

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

SPIRITUALISM.

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

No. 662.—VOL. XIII.]

LONDON, DECEMBER 8, 1882.

[PRICE 1½]

SPIRITUAL INSTITUTION LECTURES.

SPIRIT-MATERIALIZATIONS IN THE LIGHT.

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

At 15, Southampton Row, November 13, 1882.

[The first part of this lecture appeared in the MEDIUM, No. 659, November 17th, 1882.]

PART II.

In the first portion of this Lecture, the endeavour was made to point out that all attempts at spiritual manifestation must be based upon a procedure in conformity with moral principle. Moral principle is, in the realm of the spirits, something like what mechanical principle is on the physical plane: each is a basis which must be builded on in all cases in the respective spheres.

Then, having laid that basis as a common level upon which mortals and spirits may meet, we next had it brought before us that it is the spirits who are the workers. It is they who come to us: our part is passive, receptive. The knowledge of the process, therefore, primarily rests with the spirits, and they must be allowed to take the lead as teachers. When a man, in any department of experimental investigation, dictates conditions, he thereby plays the fool and reaps discomfiture for his pains. If we would view the Comet, or understand its orbit, we must accommodate ourselves to the Comet, for it will not step out of its path to oblige us. The same rule holds good in respect to existence as a whole, from the pebble to Deity. We must in all cases adapt ourselves to the needs of the occasion, for the laws of Nature will not yield to man's empiricism. Even Mahomet had to go to the mountain: he could not persuade it to go to him.

This is our contention as to the best means of witnessing the materializations of spirits: let us be guided by facts, by experience, by the known laws of spirit-manifestation. We do not insist on light or dark. If we invariably find that darkness is necessary to the materialization, then we submit to the enactment, knowing that it is a law which we have no power to repeal. If we suggest an alteration of experiment in favour of light, then we must be prepared to give a

reason for the change other than a fracture of the moral law, which the libel and suspicion of the medium would certainly effect.

Those who clamour so much at the present time for mediums to sit in the light, under surveillance, assume very much more by their attitude than they appear. They, in the first place, assume that materializations with the use of cabinet, which is a dark recess, and a moderate light in the outer room, has failed in giving satisfactory proofs of materialization phenomena. And they further assume that materializations have never been obtained in the light. In short, they wish the public to understand that materialization phenomena are a myth, and that all mediums who profess to obtain them are impostors. This is a very pretty position for Spiritualists to take up! Even the most malicious and uncompromising opponent could not be more sweeping. The "Man with the Squirt" was not quite so vindictive: he did admit that it was only the impostors he was exposing, and not the real facts. Our medium-farming Spiritualists do not thus discriminate.

But stay: Their contention is on behalf of the traffic in mediumship—not scientific inquiry. By mercenary promiscuity, mediums have been degraded, and the Cause discredited. That the condemnatory circular commences by admitting, and it ends by suggesting surveillance as a means whereby the abuse of mercenary promiscuity may be continued, with the view of sustaining the traffic being carried on at a certain centre. Confound the mediums! Dash the laws of spiritual manifestation! say they: these things are not our concern, but how we are to keep open shop and please our customers. And so, curiously enough, they commence the market by crying—"Stinking Fish!"

It may be urged, perhaps, by these people, as a kind of heartless, inhuman excuse for their conduct, that mediums are already so demoralized that it is impossible to make them worse, and so they may be vivisected, or experimented on in any infamous way, without their being at all further incapacitated for any higher purpose—like the old horses which are driven into leech-ponds, to die a horrible and lingering death.

Even if this plea were admitted—and none but a Legree would do so—it would be a most dangerous precedent to set up. No doubt the results would be blazoned forth in certain prints or print, and seeing

the espionage plan so seductively set forth in London, country simpletons would think it well to adopt it in their hitherto sacred circles, and thus all uncontaminated mediums that might be hereafter developed would stand the certain risk of being reduced to the low point of morality to which the authors of the circular have already consigned the recognised mediums. Let us not forget the fearful havoc which that party have already played amongst mediums. Some day the history of their success in that line of business will require to be written.

It is the very method recommended by the condemnatory circular, that has been the means of bringing the ruin on mediums which that circular so heartlessly flaunts in the face of the public, and would do its best to reduce to the terms of an "eternal punishment." Has the devil got an agency amongst us, in the interests of his fiery dominions?

The outside public, the "investigator," is not supposed to know aught of the laws of mediumship or spiritual principles, and his ignorance is to be excused. But when, in the name of Spiritualism, it is attempted to violate the most sacred rights of mediumship, then all true Spiritualists should raise their voices in repudiation. The eye of the spirit-world is upon us all, and most certainly those who participate wilfully in that which would degrade mediums, and defile the stream of spiritual purity, will yet most bitterly rue the day they embrued their hands in such a wicked business.

Where are they all hastening to? To spiritual apostasy. Already they have practically ignored the fact of past manifestations. They are within an ace of Tommy Walker, who sees no spiritual result anywhere, only that all of them will not become Secularists. No! bless your heart. They will be Christians, some of them—in "holy orders," too.

Now, let all who are Spiritualists, in truth, set about using mediumship alone for spiritual purposes, and for the furtherance of human knowledge, having man's spiritual progress in view. The crude notion of testing, tying, and staring at the medium, to see whether it be fact or trickery, is an antiquated notion long ago. All "Spiritualists" know that spirits do, indeed, manifest; now it is our duty to discover—How? Why? For what end? and, With what result? For this is not a mere physical experiment; spirit-communion involves a finality that no man can see the end of. What is the result of the circle on yourself? What on medium? What on Spirit? and, What is the result to humanity, at large, of circles held, and the ingress into human society of a spirit power thus fostered? It is not difficult to answer, that, under the immoral conditions of libel and espionage, to hold circles is to people the human plane of existence with the denizens of hell. Be careful, therefore, all ye who have any moral consciousness, or sense of spiritual propriety left. If we are to judge the results by the specimen afforded in the circular, then they are, indeed, deplorable.

Let us have spiritual manifestations "in the light," but, first, let it be spiritual light, intellectual light, moral light,—and the other kind of light will have a better chance to obtain a position. When we take into account the crass natures of some who dabble and traffic in Spiritualism, no wonder that they gain no satisfaction. But they are not content with that: they would paint all mankind in the same sombre hue as themselves, and drag the whole subject and its instruments down to the lowest depths of degradation and disgrace.

There is such a multiplicity of facts at hand, as to the high degree of light in which materializations may be obtained, that it is difficult to make a selection; and the most prominent instances have been so frequently alluded to, that it smacks of tautology to repeat them, yet they seem to have escaped the eye of certain parties, who, like Sir David Brewster: Spirit is the last thing they will give in to.

Physical phenomena, such as the moving of the table, occur in the light continually, so that those who clamour for light must be oblivious of the most universal form of manifestation. Objects are very frequently moved in the light: chairs will slide along the floor, or a box, book, or other object be propelled along a table. More frequently, the object is seen to drop in the presence of the beholder, but seldom, indeed, is it seen to rise. Oftentimes, after a sitting, some ornament from the mantel-piece or a shelf is sent spinning into the room. The carrying of physical objects in the light is so general in some families as, from familiarity, to be regarded with indifference. In this manner, lost articles are frequently restored in our house.

But it is required that spirits be seen to materialize in the light. Well, that has been accomplished, and yet how much wiser are fools, notwithstanding? The materialization of drapery is a frequent manifestation, seen in the act. The spirit-form will stand in view of the circle, and holding a long piece of drapery by one end, shake it, so that it becomes considerably elongated, as if two yards were stretched out to four yards. The fabric will then be seen to shrink, and, ultimately, become invisible. This is genuine materialized drapery, and not an article of commerce carried into the circle by the spirits.

Through Miss Fairlamb's mediumship, we once saw "Geordie" materialized at "Newcastle." He came forth very scantily clothed, and altogether slovenly in appearance. When twitted on his personal attire, he admitted that he had forgotten his "breeks," and, in an instant, returned with much more fabric around his limbs. On another occasion, a triangular rent appeared in the fabric covering his shoulder, the loose piece flapping. Someone said, "Why, 'Geordie,' you have torn your coat." "Ay, a rave 't," was his reply. This word, "rave," the past tense of the verb to rave, only one in the circle knew the meaning of. There was one Scotch lady present, and she thought it meant mad or delirious. Your Lecturer was the only person present who understood "Geordie's" remark, which, when translated, reads: "Yes, I tore it," the words "rive" and "tear," "rave" and "tore," being synonymous. This was a very interesting fact, in a philological as well as a physical sense, for the spirit was speaking a dialect, terms used in which were quite foreign to his medium and to the circle, with the exception of one sitter.

At Mr. Herne's seances, at the Spiritual Institution, we have seen Asiatic spirits, of fine temperament, come forth enveloped in exquisite shawls or cloaks, the "pine" pattern being beautifully worked in colours. The mere fact of seeing these things produced is a matter of no moment, for what is there to be seen? You lend your scissors to a spirit to cut a square patch from its robe. It does so, and a square hole remains, but by passing the hand over it the spirit makes it quite whole again. Again, I ask—What is there to be seen?

On one occasion, when "John King," "Katie King," their son and daughter, and "Peter," and "Charlie," were all materialized together, "Katie" showed the Lecturer a wonderful effect. The place was lighted by lights carried by the spirits, who walked about the floor and floated near to the ceiling in a remarkable manner, carrying with them a concertina, which they played and heaved to one another over our heads. "Katie" held her light over her dress, which made it appear as if made of rough calico, or "hern," as it would be called in Scotland. She then held her light under the fabric, when it appeared like a strong network of amber threads, most beautiful to behold.

As to making objects in the light, we often see spirits hold their "lamps" in their hands, and, from a tiny spark, blow it up to a powerful light, with their breath, the sound of blowing being heard and the

form of the lips being seen. Yet, again, we may ask—What is there to be seen?

Beard and ringlets are frequently grown upon spirit-forms almost instantaneously, and sometimes in view of the spectators—the colour actually changing before the eyes of the beholders. In these cases of rapid growth, the spirit will retire within the cabinet for an instant, and return greatly perfected in development. The face, on its first presentation, is just like an unfinished mask, or an old broken one, loosely stitched together, but after the spirit has come forward a few times, the mask-like appearance gives place to a life-like face, with expression and muscular motion. Mediums who are awake in the cabinet frequently see these faces being built up from behind, for, in many instances, they are simply masks, the anatomical details being gradually added from behind. This sight is described by mediums as not being pleasant for them to look upon.

Dr. Monck's manifestations, as witnessed by Archdeacon Colley and other trustworthy observers, occurred in the light, the white substance being seen emanating from his side, and taking the form of a human being, which broke the connecting link and walked away. This form then gave out material to make a second figure, which detached itself. These things have been seen, and the well-attested reports have become widely known; yet the evidence they furnish is as completely ignored by the croakers as if spiritual manifestations had never been heard of since the days of the Apostles.

But what was the effect of these experiments on Dr. Monck? Are we to sacrifice, not only mediumship as a power, but mediums as living persons, to gratify the curiosity of vulgarians?

