



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

SPIRITUALISM.

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BUILD ON THE TRUE FOUNDATION.

An Inaugural Discourse delivered by J. BURNS, O.S.T., at the Mechanics' Hall, No. 19, Church Street, Islington, on Sunday Evening, August 19th, 1877.

ISAIAH: Chap. xxviii., verses 16 and 17.

16. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

17. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

Spiritualists oftentimes talk of the spirit-spheres ranging from the earth's surface, which is the lowest, up to the seventh sphere, which is the very highest possibility of spiritual development related to the power of communicating with earth. All of these are contained within each human being, and every man or woman resides in one or other of them, and derives life therefrom. Man's feet are on earth's surface, wandering blindly, were it not for higher guidance, whereas the coronal brain-organs relate him to the throne of Deity.

In commencing a spiritual work, it is well for us to take notice in which of these spheres we lay the foundations of our superstructure. There are many considerations involved in the inauguration of a spiritual work, and it is the quality of these motives on the part of the workers, which indicates the sphere of the spiritual life with which they are related.

Perhaps the very lowest sphere is that in which the worker would regard his position as an opportunity for imposing upon the public, and derive from his work ill-gotten gains, the fruits of dishonesty and imposture. This method of procedure is perhaps seldom adopted in Spiritualism, but it is sure to meet with its appropriate reward sooner or later, and disgrace and failure attend upon its path.

A higher sphere, yet neighbouring to the one just noticed, is that which regards the work of Spiritualism from a purely commercial standpoint. The spiritual worker is so far honest, that he endeavours to supply that which is genuine and true in the way of teaching the phenomena, but his motive in doing so is to earn a living, to make money, and to cause his business appearance to shine forth more grandly than that of others engaged in the same pursuits. This is not a spiritual foundation, and it cannot be built upon, either with safety to the operators, or with credit to the Cause.

Moving along the scale upwards, we have those amongst us who erect their enterprises upon considerations of personal importance and public applause; they wish to be considered the head and front of the whole affair. All must go to them, for they are selected by Providence, or by their own self-estimated opinion, to perform a work which will make them famous as the saviours of humanity. There are many of this type of individual in all moral works, and not a few of them in Spiritualism. They perceive not the truth—that is utterly obscured by their own importance—they labour not to set forth the truth, they use that as a stepping-stone on which to exhibit themselves. If they have ability, they may last for a time, but ultimately comes their defeat, and the higher the pedestal of pride on which they erected themselves, the more deplorable is their fall.

Of a neighbouring sphere are those who modify their arrangement so as to court the cognomen of "respectability;" a few of

that class are now intruding themselves upon the domain of Spiritualism. In some districts Mr. This, and Mrs. That, and other "respectable" people have become "Spiritualists," and the timid pioneer who has hitherto carried on his propaganda in secret comes forth into the light of day and shapes his seances, his services, or his lectures, after such a pattern as will meet with the approval of the very "respectable" patrons who live in his neighbourhood. The theology taught, the facts stated, the mediums and speakers supported, must be of that class that add lustre to the "respectability" of the concern. It is not the approval of conscience—it is not the Divine favour—that is courted by these meritorious workers, but most fervently do they work and pray for the approval of public opinion. Their reward is as empty and unsatisfactory as public opinion is in all cases.

Passing from these lower and egotistical spheres, in which are mirrored the undeveloped aspects of earth-bound humanity, let us enter the knowledge domain and learn of the spherical influences to be derived from thence. There are those who honestly and intelligently appreciate the facts and phenomena of Spiritualism, and think thereon to establish a system of education which will remove superstition and elevate man to a higher position of spiritual purity and enlightenment. The world is to be saved by Facts; the Gospel of Events is to rescue humanity from all its ills; *their* facts are true, *their* phenomena are genuine; but they are all of the sphere of the earth; they are the "stones," which, though turned into "bread," would not satisfy the soul, for man does not live upon these stony crusts alone, but by every "word" which expresses a necessity of the human soul. Most bitter has been the disappointment incurred by those who have built upon the flinty chips of fact and phenomena; for the earthquake, the flood, and the tempest have come, and shaken the basket of chips, which, without coherency, have spread themselves abroad, and left the superstructure without a vestige of solid support. Then, from a higher knowledge-sphere, comes that foundation which is composed of the philosophy of Spiritualism. Much have we heard of philosophy, and of the far-reaching and all-comprehending thought involved in Spiritualism as a system of universal wisdom. It has been declared to be high as the heavens, deep as the hells, far-reaching as the universe; but however extensive the aim of the spiritual thinker may be, he cannot make his Spiritualism any more comprehensive than the capacity of his own mind; and so if the findings of thoughtful men, ancient or modern, be made a basis for spiritual building, it is bound to be regarded as a narrow one in the coming ages, and no truly lasting work can be established thereon.

A higher sphere is that of Intuition, which, without the aid of external instruction, perceives truth and states it. But all such derived truths are relative, because the human intuitions themselves are not infallible nor perfect in development; on numberless points they may be misled, and much is yet beyond their ken, which, when arrived at, will correct their present labours. Ultimately a more direct avenue between the soul and the external world may become opened up, and the highest spiritual intuitions of to-day may be of as little use in unfolding spiritual things as are the physical senses at the present time. Build not, then, upon the intuitions; they are transient and fleeting; they are a part of mundane humanity—the lower rounds of the ladder reaching up to the spiritual temple.

But shall we not build upon the dictates of pure morality, defining our conduct accurately in accordance with the wisest precepts of the ages, and erring, if at all, on the safe side, by

sacrificing self where a difficulty as to claims arises? But are our moralities so fixed and so wisely considered, as to be in any way a sure foundation to the spiritual temple? They are something like the rails upon which the locomotive runs, very needful to keep a purely mechanical apparatus on the track, but useless to the sentient creature with eyes to see and reason to guide him. What is the source of our moralities? Is it not the Eternal Truth, the Divine Intelligence itself, which only dimly causes its voice to be heard in the very highest methods of human conduct?

Our notions of morality, then, are not the final court of appeal, but a mere conventional reflection of that which is vastly superior. That we require moral codes is indicative of our imperfection and of the fallibility of our moral axioms. Human purity and goodness are forms of imperfection favourably contrasted with states of imperfection lower still; but none of them are the Foundation or the source.

Well, we have nearly exhausted the typical ideas of the six spheres of spiritual existence which are said to surround the earth; and when all is done, it cannot be said that we have arrived at anything very satisfying. There is evidently something more to be sought for than that which has been yet sketched out, for these spheres, lofty, and loving, and wise, and intuitional, and beneficent though they be, they are simply developments of that which is represented upon earth, and fleeting and temporal as all things phenomenal must necessarily be.

The spherul doctrine teaches that beyond the sixth sphere or within the seventh is a degree of development altogether transcending that which can be comprehended by the lower order of mind; and, therefore, we are left to guess at what may be contained within this upper heaven; but beyond, above, or within all the spheres, we are pointed to the central Spiritual Sun, the Deity, Creator, or Father of all things; and to this Supreme Source of Being, the thoughts of spiritual workers have been directed in all ages. This alone is unchangeable and everlastingly enduring, and the building which is founded thereon stands upon a rock which neither the assaults of the elements nor the ceaseless siege of time can prevail against.

