible. He then so arranged the curtain that it remained stationary in this position, and advanced into the circle. Passing by the sitters, he proceeded to the door, which he opened and passed through into the front portion of the premises. This visit he repeated several times, bringing back with him thence various objects into the circle-room. The point to be borne in mind is, that during all these visits of "Geordie" to the front portion of the premises, bringing back first one object and then another, the curtain remained disposed as above stated, drawn back and exposing the medium during the whole time to view.—May, 1881.

17.—MEDIUM TOUCHED AT SAME TIME AS SPIRIT-FORM VISIBLE.

On May 3rd, "Peter" took Mr. Carson by the hand, and leading him to where the medium sat placed his (Mr. Carson's) other hand upon the medium's head, and there he stood, with one hand on the form of the medium, and the other in the hand of the spirit, in full view of all.—June, 1881.

On the 12th ult., the force being apparently much stronger, "Peter" stepped on the scale, and turned the beam at 139 lbs. He then took Mr. Carson's hand, and, leading him forward, placed it on the medium's shoulder.—September, 1881.

"Peter" stated that the controls were about to place the medium in a "dead trance." He then came out into the circle, and stood in front of the curtains in full view. He asked Mr. Terry to come forward, and upon the latter doing so, "Peter" took one of Mr. Terry's hands in his own, as they stood side by side, requesting him to place the other through the curtains, upon the medium's hand. This Mr. Terry did, and stated to the other sitters that he had hold of the fingers of the medium's hand. The five remaining members of the circle were in succession called forward for the same purpose.—June, 1882. (This circumstance is verified by the names and addresses of the six sitters.)

18.—THE MASONIC TEST.

In the course of conversation with "Peter," reference was made to Freemasonry, in connection with the fact that at a previous sitting "Peter" gave a visitor the masonic grip, the medium never having been initiated.—March, 1882.*

19.—THE COLOUR TEST.

To the most experienced students of Materialization phenomena, it has long been known that colouring matter placed upon a genuine materialized form, or upon materialized hands, would sometimes be transferred to a corresponding or a different part of the person of the medium. This, however, would not always be the case. The truth seems to be, not that such colouring matter must be, but that it may be, so transferred. On this point we extract the following from the June "Harbinger":—"One of the tests applied this month may be considered more valuable by outsiders, because applied by a sceptic, without the knowledge of the circle, and with the expectation of detecting fraud. One of the visitors, taking an unfair advantage of his position, contrived to smear his hands with printers' ink before grasping that of the materialized form. When the medium came into full light, the sceptic was grievously disappointed to find no trace whatever of the ink which he had impressed upon the hand of the form. The printer of this journal informs us that the stain of printer's ink could not be erased, even with soap and water, in a

* We recently received a letter from a gentleman resident in the Upper Murray district who was present at one of the sittings, some months ago, in which he refers to the above incident, and states that he, too, received, when at the seance, a masonic sign, which was more satisfactory to him than the grip would have been, and that he subsequently ascertained the medium was not a Freemason.

single washing. The fact, therefore, that the medium's hand was perfectly free from any trace of ink is another important evidence of the distinct identity of the form."

20.—RECOGNITION OF DECEASED FRIENDS AND RELATIVES.

During the past month the phenomena have increased in both force and extent, and some of the forms have succeeded in identifying themselves to friends present, one of the clearest recognitions being made on the evening of the 3rd May, when the form of a lady who had passed away only seven days previously, was distinctly recognised by a member of the circle before she had given any indication as to who she was. The spirit was much affected at again meeting her friends in the body, and sobbed audibly. —June, 1881.

I have been present at at least fifty seances, and have personally recognised friends. One whom I had known intimately in the body I recognised distinctly, without any intimation being given as to who she was, and without any previous expectation of seeing her. —W. H. TERRY.—September, 1881.

The earlier sittings of the month were marked by an occurrence as striking as any that have been recorded during the progress of these manifestations. This was the recognition by five different sitters (including one of the visitors,) simultaneously and independently of each other, of a spirit-form (never before materialized in the experience of the circle) as being that of an old colonist and well-known energetic pioneer in the Cause of Spiritualism, who passed over some five years ago. Amongst those who recognised this spirit-friend were his son, daughter, and nephew, (should have been grandson). He came on two occasions, and displayed considerable emotion at being able thus visibly to manifest his presence to his relatives and friends. On the second occasion he shook hands with Mr. Carson, who stood up for the purpose, and who, consequently, had a better view not only of the full form, but also of the wrinkled features and thin beard. —May, 1882.

A female spirit materialized, with a profusion of long dark hair falling over both shoulders. Her form was unfamiliar to the regular members of the circle, but she was spontaneously recognised by one of the visitors present by the name of "Emily," to which she responded. —May, 1882.

For the sake of completeness, it is well to repeat the statements made at the foot of the March report, that all the seances have been carried on in the Library of the Victorian Association of Spiritualists; that this room is situated on the solid ground floor, with no cellar or apartments beneath; that there was no "cabinet," in the usual sense of the word, but only two curtains suspended from a rod extending from wall to wall, (which are of solid brick, and built many years since,) in one corner of the room; and that the only door is completely cut off from that part of the room where the materialization takes place, by the chairs of the sitters.

SATISFACTORY MATERIALIZATION EXPERIMENTS.

MISS WOOD, MEDIUM.

To the Editor.—Sir,—In your issue of 15th September, under the heading "Miss C. E. Wood Exposed," two communications appear. As one who is familiar with Miss Wood's mediumship, having attended scores of her seances, I shall, with your permission, make a few remarks upon the subject. I proved the facts of physical mediumship for myself many years ago, and as I believe there is no royal road to knowledge, either in this or any other department, except the old well-worn road of persistent application and hard work, I shall not engage in any controversy with any person upon the subject, believing such a course to be entirely useless; all I wish to do is to point out what, evidently, your correspondents, in common, probably, with others of your readers, entirely lose sight of; what that is, may be gathered from a perusal of this article. I shall endeavour to be brief. I have no desire to pose, either as the accuser or defender of mediums in general—not any further than the facts I have slowly and carefully gathered will warrant me, but at the present crisis, and in view of the experiences I and others have gained, to remain altogether silent would seem a general injustice. I speak that only which I know.

Nine or ten years ago, I was thoroughly sceptical upon the subject of Spiritualism, no one could be more so; no need to enter into details how I was led to enquire into it, suffice it to say that once introduced I made up my mind to collect all the evidence available, but, to "suspend judgment" until I was certain of the facts one way or the other. I plodded on over twelve months, attending, on an average, three seances per week; sometimes the evidence in favour of the genuineness of the physical manifestations seemed very good, but still there was for a long period something wanting, or some weak point in the evidence which prevented me being thoroughly satisfied, indeed, at times, things, I thought, looked extremely questionable. I was, however, never either unduly elated or discouraged, and I tried to keep in such a frame of mind as would hinder me either praising or blaming the mediums. The result was, I was gradually but surely forced

back, as it were, from every position that I had taken up as a sceptic, the evidence in favour of the genuineness of the physical manifestations accumulated, until at last, it was of such a character that it could not be gainsaid, and now, having "built my house upon the rock," any number of exposures, real or alleged, are powerless to disturb me, for my knowledge is grounded neither upon one particular sitting, nor upon one particular phase of the manifestations, nor even upon one particular medium, although I have received from a certain medium the most abundant, the most varied, and the most conclusive evidence of any—that medium was Miss Wood. The evidence I had was of such a character that nothing depended upon the honesty or good faith of the medium; in weighing up, the medium was "left out of sight" altogether, because "in view" all the time most of the experiments were being conducted.