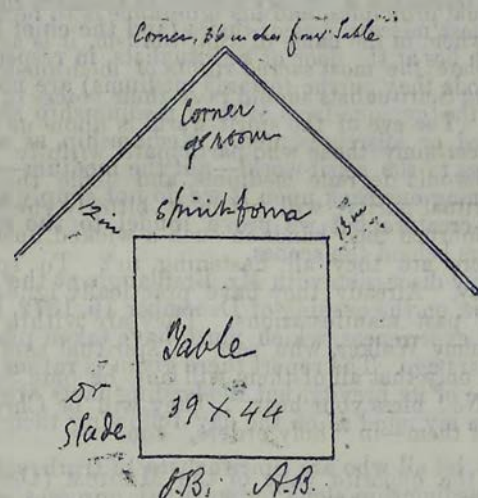
It is of the utmost importance to the welfare of mediums, that no cross currents from the gaze of spectators penetrate the form while it is being moulded. For, what is the moulding power? The will of the spirit, of course! That will as a spiritual core attracts the haoma to it, and thus builds up a body in its own likeness, as the candle wick, when dipped in melted tallow, becomes a candle of the same form as the original wick, and design held in view by the operator. But the intellectual curiosity of the cerebro-spinal onlooker is disintegrating. It is a will of just the opposite kind to that which the spirit is using on the invisible element which it is condensing from the atmosphere, and the surroundings of medium and sitters. This being the case, even with a well-intentioned onlooker, what may we expect from the villainous peering of a libeller, who has attended the circle expressly to play tom-cat, that the wretched mouse of a medium may not work tricks! Verily, it is astonishing to see how wise some of our anonymous circular constructors appear to be!

Miss Fairlamb, now Mrs. Mellon, has said how she has seen the white vapour (haoma) flow from her side, near the heart, and gradually "Georgie" would be evolved from it, and that in good light, for "Geordie" at Edinburgh, materialized in a tent in the garden repeatedly during the day, and was photographed in the usual way. Miss Fairlamb's mind became drowsy under this process, yet she was sufficiently conscious to view the process minutely; and yet—What was there to be seen? We shall, some of these days, have a committee organized to cut up a pair of bellows to see where the wind comes from!

But Mrs. Mellon's experience is interesting as an elucidation of the principle set forth in a former lecture, that phenomenal mediumship is dependent on the psychicalized action of the ganglionic system, the cerebro-spinal system being meanwhile in abeyance. As to the inside view of materialization, that is best got at by clairvoyance. We have many times seen the clairvoyant in the circle, describe each spirit before it commenced to materialize, and state distinctly the sitters from whom the principal supplies of haoma

were in each case obtained. Sometimes the spirit draws the haoma from the medium with its hands, and when it is in an unsuitable condition it becomes thick, like pieces of dough, and will not diffuse on the form being built up. Then it has to be thrown back again on the medium. The state of the atmosphere determines the manner in which the substance used has to be manipulated.

In speaking of materializations in the light, the sitting with Dr. Slade may be cited, which was fully described in the MEDIUM at the time. Your Lecturer and his wife were alone present with the medium. After a slate had been written full, on the top of the table in bright gaslight (that slate can be seen at the Spiritual Institution) a form appeared in the corner of the room beyond the table. It rose up from behind the table, so that the construction of the figure was not observed. It was so transparent that the pattern of paper on the wall could be seen through it. The spirit was a beautiful young woman.



In this case, though the manifestation took place in full light, yet the form was constructed out of sight, under and behind the table, and, therefore, shut off from the view of the sitters.

Hands materialize frequently under a table cover, and come forth to touch the sitters, and may be seen and felt. They will even dissolve in the grasp, but they are always formed in camera. Even when formed, very slight influences will overcome the will-power of the spirit, and cause the form to fall to pieces. The other evening, when "Charlie" was taking a paraffin mould of his hand, he complained that his fingers dissolved when he placed them in the liquid.

When Mr. Bastian was with Mr. Taylor, at 2, Vernon Place, some years ago, the spirit was in the habit of leading the medium out of the cabinet, entranced. This was witnessed repeatedly by many sitters. A gentleman was perfectly satisfied that the controlling spirit was his deceased brother.

At a seance in Lancashire, about half a dozen spirits would materialize of an evening, and stand to be photographed. We have the photograph of Mrs. Archibald Lamont and the brother of the medium. We have another photograph, at the taking of which your Lecturer was present. It shows all the sitters, medium, and spirit. This is, therefore, a permanent circle in the light. And yet at that circle no one saw the spirits being built up. The gentleman of the house, who was the medium, sat behind a green baize curtain. They materialized in the shade, and then walked forth into a good light. One spirit we saw take the lamp into the cabinet and turn it full up, close to the face of the medium, who was always entranced.

We might talk till Christmas, giving accounts of "materializations in the light," and yet always in obscurity, as far as the actual formation of the spirit was concerned, and still not exhaust the subject. There are, no doubt, Spiritualists who read this, who will

remember much better examples than we have given. We must, however, give a passing glance at the mediumship of Mr. Nelson Holmes and his wife, who were in London at Quebec Street a few years ago.

Perhaps the most extraordinary mediums that ever visited London were the Holmeses. Whatever charges might be brought against them as to their business practices, they have bitterly atoned for, in that their state of destitution has necessitated appeals on their behalf in the American papers. What a melancholy termination of high-priced extraordinary mediumship! What have all their money-making efforts profited them? How much worse off could they have been, if they had given their gift, as an offering to God, on the altar of human progress? Truly the traffic in mediumship benefits neither the medium nor the Cause, and, least of all, the medium-farmers, who are an acrid cancer in the body-politic of Spiritualism. Such power as the Holmeses possessed, if consecrated to high purposes, might have proved a lasting honour to themselves and a mighty agency to instruct the world.

These miscarriages of theirs (and the chief blame of which lies at the door of Spiritualists, in respect to the methods they pursue towards mediums) are no reason why the genuine facts of their mediumship should be ignored or misrepresented. Mediumship, as a power, belongs to the spirit-world—not the medium—so that, in turning our back upon it we do not simply slight a fellow-creature, but we prove infidel to the spiritual workers behind the scenes.

In my discussion with Mr. Bradlaugh, at the Hall of Science, on the evening of December 16, 1872, I introduced experiences, which must have taken place just ten years ago. The report there given is rather faulty, because of its brevity, but the leading facts are still as fresh in my mind as on the day following their occurrence.

On the opposite page of the MEDIUM (December 27, 1872, page 517), there is a letter from "M. A. (Oxon)," describing another of Holmes's seances from which the following extract may be offered before proceeding to the sitting alluded to in the Debate:—

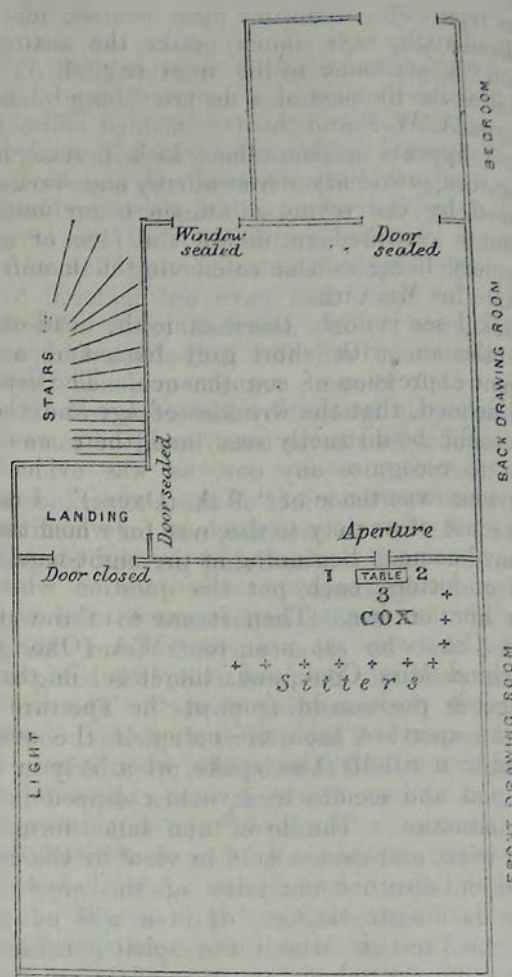
"But the most astounding part of the manifestations was the appearance and identification of the faces of our own departed friends. During the first of the two seances referred to, one in which I had been asked to meet Mrs. Holmes and Miss Florrie Cook, at 16, Old Quebec Street, the first face was that of a very dear friend of my own, who has left this sphere now nearly three years. The face was distinct, and to me most plain and palpable. I had no doubt as to the identity.

"If, however, any doubt as to a miracle so stupendous had lingered in my mind, it would have been removed by what occurred at the subsequent seance above mentioned. It was a private seance, at which a very harmonious circle was present; a friend of mine; his wife and her brother, Mr. Burns, and myself only being there. We sat close round the table, so that the little aperture through which the faces are shown was well within view—so clearly indeed, that I could see the faces float upwards to the ceiling to re-materialize themselves, and could even trace their gradual formation. Under these circumstances, with a good light, and at a distance of only a few feet from our own faces, we saw the face of a most intimate and dear relation of three of the sitters. Mistake there could be none. I never saw him in the flesh, but I have seen his portrait; and the resemblance, even to one who did not know him, is unmistakable. To those who had known and loved him here, the vivid return of his familiar features was most startling and affecting. He was there, as real to all appearance as though the body had been resuscitated and quickened into new life. Even the hand—a most beautifully-formed one, which had been his characteristic in life—was there. Not test was wanting to convince us all that we were in the presence of one of the most remarkable and

miraculous phenomena that have occurred even in this age of marvels. I forbear any comment or further particulars.

That is honest manly testimony that any friend of Truth might quote with pride. And now for the sitting just referred to, at which "M.A. (Oxon)" was also present.

From the report of the debate it appears to have been held on Saturday evening, December 14, 1872. After the dark seance, which was very successful, there followed a light seance, of which the subjoined diagram expresses the arrangements.



The front and back drawing rooms are separated by folding doors, one of which was left open, and a baize door stretched in a frame set up instead, and having an aperture in it for the spirit faces to show at. The back drawing room was used as a cabinet, which, on this occasion, was placed under the most stringent test conditions. It was first searched in the most thorough manner; the clothes trunks opened and the things tumbled about to the bottom; then the drawers were pulled out and searched, and every article which the room contained was turned up and examined. All appeared to be absolutely certain that the room contained no confederate of any kind. Then the door on to the landing, and the one leading to the bedroom were shut, fastened, and sealed: locks and keys were not trusted to. The window, opening into the back and many feet above the ground, was served in a similar manner.

And who did all this? Not your Lecturer; not the Holmeses. It was a special and crucial seance for representative students of the subject, and your Lecturer being a frequent visitor at the seances, acted somewhat of a passive part all the evening, keeping his eyes about him more for the purpose of observing the clever antics of the testers, than the "tricks" of the mediums. The whole performance was under judicial management: Mr. Serjeant Cox being the presiding genius in the work of investigation.

The back room being tested, the baize door with aperture in it was put up, and a light, oblong table placed in front, Mr. and Mrs. Holmes (1 and 2) being at the respective ends of it, while Miss Florence Cook (3) sat at the middle facing the aperture. The sitters arranged themselves after the manner of the little crosses, and as far as can be remembered were of the same number. Your Lecturer, being quite satisfied with the many seances he had seen before, took an outside berth, and is represented by the last cross to the left. He undertook the duty of managing the light—a candle placed at the side of the room, and so shaded that the rays did not fall directly on the aperture.

The report of Mr. Burns's speech in the debate with Mr. Bradlaugh, says, shortly after the sitting commenced "a face came to the aperture; 'M.A.' recognised it as the likeness of a departed friend. He said, 'Are you A. W.?' and the face nodded affirmatively." Then, it appears a face came which I recognised as having seen previously materialized, and having been described by clairvoyants. Of these preliminaries I have but a confused recollection, all the energies of my memory being concentrated on the manifestation that came for Mr. Cox.