It will be said that the search for this Foundation is somewhat of an ambitious character, and that the road must be vague and its ultimate uncertain. But if so, all spiritual builders have been in the same predicament; and in reply it may be said that they have all failed in establishing an everlasting structure. To this it may be answered that no "structure" is necessarily everlasting, and it is not for the endless endurance of any form of worship, work, or teaching we must strive, for all these things are simply means to an end, and having served their use, pass away and are forgotten. The only everlasting entity is the soul itself; it is the likeness of the Deity, a ray from the Central Sun, and ever-brilliant and unperishable as its Source. All spiritual work, then, must have reference to the needs of the soul; to serve any other purpose or to misapply the energies of the time-sphere is to work in vain and without any permanent result. Eternal purposes are alone lastingly profitable. Man can take with him at death none of those possessions which enhance his importance so much upon earth; and the memory of many of his possessions, material, affectional, intellectual, and ritual, are a loadstone to weigh him down to earth's surface after his departure from the body. It is only in so far as the REAL MAN has been able to triumph over the circumstances which he used in earth-life, and assert his innate Divinity, that permanent satisfaction can be gained, either in this sphere or in those which exist in the future.

But all of these agencies or "spheres" which have been named and in a sense condemned, are necessary to the working out of the problem. They are not the Foundation, they are the rough stones, bricks, mortar, rafters, and roofing, which constitute the external structure. Of course we must, as spiritual workers, have that which belongs even to the lowest sphere—material means to supply material ends. We must pay our rent, and other expenses. We must endeavour to distinguish ourselves as men by honourably and intelligently performing our respective duties. We must endeavour to adapt ourselves to society, and infiltrate into public opinion our principles. We must work with all classes, rich and poor, and derive from every individual that assistance towards the general work which his position, means, intelligence, or gifts can supply. We must make our expression of truth and our public service to sympathise as lovingly as possible with those ideas which society at the present time regards as sacred. All of these things belonging to the earth-sphere are the "carcase" of the visible Church, and they are necessary to give form and definiteness to the temple in which we labour; but they are not the Foundation; they are perishable materials which must be renovated occasionally and entirely remodelled when it is necessary to do so.

The other and higher spherul peculiarities which have been named, are the interior fittings, the educational apparatus, the museum of products, the library of literary wealth, the decorations and artistic and pictorial embellishments, which express, intellectually or symbolically, the great truth which is represented by the whole structure in various degrees of significance. High up in the scale of thought as far as our so-called "seventh sphere" may indicate to us, there are necessary adjuncts to the temple of the most important kind, such as the behaviour and personal qualities of its officers, the morality and spiritual gifts by which they are actuated in their exercises, and the beneficent and wise services which they bestow on mankind around them. These spiritual qualities are the most beautiful and fragrant flowers which bloom upon earth, and they are the most fitting decorations of the Spirit-

ual Temple. With these in abundance, the True Foundation is made manifest; and what matters it, then, whether the structure in which they bloom forth be a stable, a mechanic's hall, by the river-side, the sea-shore, or on the mountain-top? The possession of these grand results throws all other possessions in the shade. The True Church, in all its architectural grandeur and imposing magnificence, is awfully shadowed forth in the manifestations of the spirit; and no cathedral with its lofty spanning arches, its beautifully coloured windows, and its high sounding music, can add to their heavenly grandeur. Nay, on the contrary these material embellishments detract from the purity and brilliance of the spiritual bounties which are derived in abundance only by those who seek for them aright, and for them alone with singleness of purpose.

It matters little what our external surroundings may be if our Foundation is right:—if we aspire to the highest good, seeking to manifest our loftiest ideal; make the best use of what we have with the view of attaining to better ends; doing that good which lies nearest to us, that thereby we may attain the ability to act with greater beneficence; to feel that we work, not to serve ourselves as individual personalities, but that we labour for impersonal purposes, and unselfishly devoting all we possess to that which is eternal, and which will be all that remains of the man when the sphere of his temporal considerations has entirely passed away.

RADICALISM.

LETTER FROM JUDGE E. S. HOLBROOK.

To the Editor.—In my last letter, wherein I treated of extremisms and the proper relationship of conservatism and radicalism, I closed with some brief remarks on the difficulties that beset the true reasoner in these spiritual times when the old landmarks of science are to be removed and new ones established. I did not think then that I would elaborate this thought further; but, on reflection, I will essay it, in that it seems to me it will be for the public good. I would carry the consideration of the correlation of each fact, truth, and principle with all facts, truths and principles, into everything; and I will suggest that a neglect so to do is the cause of the chief part of the errors and blemishes which society, and its individual members, commit or suffer; and I will make especial mention of such errors in two or three departments; law, medicine, and religion.

Take, for instance, the Maine Liquor Law, so-called. Those who maintain it, have, in itself considered, a clear principle of right, as a matter of government,—the right to prevent one from using his own so as to injure another's property or person. Besides they know they are right; they have a clear conscience; they see a great good to be obtained, and hence they proceed with enthusiasm in their grand work of beneficence and reform. The use of alcoholic stimulants is the parent of all evils. Intemperance stalks a giant armed; and so, with a view of destroying all wrongs at once, and with an eye single to the glory of God, they press on to expel and crush. But in the meantime they neglect to consider duly another principle, that is, the right of human liberty; that principle of free thought and free action that has come down to us from the sturdy Saxons, and is the parent of our free government. A good government of the people, by the people, and for the people, can only come from the due regard of the equal rights of all from the continual stand-point of each and of all at once. If you can invade another's liberty from your stand-point of right, then he can invade yours from his stand-point of right. Hence a perpetual warfare from such extremes, yet there is an approximate line of right between the two,—that line of infringement and restriction that is expedient as producing the highest good; a line to be found by the exercise of our best reason upon the consideration of all things. In this way comes good government; in this way harmony; not indeed absolute freedom, but relative freedom and restraint, "liberty regulated by law."

Medicine is the great field of extremisms, for sentiments and practices based upon one idea. Some empiricist stumbles upon some remedy, as it appears, upon some few trials. Forthwith he starts a new theory of disease, and claims a discovery of some remedy for all forms of it; for, forsooth, "disease is a unit." "All disease is a cold," says one, and he will steam it out. "All from impurity" says another, and he will wash it out. "All from over-feeding" says another, and he will starve it out. The allopathist proceeds with the opposites, and while water extinguishes fire and fire dissipates water, it would seem with good reason if he did not cling to the extreme idea that the more of a good thing the better, and hence increase the dose of calomel from 20 grains to 40 or 60. The homœopathist plants himself entirely in the opposite hemisphere, and by a most execrable logic proceeds with *likes* and with the assurance that the less of a good thing the better. So the extremists form different schools and fire away at each other. The victims, some go to their long home, alike in both cases; some survive, all equally blind; for "who shall decide when doctors disagree?" Surely only the common-sense reasoner that recognizes the continual admixture of good and evil, and the line of safety between the two extremes. He will recognize in the good reasoning of the allopathists an uprising wrong in this, that too much of a good thing is an evil; and in the bad reasoning of the homœopathist an uprising good in this, that an infinitesimal dose of a bad thing is comparatively a betterment. These extremes, in considering all of nature's inter-correlations, may yet work out harmony and health.

In religion the matter of positiveness in extremisms has been the source of unmeasured evil. Transcendental dogmas, totalities,

have spawned the most angular opinions and practices and filled the world with animosities, strife, and blood. The total depravity of Calvin is the base of a pyramid of doctrines, all logical in their order, yet most false from the false premises, most horrible of conception, total corruption in nature, total lostness in everlasting torments from which nothing can save but the sacrifice and death of God himself; their total belief, a total surrender, and then a total change, and perfect happiness. And herein, curious to tell, the less one has known, the more positive have been his opinions, the more extreme his angularities, and the more militant his spirit. Hence the segregations into the greater divisions and the smaller divisions, vying with each other in egotistic excesses of belief in unproved and unprovable dogmas; and hence discord and violence.