I have had sittings with, perhaps, half a dozen different physical mediums, but with Miss Wood it has happened that I have had a greater number of sittings than with any other medium, and observed through her mediumship almost all the different phases of physical manifestations. Miss Wood is the medium who, at Peterborough recently, is reported to have been "exposed,"—let me see to what conclusion on the subject my garnered facts will lead me. With Miss Wood as medium I have, on several occasions, seen the form and the medium clearly, separate and distinct, but both in view together, that is, at the same instant, and in a light sufficient to make sure of what I am now recording, the "form" moving about altogether independent of the medium. With Miss Wood as medium I have had direct writing in full light. I have known furniture moved in her presence, a chair come from the opposite side of the room, and this in a strange room where she had only come a very few minutes previously, and where she was never alone for a single instant, and no thought entertained of holding any sitting there. I have no theory to offer as to the origin of these and scores of similar occurrences transpiring in the presence of Miss Wood and other mediums, but I do affirm this, (having proved it) that they have some origin altogether above or apart from the normal powers of such individuals.

Conjuring will not explain what I and others have witnessed in Miss Wood's presence, one hundredth part even of which, with the various tests employed, I cannot repeat here, but the best test, I consider, as to materialization, is the presentation of the form with the medium in view, as I have already related.

With a medium repeatedly proved genuine, as Miss Wood has been, I must pause before I commit myself to the theory of the Peterborough friends, that the seance which they report was a fraud deliberately planned by Miss Wood. In the light of my experiences with that medium, I shall not accept the conclusion to which they have come, because their solitary and crude experiment proves nothing when set side by side with the results of so many others more carefully conducted, inasmuch as the medium, in the other experiments to which I have alluded, was not a factor in the problem at all. For myself, therefore, I feel quite sure that if Miss Wood was out when the seizure was made, she did not come out, she was brought out in an unconscious state by the controls. This is a far more reasonable supposition than the other, if we once admit the presence of powers foreign to the medium.

The Peterborough seance is another instance of the evils of promiscuous circles. The conditions presented to the controls were probably such as rendered it impossible to produce a genuine materialization, so yielding, perhaps, to the mental pressure of the circle for a "manifestation," the medium was draped and sent out instead.

We do not know what influences surround sensitives in such an atmosphere, and when an exposure takes place under such conditions, Spiritualists have themselves to blame; it is an exposure, doubtless, but in a good many cases not an exposure of fraud on the part of the medium, but an exposure of ignorance on the part of the sitters or those arranging the circle. If Miss Wood is the "artful trickster" that the Peterborough sitters have styled her, there would be a grand opening for her, a la Maskelyne and Cooke, free from the worry, free from the suspicion, the kicks and cuffs that attach to her present position. The evidence for or against materialization is not to be had by such methods as that adopted at Peterborough, but out of the seeming evil done good will come, if mediums and sitters alike will sternly set their faces against holding sittings where the conditions make such results possible. The real fact is, that Spiritualists, as a rule, have not been, and are not willing to give the necessary time, etc., to develop manifestations with the medium in view,—there has been quite a feverish anxiety to have "manifestations"; of course, results are to be had quicker and more regularly by secluding the medium, and, with here and there a few exceptions, that has been all that has been aimed at. The order of the day has been—"Let us have these startling appearances, by methods involving the least expenditure of time—as quickly and as often as possible, and let us have as many as possible of our friends and neighbours in to see the wonderful things,"—and the pliable natures of mediums have had to float with the stream.

If the splendid results I have previously referred to have been witnessed in the past, they are to be had again, and I believe regularly, too, instead of fitfully, if set about in earnest. There has been far too great a desire to attract public attention to our experiments; the bulk of the public are not prepared for anything of the kind, they have too often swarmed in the seance-room and hindered all real progress, because many of them have never given the subject one half hour's serious thought, but looked upon their visit to a circle as a means, perhaps, of killing a little time, and gone away again, probably, more sceptical than they came, (if such individuals have any right to the title of sceptic), and thus an all-round injury has been done.

Whether I have, or have not, given the true explanation of what occurred at Peterborough, time, and a fuller knowledge of the laws which govern so-called Spiritualism, perhaps, will reveal, but, in the meantime, I feel assured (with all due deference to the opinion of your correspondents) that I am much nearer the truth than they are, and I cannot but express my regret that they have allowed themselves to speak of Miss Wood as they have done; however, I have no fear but that the time will come when they will see cause to reverse their (what I cannot term other than much too hasty) opinion. I never knew Miss Wood to shirk a test of any kind; she has several times submitted to be searched, and re-dressed in clothing not her own. No mere conjurer is capable of producing the same results as those which occur in her presence, that is, if placed under precisely the same conditions. To Miss Wood, and all other good and honest mediums, I would add—Do not be discouraged, though "The wrong may reign a little while," yet "Ever the truth comes uppermost, and ever is justice done."

J. WALTON.

Newcastle-on-Tyne, 18 September, 1882.

THEOSOPHY.

SPIRIT AND MATTER.

By JAMES McDOWALL.

To the Editor.—Dear Sir,—It seems to me that the root of the difficulty in the way of a clear and concise conception of the principles of Nature and its varied phenomena, arises from an error that Mathematician and Scientist, Atheist and Spiritualist, alike, have assumed as true, namely, that *nothing* is; the actual truth being that *nothing* is NOT, and, consequently, cannot form the basis of an idea. Yet, the human mind, with a presumption begotten of its rudimentary condition, assumes that *nothing* is a place wherein *something* may be put: but, I think, a little reflection will convince any one capable of reflection, that *nothing* is a negation of every possible Attribute, Power, or Quality—not excepting that of Capacity—infinite or infinitesimal. But, yet, underlying this almost universal error, and from which it derives its seeming consistency, is a truth that is universal in its application; namely, that *Opposites are the cause and capacity of each other*. Let the Reader ponder these words, for it is my sincere conviction that they contain the germ of all truth. I mean them in no partial or half-truth manner, but in an absolute sense: as, the Least is the cause and capacity of the Greatest; and the Greatest the cause and capacity of the Least. All partake of the nature of God, and God partakes of the nature of All.

Abstract mathematical truth is, I believe, the only true exponent of Nature. Against the sharp and decisive judgment of its axiomatic truths, there is no higher court of appeal. If the Reader will picture in the mind, a cone, tapering to an absolute point, in the direction of Magnitude, that point would be the nearest possible approach to *nothing*; and, if we farther give to this cone the specific quality of silver, and let this silver-quality taper in degrees of Quality, as the cone tapers in degrees of Magnitude, so that the point or apex of the cone is the least possible degree of Quality as well as, the least degree of Magnitude, the point of this cone would then be the nearest approach to *nothing*; so that *nothing* is a negation of every Power, Quality, or Attribute, excepting none, not even that of Capacity. Hence, *nothing* is an impossibility; for it would be less than the least.

This conclusion is of supreme importance, for *nothing* being the negation of the principle of Magnitude, it follows that Magnitude is the quality of a *something*: and, consequently, that the expanse in which the stellar universe exists and moves, is a *something*. This is partly admitted by science, when they speak of a subtle ether pervading all space; but this is not enough, for the Capacity that contains

the ether is the Quality of a *something*, and so on, *ad infinitum*.