I think I see it now: there came the head of a fine old gentleman, with short grey hair, and a kindly intelligent expression of countenance. The detail was so well defined, that the wrinkles of age and thoughtfulness could be distinctly seen, and there was plenty of light to recognise any one, as was evident from the previous experience of "M.A. (Oxon.)" I can now feel the sense of anxiety to discover for whom the head could have come. Beginning at the right-hand end of the line of sitters, each put the question whether it was for him or her. Then it came to the turn of Serjeant Cox, who sat near to "M.A. (Oxon.)" and right behind Miss Cook, and, therefore, in the most advantageous position in front of the aperture. The face at the aperture took no notice of the questions addressed to it till Mr. Cox spoke, when it gave a very decided nod, and seemed to give an expression of profound satisfaction. The head then left the aperture, but soon to return again. Mr. Cox scrutinized severely. It retired and returned again and again, always steadily fixing its gaze upon Mr. Cox, who had now got up and leant on the back of Miss Cook's chair, till his nose was only a short distance from that of the spirit at the aperture. It was after repeated observation, and in that position, that he uttered this memorable sentence: "Are you my uncle, Robert Cox?" The spirit affirmed emphatically by movements of the head. After that, he saw the head a number of times retire and return, but he saw no reason to alter the opinion thus expressed.

The head came to the aperture from the ceiling, a very high one. It could be seen, a faint white object, gradually coming downward and forward till it came quite within the aperture. It turned the one side, then the other, then the back, then the crown, &c., and in all of these altered positions nothing was seen to sustain it.

After "Robert Cox" had thus appeared a number of times, Mr. Holmes and Miss Cook entered the back room by moving the baize door, and still the same head continued to come, and still from the ceiling as before. The position of your Lecturer was such that he had an excellent view of the approach of the head, and the behaviour of Serjeant Cox, who appeared to be in a state of dumbfounderment. Our American friends talk of a "whipped cock;" that is what he so much resembled that evening.

The sitting having been concluded, Mr. Cox, followed by the rest of us, entered the back room, and found all the seals and fastenings as they had been placed before the sitting began. The testimony was complete: no person was in the cabinet-room, in the first part of the experiment, to simulate, and to that was added the fact that two recognised faces had been seen. Your Lecturer certainly came away

with the decided impression that Mr. Cox was quite satisfied with the honesty of the mediums on that occasion, and the genuineness of the manifestation; and not only that, but that he had actually seen his "uncle, Robert Cox."

It was some time before Mr. Cox learnt that the facts had been briefly stated in the Burns and Bradlaugh Debate, but, as soon as he became aware of it, he wrote a note to the MEDIUM and "Spiritualist" stating that the whole affair was a mistake, and that the head which had been seen was only a "painted bladder"! If Mr. Cox meant it as a joke, then he had his laugh at the other paper, which gravely printed it. It was set up in type for the MEDIUM, and stood about in the office for a vigorous denial by the Editor, till it tumbled into confusion, and there the matter rested. The fact is, the conduct of the "learned gentleman" was so disgusting that it was impossible to treat the matter without rudeness,—so that it got its merits—silent contempt. However, "My Uncle's Ghost, or the Harlequin Anthropomorphic Bladder," was a standing joke in our office, and we hope it is not now too late to make it the theme of a Christmas pantomime.

Thus a class of "Spiritualists" whine for light and tests, while they are not honest enough to testify to that which they have received. If we had more truthfulness and honesty amongst medium hunters, we would have better phenomena, more satisfactory conditions and greater honesty amongst mediums. How can we expect impressible sensitives to be honest if surrounded by such contemptible sophistry as that which has been quoted above?

Serjeant Cox was a very unreliable witness on behalf of Spiritual phenomena. He told just enough to misrepresent the true nature of the facts. His book, "What am I?" argues on one page that because a manifestation took place with the medium's hands tied that therefore the hands must have got loose and fixed again. He begs the question always, but with unerring fidelity to the adversary of spiritual truth. We judge him not: he has gone to his reward; but the sooner such a leadership is demolished in the minds of men the better.

The great subject is only just touched upon. The accomplishments of the last ten years comprise a monument of testimony of the grandest description, and for which every true soul should be deeply grateful. When we appreciate it truly, the spirit world is prepared to furnish us with a more advanced lesson.

"DRAMATIC COMPOSITION" DEFINED.

A CONTROL BY "G. V. BROOKE," TRAGEDIAN.

(Recorded by A.T.T.P., November 22, 1882.)

I asked the Sensitive whether he had been interviewed by anyone; and he said, yesterday, he went to Knightsbridge to see the soldiers, and he fell in with a gentleman at the Earl's Court station, and they went together to some station, and he felt unwell, and the gentleman took him to his house, where a party of ladies and gentlemen were acting charades. They were evidently persons in position. This was all I could get out of him in his normal state.

He shortly after this went under control, and spoke as follows:—

And one said "Composition," and I said, through the Sensitive, "Dramatic Composition," and the combination of the two words was right as acted.

The Host, turning to the guests, made this reply:—"He looked ill when I first saw him, and knowing him, and knowing also that his way lay to the South Eastern suburbs, I invited myself as one who would share his journey. I found him quiet even to the extreme of passiveness. I asked him what had been the cause of his indisposition, and he said: 'I am not used to be tossed about in such an immense crowd. I look physically strong, a more powerful man than yourself, yet I suffer more keenly. I am obliged to you for your care.' He has not spoken since, and I thought a glass of wine or two would refresh him; and he has interpreted, without even taking the trouble to notice, your well-acted charade. Had it been a discovery made by one of the guests, it would have entailed an examination, or the forfeiture for non-compliance. We cannot ask for a definition of 'Dramatic Composition' from

one whom I will pledge myself belongs to the working classes, or, if he attempts the examination, the puerility will produce ennu on the part of my guests."

The Sensitive rose, his languor was gone, the pallidness had passed away, a pleasant smile hovered on his lips. Surveying the elite with a respectful glance, he answered:—

"Pardon me, my kind and worthy Host: although not of their grade, still equal to any here, being a participator of your generous invitation, and, in a sense, a guest. If there is a duty entailed by unravelling the riddle, then, willingly, I will bear my part in exemplifying the words typified.

"The picture is an assumed fac simile of our great English dramatist's written manuscript; the example of dramatic composition has its strength only in originality, and, for example's sake, I will take the play of the 'Sleigh Bells.' All that are here will remember that the chief character is cited before a tribunal which relies on forcing a confession through the aid of mesmerism. Under the powerful influence of the mesmerist, he goes through the history of his crime, in dumb gesture. Not one word is he compelled to speak under this inducement, but all the details of that cruel murder are given, through gesture. It was all a dream, yet bore the vividness of reality: so real, that tired nature found rest only in death, when they would have awakened him. Dramatic composition would be to put words to every gesture made. I have acted this modern drama, that I might prove to you that a working man has within and around him, the power to prevent him from being puerile in definition:—

"Where am I? Who are those that are arranged on either side of this long table? Let me count them. There are twelve, and the President makes the thirteenth. Oh, fatal number! Oh, how I hate a gathering that contains this number. Men, old sombre-looking men, wrapped in blood-coloured garments, are met together on a wicked errand, but why am I here? The past is buried, and I, that was once so poor, am now the rich, respected Burgomaster, whose word has become a power, and my daughter, who is now a woman grown, was in that sad past a child of tender years. Who can that be? [I want to explain that which was the explanation of every gesture given during this supposed examination] Who is yonder crouching figure? There; see, he flings back his cloak, and fixes his gaze steadfastly on me. His hand moves slowly backward and forward until every finger on that hand seems multiplied a thousand-fold, thrusting at me minute streams of varied colour, and now I feel his thoughts: his soul commands mine. Oh, mercy, mercy! Think of what I am now before you, endanger me not by disturbing the memory of the bitter past. What! You will compel me, then? Oh, take away your eye from mine: in mercy spare me. I will not remember, although you bid me remember, with a power beyond the power of a thousand tongues. There, there, do not torture me: I will remember. Oh, no, no, I dare not remember: for my daughter's sake, I dare not!

"It was a cold, bitter night. 'Who is that knocking at the door?' said the wife, and the hand of my innocent child opened the latch of the door. Poor and wretched was my home to welcome any stranger in, for I was but a poor lime burner, and there was but meagre comfort in that home of the bitter past.

"Patience: the fearful eyes! I now remember. Oh, do not turn them on me.

"He entered: this aged child of Israel, his long grey beard covered with snow, his garments white with snow, soliciting first the blessing of His Father on my home. I had heard his sleigh bells in the distance, and I prayed God not to lead me into temptation. I gave him a Judas' welcome, and I saw his valise, and I carried it to the inner chamber. I knew that it contained gold by its weight, and the devil urged me to thank him, that my guest was feeble, was old, was unable to resist, and should I—?

"Yes, yes, I can remember. Oh, this cannot be just. Who are my judges, and is this examination legal? Is my life placed in the balance? Yes, yes, I will hasten on, but do not torture me.

"Two days he rested with me, and then went forward on his journey. 'Where are you going to my husband?' 'I am but carrying to our parting guest some portion of his property forgotten by him.' 'But you are armed with your axe.' 'It is but to save myself the journey home again, wife.' And then, like a panther after its prey, following the sleigh track I came within hailing distance of my victim. He turned his pale face on me, and my fell purpose wavered; but the wavering was but an instant. A devil was strongly urging me, and I struck him dead at my feet. I destroyed the horses and the sleigh, but the body of that one of God's chosen people, quietly accused me as it lay before me. The blood appealed in my imagination to God for vengeance. I carried the body on my shoulders, and saw it destroyed in the lime-kiln, until not a particle could appear to bear witness against me in the future. And years rolled on, and I have never in imagination seen him again, except on every anniversary of the day, and then I would hear again the bell of his sleigh ringing in my ears.

"Thank God; your eyes are now removed from me. What have I said? Whom have I accused? I am getting old,

gentlemen of this Court, and thoughts wander in old heads. I am getting feeble, and seem laid under the spell of day-dreaming. Memory fails me now. What have I said? Oh, heavens, now I remember: that accursed mesmerist has been trying his power, and I have confessed the secrets of the buried past."

"Worthy, as such, would be my definition of 'dramatic composition.' It is the example I offer, and the applause graciously accorded to it by your guests, proves to me a working man, that you were wrong in your idea respecting their inattentiveness; for they all with one accord seemed to feel regret that the definition was not more prolonged. 'I know that it was out of no disrespect to my class, but believe me, the power of the future rests in the hands of that class, which has been so backward for generations. Remember, they are now claiming their freedom; a freedom greater than that accorded to the enslaved of the Southern States of North America. It is not a freedom of body, about which they are aiming; but it is a freedom of soul, and the day is fast advancing when it will be impossible to deny to them a hearing. Their opinions are freer than the opinions of the higher classes of society, in all things, but in one especially, namely, that of God and a future state.

"The day of condemnation for freedom of opinions is past, and the man of moral grandeur shall have his rise from the people. There are men who, are at work silently and securely, and the clergy are looking at them as prodigies of impiety. They are not passing their lives blamelessly; I own, but they are doing a noble and grand work, working out mind and liberty amidst their fellows. I am a stranger amongst you: but I tell you that there shall be no sapping at the foundations of Society, in this new light. True, it will not accept the theology of Christianity: it will not believe in the strange history of a crucified God; but this will act as no disintegrating power of Society. The truth which is being spread actively, zealously, earnestly, has suffered persecution has been thrown back for generations, but to-day they represent a party. It is spreading and must soon preponderate. It is the working classes of to-day that are the most zealous for truth. True; legal persecution has been used in the last few years of this present century, but it is out of all fashion with general opinion, and is suicidal to that respect which people ought to hold to the laws of their country, and, consequently, the governing powers will soon notice that which places at nought the law, which should be respected and binding. There are thousands to be found amongst the working classes, my Host, of deep consciousness, subtle and refined understanding, who, tired of trying to reconcile the promptings of reason with orthodoxy, hail the work of these pioneers whom God hath chosen, and whose work in blessed truth, gained experimentally through sincere investigation, is far before opinions held by those, who do not suffer themselves to think.