And yet it is likely there is a something of a truth in all the theological propositions that have so rent the world; something of depravity, something of sin, something of its remission, something of redemption, and something of salvation,—and if men could have reasoned with care and avoided all these tangential extremes, how much more goodness, harmony, and happiness in the world!

I think, Mr. Editor, it will do good while passing to call attention to the superior harmony that exists in the law, or the administration of the law over these two other departments. Here are less of new theories, new schools, wild schemes, vagaries, and erratic fancies; and such as there are arise in the religious department of man's nature. The chief reason I will suggest, is that the political forum is free, and in the courts of law no question is decided till both sides are heard; facts, reasons, arguments to exhaustion. The world from without looks on as well and will see that justice is done; a system that true religion should observe, as also true science, for the sake of truth.

And now, again, what am I to do with all this in addition? I am to make application of these remarks to Spiritualists, and Spiritualism at least, according to their need. As I have said before (or intimated in my last), I find according to my judgment, the Spiritualists are prone to commit like errors with others in rushing to violent and unreasonable extremes wherein the truth is not found, nor peace, nor harmony; and thereby their usefulness greatly depreciated.

Take for instance, the doctrine of social freedom—a doctrine that has over-sloshed Spiritualism like an avalanche of ruin,—a doctrine nevertheless, it may be conceded, that has a basic truth in it; for without something of a truth at the base, no error can succeed. It is not the absolutely wrong that will captivate, but it is that which has the appearance of right, at least, from some point of view, that will allure. Mankind are not *totally* depraved, and hence not beguiled by an absolute evil; but they are imperfect, and frail in judgment, and so are beguiled and entrapped by gilded error. It is not the devil in his own likeness that is to be feared, but when he is arrayed as an angel of light. Poisons, all, or nearly all, are offensive in themselves to sight or taste. To accomplish evil they must be concealed in some pleasant vehicle that will carry them in disguise.

But the basic truth in social freedom (whatever it is, however much or little it is,) becomes potent for evil, or perhaps is evil itself, from extremism or radicalism, as some choose to call it. Radicalism, and not truth, seems to have become the point of adoration and worship. At the 10th National Convention, [this was the convention at which a handful of "radicals" saddled "free love" on to Spiritualism. At that convention the Priestess of that doctrine] announced in words "to-morrow evening I shall give in this hall a lecture more radical than any that I have before delivered. All are invited to come. Admission free to members of the convention, to others 50 cents." Her admirers gaped with wonder and applauded roundly. And all for what? Because of some new *truth*? I will concede that they thought so, and hence this effort of mine to cure such errors. The lecture came, and to a crowded house, such was the zeal to hear—radicalism! And what was it all about? "The elixir of life, or why do we die?"—as I would say from my stand-point, (let each judge alike for himself,) a potion concocted by Blood or Andrews (or whatever spirit it was of Diakka land) out of pure, comic deviltry, to see how big a dose of nonsense those sickly souls run mad for radicalism could be made to swallow at once. Or, perhaps, (I have thought it possible,) it was inspired by some good spirit that designed to cure this raving madness by an over-dose that would re-act and cause a return to the normal condition of health!—as some attempt to cure one under tension of alcoholic stimulus by an excessive draught of forty rod whisky, so as to produce sickness and hence disgust. For such really has been the effect. Since then the health of this sick body of Spiritualism, for a while comatose and near unto death by corrupting sores, has been greatly improved; and one may hope, from its innate vitality, a complete restoration, and that sometime there will be no scars even remaining. The doctors that have given these doses, their sympathisers and abettors, are pretty near out of occupation. From the West clear round to New York and Boston, the mourners, and few at that, go about the streets. But, oh, if there had been as much devotion to truth as to radicalism from the first, how much saving there would have been of the health, the honour, the fame, and the power of this young redeemer of the world.

Again, at the Elgin Convention, held soon after, and as it were, under the shadow of the National Convention, a telegram of triumph was sent to another like convention in Michigan: "A victory for radicalism!" A victory for radicalism!—this might be well, and

it might not be. It might be extremely right, or it might be extremely wrong; just in proportion that it was a victory for the truth, or not. But the phrase itself indicates that perverted state of thought that has accepted radicalism as truth, and as such to be adored.

Lesser extremes there are, and have been, that cannot escape attention. An extremism in the advocacy of truth, though quite pardonable from a natural heated zeal in the right, is worthy of criticism as not the highest good. If the pendulum of reform must swing, still, by over-action, it may be made to swing too far; and, by misguided action, it may be made to swing irregularly and place progress at the hazard. In the advancement of truth by moral suasion, our only method, the fable of the sun and the wind and the traveller affords a most instructive lesson. The sun, by his gentle-silent warmth, caused the traveller to voluntarily lay aside his cloak, which the wind, by his fiercest assaults, could not do. Some one has said that the clergy are a source of danger to the American republic, and I believe it has been again and again fiercely urged. Looking with half an eye and at a single point along a certain line, it would seem that there was a basic truth in this charge, but a broader view would disclose as well, that they have, as people are, a great conservative force for liberty sustained by law. Even to-day it would be extremely hazardous to withdraw for a day the power of the Catholic clergy for good from the masses that they dominate.

Not long ago one of the most conservative lecturers maintained that there was harmony between Spiritualism and original Christianity. An extremist followed with strong words that he was no Christian, and proceeded to show that the whole system was wrong, and that before an audience partly Christians, and in a Christian community. Whereas I think that he and every Spiritualist is a Christian, a true, a whole definition being given to Christianity. Such open general assaults cannot but work injury, especially if untrue. Better point out the faults of the clergy and Christianity upon single points, than array all at once, and remember the success of the sun as against the wind.

And now comes lately another extremism from a creditable source that "Jesus is the spiritual leader of men"—a truth, perhaps, but not *the* truth, as it seems to me that we ought to hold it.

But more of this anon, and not now, for the want of space and time. It would be, Mr. Editor, almost an endless march to "go the grand rounds" and arrest all the vagrant extremisms of humanity of which I could speak even in the more limited camps of the Spiritualists. Let the few that I have cited serve as fag-ends to others so that the lines of order may be restored, and hence harmony and power.—Chicago, Ills.—*Religio-Philosophical Journal*.

REMARKABLE PROGRESS IN MATERIALISATION.

MR. REIMERS' PRIVATE SEANCE.

In the present rather agitating phase of battling with theories on certain occult psychological phenomena, the accumulation of facts would seem the only wise course to be followed in order to prevent dangerous dissension amongst investigators, and thereby retarding the process of furnishing a sure foundation for a scientific system. These fascinating phenomena, a source of the most attractive mental enjoyment when cautiously developed, and also of incomparable trouble when carelessly handled and talked about, have of late, by violent attacks, under pretence of scientific authority, been sadly misrepresented, and caused many a private circle and individual to retire from a field of useful activity. The commanding sight, then, of a gradual accumulation of material by new facts would counteract the present stagnation, and keep alive the workers in a cause which should, at all events, spread out in its full extent before anybody would undertake to pronounce judgment on its merits. Our recent experiences, which we consider it our duty to place before the public, we simply treat as a set of occurrences as links in the chain of facts, without being inspired by any theory beforehand; but we adopt the terms "spirit-guide," "control," "mesmerism," &c., as convenient technicalities to bring out clearly the situation to those who understand the meaning of these temporary expressions, which in many, if not in most, cases verify Goethe's hint:—

Student.—But, surely, Sir, a meaning should
In most words be always understood.

Mephist.—No doubt, no doubt! Yet 'twere absurd
Upon that point to feel too much concern;
Since, just where meaning fails, a word
Comes patly in to serve your turn."