This principle admitted, it naturally follows that *nothing* being the negation of every Power, Quality, or Attribute—and an impossibility, because less than the Least; that an absolute *Something* (in contra-distinction to an absolute *Nothing*), is the affirmation of every Power, Quality, or Attribute, in an absolute sense, and a necessity, and greater than the Greatest, because it is the Capacity in which the Greatest exists, and bears the inverse relation to the Greatest, that the impossible *Nothing* bears to the Least.

This absolute *Something* and absolute *Nothing* give to Nature its mode or direction; for the absolute *Something*, as the embodiment of absolute Power, is limited to one mode of action, namely, through the less to the Least, and through the Least to the still less, *ad infinitum*; *nothing* being the last degree, and an impossibility. Thus, two converging lines, that still draw closer and closer, but never meet, because converging at a constant ratio, is the symbol and exponent of Nature's one and only mode. The diversity of Nature lies not in the mode, but in the ratio, which may be any ratio between one and infinity; and the one and only result arising from this one and only mode, is an increase in Nature, whose extremes are the Greatest and the Least; the Greater becoming still greater, and the Least, through being the medium or means through which is ultimated a still less, becomes in itself a Greater.

Thus, Nature is a continually increasing extension in Quality, which may be likened to a cone, whose base is the absolute *Something*, and line of direction the impossible *Nothing*, and whose apex is the most material substance, and the nearest possible approach to *nothing*. The engraving, No. 1, will help the Reader to grasp the idea.

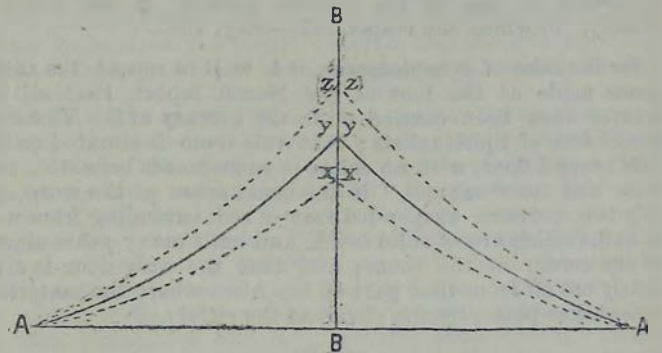


Fig. 1

The horizontal line, A A, is the absolute *Something*; and the perpendicular line, B B, is the line of direction, or impossible *Nothing*; and the plain curved lines, A y and A y, form the cone—Nature as it is; and the dotted curved lines, A z and A z, form the cone—Nature as it will be; altitude in this case representing Materiality, and breadth, Spirituality, so that the greatest altitude being the least breadth, is the least spiritual, and, therefore, the most material.

From this the Reader may perceive that, granting Substance is a necessity, and *nothing*, an impossibility, wherever Nature calls into existence a difference, there Substance must, as a necessity, come into existence also, until that difference or gap in Quality is filled up. But Substance, in the highest condition of Quality, i.e., Pressure or Centralization, is Substance in that condition which makes Expansion a necessity, and pressure expanded is less pressure, or a difference in Quality. Thus Pressure necessitates a perpetual difference, which, in turn, necessitates that Substance come into being to fill the perpetual gap in Quality. This Substance is not made out of *nothing*, but is, because *nothing* is an impossibility, and comes into existence, simply, because *nothing* cannot be.

If the Reader is in a position to grasp this truth, which, I assert is, by those mathematical intuitions, common to all intelligent beings, set on a basis that is unassailable, they are in a position to grasp, not only the cause and mode of external Phenomena, but also, that greater mystery—the cause and mode of Intelligence. This truth, though a negative one, being of such importance, we will devote the remainder of this paper to the consideration of its positive side, namely, that, that which is, i.e., Substance, is its own Cause and Capacity.

I am prepared to maintain that the orderly and periodic motions of the stellar and planetary bodies in space, prove to a demonstration that the whole stellar universe exists in, and derives its motion and guiding power from, a sphere of fire, whose pressure and temperature are beyond all computation, and, that this sphere is in a continual state of Contraction in bulk, towards every body, sun, planet, or atom, in a ratio directly to their bulk, and inversely to their velocity. This Contraction, from the law ruling bodies in a condition of heat, can only result from the subtraction, to some extent, of its quality of heat, which can only take place when in conjunction with a colder, and a warmer substance than itself. Hence, that this sphere of fire exists in a greater, which is continually attracting to a higher plane its quality of heat, thus leaving it in a condition of Contraction to each and every body in space, large or small, that is, each and every body, large or small, is the *direction* of the Contraction, and the body itself the most outward limit.

This process of subtraction would eventually result in the extinction of this intermediate sphere, were it not that Nature is a power which necessitates that every difference in Quality, at the same instant such difference occurs, be filled up by degrees of Quality; blending the higher to the lower, so that all bodies in space are, as it were, the apex of a cone, whose base is this infinite sphere of absolute Pressure; and whose length between apex and base is this intermediate sphere in a continual condition of Contraction; because of the continual subtraction of its higher qualities which are as continually renewed: from whence, and how, we will try to shew as we proceed.

The phenomena of Nature, we have said, necessitate the existence of these two spheres; but, I say farther, that from the different velocities of the various bodies in space—each one of which, from its difference in velocity, to that extent requires a different cause—the greater velocity results from the expansion of the greater pressure. This is of great importance, shewing that extremes of one condition, are the result of extremes in an opposite condition; and that means in one condition, are the result of means in an opposite; and the greater velocity requiring the greater cause, shews that, as there are bodies of different motions, each without each other—as the earth and the sun—so, there are spheres of Pressure, each within each other. So that the argument derived from the motion of the stellar universe, points to the same conclusion as the argument based on the axiomatic truth, that Magnitude is the quality of a *something*: namely, that there are universes of various degrees of Pressure, each within the other, as there are worlds and suns of different velocities, each without each other; or, as we have before said, that Substance extends upward in Quality, without limit. We will show farther on, that Substance extends upward in Quality, from every body outward, and extends upward in Quality from every body inward, that is, towards the centre of the body; the most material body being the most spiritual at the centre; and farther, that without any reference to direction whatever, Substance extends upward in Quality in every point, both within and without every body, the various degrees outward, or inward, or of the body itself, being only this extension in different ratio. Quality, that is, absolute Pressure, is the infinitely extended or diffused, infinitely contracted or centralized, because of the attraction of the form or body. Hence, that the spiritual core in every material form, is an exact correspondence to that form, that is, its form is spiritual; and the complete antithesis of the external or material form. The symmetry and proportions of the external form, have their correspondence, to the most minute detail, in degrees of Quality within the spiritual form; which, by the way, is not form, in the ordinary sense, but in a spiritual sense. These Qualities, by expansion, would become the form, as the form, by its power of centralization, becomes the spirit; but these Qualities of the spiritual form are not allowed to expand, for, when at the zenith of their Quality, they instantly coalesce with degrees of the universal of the same tone of Quality, when, without losing any of their distinctive characteristics, they instantly become one with the Infinite and Universal. This process in the purely material being, is so instantaneous and rapid, as to leave it cold and lifeless; indeed, it is from the sudden withdrawal of all those inner qualities, that all motion is derived. Even, such is the case in a rifle bullet, or a

swinging pendulum: their motion is the result of the more sudden subtraction of the principle of life, which is the antithesis of Motion, namely, Stillness, or Pressure.