"I am ready to fall down on my knees and thank God that he has raised up individual thinkers to give liberty to thousands, who have had no dread of indulging in heterodox speculations: men who have stooped to enquire, and picked up truth for their pains. I thank God that I have not got any authoritative creed, and I ask the consent of no man to exercise my intellect on any subject. Truth, to be truth, should contain mathematical accuracy, from which proceeds only one line of argument, and from which can spring no objection. Ninety-nine in every hundred of the higher classes are orthodox, and why? Because there is a profession open, which entitles its professors to a reception in Society. As a rule, the working man is free, for he knows that he places no dependence for his sons to obtain a living, or a social reception; consequently, he is free from the trammels of orthodoxy and orthodox opinion. Consequently, this new creed or belief has taken deep root amongst men: that a man is self-condemned hereafter or is self-glorified; that he is self-rewarded or punished through self; that there is no other redemption than that brought about by self; that there is communion between all conditions of men; on earth man has a soul and earthly body; that another condition of man is a soul and spiritual body; and his meritorious actions on earth enable the soul to adorn the body spiritual, and at the grave form no dividing gulf between these two conditions of manhood, but that the day is actually here when linked hands form a bridge over that grave, and tens of thousands in this happy world are holding sweet communion—thankfully holding communion—prayerfully, reverentially, holding it.

True it is, divisions exist. There is not that absolute love existing, but what is perfect on earth the guides now are ruling apace. Evidence of this truth is in the hands of tens of thousands. Popular opinion will find itself assailed right manfully, for this is an age of revolution of opinion, and the first part of truth, by which men have been governed and which I term orthodox, will sit, and the belief in spiritual communion shall arise to meet the great needs of the present time. The clergy may be indignant to have this forced on their notice, but they must soon give attention to it, even if reluctantly. The stream of new opinion gives a simplicity to the mystery of life, clears up all that is obscure in orthodoxy, takes its place in the great practical concerns of every-

day life, and offers a surer and more reasonable hope for the life hereafter. It holds up heaven without the dread of hell, it affords appropriate motives to a virtuous life on earth, it embraces all that comprehensive morality requires, which Christian dogma so singularly fails in. God speed and support those who are forming the mind to prepare for this change.

"Had Christian doctrine been just, the world would not have been overrun with so many infidels. It has supposed half the truth; whilst but the working men of this United Kingdom; whilst the working men of the Free States of the North American Republic, and even the working men under the rule of despotic governments, are realizing, indeed, that God, through his chosen instruments, is giving them freedom in the power of reasonable thought.

"My Host, I have done. Do not think my concluding remarks out of place. Remember, I have only ventured to make them, because of your goodness of heart and the peculiar bent of your mind towards this subject."

You asked me, who it was that was controlling? I have controlled before. I was wrecked in the ship "London." I have promised your surroundings, when called on, to work through the Sensitive my definition of "dramatic composition."

The guests rose, en masse, and were surprised at the definition coming through the Sensitive, in my definition of "dramatic composition." He was perfectly truthful in saying "there was a power within or around him to enable him to give a definition." Good night, and God bless you.

The controlling spirit was that of "G. V. Brooke," the celebrated tragedian, who was lost in the ship "London" in the Bay of Biscay, and the definition given by him of the dumb acting of one of the principal characters in the "Snow Sleigh," was as good a piece of acting as I have witnessed. If the acting before this select charade party was as good, the most natural question each and all would ask would be: Is this man really a working man, or is he playing the role of a working man for some ulterior purpose? With very little trouble they would at once discover that he was really a working man, playing no role for no ulterior purpose, and the question that would then arise would be: Why does he not take his talents to a better market? A little further investigation would show that, in his normal state, those talents were nowhere to be discovered. It is no use telling them the truth that this working man's nature was such that an actor, a painter, a philosopher or a politician who had passed onward, could use that nature and repeat again their lives peculiar individualities.

This is by no means the first time that "G. V. Brooke" has given me a dramatic treat. This he has also done to others before I knew the Sensitive. In one case he controlled him in the presence of the Manager of a Metropolitan Theatre who afterwards made him a very handsome offer to take the same character on the boards of his Theatre, but was puzzled to know how, he was so different in his ordinary everyday life.

If what is described in the body of the Control has been truly described, and should this control, published in the MEDIUM AND DAYBREAK, meet the eyes of any of the parties acting the charades, they will see whether what is in the MEDIUM tallies with what they got on the day in question. They and the public may draw their conclusions: I have drawn mine.

GURNEY VILLA.—Mr. C. G. Oyston, of Hunwick, gave an excellent address on "Eternal Progress," on Sunday evening last, Dec. 3, to a fair audience, which was much appreciated.—JAMES DUNN.

NOT A CASE OF THOUGHT-READING.

To the Editor.—Sir,—In the "Nineteenth Century" for last June, an article appeared on Thought-reading, wherein mention is made of a curious faculty possessed by a "young girl" with "delicate skin and quick intelligence," that "young girl" being myself.

The conclusion the writers (Messrs. F. W. H. Myers and Edmund Gurney), draw, respecting this power of thought-writing, with my mother's fingers resting lightly on my wrist, is totally at variance with our opinion, and had not my mother been in a very bad state of health at that time, she would have made some comments thereon.

Now, in order to prove that clairvoyance or automatic writing is something more than mind-reading, I could cite many facts which have occurred in our home-circle, without any (professional) medium—my mother and myself being the only sitters, and both (although at the commencement one was but a very "young girl") earnest investigators of the truth. But having a strong disinclination to court notoriety, I will give one instance which we chanced to receive through the rare and extraordinary mediumship of Miss Lottie Fowler.

Six or seven years ago, Miss Fowler gave an engagement-seance to some of the members of the old Dalston Association, and a slight misunderstanding having arisen between that lady and one of the circle, our secretary referred her to my mother, who was then vice-president of the Society. Consequently, Miss F., almost an entire stranger, made her appearance one evening at our house, when all were out, excepting papa, mamma, and the domestics.

After listening to her little grievance and giving common sense and motherly advice, Miss Fowler, being considerably cooled, turned to papa and said: "Just take my hand, Mr. Corner, and see what Annie (her spirit-guide) has to say."

She then speedily passed into the trance state, and commenced speaking of different members of the family, none of whom, saving my sister Nina and myself once had she seen. Everything she said was startlingly correct. This might all have been thought-reading, however. But she went on to speak of my brother who had passed away some twelve years previously, giving an account of his illness and death, of his temperament, disposition, passionate love of study, etc., adding that he was then present in spirit, dictating, and told her that there was something in the room which had belonged to him, which he had great affection for in earth-life, and wished now that the medium should handle it.

To this my parents dissented: they were assured there was nothing of his (except a photograph, which he said was not what was meant) in that room: only the things in constant every-day use being permitted there. Nevertheless, Miss Fowler persisted, and merely out of courtesy they let her have her way.

If papa would be at hand to steady her should she need it, she said, the spirit would himself guide her to it. She then arose and with eyes partially closed, and the wavering uneven gait of a somnambule, passed round the room, until she came to a what-not in the far corner. Here she halted and made a request that papa should take off each article and place one after another in her hand. This papa did, persisting meanwhile that it was a mistake, but in no wise daunting the clairvoyante.

One by one each article was handled and rejected, even unto the last, as papa thought; but upon closer search, in obedience to commands, he drew forth from beneath a dusty book, which coming into contact with the medium's finger immediately called forth the exclamation: "This is it—has says, open it—you will see." Upon opening the book the first to catch papa's eyes was my brother's name in his own hand writing. It was one of his favourite books, "Cassell's Astronomy," from which mamma taught him when quite a child—and which, after remaining many years with the rest of his school-books in a cupboard in the library, had been brought out two or three months previously for mamma to give my youngest sister a lesson on the globes, and had never been put away again.

This was certainly not in the minds of those mortals present. Whence then had the knowledge come? Can the "Nineteenth Century" answer that? CAROLINE CORNER.

ECHOES FROM AUSTRALIA.

Mr. J. Milner Stephen has another remarkable case of healing to chronicle, that of Mr. Walters, of Stowell, who when suffering from cancerous tumour in the wind-pipe, was given up by three medical men, who advised him to arrange his worldly affairs. Mr. Walters, however, though scarcely able to speak above a whisper, and having to be assisted to and from the railway station, managed to place himself for three weeks, under Mr. Stephen's treatment, with the result that the matter nearest the surface of the skin was discharged through pustules which formed, while the hard core was coughed up, and I heard Mr. Walters give a detailed statement of his case from a public platform.

Melbourne, Sept. 25, 1882.

A. J. SMART.

SUBSCRIPTION PRICE OF THE MEDIUM For the year 1883 in Great Britain.

As there will be 50 numbers of the Medium issued in 1883, the price will be—

One copy, post free, weekly	0 2	per annum	0 8 6
Two copies	0 4	..	0 17 4
Three	0 5 4	..	1 3 10
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Five	0 9	..	1 19 0
Six	0 10 1	..	2
Thirteen	1 6	..	2 18

Additional copies, post free, 1d. each per week, or 6s. 6d. per year.

THE "MEDIUM" FOR 1882 POST FREE ABROAD.

One copy will be sent weekly to all parts of Europe, United States, and British North America, for 5s. 6d.

To India, South Africa, Australia, New Zealand, and nearly all other countries, for 10s. 6d.

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

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

The Medium is sold by all news-vendors, and supplied by the wholesale trade generally.

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

Lectures 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, DECEMBER 8, 1882.

NOTES AND COMMENTS.

The effort of our Lecture this week is to lift the minds of Spiritualists above that cloud of darkness, which is making itself so energetic in covering the face of the Movement at the present time. From the quotation made from the letter of "M. A. (Oxon)" it would appear that he alluded to the seance attended by Sergeant Cox. His conduct is in striking contrast to the grotesque statement of the other writer.

The woes of Spiritualism are largely due to the prominence given to highly improper characters. We have a class of rumpies amongst us, who if a man have town and country house, a title, plenty of money and cheek, they will make a little god of him, however much of a liar and humbug he may be. Any kind of half-and-half person "of position" who bears false witness continually, is quoted, whereas the thorough testimony of an honest Spiritualist is disregarded. Let us depend more on the truth, and less on the "chattering apes" who cover it with ignominy.

At a sitting the other evening at which "Charlie" materialized and spoke in the direct voice, he commended the Editor of the MEDIUM, who was present, for his earnestness in preventing the spread of a "blight-on" all physical mediums.

We publish another extraordinary statement from the controls of A.T.T.P.'s medium. We have published several of the same sort, in support of which not one jot of evidence has been adduced. We hope the all-powerful agencies that can thus produce dramatic situations, will, in their wisdom, see fit to bring about a corroboration.

We publish a very long report from Mr. Ware. We understand materialization has been since effected. That form of mediumship is remarkably frequent in early development. It is well to restrain the emotion of exultation, for it introduces the nether plane. It is through tribulation, not triumph, that mighty results arise.