In a recent sitting with Dr. Monck, after receiving tests, which could not be touched by any explanation of known agencies, his control, our spirit-guide, expressed a wish—almost a demand—to combine the power of his medium with that of Mrs. —, to bring about exceptional results by harmonious home influences. Accordingly we met on Sunday, August 19, at her residence, and soon arranged the rooms in a manner to detect a confederate, if a mortal one intruded.

We (five) sat first round a square table, in total darkness, all hands joined. Soon the table gently lifted and tilted, as if indicating that we were now going to enter into a "separate division of natural laws" not yet explained to the comfort of scientists of the old school. Touches were felt, and silence only interrupted by subdued conversation, when something was found to be on the table (perfectly empty before putting out the light), which turned out to be a chair, which had glided noiselessly on to it as if to show that rough work would not do in good company. Mr. Reimers

* A slight alteration made in the phraseology is enclosed in brackets.—ED. M.

suggested that the chair should be placed near the medium, and all hands perfectly linked before the light was put out. Soon the gentleman near the medium, Prince —, exclaimed, "It hangs on my arm!" and there was the chair-test under undoubted conditions—a simple, common fact, indeed quite trivial by its countless repetitions, but stupendous when it has to be explained.

Now a double slate, perfectly clean, was secured by a handkerchief being tied round it with many knots so tightly that it could not slip out without both hands being used; a fine black line, made with the burnt end of a match, drawn over the folds, however, made it absolutely impossible to preserve this intricate arrangement if tampered with. "Samuel," the control, allowed, or rather demanded, just enough light to see all hands (facilitated for weak eyes by the white wristbands). After the slate was placed under the table without results, "Samuel" proposed to bring the slate on the table, there being more "magnetism" on the level of our hands. We therefore placed all hands (the medium's included) on the slate, and began singing German songs. One gentleman, an officer, struck up a jolly tune with military humorous words, imitating firing, like our "boom." "Samuel" suddenly asked, "How do you spell that funny word?" We then spelt b-o-o-m for him. After more singing, we at last heard the sound of writing with a crumb of pencil, and with a violent shudder of the medium, "Samuel" shouted out, "We have done it." Only Mr. Reimers withdrew his hands to increase the light, and there were clearly seen all hands still on the slate, which showed the arrangement intact, the unfastening of it taking a long time. About four words in big letters were found written within the folded slate, and the first was the word "boom," which had puzzled "Samuel's" spelling abilities. The other words were names of relations of some of us. Although, independent of this, we considered the tests complete, in the eyes of reasonable sceptics the production of the funny word "boom" appeared as the strongest, defying the last desperate suggestion—sympathetic ink,—justified, possibly, in cases where the medium brings the slate, or finds time to open and touch it privately before the seance, of which chances Dr. Monck had none, as one of the princes present brought his own slate.

These strong points in the first part of our interesting seance were, indeed, enough to smash the absurd "superstition" of trickery, often so foolishly applied with total absence of scientific method, "otherwise lavishly bestowed on the smallest manifestation." But what followed in the shape of materialisation and dematerialisation right before our eyes, can only be described in mere outline—personal presence only enabling us to realise these marvellous processes in facts beyond doubt and comprehension.

One half of the folding-doors opening between the drawing and sitting rooms was closed, and the place of the other filled by a suspended curtain, leaving at the top ample open room. Mrs. — now took her seat amongst us in the drawing-room, after having returned from being sent away during the slate experiment by "Samuel" to reserve power. Alluding to "economy of power," it struck us several times in the evening when "Samuel" protested against shifting or other waste of "magnetism." The light being so arranged as to illuminate the whole room and enabling us to see clearly enough, we seated ourselves, and the medium passed behind the curtain into the other room, Mr. Reimers taking his place at the piano to break anxious suspense, so disastrous to good results. Soon our humorous "Samuel," now controlling, peeped through the curtain, announcing in his usual merry style that he was working on the "nucleus" of power to "build up," the figures—explanations more confusing than enlightening, but leaving some impression in general of knowledge in the magic handicraft of these so-called "spirits." Then Dr. Monck came before the curtain under the influence of "Samuel," we almost expecting to hear a "Can't do it to-night," when the medium was made to point to his side, whence a streak of cloudy-white seemed to emerge, as if the body had been split up to let out the nebulous substance. Gradually increasing, it formed itself visibly into a living figure, at last detaching itself from the medium, who stood now about a yard off, making mesmeric passes with both arms, as if throwing force out. The form stood at last complete before us, and allowing us to touch and grasp its tiny little hand, it was declared positively to be life-like. By the glittering crown, Mr. Reimers took it in the distance to be that of "Bertie," but it was "Lily;" both forms well-known as is indicated by frequent former reports. Then the form melted back, as it were, into the body of the medium, a fine, white line down his side being the last visible remnant, which, totally vanishing, the medium turned round and slipped again behind the curtain.

After a pause he came out through the folds of the curtain, and two forms appeared, one on each side, both moving more or less lively, and one closely wrapped in drapery like linen was recognised as belonging to one of the princes present, who got the same figure on a photo by Hudson—a fact utterly unknown to the medium. After these forms retired, "Samuel" slipped a chair close to the curtain on our side, and controlling Dr. Monck, repeated that wondrous process of creating out of the white cloud a figure from the medium's body, all the time speaking through the medium, persuading the form not to hesitate, and, as it were, with increasing confidence, and by his gentle pressure it was made to sit on the chair, the somewhat awkward bending of the limbs reminding one of a lay-figure in an artist's studio; indeed, so much so, that had it not been for the gradual coming out from the medium's body of the form into view, one might have felt tempted to investigate too closely. The making of regular knots in handkerchiefs handed over to one figure standing between the two mediums (Mrs. — being

in the normal state) testified forcibly to the advance state of this "materialisation," a splendid verification, too, of the genuine similar facts in dark seances.

Now "Samuel" pointed out to Mrs. —, shouting, "Look there, a head is forming out of hers!" and being permitted to get nearer, sure enough, a head, solidified out of a white cloud, was close to her face, she being entranced; it also vanished, Mrs. — awaking and looking bewildered round the circle. Although having had thus a succession of mighty proofs of creating forms independently, moving not only, but in response to tests too, prepared on the spur of the moment, the concluding materialisation of that lovely spirit, "Bertie," wound up a succession of impressions never to be forgotten, in a manner to elevate the witnesses far beyond the mere element of sensation. There she stood, a living creature, between the two mediums, after being formed before our eyes out of vapour proceeding from Dr. Monck. The medium being a human being like ourselves, and having nothing about him to suggest being in possession of a secret of "black art" dugged up again after having been for centuries buried from sight and now handed over from one adept to another for the sake of being tossed and worried about amongst fellow creatures for suspicious gifts called by St. Paul (1 Cor. xii.) "spiritual." Among the unexplained marvels of the evening we missed, as the only link placing these forms on a level with our plane, the power of speech; and, consequently, when "Bertie" now called each sitter with heartfelt blessings by their names—the expressions being evidently emitted from her lips—our laboratory of psychological "experiments" partook in these moments somewhat of a touch from holy messengers—the attempt to draw also this beautiful addition into cool, prosaic observation being drowned in the unaffected, hearty response from our side to these divine greetings.

Enough food for reflection was thus given to us, and although each new revelation seems to push back our power of comprehension, the steady unfolding of a larger and wider area of facts strengthens our ardent desire with hope to advance at least so far in knowledge as will be deemed sufficient for us in this planet.