(To be Continued.)

124, West Street, Calton, Glasgow.

PROFESSOR KERSHAW'S MESMERIC ENTERTAINMENTS.

HECKMONDWIKE CO-OPERATIVE HALL.

The entertainments are of an entirely novel character, and whilst abundant amusement and instruction are afforded to the large audiences who assemble nightly, the performers are deriving incalculable benefit from the Professor's treatment. As is well known to our readers, this treatment has effected many astonishing cures on persons afflicted with epileptic fits, for whom doctors could do nothing, several sufferers who were incapacitated for earning a livelihood on account of this dreadful malady having been restored to health and strength, and thus saved from the humiliation of having to depend on friends for support, or becoming a burden to the ratepayers.

On Tuesday evening about fifteen patients, mostly residents in this district, were brought on to the platform under mesmeric influence, and as the Professor drew them towards him much amusement was caused by their apparently irresistible impulse to get rid of their hats, etc. Having got his patients under control, the Professor keeps the audience in continual roars of laughter by the drolleries enacted on the platform, the effect produced on the subjects by lively music being amusing in the extreme. After some playful diversions, the playing of a solemn tune by the band suddenly brings on a calm, and the performers evidently imagine that they are catching glimpses of another world. When the music stops, the performers instantly cease their gesticulations, and remain immovable as statuary. Whilst they are in this position, one of the patients is made to take upon himself the duties of showman, and again the audience is convulsed with laughter by his eccentric description of the various tableaux, until the Professor cuts short the oration by fixing the man's mouth wide open.

The Professor then gave a few particulars concerning the patients on the platform. One of them had only been afflicted with fits about twelve months, but others had suffered from being six or seven years old. One patient was in a fit thirteen hours last Christmas Day, but now he was free from them, and had been able to go on with his work since being discharged from treatment at Easter; he now enjoyed good health and could go anywhere without fear. Another—a lad from Westboro'—had fits from being three months old; he was cured by Mr. Kershaw, but being subsequently struck on the head with a cricket bat, he had another fit. When put under mesmeric influence again, he told the Professor that the fits were caused by a clot of blood in the head, and the malady was accordingly cured by the removal of the cause. This case was similar to the one from Millbridge. The last female cured was a lady from Batley, who had suffered from fits for over 18 years, brought on by being knocked on the elbow by the picking arm of a power loom. This lady was taken to the Professor at the Mirfield Town Hall at the commencement of last season, and he ascertained from her, when under mesmeric influence, that she would have just one hundred fits before she was cured. She commenced travelling with the Professor when he left this district for Sheffield, and continued to do so until the season was far advanced, when she had her last fit at Rawtenstall. Since then she has gone to her husband in Germany, travelling alone, and from a letter received from her last Saturday, the Professor learns that she is enjoying remarkably good health. There were also a number of other long standing cases which had been cured in this district. Other cases were also mentioned, including that of a Heckmondwike gentleman who was under treatment for deafness. There was a discharge of wax from this person's ears on the 14th and 28th of each month, and whilst in a mesmeric sleep, he had predicted when the final discharge would take place, after which he would be cured. From the Professor's statement, it appears that the medical profession are now beginning to study mesmerism as a cure for fits, and he has been waited upon by a number of doctors, requesting him to devote his time in the summer months to private cases, and he has promised to comply with their request. During the time the Professor was speaking the patients remained in their positions, without moving a muscle.

Their next performance was a highly amusing imitation of life on board ship, culminating in a storm. The patients rush about the stage in the wildest confusion, pitching themselves violently to the floor, and going through the movements of swimming until fairly exhausted, when they stretch on the platform to all appearances dead, each being perfectly still. Whilst in this condition any of the audience are at liberty to go and examine them, and many did so, all coming away perplexed at what they have seen. This phenomenon, Mr. Kershaw remarked, demonstrated clearly the fearful power of mesmerism—a power which no man ought to possess unless he knew his responsibilities.—“The Herald and Courier.”

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 6, 1882.

NOTES AND COMMENTS.

The great length of articles this week crowds out much matter. We have a Control on hand from A.T.T.P., lectures from Mr. E. W. Wallis, Mr. Dymond, Mr. De Main, etc. We have had to cut the notices down this week.

What a grand summary that is from Melbourne! It needs no enforcement. The fact and value of materialization mediumship are proved and established, and all objections answered. That is the way to use a medium. How to abuse a medium is too well known amongst "Spiritualists" (?)

Someone writes a sensible letter from Newcastle, showing that Miss Wood may be applied to excellent uses as a medium. The Rogue and Vagabond system of hawking mediums about (without a license either from Heaven or Earth—where else could the license come from?) is the ruin of mediums, and the disgrace of our Cause.

We protest against insinuations that have been thrown out in some organs as to the motives and conduct of the Peterborough Spiritualists—in respect to the recent affair. The friends chiefly concerned therein are staunch enthusiastic Spiritualists, and thought they were doing a "big thing" for the Cause. They did what too many more would have done under the circumstances, so little do Spiritualists understand the true merits of mediumship. Miss Wood ought to have known better. She should ponder well the good old North-country proverb about "burnt whelps dreading the fire."

Mr. McDowall's article has been on hand for some time. It arrived a few days before an article from Mr. Wright touching on the same subject. This "coincidence" seems to illustrate a law hinted at in Mr. Burns's lecture.

The opening Spiritual Institution Lecture was well-attended, and closed with an interesting conversation. They will be continued on Monday evenings at 8 o'clock. Doors closed at 8.15. Do not attempt to enter later. Admission free to Subscribers to Spiritual Institution; non-subscribers 1s. each lecture; free to those who cannot afford to pay. Come and welcome.

Mr. Burns will lecture at Notting Hill on Sunday week, on "Moses on Mediumship." He will also lecture on the following Tuesday evening.

PROGRESS WITH THE LIABILITIES.

A substantial payment has been made to the Assurance Company; and, as the £50 will be made up, "E." is respectfully notified to send on his conditional £5, and thus secure Mr. Theobald's offer of £5. Any further sums sent immediately to Morell Theobald, Esq., 23, St. Swithin's Lane, London, E.C., will be thankfully received. He desires us to acknowledge—

A lady who encloses £1 towards the Burns' Fund requests it may be acknowledged in the MEDIUM under the name of "An Enquirer."

Mr. John Fletcher, Coventry, 1s. 3d.

"Lily," Second Subscription, £2.

Northampton Friends:—A Friend, 5s.; Mr. G. Nelson, 5s.; Mr. Beoby, £1; Mr. H. Manfield, 10s.; Mr. E. Gubbins, 5s.; Mr. T. Ward, 6d.; Mr. Labrum, 2s.; Mr. Cheshire, 2s. 6d.; Mr. Watts, 1s.; Mr. Langhorn, 6d.; A far-off Friend, 4s.; Total: £2 15s. 6d.

We also thankfully acknowledge:—

J. W., Brighton, 2s. 6d.; Mr. E. Farndon, 2s.; E. G., Middlesborough, 1s.; Mr. Turner, 2s.; Mr. Exell, 2s. 6d.

Dear Mr. Burns,—I herewith enclose 5s. in stamps for the Spiritual Institution. I am sorry I cannot do more. Yours is a very hard lot. You struggle with it manfully; but he who perseveres in a just cause will ultimately overcome all difficulties.—C. A. B.