Everybody wants a copy of "Oahspe," but everybody cannot pay for it all of a lump. Then form clubs and pay in 6d. a-week. To clubs we will allow four copies for the price of three; that is, for £4 10s.

Mrs. Knight reports that she has had some excellent manifestations at Mr. Herne's circle. Two of her daughters materialized and spoke to her. She is quite convinced of the truth of the matter.

INSTITUTION WEEK RESPONSES.

The kindly manner in which Institution Week has been received this year affords us grounds for deep gratitude. Any little help that aids in lifting the heavy burden off our shoulders is greatly appreciated. In that respect a penny stands in its place as well as a pound. Our working friends know how hard it is to live when work is scarce, and the last sixpence has to do till more is earned—no one knows when. It pains us to see the toiling brother oppress himself to help us, but we cannot deny him the pleasure of taking part in this work, if his heart dictates. The following letter we must acknowledge in this column, as the full postal address is not given:—

"To the Editor.—Dear Sir,—We write these few lines to let you know that we think about the Liabilities Fund. Dear Sir, we will send you as much as we can. I send you sixpence, and my little boy sends threepence. We are, dear Sir, yours truly,
ROBERT and WILLIAM HARRY.

"Silksworth Colliery, December 4."

Thank you much, indeed. It is by labour that our work is sustained. After picking up a living outside of Spiritualism, we give the Cause eight or ten days a week for nothing, and have to be plagued with Liabilities as well. But they melt gradually, and, through incurring them, the spiritual work has been kept on during a tremendous crisis. Spiritually, this long struggle has been the happiest time of our whole career.

Though we did not announce any sittings with mediums for pay, on behalf of Institution Week, yet we find mediums with their circle holding an Institution Week Sitting and making a special collection. This we are grateful for. What we objected to do, was to advertise our mediums to the highest bidder, that the Cause might reap thereby. Let not the Cause enrich itself by the breaking of spiritual law. If we learn to take care of our mediums, and obey spiritual law, then the spiritual world will take care of us.

Mrs. Showers contributes a Guinea towards Institution Week, and will become an annual subscriber of Two Guineas. She writes:—"I was so pleased with the clever and spiritual address of Mr. Burns, which appeared in the issue before last. There spoke the SPIRITUALIST, and true friend of Mediums."

Without breaking the conditions by attracting a crowd, Mr. Towns contributed 17s., from his seance on Tuesday evening.

Mr. R. Glendinning, in remitting for Oahspe, adds 10s. "Wishing you success and better luck."

Mrs. Hennings, one of the earliest and most steadfast friends of the Institution, sends her cheque for £5.

"Lily," author of "Golden Thoughts in Quiet Moments," writes:—"It is cheering to read your hopeful letter through all your troubles, and your unchanging faith throughout, that all will eventually be well, both for you and the Cause you so manfully uphold. I trust Mrs. Burns's move in the Cause may meet with the success it deserves, and to this end I propose to contribute £5."

In addition, we beg to acknowledge:—

T. F.	...	...	...	...	...	0 2 6
G. H.	...	...	...	...	...	0 1 6
Dr. F.	...	...	...	...	...	0 7 6
Dr. B.	...	...	...	...	...	0 2 0
Mrs. W.	...	...	...	...	...	0 2 6
A Friend in Scotland	...	...	...	...	...	1 0 0
Mr. Hippisley	...	...	...	...	...	0 2 6
J. R.	...	...	...	...	...	0 2 6
M. A. B.	...	...	...	...	...	0 10 0
A Reader of MEDIUM	...	...	...	...	...	0 2 6
Miss B.	...	...	...	...	...	0 5 0
A Friend	...	...	...	...	...	0 10 0
Mr. R. Harper	...	...	...	...	...	0 2 6
Mrs. Richter	...	...	...	...	...	0 2 6

LIABILITIES.—Mr. J. H. Turner, 2s.

A LECTURE ON A. T. T. P.'S SPIRIT PORTRAITS.

As a contribution to the Institution Week Fund, A. T. T. P. has kindly lent a selection from his gallery of Spirit-Portraits, (drawn and coloured by the medium in the trance) that they may be exhibited at 15, Southampton Row on Monday evening, Dec. 10. He has also lent a parcel of Controls from the spirits represented, and given particulars to enable Mr. Burns to deliver a Descriptive Lecture. We only hope A. T. T. P. could be present himself, for no Lecturer could equal him in doing justice to the subject. The room is but small, and possibly he might consent to attend a meeting in a larger place. However, we expect a full attendance on Monday evening at 8 o'clock, and that all may have an opportunity to do what they can, no fixed charge will be made.

A seance will be held at Mrs. Knight's, 6, Driffield Road, Roman Road, Old Ford, for the benefit of a Spiritualist who is laid up with illness. Mr. and Mrs. Herne have kindly promised to attend as mediums on the occasion. To commence at 7.30. Tuesday, Dec. 12th.

CIRCULATION OF THE "MEDIUM" BY SPECIAL AGENTS.

Mr. George Stephens now orders 15 copies of the *MEDIUM* weekly on behalf of the Cramlington Friends. They commenced with six copies only a few weeks ago.

MIDDLESBOROUGH.—Mr. H. Goodchild desires us to announce that the local Association wishes to supply all readers of the *MEDIUM* with their copies weekly; orders to be given to the Secretary, who will have a parcel from London direct every Friday morning. The profit will go towards the funds of the Association. By making efforts to extend the circulation of the *MEDIUM*, a society would not only gain funds, but do a good work for Spiritualism.

OUR CHRISTMAS NUMBER.

It will be published on December 22, and will consist chiefly of facts testifying to the manifestation of spirits. It will have a portrait of the late Professor Zöllner, on the first page, and an account will be given of his materialization at Hamburg, during the visit of Mr. Herne, soon after his death. It will be an important number.

CIRCLE & PERSONAL MEMORANDA.

Instead of the speaker that has been announced in the plan, Mr. Fell, late of Yorkshire, will address the meeting at Mechanics' Institute, Manchester, on Sunday.

The friends at Middlesborough had no medium on Sunday, but had a social evening, which was very enjoyable. This is the right way: Let all Spiritualists fall back on their own resources, and spirit-friends will come to their aid.

BRISTOL.—Will some local Spiritualist kindly inform me whether there is any association or periodical meetings of believers or investigators in Bristol, and oblige an old subscriber to the *MEDIUM*. Address, H. O. C., 15, Southampton Row, London, W.C.

A gentleman who received a prospectus of Oahspe, (post free, one penny) writes: "If the teaching of the book be like the sample, it will not require an army of priests to explain it." This is a very true remark. Though it grapples with the most profound scientific and theological problems, yet a child may understand it.

MANCHESTER.—Sunday Meetings, December 3rd, Mechanics Institute, Major Street entrance. Our platform was occupied by Mr. J. Armitage, of Batley Carr. In the morning the following subject was selected by the audience, "What did Christ mean when he said, 'I am the way, the truth and the life'?" The subject was vigorously handled by the spirit-guides, and the discourse was attentively listened to by the audience. In the evening several subjects were handed in, and the following were discoursed upon by Mr. Armitage's control, viz., "Astrology," "Creation," "The separation of the Soul and Body," "Ye must be born again," all of which were ably rendered. The attendance at our meetings is steadily increasing, and to-day especially so, considering the inclement weather.—G. E. LIGHTBOWN, Sec., M.S.S.S.

M. Pasteur, says the "Phrenological Journal," is of low stature, but powerful frame, angular, square, and weather beaten. He is of humble origin. Although his reputation rests upon researches of the most material nature, he is a sincere believer in Spiritualism. He is a man of few words. [He advocates the inoculation of cattle with diseases to preserve them in health, and thus is in direct opposition to the generality of Spiritualists, who are notoriously opposed to all forms of vaccination and inoculation. Dr. Garth Wilkinson, the celebrated spiritual philosopher and translator of Swedenborg, has replied to Pasteur in a crushing pamphlet. From the temperament indicated above, it is evident that Pasteur is of a low type, his mind existing in a condition of spiritual darkness; and that, however well stocked he may be with facts, he is sure to carry them to a conclusion the very opposite of spiritual truth. Many of our materialistic savans seem to be of a species of incarnate devil, as their cruel and filthy practices too evidently indicate.]

ORIGINAL SIN.—Mr. F. Wilson, Comprehensionist, desires us to publish a request which he has drawn up, asking Parliament to allow the Church of England to expunge the doctrine of Original Sin from the code of doctrines taught. This piece of news we published a good many months ago, when the little farce of proposing and carrying a similar resolution was performed at Quebec Hall. We think Mr. Wilson will not get rid of Original Sin by such a political enactment as he proposes. Perhaps he has not asked himself what Original Sin really is. We answer, it is idleness, a synonym for dishonesty. Adam, instead of keeping the Garden and raising food by his own labour, stretched forth his hand and partook

of certain produce which had been raised by the Proprietor of the Garden; hence, the idle thievish Adam was driven forth where he had to sweat before he could eat. We sincerely wish the Lord would do the same with Mr. Wilson, for if he had to earn his living he would not have time to divert people's attention from the great duties of life, with linguistic contortionism. Every man must disestablish Original Sin on his own account; and the first step thereto is to earn his living by productive industry, and when he has thus increased earth's produce, put the increment to good and lawful use. But, it is much pleasanter for sinners to scribble with a pen than to delve with spade and pick, and, hence, Original Sin reigns supreme whenever he can get the chance.

LITERARY NOTICES.

THE PICTURE GALLERY OF BACCHUS: Temperance Readings on Public House Signs. By T. H. Evans. London: 337, Strand.

A very readable book is produced by a running commentary on signs, placed in small type along the top of the pages, the text of the work being placed under it. This larger area Mr. Evans devotes to humorous chapters on the most suggestive of the long array of public house sign-boards. These witty desertations are well adapted for readings or recitations at entertainments. This book is handsomely bound, and the chapters are illustrated with well-executed engravings. It is a seasonable gift book to a young man.

The "Phrenological Journal" (New York, price 1s.) for December is well filled with a variety of interesting matter. We do not hold with the dictum of a writer that Moses' meekness and Aaron's brazenfacedness, were owing to lack of Self-esteem in the former and fulness of it in the latter,—we would place the Self-esteem on the opposite heads. Moses had dignity, and all that indicates self-esteem in the personal and spiritual senses. Aaron on the other hand, was much the reverse, and could stoop to do the priestly dirty work that was beneath the lofty plane of Moses. The characteristics we would not trace to the mere development of a "bump," but to temperament, indicating spiritual state, or relationship to the psychical environment. Moses, was a spiritual positive from the interior; Aaron was a spiritual negative swayed by external influences.

HARMONY CIRCLE OF SPIRITUALISTS, SOUTHSEA.

This circle held its first seance for the season, on Sunday evening, the 19th ultimo, at the house of the director, Southsea; and had altogether a most interesting and enjoyable meeting. The seance comprised four members of the circle, which met last winter (they being determined to keep burning the lamp of the genuine spiritualistic faith in Southsea) and two new seekers after truth. After a brief opening address by the director and the singing of a hymn, the manifestations came with unexpected promptitude. "Hilary" the spirit of a young Canadian, who frequently controlled in the Harmony Circle last winter, was the first to communicate. It is a most remarkable circumstance, that in a circle recently formed in London by a young gentleman, formerly a member of the Harmony Circle, "Hilary" has made two or three interesting communications. The two circles are greatly in hopes that they may be able to establish direct spiritual communication with each other by means of this intelligent and agreeable spirit. After "Hilary" came "Lizzie H," a spirit new to the Circle, but known in the life-form to one of the members. She promised to give a direct manifestation; and a dark form was subsequently observed floating behind the friend of this new control. After the circle had been en rapport with the spirit world for some time, the director fearing that a control who had formerly made himself unpleasant in the circle was trying to operate, closed the proceedings at the end of a most delightful and harmonious seance of an hour-and-a-half. The circle were well satisfied with these preliminary experiences; and hope to have other seances fully equal to those of last season, when they had developments of a most extraordinary and convincing character. A. H.