A practical observation in conclusion may be valuable as in connection with these results, which came indeed unexpectedly. Finding the demand of too hot inquirers to dispense with cabinets, &c., not granted as a rule, in our seance all materialisations commenced and ended before the curtain, the medium in view—he and the forms being seen by all. Of course a stout professor of "modern materialism" would not even be satisfied here but require to handle and twitch the first ear or nose, his fingers being agile when treating "matter," but clumsy when meddling with "spirit," or even matter when entering the first phase of existence touching the retina. What would be the effect when one of these forms was grasped? we ask ourselves. Probably it would slip back into the body of the medium; but if firmly (let us say brutally) taken hold of, the medium would, after a struggle, be found in the hands of the "hunter"—both experiments perhaps equally dangerous to the medium. A good per-centage of so-called exposures may thus find some explanation.

Naturally another seance was proposed, although two of the friends could not join, but Mrs. — being called away by the serious illness of a sister, only Dr. Monck's mediumship was in this case active. The rather painful disappointment was, however, turned into an entire satisfaction, inasmuch as the tests indicated in the previous sitting were remarkably confirmed as proofs of individual spirits trying to make themselves recognised by cultivating repeated opportunities of manifesting through a favourable medium. Much power having been drawn on the first meeting, the struggle to utilise what was left became evident and afforded interesting features of a process encountering obstacles on the spiritual as well as on the physical plane—trying, long, blank intervals, for instance, taxing the patience severely, but furnishing most valuable psychological observations in regard to the close connection of these mysterious phenomena with the state of the medium's health or strength, inviting characteristics for those who would try to drag them down to materialism—and with success too—if they shut their eyes to rare but striking instances of manifestations or communications completely isolated from all possible pretensions of rational explanations.

In conclusion, we listen, in spite of many experiences besides these now reported, willingly to any sceptical arguments as pointing to the enormous mass of difficulties and contradictions in the phenomena, as being natural to minds of a truly investigating turn. Scepticism is reasonable in proportion to the extent of personal experiences, but silence or sneering indifference begins to be of bad taste, in front of the overwhelming number of scientifically tested genuine facts.

G, Manor Villas, Richmond, Aug. 19.

MELBOURNE AUSTRALIA.—Dr. J. M. Peebles delivers his final lecture in Melbourne at the Opera House to-morrow (July 1st), in which he will indicate the mission and final destiny of the movement. At the conclusion of the lecture a congratulatory address will be presented to him, accompanied by a sum of money subscribed by those who appreciate his efforts towards the enlightenment of humanity. The second course of lectures have been as successful as the first, the large theatre being crowded on every occasion. Dr. Peebles intended to leave by the "Atjeh" on the 3rd inst., but being unable to secure a berth, he will go by the next Suez mail. We publish abstracts of three of his recent lectures; fuller reports of the last two will appear in next issue. We understand that Mrs. Williams will resume her spiritualistic lectures on Sunday the 8th.—*The Harbinger of Light*, July 1st.

MR. COLVILLE'S WORK IN LONDON.

Mr. Colville returned to London on Friday evening, and on Sunday gave his first lecture in the afternoon at the Quebec Hall, Marylebone. There was an encouraging attendance, and the discourse was exceedingly well received. This afternoon series promises to lead to important results. It is a great convenience to those who live in that locality in London, and who object to attend meetings late in the evening. We hope the little hall at Marylebone will be crowded and necessitate greater accommodation, to allow all who desire to listen to Mr. Colville to secure that privilege. For list of subjects, see special announcement in another column.

On Sunday evening, Mr. Colville spoke at Doughty Hall. The place was crowded to excess, and a very deep interest was manifested in the proceedings. We have not, for a long time, observed so much respectful earnestness in a congregation. We were pleased to observe that Mr. Colville has very much improved in speaking since his first appearance at Doughty Hall, four months ago. Truly, his public career has been a most remarkable one, and gratifying to all who take an interest in the progress of our Cause. At first, he took firm hold of public appreciation, but now he is capable of achieving even greater triumphs. His supply of thought is more varied, energetic, and comprehensive, and he goes into subjects in a more trenchant manner. His voice is clearer and better modulated, and his delivery was characterised by greater energy and elocutionary powers.

At the meeting on Sunday evening, Mr. Burns presided, and after the preliminary part of the service had been gone through, he desired the audience to propose a subject, upon which Mr. Colville's guides would deliver a discourse. Several subjects were suggested, but "The Origin and Destiny of the Human Soul" received the largest number of votes. Mr. Colville at once rose, and launched into his task with a keenness and vigour which impressed all minds, and held them spell-bound throughout the course of a lengthy dissertation. He showed that the body externally, and the spirit internally, were instruments of the soul, which was of divine origin, and has a divine destiny, being imperishable, even as the Deity is everlasting. It was pointed out that the intellectual faculties and the soul were distinct. Very many instructive arguments bearing upon psychology were introduced, rendering the whole theme clear and comprehensible. After the discourse, a number of questions were answered in a ready, clear, and pointed manner.

The proceedings were terminated by a poem upon "Charity," which was one of many subjects selected by the audience. The poem was extremely good, and was received with enthusiasm. In conclusion, Mr. Burns called the attention of the audience to the unique nature of the evening's service. There had been no pre-arrangement, and yet the reading, the discourse, questions and poem, were of such a harmonious kind that they might have been projected after much thought, by a body of earnest and learned men. It was a strong argument on behalf of our spiritual truth, to think that all this intellect and harmony of arrangement had been manifested from the unseen world; the persons employed being only instruments of a higher power. We may remark that the chapter read was that in the Corinthians, the theme of which is "Charity," and a considerable portion of it was paraphrased in Mr. Colville's poem. After the Benediction, many persons came forward from the audience and crowded round Mr. Colville, anxious to take him by the hand and welcome him on his return to London. Mr. Colville will speak again in Doughty Hall on Sunday next.

Mrs. Weldon's sociable evening at Langham Hall, 43, Great Portland Street, had the benefit of Mr. Colville's services on Monday evening. The weather was disagreeably wet, the rain falling in torrents, which prevented many from attending, but there was a considerable audience nevertheless. An address and two poems were given, much to the satisfaction of all who heard them. Mrs. Weldon presided in an able manner, and arranged the necessary business in selecting the subjects. Mr. Colville will again address the meeting in the same place on Monday evening next.

MR. COLVILLE IN THE CHESTER-LE-STREET DISTRICT.

On Sunday, August 26, Mr. W. J. Colville delivered an address and poem and answered questions under influence of his spirit-guides in the Co-operative Hall, Chester-le-Street.

The weather was very unfavourable, but notwithstanding that, there was a very fair attendance.

The subject chosen for the address was "Whether is Paine's 'Age of Reason,' or the Bible, the Most Beneficial for Man?" The subject for the poem was "Liberty." Both address and poem were very well received by the audience, and the replies to queries appeared to give great satisfaction, and have left a good impression on the minds of the people.

In the evening at six o'clock the hall was filled by a very attentive audience. The subject chosen was somewhat a curious one, "Were Adam and Eve the First Man and Woman? if so, Who tempted them, seeing that Spiritualists say that there is no Devil?" The address lasted over an hour and interested the audience intensely, if we may judge from the rapt attention with which they listened to it. At the close a number of questions were asked and answered, apparently fully to the satisfaction of the audience.

The proceedings of the evening closed with a poem on "A Mother's Love for her Child," which was very warmly received by the assembly. After the best thanks of the meeting were given to the medium and his guides, Mr. Colville's guides pronounced the benediction, and the meeting terminated.

On the following evening, Monday, August 27, the weather was by no means favourable, but in spite of this the large room of Mr. Dodds, at West Pelton, was full to excess. Notwithstanding the close room the guides gave an eloquent discourse to an intelligent and appreciative audience, which was principally of men of free thought.

The subject chosen for the address was "Who was the Author of the Bible?" which gave every satisfaction. At the conclusion numerous questions were asked and answered. After singing, the audience chose a poem on "Mrs. Besant and Charles Bradlaugh," which was much appreciated. At the conclusion the guides pronounced the benediction and the meeting terminated.