This begging business is a sickening job on a Thursday morning, after a man has been at work since 7 o'clock Wednesday morning, without shutting an eye. And, what do we get by it? The present writer was nearly 100 hours on duty last week, and, in addition, earned sufficient money privately to keep the family. The same provision has been made this week independent of Spiritualism; and so it goes on week by week, all our work for Spiritualism being a gift. None of the precious money of the Spiritualists goes to the support of the Burnses: it's altogether the other way about. It is hard to have to beg after that—and more cry than wool, too, as a certain old gentleman said when he clipped the pig.

Excuse a joke: one must laugh to keep from getting angry over it.

Would it be possible for a "New Church" oracle to be other than infallible? That the pursuit of goodness, for its own sake, leads to the highest happiness, we stated in a recent critique on "Morning Light," but we, at the same time, deny that the two articles in that paper alluded to, were, at all harmonious in sentiment. While it is true that the pursuit of goodness leads to the most exalted happiness, we would at the same time observe, that to pursue goodness with the view of attaining happiness, is to reduce the effort simply to hypocritical selfishness. Such is not lending, "hoping for nothing again." If happiness, heaven, or whatever you call it, be "hoped" for, then, a very large bonus is expected on the trifling "good" done.

QUEBEC HALL, MARYLEBONE ROAD.—On Sunday evening Mr. MacDonnell delivered an address on the "Rebellion in Egypt" to a full room, which received the warmest approbation from even those who did not see the subject in the same light. A very fair outline of the immediate causes of the outbreak was given; and the description of the attack on the trenches at Tel-el-kebir was most vivid and animated; but the remote and real cause of the affair was the necessary clash which progressive civilization produces when in contact with stagnant barbarism. The historical episodes of British pluck from the days of Henry VIII. to Wellington at Waterloo, were cogently put as proofs of national character; and the sketch of John Bull as the World's big policeman, was as just as it was humorous. Of course the future of Egypt was settled also! On the beginning of the Mahometan year, England is to have the Khedive crowned king of Egypt and found a dynasty, in presence of all the Potentates, and declare him free of the Sultan for ever, and England is to sustain the King for a few years till he gets himself into order, and other most momentous arrangements are to be made for particulars of which we must refer the European powers to the genius of Quebec Hall! At the conclusion, a Radical attacked the address very ably from a politician's point of view, denouncing the English as aggressors. Others answered him. A most entertaining and instructive evening was spent, and all went home highly pleased.—COR.

EXETER.—ODDFELLOWS' HALL, BAMPFYLDE STREET.

THE OPENING SERVICES.

We have commenced our work in good earnest in this city. I am glad to say, and there are many interested friends who will be pleased to learn, through this report, that our opening services on Sunday were very successful.

The Hall we occupy is a nicely situated and attractive place, and our audiences were, for the most part, a selection of thoughtful, respectable people. We had a fair attendance in the morning; in the evening we had quite a large congregation, who listened with as much respectful attention and interest to our exposition of the history, facts, and teachings of Spiritualism, as they would have done in any ordinary church or chapel.

We sold a good many copies of the "Spiritual Lyre," and liberally distributed the literature which has been abundantly sent us from various sources; so that there was much seed-sowing. The newspapers have shown us great favour—several representatives of the press have waited upon the writer, so that I suppose we have had the honour of being "interviewed."

All our friends think we have made a good beginning, and, indeed, with an attractive place of meeting, not far from the Cathedral, and a good audience to start with, what can we desire more?

At a private circle, in the afternoon, there were four mediums in different stages of development, and thus the inner work of our Movement is being promoted alongside of the public effort. It is needless to remark that the real strength of the Movement consists in the establishment and multiplication of private circles for personal cultivation and mediumistic development. OMEGA.

[The "Exeter and Plymouth Gazette," of Monday, gives a considerable report, quite neutral in tone, but stating facts fully, even to quoting Mr. Ware's announcement from the MEDIUM. The attendance does not appear to have been large. It is more important to get the right minds, than a crowd of mental impediments. The "Express" also gave a long and very sympathetic report, recording many of Mr. Ware's statements, and regarding the attendance as "fair." The Exeter Movement has made a very propitious beginning.—Ed. M.]

NOTTING HILL.—4, Talbot Grove, Ladbroke Grove Road. — On Sunday evening last we had a conference as to the best means of bringing the Truth of Spiritualism before the minds of the public. Mr. J. Veitch occupied the chair, and in the course of a very able address, dwelt upon the necessity of union among Spiritualists generally. He said that if Spiritualists would but unite, and sink all difference of opinion, putting forth their best endeavours, the Cause would soon be in a more satisfactory condition. Mr. Morris followed with a good address, urging his hearers to try and break down the prejudice which existed in the minds of the people about Spiritualism. Other speakers gave their experience and ideas, and ultimately it was decided, that everything we could do should be done in furthering the prospects of Spiritualism. If desirable, it was determined that another attempt should be made in securing a Hall, providing that a sufficient number of friends would rally round and support us.—Con.

MIDDLESBOROUGH.—We had Mr. J. Dunn, of Shildon, again on Sunday last, owing to the death of the little daughter of Mr. I. Corby, an old and well-known Spiritualist. Mr. Dunn officiated at the interment, and delivered a very impressive discourse which was listened to with wonder by many strangers who happened to be there at the time. This was the first Spiritualist Funeral that has taken place in Middlesborough. In the evening Mr. Dunn delivered an address at the Association Rooms, (subject chosen by the audience) on "Death, a change from the Material to the Spiritual, and after results." It was a long, interesting, and impressive discourse, and gave general satisfaction. H. GOODCHILD, Hon. Sec.

BIRMINGHAM.—The Editor,—Dear Sir,—For some time past we have occupied a room at Oozells Street, quite unsuitable to our purpose in many ways; we have consequently removed to Castle Rooms, Snow Hill, a fine room centrally situated and capable of seating 300 persons. This is intended for Lectures and Sunday Services. Sunday evening last, was our inaugural night: Mrs. and Mr. Robert Harper occupied the platform, their discourse being, "Spiritualism, Phenomenal and Communistic." The lady took the lead and in a clear, impressive and pathetic manner secured her audience, followed by Mr. Harper in his usual eloquent style; we had a large and intelligent audience who appreciated the change. We have also taken a room permanently, at No. 1, Minorics, Bull Street, which we intend to devote to the sale of "Progressive Literature," and for circles for investigators, and developing our own mediums, open to all comers, each day and evening. With a committee of nine good workers: Mr. J. R. Hill, president; Mr. R. Harper, Treasurer; the oldest Spiritualists we have, all in good harness, you will wish us "Success."—Yours truly, THOMAS KENDRICK, Sec., B.S.S.

SPIRITUAL INSTITUTION LECTURES.

PRELIMINARY DISCOURSE, BY J. BURNS.

MONDAY EVENING, OCTOBER 10, 1882.

On the present occasion the remarks offered will be of a preliminary character, reviewing the general outlook in reference to the subject, under the auspices of which these lectures are being delivered.

An objection may be raised to the usefulness of the present effort, that the place is comparatively obscure and the audience small; therefore, it can matter but little whether the step be taken or let alone. To this it may be replied, that a few weeks ago at Peterborough, to a similar audience as regards size, and in quite as obscure a dwelling, an act was performed which exercised a tremendous influence throughout the land. The influence of that act did not reside alone in the fact, or assumed fact, recorded; but there accompanied it a certain spiritual sphere, which distinctly influenced all minds open to its attack. It overcast the mental sphere with a mental fog or spiritual miasm, degraded the intelligence, and led the mind to erroneous in place of truthful conclusions. A certain space, filled with noxious spiritual influence, was then tapped and dispersed into all the low-lying mental districts of the country, only the elevated regions of mind escaping the deluge.