OBITUARY.

In dear love and remembrance of Isabella, the beloved wife of T. P. Barkas, of Newcastle-upon-Tyne, who entered the higher life on Thursday, November 30, 1882, aged 60 years.

"An inspired life,
Deep, true, and simple."

R. W. EMERSON.

"Not lost, but gone before."
"Our great loss is her great gain."

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

No. 2.—ANGEL'S WORK.

(Commenced in No. 655.)

One day, as Randolph was returning from the quarry, drawing, in a kind of rude truck which he had constructed for that purpose, a huge block of stone, from which he intended to form the lowest of the seven steps which were to lead up to the house, he suddenly came upon a man lying on the ground, bleeding from a wound in the head. Randolph went at once towards him, and took the scarf from round his own neck as he did so, intending to bind up the wound with it.

As he approached, he recognised him for one of those who had so severely beaten him while he was dwelling in the cave. This man, who was called Ralph, also recognised him, and shrieked loudly with terror, for he thought surely Randolph would take a fearful revenge now, while he was powerless to resist.

Randolph, perceiving what was passing in his mind, said gently—

"Do not fear, I will not hurt you, I have long given up cherishing thoughts of cruelty and revenge."

The poor wretch only cowered away from him, uttering cries of pain and terror.

In a few moments Adelaide came hurrying to the spot, in great alarm lest Randolph should have hurt himself in any way. She was much surprised at what she saw.

Ralph groaned, and tried to crawl away; Randolph, in a few brief words, made her understand the situation.

"Lift him up, Randolph, while I get some water;" and she ran off, while Ralph, somewhat reassured by their words, and the kindly tones in which they were spoken, suffered himself to be raised to a sitting position, and held up against Randolph's knee. In a few seconds Adelaide returned with a vessel filled with water, and after giving some to Ralph to drink, she washed the blood from his face, and bound up the wound in his head with Randolph's scarf dipped in water.

"Do you think you can walk?" said Randolph to him, when at length he seemed somewhat recovered.

"Oh, yes," replied Ralph, struggling to his feet; but falling back into Randolph's arms with a deep groan, he feebly murmured, "I think they must have broken every bone in my body."

"Could we not take him to the tent?" said Adelaide.

"Would Hester like it?" questioned Randolph. "You know I promised her never to hold intercourse with the people there again."

"But this is different," said Adelaide, "he is so bad I am sure she will not mind our keeping him a little, while he recovers."

"No, perhaps not," replied Randolph. "At any rate, we cannot leave him here, where those wretches might come back at any moment."

So they lifted the powerless Ralph gently into the truck, and drew him out of the forest, and laid him on a heap of moss just outside the tent, and gave him some bread, fruit, and milk, which Hester had brought them the day before.

"I say! but you seem to live well here!" observed Ralph, when he had finished his meal. "I have not tasted anything half so nice for a long while, where do you get it?"

"No! they don't have such things in the cave," laughed Randolph, "nor such visitors as the dear angel who brings us the nice things you have been partaking of."

"Who and what is the angel you are speaking of? Where does he come from?"

"It is not HE; SHE is truly an angel, and was Randolph's wife upon the earth," replied Adelaide.

"But I thought you had been his wife?" said Ralph.

"So I was," said Adelaide, "after Hester died."

"You never told us anything about her," said Ralph.

"Because she was too pure and good to be mentioned in such a place, and because, at that time, I was too base and vile to dare to think of her! Do you remember how I got out of the cave?"

"No," said Ralph, "we thought that old fellow who deals in magic, just below the cave, had carried you both off."

"So he did," replied Adelaide, "but I bethought me of something which our dear angel, Hester, told me, and we prayed to God and called her, and she came with a band of armed angels, and set us free; she will come here presently, and you will see how beautiful she is."

"I don't understand; I suppose it is because you had two wives on earth; but, down there, they always said you could not have two women at one time."

"Of course not," said Randolph, "Adelaide, here, is my wife, and Hester is, to me and to her, a very dear and true friend and sister."

Later in the day Claude and Hester came, accompanied by the lad bearing the harp. Randolph went a little forward to meet and explain Ralph's presence to them.

"And you do not blame us?" said Adelaide, looking wistfully at Hester.

"On the contrary, I think you are to be commended, for putting in practice the lessons Claude and I have so long been striving to instil into your hearts."

"I am so glad," said Adelaide. "Randolph was sure you would approve, but I doubted, because you might not think it safe for us to come in contact with one of those people from the cave."

"Nor should I, in an ordinary way; but this is a case of helping someone in distress, and while the man is sick and suffering he needs succour, and it cannot injure you to give it to him. Who knows but it may be the very means appointed by God to rescue him, and save him from his own vicious self, and the power of his wicked associates?"

"Oh, no," said Adelaide, "you might do that; we are ourselves too weak and erring for any such glorious work to be allotted to us."

"I am not so sure of that," replied Hester, "if you are willing to do it."

In the meantime, Claude had been talking to Ralph, and learning his history. When he had finished, he turned to Randolph, and said,—

"From what Ralph says, I should think he is pretty well tired of the life he has been leading, and would like to try something better. Now we, Hester and I, have for some time thought that you and Adelaide were living rather too much for yourselves. This would give you companionship, as well as an opportunity of doing good to one so much in need of it."

"But he used to admire Adelaide so much, and she liked his flatteries; do you think I could resist being jealous, if it should happen again? Do you think my good resolves are strong enough?"

"I think," replied Claude, "that you have so far conquered, that you would stoutly resist the temptation, should it arise, and I am also certain that Adelaide is too fond of you to willingly cause you distress."

"Then I will ask him to remain," said Randolph, "and God give me strength to stand up, should the time ever come for needing it."

Claude told Hester, afterwards, that he thought this mistrust of self, and the prompt call upon God for help, was the most hopeful symptom he had yet seen.

Before leaving, Hester, as usual, sang and played for them. Ralph sat and listened in rapt enjoyment; when it ceased, he exclaimed, with a choking sob, while tears streamed down his pale haggard face,

"What heavenly music! I never heard such exquisite melody before."

"Do you like it?" asked Randolph. "If you do, stay with us, and you will hear it often."

Ralph gratefully grasped Randolph's hand, as he replied,

"I will gladly stay, if you will let me, and when my bones are less sore, I will help you in any way I can."

So Ralph stayed, and as soon as he became strong and well, helped Randolph so vigorously in preparing materials for the house, that soon everything was ready for its erection, and they began to dig out the ground for its foundation.

(To be continued.)

[No Discount to the Trade, Second Hand.]

BOOKS ON MESMERISM, &c RARE AND VALUABLE.

A STELLER KEY TO THE SUMMER LAND. By A. J. Davis. 4s.

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J. BURNS, 13, Southampton Row,
LONDON, W.C.

PROGRESS OF SPIRITUAL WORK.

MRS. HARDINGE-BRITTEN WILL LECTURE AT.

Belper	...	...	...	Dec. 10th,
Halifax	...	...	...	" 17th,
Belper	...	...	...	" 31st,

Address—The Limes, "Humphrey Street, Cootham Hill, Manchester.

PLYMOUTH, RICHMOND HALL, RICHMOND STREET.

The following notes embody the substance of a trance address delivered last Sunday evening through the mediumship of Mr. R. S. Clarke, by previous appointment of his guides. The controlling spirit was formerly a well-known and highly-esteemed inhabitant of this town: but he declined to allow his name to be made public on this occasion.

In view of the abundance of matter pressing for utterance, the speaker thought he might best commence the series of his Discourses at the alpha of the alphabet, and would take, on this occasion, the subjects,—God and Satan :—Heaven and Hell.

Who and what is God? Is there a God? The fool hath said, "There is no God." Though I must confess I have not seen him, yet we know that He exists. The trinitarian notion that Christ is not only the Son of God, but God himself, has led to the conception that God had a personality like our own. The evidences of the existence of God are as clear in the spiritual world as they are in the natural world. We have seen manifestations of God,—something like the sun, giving light to all. We have realized that we were breathing and living on God. We have seen the light proceeding from the Eternal One, enlightening the whole creation. That light is all that we have ever seen of Him; but it is enough. The Being we have thus seen is One whose beneficence pervades the Universe;—not a God of terror, ready to hurl the sinner into endless woe.

Up to the present moment, we have failed to discover a personal Satan: but, in his stead, we have found hundreds. The Satan of the Bible was not always one spirit. There is no King of Evil, such as we have been taught to believe in. There are numberless evil ones, whose attributes are somewhat of a satanic nature. But, after all, they are our brethren. They lived on our earth. They once inhabited mortal forms. Their lives were not always purest and best: hence, in the other world, the same characteristics remain. Do not call them "devils." Think of them as children of the same father;—as beings like ourselves. They may do evil things, because it is their nature to do them; but do not treat them worse on that account. Love them, as your brethren; and pray for them.

Heaven has generally been regarded as a beautiful place, somewhere above the stars,—a place to be attained by those who believe on the Lord Jesus. We have found no such heaven as this. Heaven is a state, not in the spiritual world alone: but one which may be attained on earth by obedience to the commands of God. To attain the heaven in the spiritual world, you must bring it with you from the natural world. Heaven is in the hearts of those who do kind actions:—not a place surrounded as by four stone walls. The world needs to realize that you are always in the presence of God: you need not leave the world to gain that privilege. The transition called "death" does not bring as one iota nearer to God. Wherever God is, there is heaven. Wherever heaven is, there is God.

But what is hell? Hell is that state into which the soul brings itself by defiance of known law, by violation of some Divine ordinance. It is the logical result of such violation. The reproaching voice of conscience is the beginning of hell. If you obey, you will escape: if you get heaven on earth, you will avoid hell there and thereafter.

Our duty is plain:—To worship God; to remove all untruth and deceit; and to love the neighbour as ourselves: and thus to attain heaven on earth by doing the will of God here, following the example of Jesus Christ.

At the conclusion of this Address, and while the medium was still partially under control, he was greatly distressed, and the meeting much disturbed by a new and undeveloped medium getting under control, taking possession of the rostrum, and, under very undesirable influences, proceeding to gesticulate, shout, and jabber. It was some time before he could be induced to end the unseemly exhibition, which had the result of destroying the harmony of the meeting, and breaking it up prematurely.

How to deal with such cases, is a problem of some difficulty: and the Plymouth friends would, no doubt, be glad to learn: what is the experience and practice in other places where the conditions are somewhat similar to their own; if such as are in a position to tender advice would kindly communicate on the question with the Hon. Secretary. In another religious body, the freedom of the spirit is kept under proper restraint, and cases requiring it are dealt with kindly, but firmly, and, if necessary, summarily, by removal from the congregation.

But the case is not so easy with trance-mediums, who, for the time being, may not be responsible for their acts, and who need to be treated with great judgment and gentleness, even when great firmness is suggested by the circumstances.