On the following evening, Tuesday the 28th, the weather was still very dull. The room at Mr. Hopkirk's, which was provided for the occasion, was crowded as on previous occasions with a very attentive audience. The subject for the address was Timothy iv. 1, "Seducing Spirits," the discourse on which was greeted with hearty bursts of applause. For the poem, two subjects gained an equal number of votes—"The Love of a Dying Mother," and "A Dying Husband." The guides gave a touching poem on both subjects combined, which was received with loud acclamation. The meeting was closed with the benediction.

On the following evening, Wednesday the 29th, Mr. Harl's room was completely filled. The meeting was opened by the guides of Mrs. Batie, who gave an invocation and made a few remarks. Then Mr. Colville's guides delivered an address on the text in Revelations, "And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him for a thousand years." At the conclusion of the address numerous questions were asked and answered, bearing more or less upon the subject of the discourse. All present appeared highly gratified with the manner in which a very difficult subject was handled. The poem on this occasion was "The Destiny of Man." This also was received with acclamation.

On the following evening, Thursday the 30th, Mr. Campbell's room was crowded to excess, and one of Mr. Colville's guides, whose name is the "Prairie Bird," came and arranged the sitters who were very attentive. The subject chosen for the address was "The Laws of Nature," which was dealt with in good style. Then questions were asked in reference to the planets, fixed stars, &c., and the condition of their inhabitants. The subject for the poem was "Not Lost, but Gone Before." The guides of the medium closed the meeting by pronouncing the benediction, and this closed six meetings kindly given by Mr. Colville, which have certainly been a very great success. The enthusiasm manifested on the part of the audience was very great, and the utterances of the spirits appeared to have deeply impressed the whole of the assemblies.

Ouston.

J. LONSDALE.

COMMENDATION OF MR. MORSE.

Dear Mr. Burns,—On Sunday, August 19, for the first time in my spiritual experience, I had the exquisite pleasure of listening to a discourse from Mr. Morse's spirit-guides.

I heard a few remarks from them on the last "Happy Evening," and thought then what a delightful treat it would be to hear a full discourse from them. I then resolved to take advantage of my first opportunity that offered of hearing them; that occasion has presented itself, and much I relished the spiritual repast laid before me.

To me, personally, it was spiritual enlightenment; it was new birth. My thirsty mind imbibed every word, endorsed every sentiment; and every sentence seemed to find a reception in my heart, and dove-tailed accurately with my notions of what religion really is and should be; indeed, my spiritual being felt the need of such an one, and seemed also to inwardly define the nature of it. The need and nature of such a religion as portrayed by Mr. Morse's guides on the occasion would indeed transform this perverted world into a very Paradise, only to be surpassed by the glorious Summer-land itself. I was sorry to find in that week's number of the MEDIUM such a meagre report of such an elaborate discourse. I had hoped to find a full report, so that it might be read and digested by all true Spiritualists and others to whom it might be introduced.

We have, issued from the Spiritual Institution, an elaborate volume of Mrs. Tappan's eloquent discourses; now, as a companion volume to the above, I should like to see issued a like collection of Mr. Morse's discourses. It is a pity that such an one as was delivered in my hearing should be in its entirety lost to posterity. All such should be carefully preserved; and who knows but that some day they might be referred to, as are the classics in our present day, thus forming the foundation of the classics of the future.

I trust that whenever and wherever Mr. Morse's guides do us the honour of giving us the benefit of their spiritual mentality, a reporter may be retained, so that not a letter—let alone a word—may be lost or thrown away. Would to God there were more mediums by hundreds in this world like him (no doubt there are, only undeveloped); then, yes then, would theology shake to her foundations, and, finally, the whole structure of false teaching and dogmas would come tumbling about their exponents' ears, causing them to jump smartly out of the way of the falling debris of their own erections to avoid being crushed altogether, and make room for the new builders that should raise up such temples of the Holy Ghost as should bring honour to God, peace to the world, and salvation to man. I have hitherto been asleep, "indolently idling" in the shade, whilst the workers have been toiling in the heat of the sun (the fierce scorching sun of persecution), and have not been caring or heeding so long as I was not molested, or was left alone in my indolence.

But a new light has been kindled within me, fresh vigour has been imparted to my hitherto lethargic and sleepy-headed individuality. A new impetus has now been given to my sluggish nerves, and it has sent the blood of conscientiousness thrilling through my body, invigorating every part and stimulating my lagging powers; and from this time henceforth, I devote myself a servant of the spirits of light, love, and liberty, to be used in any and every possible way for the spiritual unfoldment of the new religion, and the uplifting and advancement of humanity.

I have now become a changed being, clothed, and in my right mind. Hitherto I have been satisfied with the husks, now it will be my endeavour to taste of the kernel, and drink assiduously of the pure milk of the spirit-teaching; and humanity and the world at large shall enjoy co-equal with myself the results and fruits thereof. But my letter is

growing lengthy and I must conclude, or it will exceed the limits of your time and patience, and run the risk of being consigned to the wastebasket and oblivion, so for the present I will conclude, hoping my proposal as to a reporter may not be entirely lost sight of, then will my writing not have been in vain, and posterity may hope to gain a chance of release from the thralldom and bondage that now holds the present.—I am, dear Sir, yours truly in the cause of Truth and Spiritual Advancement.

J. A. BUTCHER.

4, Lindo Street, Lausanne Road, Nunhead, S.E.

[As to the reporting question, it is simply a matter of money. Who will pay the reporter? We have not the means, and our fellow Spiritualists are either as poor as ourselves or indisposed to part with their money for such a purpose.—Ed. M.]

SO-CALLED MEDIUMISTIC PHENOMENA.

To the Editor.—Sir,—In your issue of 24th August, "M.A. (Oxon.)," refers me to the MEDIUM of 6th July. Will you allow one "who has some little experience of conjuring," to answer one who has some little experience of letter-writing, and to take for the basis of his reply the reference given by your correspondent—viz.: "Replies to Professor Barrett"—MEDIUM, 6th July?

"M.A." "makes an experiment," but "attaches no importance to it." I conclude that "Nor time, nor place did then adhere, and yet he would make both." Again he writes, "I am disposed to pay little heed to the professions of conjurers one way or the other;" yet he owns that "it is impossible for a chance visitor to investigate anything he sees at the Aquarium or the Egyptian Hall in any sufficient manner." And again, "Whether the tricks of the medium are due to the same cause (i.e. sleight of hand), I do not pretend to say;" and further, "I can't say without careful investigation, and that I shall not get a chance of making." So writes "M.A." on 6th July,—that he has had no opportunity of satisfying himself conclusively of the nature of the tricks witnessed; yet on 14th August he lays it down dogmatically that "it is sheer nonsense to treat such performances as Maskelyne's, Lynn's, and some that have been shown at the Crystal Palace, as 'common conjuring.'"

"M.A." therefore builds his house, and complacently admires his chimney-pots, although he has signed his name to the fact that his foundations are not to be relied upon.

"Transcendental Action of Spirit" is a somewhat obscure phrase, which tends to prove the prevalent fallacy of taking *omne ignotum pro magnifico*. There may or may not be transcendental action. I have had no opportunity of investigating this vague science; but I repeat that many so-called phenomena (which have given great trouble to their godfathers to find polysyllabic and composite names) might be easily identified by the excessively mundane title, "Hanky-panky." There is a patter of sciences, as well as a patter of conjurers, although the scientific man attempts to elucidate truth, whilst the object of the conjurer is to "make the eyes the fools of the other senses," or to conceal truth. What end is served by clothing this jackdaw of trickery with the peacock feathers of scientific nomenclature?