Our purpose here is to tap a region of mental influences also, and disseminate its properties abroad amongst men's minds. It will not be necessary that certain minds become acquainted with our proceedings to become affected by them. All who live on that plane accessible to the emanations of this our central organism in the Movement, will be affected by results of our work in whatever part of the world they may reside.

Why is it necessary, then, that the lectures should be given at all? Would it not be equally available to think these things, write them, and then circulate them abroad in printed form? The answer is, No! they must be ultimated in as full a manner as possible to give the action thereof full effect. The thought of truths reaches many minds, for we cannot think in vain. To utter them in conversation diffuses them on still a more external plane; to pronounce them as at present, with a distinct and public purpose, gives the ideas additional power of extension. To print them, and give them to a section of mankind to read, extends the area of these truths or ideas still further. But we mean to do more than that: we mean to apply these truths practically; to demonstrate their reality; and each one of us to take an active part in the process. This will reduce the permeating power of our work to the most popular level, and bestow the properties of the Source from whence the ideas proceed to the largest number of our fellow creatures.

But what ideas have we got to offer? What oracle of infallible wisdom are we in possession of? We have Nature as our book, and the Spiritual World as our teachers. It is not necessary that we pride ourselves on our acquisitions in order to make a beginning. It is more fitting that we confess our ignorance, and express a desire to gain knowledge. The human soul is capable of responding to its own requirements. We never have a demand or a desire but the existence of such demand or desire is the sure prophecy of its fulfilment. The universe around us is covered with the writings of Infinite Wisdom, and we have only to open our eyes to behold the Truth. If we cannot open our eyes, yet have an honest desire to do so, they will be opened for us; but we must take the first step in the journey upwards before it is possible for us to receive any help whatever.

The oversight of this law of spiritual growth has been the great error of many Spiritualists. They have supposed that their "Spirit-Guide" could do it all for them; and some have even urged that ignorance is an important essential to mediumship. This is priestcraft over again in its most hideous form, and with it imposition, for it is well known that those who have so highly recommended ignorance have been most assiduous on the sly to gain knowledge, and even profited by absorbing the products of other brains, whose cultured fluids could be abstracted and used for the time being. By culture is not meant having the mind crammed with opinions and mere dogmas. The need of the Medium or Spiritualist is development of such a kind as to bring their minds into connection with the truths of Nature and to bestow upon them such control of their intellectual faculties as would enable them to express what they happen to know. There are good mediums amongst us so destitute of the ability to use their intellectual organs, that the statements they make are almost unintelligible. The spirit-world cannot use our organizations further than we have made way for them by the action of our own spirits, which, having spiritualized the tabernacle, prepare it for the use of other kind friends in the spirit-world who may desire to tender their aid.

But it is not necessary that we should be all mediums, in the abnormal sense, to be made co-partners in work with the denizens of the upper realms. Every incarnated spirit, as a spirit, has its relations with the spirit-world, and a spiritual work and destiny of its own to accomplish. It is not the purpose of Spiritualism to develop a peculiar class of mediums, distinctively so called, and render all mankind dependent upon them for spiritual light and knowledge. On the contrary, it is the object of this Movement to make every human being his own medium, and enable him, as a spirit, to be guided by his own spiritual faculties. The abnormal and phenomenal departments of the subject can never thrive unless this be the case, as the condition of the Movement to-day affords ample proof. We have already received phenomenal results in greater abundance than we know how to turn to good account, so that the fruits of mediumship—physical and mental—have greatly deteriorated during these last six years. Ignorance and unspirituality drag the power of mediums down and degrade it; whereas a true knowledge of mediumship, and spirituality of mind, continually elevate it, and allow the spirit world a progressive freedom of action.

It is not intended that Spiritualism should be reduced to a system of Rationalism, for the human intellect cannot grasp that which is beyond the individual's personal experience; but this personal experience is capable of infinite extension; and the rational principle may make a continuous conquest spiritwards, in that borderland which bounds the Known, and separates it from the Unknown. There is no Unknowable in Spiritualism—the word is not recognised.

Who is to be our Leader and Guide into this mysterious realm? The Light is within, which must ever lead us on! It is a false notion that regards spirit-friends as the guides of mankind in the absolute sense. That they are so is as true as that we are guides of one another; and occasionally may be able to do a service to others in spite of themselves, but no mortal or spirit can guide us farther than our own spiritual development will permit. If they did so, then there would be an end to human freedom, and we would all be like convicts, forced to act continually against our own will. On the contrary, the responsibility is placed upon ourselves: we are made to work out our own salvation with much pain, disgrace, mistakes and stumbling; but these are our means of progress—the steps in the ladder, and afford proof that the spirits cannot do our life-work for us.

It is a grand idea, however, that unseen benefactors

are toiling along the way of life with us, rendering us every assistance in their power, and all for Love; to pay earth can offer, no thanks of ours require them. Kind and indefatigable friends! They do all this for us, because in doing so they are doing the best thing possible for themselves. It is by teaching that they are taught; it is by doing us good, that they themselves become good; it is by assisting us to cleanse our garments, that they themselves become arrayed in robes of dazzling brightness and purity; it is by elevating us spiritually that they themselves are raised up towards Angelhood and God.

This is the most valuable lesson of Spiritualism, for it teaches us that if we would attain to blessedness, we must go and do likewise. Spiritualism is not simply a proof of man's existence after death, but it is the spiritual life, now and for ever.

Thus spiritual work is not a mere matter of the intellect. Your Lecturer requires a continuous and unfailing supply of intellectual light to enable him to carry on his work in Spiritualism; but if he shut himself in, and tried to rob heaven of this knowledge, in a covetous, worldly spirit, as the miser amasses gold, then he would not succeed in his quest. If he knows anything of spiritual truth, it is because it has been his chief anxiety to bestow it upon others. The Spiritual Movement just now urgently needs more light and knowledge, and so does your Lecturer himself, and he is convinced that he can only gain a supply by attempting to meet the requirements of others.

This is where the religious element takes hold, and supplies a link that on the one side binds us to God, and on the other to our brothers. We become all priests of the Almighty through this sacred link, and as we thus worship in spirit and in truth, doing and communicating the Will of the Father, we continually approach nearer to Him in spiritual perfection, and at every move take our fellow-men onwards in company with us. How blessed, indeed, it is under such a system, to live in the Universe and fight the Battle of Life.

This educational idea has from the first formed the basis of the work of the Spiritual Institution. Just seventeen years ago your Lecturer was producing his first bit of literary work on behalf of Spiritualism. It was the compilation of the "Proceedings of the First Convention of Progressive Spiritualists." At the end of the book was given a sketch of educational work, which has, in many respects, been largely acted on during these seventeen years. Our literature and the work which has been done in this Institution have illustrated most of the departments set forth below:—

PROPOSAL FOR A NEW COLLEGE AND EDUCATIONAL SCHEME.