C. W. DYMOND.

EXETER—ODDFELLOW'S HALL, BAMPFYLDE STREET

In the MEDIUM for April 2, 1880, there is a report of a lecture delivered through the mediumship of Mr. W. J. Colville, of America, from which I make the following quotation. "There is a spiritual deliverance coming, the result of the direct action of high and holy spirits upon the earth, influencing mediums and inspiring mankind generally. Who are the angels of the New Messiah? They are those pure and faithful souls who have vanquished temptation and risen above selfishness; they are those mighty ones who have struggled upon earth in bygone days, and they have now reached to the spiritual eminence that they can control the matter, that once controlled them. These mighty angels are returning, these glorious spirits are drawing nearer and nearer to your earth, and your earth being more receptive to spirit influence will be so saturated with spiritual light and so filled with spiritual knowledge, that as the old order of things passes away and the new order of things takes its place, we shall be on the verge of a new government, a new social order, and a new religious system."

These being the agencies at work in this mighty Spiritual Movement we should not be surprised when through suitable channels we receive direct communication and instructions from those who made themselves famous in earth's history, and who establish their identity as those who were the leaders, reformers, teachers, and heroes in the various departments of human thought, action, and experience. This great and mighty movement, whilst it has its rank and file in countless myriads, has also its illustrious generals and subordinate officers of all grades, and the entire movement is being borne onward with the same systematic purpose and steady march that characterises the most disciplined army and the most skilfully planned campaign. And who should be the leaders of this great movement, but the Franklins, the Luthers, the Wesleys, the Miltons, the Carlyles, etc., who in their transcendent spiritual greatness, have obtained the mastery over the matter that "once controlled them." Our aim then should be to supply the conditions, and assist in preparing the channels through which these illustrious ones can announce themselves, and communicate direct with those who are selected to be responsible leaders and teachers on this side. A recognition of these principles will enable us to appreciate the following particulars:—

Mr. H., the young gentleman to whom I have already referred, seems to have been selected for the distinction of being one of the aides-de-camp, if I might so term it, of the brilliant staff of leaders by whom this great spiritual campaign is controlled and conducted. In this extraordinary medium the spirit world seems to have found an instrument for the realization of its highest and greatest efforts.

On Monday evening of last week he was controlled amongst others, by the martyr, "John Bradford," by "Lord Frederick Cavendish," who gave touching and vivid particulars of the assassination of himself and Mr. Burke; describing the clothing of the murderers, the weapons they employed, the character of the struggle, and the present whereabouts of the men, stating they "were in the States." The last to control was "Judge Edmonds," who I may say gave all the proof of his identity it was possible for him to do, referring to his own career and experience and to his daughter's mediumship, etc. "Judge Edmonds" has since informed us, what we were impressed was the fact, that he is the chief guide and superintending control of the medium.

The crowning experience thus far of Mr. H's mediumship took place on Friday evening. The particulars that follow are simply jottings taken down by the medium's friend, Mr. B., who has never previously sat in a spirit circle, but who has long known his young friend as a good and earnest man, a Christian and a preacher.

MR. H'S CONTROLS.

1. "Martin Luther."—Asks God's protection from the thunder storm. Keeps his vow and bids his companions farewell—enters monastery—sweeping the rooms—begs for aims—devotion service—finds the Bible chained in the church—thunderstruck at finding the truth—penance, brushes the floor with his hands—thanks God that the light of Heaven is poured down to teach man of his fallen state—goes to Rome, and on entering the city makes use of these words:—"Holy and fair Rome, with all thy holy influences and sacred memories, bless me while on this sacred ground"—goes up stairs on his knees—on reaching the top exclaims—"This is unreal," "this is disgusting"—sees the bible again, reads and exclaims,—"Thank God he has shown me the reality"—preaches a sermon against confession—We are all sinful, yea, even the Pope himself, and it is wrong to confess to our superiors, to none but to God himself. The priest replies to

him—"Rather a queer sort of sermon of yours, Doctor Luther"—Luther replies:—"The glad tidings that have been chained up in that book, I will preach to the whole world"—his death—falls on the ground and exclaims—God carry on the work I have begun, that the whole world may see the truth.—Dies.

2. "John Milton."—God has not permitted poor John to see the beautiful flowers He has created, but God help me to tune the lyre aright to his praises. He has not permitted poor John Milton to see the light outwardly but He has inwardly.

3. "Mrs. S. C. Hall."—I have passed on to the realms of light and liberty, the beautiful flowers wither here, but there is no change beyond. All is progression. As the child from his birth progresses till old age shall come; so there is progression. I am Mrs. S. C. Hall. Give a kind word to my husband. I love him, I comfort him. Thank you for permitting me to visit you to-night. My stay is short but I shall come again.

4. "William Kingdon."—My name is William Kingdon. I died in Australia, 14th March, 1878. A good span on earth, but it is no span in the other world.

5. "Charles Peace."—My life has been wasted. Can I go to the grave and let those young men die. No. The gallows is the end of all. That murder on that night when the boots were traced to those young men. No, no, Charles Peace, and I as black as ink. Kills some one. "There, there, I have done for him." Plays a fiddle. I have made a full confession before God, and I go in peace, hoping for God's forgiveness. The end.

6. Some one playing musical instrument and singing—begs for money—falls to the ground.

7. Boy selling the "Echo." Cannot sell them. Goes home, falls down and cries exclaiming—"No friend, no mother, sister or brother."

8. "Thomas Carlyle."—Stay there, I will go down to the grave. My wife is gone—give me rest. Asks for knife, Mother always told me to feed the birds. Lies down exclaiming: "I must go to rest, all I could wish for I have had. God permit me to rest. God give Thomas Carlyle rest."

9. "John Wesley."—Fire! rescued as an infant. Thank God. Addresses the men who are putting out the fire and ends by saying: "Listen! listen to the words of John Wesley." Then assumes an attitude as a preacher with hand extended, addressing multitude.

10. Something respecting John Williams, the missionary, but I did not catch enough to put it in detail on paper. The name Erromanga given. Exclamation, the savages are coming! Falls to the ground.

11. "Judge Edmonds."—I wish you all success. We shall help on this grand and glorious work. This young man who is a sceptic, will to the end search out the truth. Give my kind regards to all—tell Mr. Burns I am often with him. I shall be often in Exeter. The dawn shall come, be assured. From your friend Edmonds.

12. "Sir Walter Scott."—Tries to write, but fails. Oh, Lockhart! Lockhart! read to me. Read the 15th chapter of John. Lockhart, it is only that book that is satisfying. Lies down. Farewell, my eyes are growing dim. Life's end is quickly coming. Walter will never again rise.

13. "Richard Savage."—One of the poet's of the seventeenth century.

14. "William Shakespeare."—What drudgery this desk is. Saves a lady from falling out of her carriage. Goes to London—gets on the stage—writes a play—Hamlet! I am thy father's Ghost. Dies.

15. "William Jones."—Drowned in that awful disaster of the Princess Alice.

The concluding remarks used by "Judge Edmonds," who referred in very friendly terms to Mr. Burns, saying, "Be sure and tell Mr. Burns I am much with him, constantly helping him."

On Sunday evening, after the public service, the medium was controlled by "Judge Edmonds" who, with all the characteristic manner of a Judge, delivered a beautiful address. It was here he announced himself as the chief guide of the medium. He informed the company that he died in America; that he investigated Spiritualism for three years before he yielded to the truth of spiritual agency; stated that he threw up his Judgeship for this cause. He again referred affectionately to Mr. Burns, asking us to be sure and convey to Mr. Burns his kind regards, and to tell him that he (the "Judge") was helping him in his work. The medium was also controlled by others. There were some twenty-five persons in the circle. A great deal was also written through the medium's hand, and answers also given through the table. From the first the spirits seem to have been able to use this medium in any way merely as a matter of course, just as if he had been "to the manner born," and on Sunday evening the "Judge" assured us that if we would supply conditions they would materialize through the young man.

Yet with all this the young man is thoroughly sceptical about Spiritualism, and the whole matter is a mystery to him. To those of us who know something of mediumship, his case is one of the most extraordinary we have either met with or heard of.

OMEGA.

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, E.C.1, (near the "Angel").

Mr. Wilson read a paper last Sunday morning, and occupied the platform in the evening, with a very interesting and instructive recitation of "A Christmas Carol" by Chas. Dickens. The recitation (which was entirely from memory) was prefaced by some very pithy remarks from the reciter, anticipating the lesson it taught, and showing it to be the very gist of Spiritualism. It was very much appreciated, and well repaid some hour and a half's attention.

Mr. Swindin at the conclusion spoke very feelingly upon the unfortunate state of affairs at the Hall, which is in great danger of being closed for the lack of support.

Next Sunday morning the usual seance will be held (announced in error as last Sunday) and in the evening. Mr. Morse will occupy the platform.

R. W. LISHMAN, Hon. Sec.

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

Sunday, Dec. 10th, at 7 p.m. prompt, "Experiences of Spiritualism;" opened by Mr. MacDonnell, followed by others. Monday, at 8.30, Mr. Wilson will address Comprehensionists and others on "Ideas."

Tuesday, no meeting.

Wednesday: Mr. Read having agreed, under the arrangements that will come into force at the commencement of the new year, to be responsible for one night in the week to be devoted to scientific, political and other discussions, requests all those interested in the success of the project to meet him at Quebec Hall on Wednesday at 8, for the purpose of making arrangements for the reading of papers, etc.

Friday, at 8 to 10 p.m., the Sec. attends to answer any questions relating to the work, etc., in the future.

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

J. M. Dale, Hon. Sec.

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

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

Tuesday evenings, developing circle for members and friends Thursday evenings, Mrs. Treadwell, trance and test. At 8. Subscriptions, sixpence per week, admits to all meetings, Spirit-mediums and friends are invited to assist in the work.

On Sunday, Dec. 10th, Mr. Wilson will give a discourse on "Comprehensionism."

All information may be obtained of

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

LEICESTER—SILVER STREET LECTURE HALL.

On Sunday evening last, Mrs. Groom, of Birmingham occupied the rostrum, morning and evening. The morning discourse was chosen by the audience, it was: "Did Jesus live in the spirit-world before he became man?" The evening service was well attended, the Hall being full, the subject was: "Why is Spiritualism ordained to be the Light for all people?" Both addresses were well received and much appreciated. At the close of each service, Poems and Clairvoyant descriptions were given. A vote of thanks was given to Mrs. Groom amidst great applause.

Sunday next, Dec. 10th, Mr. Bent.

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

IMPORTANT NOTICE! Before you sow your farm or garden crops, plant, prune, bake, brew, set fowls, hire servants kill pigs, travel, remove, deal with others, ask favours, speculate, or do anything else, get **RAPHAEL'S ALMANAC** for 1883, and it will save you pounds.

A large Farmer writes:—"The crops sown according to your Almanac have all done remarkably well, for instance, no one here has a good crop of peas except me; Vetches again are failures as regards seed but mine are very good, and my wheat is the best in the parish." Another writes:—"I sowed my celery seed according to your Almanac and never had it as good." A large gardener writes:—"I pruned my vines at time stated in Almanac, and have double the weight of grapes I had last year."

It also contains Birthday Information for every day of the year, a weather guide, numerous tables, and predictions of the chief events that will happen in 1883.

Price sixpence, post free 7d., with ephemeris 1s. Insist on having it. It is now enlarged to 96 pages. J. Burns, 15, Southampton Row, High Holborn, London, W.C.

PHOTOGRAPH OF A PORTRAIT MODEL OF "MOTHER SHIPTON,"

By George Wright, Spirit Medium.

Price 1s. each. To be had at 15, Southampton Row; Mr. J. Wootton, 33, Little Earl Street, Soho; and the Medium, George Wright, 6, Epplow Terrace, Fulham, London, S.W.

him—"Rather a queer sort of sermon of yours, Doctor Luther"—Luther replies:—"The glad tidings that have been chained up in that book, I will preach to the whole world"—his death falls on the ground and exclaims—"God carry on the work I have begun, that the whole world may see the truth.—Dies."