I am no scoffer at science; and I am a Spiritualist. But I am also a conjurer; and I say that I have never witnessed any real phenomena at the exhibition of professed conjurers. What proof does "M.A." require of my assertion? I write decidedly, because I know; and I am ready to prove to "M.A." personally at any time "how easily he can be misled."

But "M.A." paying little heed (as he says) to the professions of conjurers, may possibly pay little heed to what I say, and may misunderstand the spirit in which I write. If that be the case, it is useless to argue; but I will maintain that to expose a fallacy is "a phase of work" which is valuable. Let us have our sugar without sand. A conjurer may be beneath the notice of an Oxford graduate; but a mouse once gnawed a lion out of the net. So I would simply hold out my penny dip of experience to those who have lost their way in a metaphysical fog, are stumbling over dictionaries and lexicons, and throwing their bouquets of hard words on the platforms of successful entertainers. There are mediums, and there are conjurers. If the conjurers be clever enough to deceive the chance visitor, why should he be accused of having trained a mediumship to so time-serving an end? My respect for the undoubted phenomena makes me an unprejudiced witness; and, at the danger of being accused of egotism, I say my evidence is not the more untrustworthy, because, from my professional experience I know where deception is possible, and where it is evident.—I am, Sir, yours respectfully.

ALBERT G. OGAN.

383, Mare Street, Hackney.

IS IT CONJURING OR CLAIRVOYANCE?

To the Editor.—Dear Sir,—Some time since I called the attention of your readers to a clairvoyant, or pseudo-clairvoyant performing at the Royal Aquarium, Westminster, under the cognomen of "Little Louie." She being only ten years of age, her answers were very remarkable, indicating an intelligence more advanced than we generally find in a child so young; but all her clever answers, which have been so much admired, have been, I think your readers will admit, eclipsed by the following, which I extract from the *Era* newspaper of August 25th:—

"INSULTING A CLAIRVOYANTE.—During the performance of Little Louie, the clairvoyante, and Professor Herriott, the wizard; on Tuesday, in the pavilion at Raikes Hall Gardens, Blackpool, a man handed to the Professor a book of an obscene character, in order to test Little Louie, and to see if she could tell what it was. On being asked, 'What is this?' she replied, 'A book, papa.' The Professor then asked her, 'What would you think of the gentleman who gave it to me?' to which she said, 'Well, papa, a gentleman that would offer an article to a little girl that he would be ashamed to offer to his own mother or sister, ought to be thoroughly ashamed of himself.' The book was then handed to Mr. Rushton, the manager, amidst loud cries of 'Turn him out' from the audience, and the owner of the book was unceremoniously ejected."

This reply, in my opinion is very significant, when she says "a gentleman that would offer an article to a little girl," it seems that she really sees the articles that the Professor holds in his hand; or how did she know it was an indecent book? If it is a trick and performed through

an arrangement of keywords and leading questions, I can understand she might know he had a book in his hand; but here my difficulty commences—how did she know the contents of the said book? and I am fairly beaten to account for it by trickery, in fact I have not the slightest idea "how it's done." Perhaps "M.A. (Oxon.)," or some of your scientific readers who witnessed the performance will give me the benefit of their experience.

W. RICHARDS.

7, Tachbrook Street, August 29.

MISS WOOD'S AFFAIR AT BLACKBURN.

To the Editor.—Sir,—Observing in your issue of Saturday, that, at Mr. Atkinson's request, you have inserted the letter of a correspondent, "One who was Present," which appeared in the *Blackburn Standard* of the 25th ult., and of which Mr. Atkinson says he can affirm its accuracy, I regret that Mr. Atkinson should have committed himself to the affirmation of the erroneous statements of "One who was Present."

In the first place, "One who was Present" states that "the door was only fastened with a corkscrew." Now, Sir, it certainly was not a corkscrew, but a gimlet, which was used on the occasion referred to: a slight difference, but still an inaccuracy! I have seen the owner of the gimlet, and he assures me, in the most positive manner, that he fastened the door himself with the gimlet (having forgotten to bring screws), and at the end of the seance he found the door still fast; another gentleman followed and forced open the door, after considerable wriggling and pulling. The announcement that "the door was fast" was apparently satisfactory to all present, and from that time (April) to the present juncture I had never heard a suggestion to the contrary.

The last error that I will notice is, that "One who was Present" states "the few minutes were at least two hours," referring, of course, to the time that Miss Wood was in the cabinet. Now, Sir, he has evidently forgotten that the medium was seated amongst the sitters for about an hour and a half on the 5th, as "Benny" proposed to try and materialise inside the cabinet without the presence of the medium. In my account I made use of the expression, "in a few minutes," as occurring after the tying of the medium, and the reseating of the parties concerned.

A gentleman who took down notes of each seance in April, has it, "We had scarcely got comfortably seated before 'Benny' stepped out from the curtains," &c. Taking all the seances into consideration, I cannot conceive that Miss Wood could have performed all the different acts as recorded in the *Blackburn Standard* in her normal state. On the other hand, to determine what were genuine materialisations and what were personations of materialised spirit-forms would be to my mind a matter for considerable disputation.—I am, Sir, yours truly,

Blackburn, August 14, 1877.

INVESTIGATOR.

[It would be seen from our foot-note of last week that we were not at all certain that the letter which we printed over Mr. Atkinson's signature was from that gentleman at all. We would not be at all sorry if it were proved a hoax, as it would be another item of evidence as to the surroundings Miss Wood had at Blackburn. It was the work of a newspaper man, and had not a scrap of Mr. Atkinson's writing about it. By all means let us, as investigators of these phenomena, discover whether we are witnessing spirit-forms, or the medium under influence, or normally personating such forms. With an honest circle, this is no difficult matter; but when there is a manifest determination to damage the reputation of the medium, and through her the sacred cause of truth, then the circle becomes a den of demons, and no good result can be expected. To add to the "slight inaccuracies" which appear in the letter of last week, signed "T. E. Atkinson," is the statement with which it concluded, that Miss Wood had a confederate who confessed to being implicated in the deception. Surely honour and truth must be scarce articles in Blackburn, when "confederates" are so readily to be met with, and when men will so willingly champion wholly untruthful representations respecting them.—Ed. M.]

SYMPATHY AND SPIRITUAL AFFINITY.

To the Editor.—Dear Sir,—My attention has been drawn to some remarkable instances of extreme sympathy between male and female friends, not extending to others, but limited to the two individuals, through which feeling of sympathy they became painfully aware of sickness or trouble affecting one another, and *vice versa*; they were sensitive respecting all things connected with them, and if, though at a distance from each other, the one fell ill, the other felt the influence by a sense of pain and depression at the pit of the stomach, where is situated the ganglionic centre of the nerves, known as the "solar plexus"; it seemed as if some mysterious link placed them in a state of *rapport*, by which they entertained sentiments and ideas in common.

Upon reading Swedenborg's definition of Spiritual Affinity, it occurred to me—Are such persons, exhibiting such close sympathy, spiritually related to each other in the Swedenborgian sense? I found, when I could obtain their times of birth, that the astrological positions in the several natal schemes, were in strict relationship to the sympathies experienced. Now, is the sympathy strictly astral, or does the spiritual affinity of the persons determine the period of birth, so that there may exist both spiritual and material harmony, in accordance with Swedenborg's doctrine?—for Spiritual Affinity, if the two individuals came in contact, would produce the same result as with two persons having the same astral influences.

Probably some astrological student who has given attention to the subject, and has made it also one of spiritual inquiry, may be able and willing to throw some light upon the matter.

Sympathy in an ordinary sense is common to all, but these extreme cases, I take it, are rare.

"VERITAS."