PROGRESSIVE SPIRITUALISM is an educational movement: its victories can only be achieved by enlightening the popular mind. The pioneers of the New Dispensation require to be men of ability and culture, well versed in the profound truths upon which the superstructure rests. This instruction and desirable culture cannot be obtained in any educational institution of the present day, in all of which, Spiritualism and progressive principles are not only ignored, but the veriest absurdities taught instead, unfitting the mind of the student for fighting the battle of Truth, and stultifying that inherent desire for progress and investigation, which characterizes the human soul. As a consequence, the so-called learned and scholastic are profoundly ignorant of the great truths that lie outside their school-books, and prejudiced against innovations and improvements; so that to be of use in the Cause of Progress, they have to disabuse their minds of early impressions, and undergo a process of independent research.

Philosophy, Religion, Morals, Theology, and Physics, have been based upon unscientific dogmas instead of the truths of nature; hence their professors have opposed scientific discoveries in all ages, and have taught that progress in knowledge is opposed to man's highest interests. Progressive Spiritualism inaugurates a new era, in which intelligence and reason will be the basis of all action. A new order of teachers, lecturers, missionaries, and instructors are needed to feed the hungry mind of society with the bread of life, and a central educational establishment is required to prepare their minds and fit them for the work. As all their operations will have

to bear upon human duty and happiness, it is desirable that they should have a thorough knowledge of human nature—physical, mental, and spiritual—and the numerous relations and harmonies that exist between it and the external universe.

As themes suitable for study, the following may be suggested:—

AN HARMONIAL SYSTEM OF PHILOSOPHY, based upon a unity of the sciences, and their harmony with the "science of human life" and destiny; or, in other words, the connection of each branch of science with the others, and the relation of each and all to spiritual laws and principles, and to the Divine Source of all life and formation.

As a central topic, and general field of scientific investigation, the minds of students will be directed to the study of

ANTHROPOLOGY, OR THE SCIENCE OF MAN, as a basis for Philosophy, Theology, Religion, Morals, Social Economics, and Hygiene. This great field may be divided into departments, as follows:—

- I. **PHYSIOLOGY**; or, a knowledge of the physical structure of man—its parts, and their functions; also, the laws of life and health, whereby the body may be rendered subservient to the development of the mind, and the happiness and welfare of the spirit. This section will include all sanitary arrangements and health laws; hygienic, therapeutic, and remedial agencies; dietetics, physical development, and man's relation to the physical world generally, including the industrial arts, agriculture, horticulture, and the most approved means of raising the best food: in short, the harmony and relations of the human spirit with the external universe, through the medium of the body and external senses.
- II. **PHRENOLOGY**, OR MENTAL SCIENCE, explaining the phenomena of thought and mental emotion through the medium of the brain and nervous system. The primary powers of the mind will be analysed, and the physical medium through which each faculty manifests itself will be pointed out. In this section the student will be introduced to man as a scientific fact, such as he essentially is, and will be in all conditions and spheres. The student will be taught to judge accurately of the development of mind in any particular case, and thus be able to estimate the capacity, predilections, and mental bias of any individual.
- III. **SOCIAL SCIENCE**, based upon the nature of man, as unfolded in the preceding section. The laws and processes of governmental, societary, commercial, educational, punitive, and reformatory systems, can only be successfully projected in harmony with the requirements of man's nature. Political, moral, and social reform can only be attained by the enlightenment of individual minds; hence the teachings of this section underly all these desirable results, and when presented to the popular mind by earnest and qualified teachers, will have the most direct and practical influence.
- IV. **PSYCHOLOGY**; or, the Science of the Soul, as existing and manifesting itself in magnetic states, and independent of the physical organism, during earth-life. In this section man's magnetical, electrical, and psychical relations will be investigated. Animal magnetism, clairvoyance, and superior states will be observed, and all possible light thrown upon those imponderable agencies and "aromal forces," through which the human spirit and the powers of the universe act on and through matter. The influence of mind on mind, and the laws of prophecy and inspiration, will come under consideration.
- V. **SPIRITUALISM, IMMORTALITY**; or Man's Destiny and Eternal Career. An inquiry into the nature of the process called death, and the after-life. The nature, surroundings, occupation, and condition of the human soul in the future life will be investigated, and all that is known of the results of earth-life on the welfare of spirit placed before the student. "Salvation," "Judgment," "Resurrection," "Heaven," "Hell," etc., will be analyzed and explored, and the mystery and superstition of ages illustrated with real evidence and substantial facts. Communications from the spirit-world, and the influence of spirits on mortals will be inquired into, also the laws of mediumship. The real nature of what are called rewards and punishments will also be disclosed, and the relations existing between the human soul and the Divine Parent.
- VI. **ANTHROPOGONY**; or, Hereditary, Parental, Spiritual, and Pre-natal Conditions, as affecting Human Character and Development. The raiser of fruits and animals can develop in his stock and crop any desirable quality at pleasure. To a greater extent this can be effected in the human subject, whose relationships are much more numerous and influential. An observance of the laws taught under this section lies at the root of all human improvement, and is the grand preventive of the lamentable angularities and moral confusion that disfigure human nature. A normal generation must supersede regeneration in the salvation of mankind.

VII. **COSMOLOGY**. An inquiry into the origin and development of worlds and their inhabitants, with special reference to the earth and man. Though the scope of this section extends beyond man, yet, as a branch of anthropological science, the origin of man cannot be profitably studied except in connection with essential conditions that preceded him, and were subservient to his formation and development. This section will embrace ethnology, language and history, miscegenation or the mixture of races to the end of producing improved varieties. A review of human thought and progress in all ages, including the various mythologies, superstitions, and artificial religions of the past and present day: Hindoo, Persian, Egyptian, Jewish, Christian, etc. The autobiography of humanity and its lessons.

The foregoing is a sketch of what may be considered desirable in the New College. Old systems, methods, and promulgations will be entirely discarded, except in so far as they exhibit scientific truth; Nature will be the text-book, and Man the highest topic treated therein. The student will be constantly referred to reason, scientific fact, and experiment, and all positions will be subjected to rigid demonstration and proof. The student will thus assume the position of an independent investigator, and practical applicator of the knowledge he attains, and finish his course with a mind powerfully developed by normal and unrestricted exercise.

In the New College, WOMAN will be invited to partake of all its honours and advantages to the full extent of her desires and ability. As spiritual teacher and family healer, woman is in her normal position, and thousands of devoted souls are ready to enter this congenial field of labour.

In connection with the New College it will be desirable to have—

A HOSPITAL and Health Institute, for the relief of the diseased and afflicted, open to all free of charge. This will afford students a valuable opportunity for practising the remedial art, and applying the principles taught in Section I.

A SERIES of SCHOOLS and Initiatory Classes, for applying the principles in Section 2, for the education of the young and training of teachers.

A REFORMATORY, Workshop, and Industrial Farm for the practical application of the principles taught in Section 3, for the amelioration of crime and pauperism.

Other appurtenances for the cure of various forms of insanity, the development of mediums, and a museum of objects and products may be added as opportunity affords, or necessity demands.

Without following these suggestions too slavishly, it must be observed that the scope of these seven sections is within the reach of all intelligent minds, and the work of Spiritualism has been cast chiefly within the lines thereby indicated. As for the practical accessories—the places for healing, industry, etc.—they are gradually taking root, and the time is fast approaching when they will appear in a more definite form. These methods have been hitherto incubating in the minds of individuals, but it will appear by-and-by that these individuals combine, and give definite purpose to their views. The centres of action are at present scattered, and perhaps it is well, for the whole land is thereby made the College in which all this instruction and development is taking place.