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8. "Thomas Carlyle."—Stay there, I will go down to the grave. My wife is gone—give me rest. Asks for knife. Mother always told me to feed the birds. Lies down exclaiming: "I must go to rest, all I could wish for I have had. God permit me to rest. God give Thomas Carlyle rest."

9. "John Wesley."—Fire! rescued as an infant. Thank God. Addresses the men who are putting out the fire and ends by saying: "Listen! listen to the words of John Wesley." Then assumes an attitude as a preacher with hand extended, addressing multitude.

10. Something respecting John Williams, the missionary, but I did not catch enough to put it in detail on paper. The name Erromanga given. Exclamation, the savages are coming! Falls to the ground.

11. "Judge Edmonds."—I wish you all success. We shall help on this grand and glorious work. This young man who is a sceptic, will to the end search out the truth. Give my kind regards to all—tell Mr. Burns I am often with him. I shall be often in Exeter. The dawn shall come, be assured. From your friend Edmonds.

12. "Sir Walter Scott."—Tries to write, but fails. Oh, Lockhart! Lockhart! read to me. Read the 15th chapter of John. Lockhart, it is only that book that is satisfying. Lies down. Farewell, my eyes are growing dim. Life's end is quickly coming. Walter will never again rise.

13. "Richard Savage."—One of the poets of the seventeenth century.

14. "William Shakespeare."—What drudgery this desk is. Saves a lady from falling out of her carriage. Goes to London—gets on the stage—writes a play—Hamlet! I am thy father's Ghost. Dies.

15. "William Jones."—Drowned in that awful disaster of the Princess Alice.

The concluding remarks used by "Judge Edmonds," who referred in very friendly terms to Mr. Burns, saying, "Be sure and tell Mr. Burns I am much with him, constantly helping him."

On Sunday evening, after the public service, the medium was controlled by "Judge Edmonds" who, with all the characteristic manner of a Judge, delivered a beautiful address. It was here he announced himself as the chief guide of the medium. He informed the company that he died in America; that he investigated Spiritualism for three years before he yielded to the truth of spiritual agency; stated that he threw up his Judgeship for this cause. He again referred affectionately to Mr. Burns, asking us to be sure and convey to Mr. Burns his kind regards, and to tell him that he (the "Judge") was helping him in his work. The medium was also controlled by others. There were some twenty-five persons in the circle. A great deal was also written through the medium's hand, and answers also given through the table. From the first the spirits seem to have been able to use this medium in any way merely as a matter of course, just as if he had been "to the manner born," and on Sunday evening the "Judge" assured us that if we would supply conditions they would materialize through the young man.

Yet with all this the young man is thoroughly sceptical about Spiritualism, and the whole matter is a mystery to him. To those of us who know something of mediumship, his case is one of the most extraordinary we have either met with or heard of.

OMEGA.

GOSWELL HALL SUNDAY SERVICES.

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

Mr. Wilson read a paper last Sunday morning, and occupied the platform in the evening, with a very interesting and instructive recitation of "A Christmas Carol" by Chas. Dickens. The recitation (which was entirely from memory) was prefaced by some very pithy remarks from the reciter, anticipating the lesson it taught, and showing it to be the very gist of Spiritualism. It was very much appreciated, and well repaid some hour and a half's attention.

Mr. Swindin at the conclusion spoke very feelingly upon the unfortunate state of affairs at the Hall, which is in great danger of being closed for the lack of support.

Next Sunday morning the usual seance will be held (announced in error as last Sunday) and in the evening. Mr. Morse will occupy the platform.

R. W. LUTMAN, Hon. Sec.

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

Sunday, Dec. 10th, at 7 p.m. prompt, "Experiences of Spiritualism;" opened by Mr. MacDonnell, followed by others.

Monday, at 8.30, Mr. Wilson will address Comprehensionists and others on "Ideas."

Tuesday, no meeting.

Wednesday: Mr. Read having agreed, under the arrangements that will come into force at the commencement of the new year, to be responsible for one night in the week to be devoted to scientific, political and other discussions, requests all those interested in the success of the project to meet him at Quebec Hall on Wednesday at 8, for the purpose of making arrangements for the reading of papers, etc.

Friday, at 8 to 10 p.m., the Sec. attends to answer any questions relating to the work, etc., in the future.

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.

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Spirit-mediums and friends are invited to assist in the work.

On Sunday, Dec. 10th, Mr. Wilson will give a discourse on

"Comprehensionism."

All information may be obtained of

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

LEICESTER—SILVER STREET LECTURE HALL.

On Sunday evening last, Mrs. Groom, of Birmingham occupied the rostrum, morning and evening. The morning discourse was chosen by the audience, it was: "Did Jesus live in the spirit-world before he became man?" The evening service was well attended, the Hall being full, the subject was: "Why is Spiritualism ordained to be the Light for all people?" Both addresses were well received and much appreciated. At the close of each service, Poems and Clairvoyant descriptions were given. A vote of thanks was given to Mrs. Groom amidst great applause.

Sunday next, Dec. 10th, Mr. Bent.

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

IMPORTANT NOTICE! Before you sow your farm or garden crops, plant, prune, bake, brew, set fowls, hire servants kill pigs, travel, remove, deal with others, ask favours, speculate, or do anything else, get **RAPHAEL'S ALMANAC** for 1883 and it will save you pounds.

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PROGRESS OF THE ANTI-VACCINATION MOVEMENT.

To the Editor MEDIUM.—Sir,—An account has already appeared in your journal of the defeat of a compulsory vaccination law in Switzerland. It has borne immediate fruit; the Council of Government in Basle is stated to have released this year's recruits from the dreaded re-vaccination, while the great Council of the important Canton of Berne has agreed by a large majority to take into consideration a measure for abolition. News from the Cape announces that Archdeacon Colley has accepted the office of President of the newly-formed Anti-Vaccination League at Natal, and the London "Times" states that the venerable Archdeacon has expressed his determination to go to prison rather than act against his principles. This dignity of the Church has thought the matter of sufficient importance to justify him in preaching a sermon on the subject. It is an able effort, and has already been reproduced in English and American journals, and is also published in tract form. It is entitled "Vaccination, A moral evil; a physical curse, and a psychological wrong," and is based upon the text, "Whatsoever a man soweth, that shall he also reap." Religious people would do well to read this able production, and then they would at once see the sin and shame of Vaccination.

Among the eminent men who have expressed themselves opposed to compulsory vaccination are, W. E. Gladstone, John Bright, W. E. Forster, Herbert Spencer, Prof. F. W. Newman, Dr. Garth Wilkinson, Lord Clifton, Sir Jervoise Clark Jervoise, Bart., Sir Thomas Chambers, M.P., Sir Wilfred Lawson, M.P., Joseph Cowen, M.P., Moncreu D. Conway, P. A. Taylor, M.P., and the Marquis of Townshend.

When such eminent thinkers and political leaders as the above, with a host of others ranking high in the estimation of the world, are with us in opposition to compulsory vaccination, we may feel assured that its days are numbered.

I remain, etc., A. V.

Eastbourne, Dec. 1, 1882.

Doctors who attend the Monthly Conferences of the London Society for the Abolition of Compulsory Vaccination, for the purpose of advocating the use of Calf-lymph, or other form of operation, must have a good stock of nerve, for they get severely sat upon. The report of last meeting in the "Westminster and Chelsea News," shows how Dr. Renner and Dr. Drysdale got replied to by Mr. Tebb, Mr. Young, Dr. C. E. Parker Rhodes, Dr. W. J. Collins, Mr. Jaglieski, Mr. Bugley, Mr. White and Dr. Horton. Dr. Renner in reply meekly said, "He was surprised to hear so many cases of mischief from the introduction of calf-lymph into the human system." Dr. Collins seems to be a most able defender of infant purity from State doctor-craft. He believes that the true preventive of small-pox is good sanitation. He asked "Whether Dr. Renner and Dr. Drysdale had been able to agree during the year which had elapsed on one most important point connected with vaccination, upon which they had been at daggers drawn. Dr. Drysdale had stated that small-pox and vaccina was the same disease, whereas Dr. Renner said it was a mistake to suppose that it was the same. He contended that that lay at the very root of the practice, and that it was absolutely necessary that they should agree before going further." So "Doctors differ," yet Vaccination is forced on the people.

MR. J. J. MORSE'S APPOINTMENTS.

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SPEAKERS FOR DECEMBER.

December 10th.—Mr. Pell, of Manchester, (late of the Yorkshire District.)

" 17th.—" W. Johnson, Hyde.

" 24th.—" R. A. Brown, Manchester.

" 31st.—" W. Garner, Oldham

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Dr. Thompson says kidney disease is probably next to consumption the commonest cause of death among adults in this climate. You have had a recent and mysterious attack of asthma, pains in the back and around the loins, severe headaches, dizziness, inflamed eyes, a coated tongue and a dry mouth, loss of appetite, chilly sensations, indigestion (the stomach never is in order when the kidneys or liver are deranged), a dryness of the skin, nervousness, night sweats, muscular debility, despondency, a tired feeling, especially at night, puffing or bloating under the eyes, and your muscular system seems utterly helpless. Dr. Roberts of England, Prof. Thompson of New York, and other celebrated authorities, tell us that ALL THESE SYMPTOMS ARE SURE INDICATIONS OF BRIGHT'S DISEASE! With some patients the disease runs slowly and for years. With others it comes as a thief in the night. This fact is an alarming one, and startles the inquiry: WHAT CAN BE DONE? WARNER'S SAFE KIDNEY AND LIVER CURE IS THE ONLY SAFE REMEDY IN THE WORLD THAT HAS EVER CURED THIS GREAT DISEASE.

TESTIMONIALS.

TAFE VALE RAILWAY, NAVIGATION STATION, July 31, 1882.

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I purchased about fifteen bottles of the Kidney and Liver Cure, the contents of thirteen only of which I have taken. It brought away about *two ounces of stone*; the pus has ceased to appear, the pain has vanished, the urine is now clear, and I believe it has effected a complete cure. I have long and fairly tried some of the ablest medical men in South Wales, but they failed to treat the case successfully, one of them remarking that medical science had failed to find a remedy for confirmed Kidney Disease. But I believe your Medicines to be a thorough specific for derangement of those organs, and I have every reason to conclude that they will do all that is claimed for them.

You are at liberty to make free use of my testimony. Being a Public Servant, and living in the district for a quarter of a century, I am known for miles around, and shall be happy to answer any enquiries on the subject.—Yours faithfully,

B. F. LARRABEE ESQ., 94, Southampton Row, London.

NEW DELAVAL, August 1st, 1882.

DEAR SIR,—I am very thankful to you for what you have done for me, and it is with the greatest of pleasure I give you a statement of case, for the benefit of others who might be afflicted in the same way; for I have received great benefit by Warner's Safe Kidney and Liver Cure. I had Inflammation of Bladder. I had to urinate about every *five or ten minutes* with great pain and suffering; and my water was nothing but one mass of matter and hemorrhage. Both of my Kidneys were affected, and the right one was the worst, and very painful, which affected my Liver. I had a very bad cough, also, which made matters worse; and I had very bad palpitation of heart; but the cough and palpitation are quite gone. The only thing that troubles me now is weakness in the back, and the right haunch bone. And, Dear Sir, I am very thankful to you for what you have done for me, and you can make what use of this letter you think proper. I remain, your humble servant.

MR. LARRABEE.

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