Before Spiritualism can be of any distinct use in the world, it must adapt itself to the practical requirements of life. It is not enough that it prove immortality: many of us never required the proof, and when it is obtained then the work of Spiritualism proper begins consequently on immortality being proved true. There as to the phenomena and communications from spirits they are only a means to an end, not the end itself. They are of various uses to the spirit of man, as it approaches the outer world through the organic avenues; but while Spiritualism remains simply a collection of facts and sentiments, it is of no use except as a pastime—an evening's amusement, or to provide Sunday reading. Sentiment—talk—notions—are good in their way, but only in so far as they stimulate the man to an active life in accordance with the requirements of Being.

So, the basis of all progress is education. First, that education which enables parents to introduce better specimens of humanity into the world; and, secondly, such further education as will bring out the best powers of such as are placed on the earth plane. As the inhabitants of London exist to-day, there are a

vast multitude of incapable people amongst us: some half-made, others utterly uncultured, or, what is worse, "educated" to the point of death almost. How can society prosper with so many constitutional drones in the hive? Poverty, misdirection, vice and crime must be the fruitage of the human field while matters exist on the present basis.

Every child should be taught, as early as possible, how to take care of its own body; how to be cleanly, temperate and useful. Then it should be taught how to earn its own living, and become acquainted with Nature during the process. Youths should be kept at Industrial Colleges till 21 years of age, and go forth into the world much better educated than our M.A.'s and M.D.'s, and have several self-supporting trades at their fingers' ends to fall back upon. Give mankind this chance and we would have a grand revolution.

We hope to lay the foundation of such a system, and in these weekly meetings we ask all to apply their minds and take part in the educational work. While your Lecturer will be delighted to be of use to others, it will give him equal pleasure to receive knowledge from those who attend these Lectures.

PROGRESS OF SPIRITUAL WORK.

MANCHESTER AND SALFORD SOCIETY.

On Sunday last, the 1st inst., the above Society held their Half Yearly Meeting for the election of officers for the ensuing six months. The Secretary's Report shewed a marked advance upon those of the past. The roll of membership shewed a gain of twenty-nine as compared with the corresponding term, whilst financially, the Society enters upon its new duties with a balance in hand of £4 3 10½. It is only some eighteen months since the Society had an apparent spasmodic existence, the attendance became less and less, until it became a matter of serious thought whether it would not eventually collapse altogether. There were at that time two organized bodies, one meeting in Salford, and the other at the Grosvenor Street Temperance Hall. By the march of events it was found that they would have to find new quarters, and, in conjunction with the Salford friends, an amalgamation was formed, and a new room rented in a more central position at the Manchester Mechanics' Institute, since which time, under the leadership of Mr. R. A. Brown, who for two terms has ably filled the presidential office, the Society has been working in a very harmonious manner. Mr. Brown has (as a medium) rendered invaluable aid to the Society, both publicly and privately, occupying the platform each Sunday morning, whilst the evenings have been conducted by various and selected speakers.

At our meeting last Sunday, a new departure was made, by an infusion of new blood into the varied offices for the next three months, which are as follow:—

President:	Mr. I. Thompson.
Vice-Presidents:	Messrs. Ross and Crutchley.
Treasurer:	Mr. Goodall.
Secretary:	Mr. Lightbown.
Auditors:	Messrs. Brown and Davies.
Librarian:	Mr. Elliott.
Bookstall:	Mr. and Miss Highfield.
Doorkeeper:	Mr. Kitching.
Collectors:	Mrs. Brown and Miss Hesketh.

An Executive Committee was formed, comprising the whole of the officers and five selected members from the Society, five to form a quorum. It is in contemplation to form a Code of Rules from which the Society may be governed, (any Society possessing printed copies will oblige by forwarding a copy for reference) as also a choir to aid the services, thus trying to harmonize and bring together another source of attraction to our meetings.

A vote of thanks was given to our past president, and a very harmonious meeting was brought to a termination after singing the Doxology.

J. E. LIGHTBOWN, Sec.

QUEBEC HALL, 25, GT. QUEBEC ST. MARYLEB ONE RD

Sunday, Oct. 8th, at 7 p.m. prompt, Mr. MacDonnell—"Sunday Sabbath."

Monday, at 8.30, Comprehensionists meet to inaugurate a Violet Army of Spiritual Pioneers.

Tuesday, at 8.30, a lecture by Mr. Wilson—"Man's relation to the universe." Illustrated.

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

Thursday, at 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 for 8.15 punctual, a Seance; a good clairvoyant medium attends; 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.

GOSWELL HALL SUNDAY SERVICES.

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

Last Sunday morning Mr. Wilson gave us the concluding portion of his lecture, and some animated discussion followed. In the evening A. T. T. P. occupied the platform with an interesting and instructive address, in the course of which he said that one of the principle advantages in Spiritualism was, that it relieved the mind of the feeling of "I'll chance it," when a man contemplated doing anything he knew to be wrong, and brought his real responsibility before him in its true shape. He believed that life had no beginning at birth nor any end at death, but that the man, the individuality, was formed during the experience in the body. He also read two very interesting "Controls," one dealing with the question of Capital punishment, and the other with the carping criticism of the ignorant upon subjects they did not and could not understand, both of which subjects were very fully entered into and discussed.

Next Sunday morning, the usual seance, free to members only, will take place. In the evening Mr. Hyde, of Chicago, will lecture on "Pre-historic ages, and the present dispensation." Commence at 7 o'clock.

R. W. LISHMAN, Corres. Sec.

LEICESTER—SILVER STREET LECTURE HALL.

On Sunday evening Mr. Bent delivered a trance address; subject, "In hopes of a Blessed Immortality," which was well received by the audience, there being a fair congregation present.

On Sunday next, Oct. 8th, Mrs. Groom, of Birmingham, will take the platform. Sunday, Oct. 15th, a well-known gentleman will deliver a normal address for the first time on the spiritualistic platform.

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

PLYMOUTH, RICHMOND HALL, RICHMOND STREET.

The departure of Mr. Ware to Exeter, has been followed by yet another change in the personnel of the Society, a change, which, though deeply regretted by all, will, it is hoped, be productive of good to those more nearly concerned. Our dear friend and brother in the Spiritual Cause, Mr. J. Husson, whose name has been more than once before the readers of the MEDIUM as an earnest and self-denying labourer in the great field, has felt it necessary to remove to the town of Launceston, thus severing partially the connection which has existed so long and harmoniously between him and the Spiritualists here. As a worker, Mr. Husson has been indefatigable, while the addresses of his spirit-guides, (to whom he was ever unselfishly willing to yield,) have done much to energize and consolidate the local Cause, and to bring conviction to enquiring hearts. The farewell address was delivered on Sunday, 1st inst., at the Hall, the invisible ones selecting for their subject, the words, "Be thou faithful unto death and thou shalt receive a crown of righteousness," on which a powerful discourse was founded, all the friends being exhorted to make renewed efforts on behalf of the truth. Mr. H. Pine, Mr. C. W. Dymond, and Mr. R. S. Clarke, also spoke and bore testimony to the wide-spread regret felt at the departure of Mr. H. It is our fervent prayer that the change may benefit our brother and his family in every way.

On Sunday next, 8th October, all being well, there will be service at 6.30, when the writer will occupy the rostrum, and on Wednesday, 11th, at 8 p.m., a Public Meeting of members and friends will take place: when a paper will be read followed by a discussion on "Circles." A large attendance is hoped for.

ROBERT. S. CLARKE, HON. SEC.

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