SEAHAM HARBOUR.—Mr. Editor.—Dear Sir,—Allow me, through the columns of the MEDIUM and in the name of the friends composing our circle and myself, to thank Mr. John Scott, of Belfast, for the third parcel of books received here, and to assure him that the contents have been judiciously distributed and welcomed by many. I shall be most happy to receive any literature on the subject of Spiritualism, and undertake the distribution among inquirers and others. "Sittings" are held at my house, 22, William Street, Seaham Harbour, every Sunday and Tuesday evenings, and any friendly Spiritualist coming through this way, and desiring to attend, we will most gladly welcome.—I remain, dear Sir, yours faithfully, FRED BROWN.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 7, 1877.

THE NEW WORK OF EDUCATIONAL SPIRITUALISM.

We repeat this week the list of announcements relative to forthcoming Progressive works, and we are encouraged by the fact that some notice is being taken of this important department of the Movement. As Spiritualists our work consists in very much more than has yet been attempted. Even after a man has witnessed all the phenomena, and possesses the enjoyment of spirit-communion, he is far from being a Spiritualist. The most essential step is the love of self-improvement, by which the individual spirit is developed and prepared for a higher plane of intercourse with the interior world. This most important department of our work has never been systematically attempted. It is not a sensational affair; there are no wonders or surprises connected with it, and nothing whatever to gratify the vulgar and empty curiosity. Only the thoughtful, and those desirous of improvement, will avail themselves of it.

We hope there are not a few earnest minds in this Movement who look upon Spiritualism as a grand redemptive work to sustain humanity in the coming political troubles, and be a means of individual development to immortal souls. This educational branch does not require wealthy patronage, or even high qualities of mediumship or intellect, to promote it, for it is adapted to the ignorant as well as the learned, as by its methods both classes may improve themselves. What we particularly urge is, that individual Spiritualists who have had their attention drawn to this matter lose no time in commencing its practical realisation. The proper steps to take are, to resolve on devoting a small sum—say, from a farthing to sixpence, weekly, for the purpose of procuring Progressive Literature. Then the Spiritualist thus resolving should endeavour to induce as many as possible to follow his example, and by co-operating with him obtain every fourth book for nothing. Books having been thus provided, one evening in the week should be devoted to School attendance, at which all subscribers, with visitors, would meet together to read, and endeavour to understand that which their newly-acquired books contained. By doing so, intellectual and progressive spirits will be attracted to the little group, and spiritual development of a true kind will result.

To our learned, wealthy, and titled Spiritualists we have a word to say. What matters it that they are thus privileged, if they do not permit the world to be benefited by their high advantages. Why do not our Dukes, Lords, Baronets, Esquires, Countesses, Ladies and Madams of all classes gather round them the less highly-privileged, and endeavour to teach and elevate them spiritually? If we heard of a wealthy and titled lady or gentleman promoting such a work as this, by uniting with the people for the procurement of literature, and aiding them in its study, then we would have some hope for our country. The Christians and the scientists do this, but where are the Spiritualists of a similar social grade who identify themselves with the needs of the people? It does not require that any "society" or machinery be erected for this purpose. By taking advantage of our publication scheme any district may be abundantly supplied without any preliminary arrangements of any kind, further than that which is locally necessary.

We most earnestly desire to see all Spiritualists, whether rich or poor, begin the work of spiritual enlightenment and reform; we shall soon see who are true Spiritualists, by the efforts which they make to distinguish themselves in this work.

FRAMLINGHAM.—Mr. T. Dowsing says: "I feel more certain of my mediumship. My spirit-friends have been developing me without circles. The consequence is, I have been undergoing a higher development, which I have no doubt they will use in good time." Mr. Dowsing will be glad to co-operate with Spiritualists in the Eastern Counties. His address is 1, Albert Place, Framlingham.

FEATURES OF THE WEEK.

The report, furnished by Mr. Reimers, of materialisation seances, with Dr. Monck as medium, is certainly the most remarkable feature of our columns to-day. About the genuineness of these results there cannot be the slightest dispute, as the conditions were thoroughly under the control of the gentlemen present, and the materialisations were seen to occur and disappear in the view of all, the light being sufficient to render the powers of observation to be exercised satisfactorily.

Those readers who are acquainted with some of the distinguishing features of London society during the season just closed, will at once recognise the individuality of two of the witnesses, to which allusion is made. They occupy a very high rank in European society, and, apart from their distinguished position, are well known for their uprightness and truthfulness as gentlemen.

If our seances were at all times held under similar honourable and intelligent influences, the phenomena would be of a more satisfactory quality.

Dr. Monck continues to be increasingly busy. Much of his time is occupied in healing. He has had offered to him a six-months' engagement for special investigation, but his other occupations prevent him from accepting it. He is to be found at his rooms, 26, Southampton Row, daily, from 11 till 2 o'clock.

Our O.S.T. column makes a modern use of ancient spiritual phrases. It will yet appear that the ancient Scriptures have been entirely misunderstood, and in reality allude to things comprehensible in the life of man and his surroundings. The Buddhist is called an atheist, because his notion of the Deity is so natural, i.e., self-evident, which, indeed, is another term for "spiritual."

Judge Holbrook's article on "Radicalism" contains much truth. Many mistake extreme views for Revelation. It is gratifying to observe that the "Social Freedom" movement has exhausted itself in America, and the truth, pure and undefiled, is beginning to re-assert itself again. The putrifying thing is being hawked about in other lands, carefully encased in Biblical antiseptics.

Our platform workers are more busily employed than ever, and with better results. We hope the expressions given by Mr. Butcher, in his letter on Mr. Morse's teaching, will find an echo in many minds. We shall anxiously await the result of the writer's fervid resolutions. Mr. Wallis will be home again in a few days, and will be received at a tea-meeting at the East End Spiritual Institution. He has had a most successful tour. Mr. Colville seems to do a vast deal of work in a week. See the report of Mr. Lonsdale from Team Valley, which also illustrates the state of mind of the pitmen in the subjects they propounded.

Speaking of practical work, we may observe that Mr. W. Wallace, the well-known and highly-respected missionary medium, is again in the field. His first halt will be at Northampton. He is useful in forming circles and giving trance addresses. He answers questions well. Mr. Hawkins, the healer, is also willing to attend families to aid them in the formation of circles.

Clairvoyance is coming to the front, an indication of the improvement of the spiritual atmosphere. In addition to Mr. J. Skipsey in Northumberland, we have Miss Bell Tilley, who was formerly with Dr. Mack practising in London. She sits for medical purposes only, and desires to give her diagnosis under medical supervision. She has been of great use as a medical clairvoyant. We have also Mrs. Prichard, Mrs. Brain, Miss Mancell, and others in the same field.

THE NEW BOOK SEASON.

On referring to our new list of popular works on the last page, it will be seen that we place depositors' terms within the reach of all. The new editions will be supplied in small parcels, enabling a few readers to obtain one copy at the same price as if they took a hundred. We recommend the immediate formation of weekly subscriptions to secure these advantages, as after the date of publication the depositors' prices will not be available except to those who had previously become depositors. During this month will be published

"ILLNESS: ITS CAUSE AND CURE," price 6d.

Depositors of 2s. 6d. will in return receive seven copies. These deposits may be made up to September 15th.

DODS' "EIGHTEEN LECTURES ON THE PHILOSOPHY OF MESMERISM AND ELECTRICAL PSYCHOLOGY"

will appear on September 25, price 3s. 6d. A deposit of 10s. made before that date entitles to four copies of the work.

The preparation of other valuable books is being rapidly pushed forward, and we desire to place them in the hands of readers at the lowest possible prices. We hope to supply many families with useful libraries during the winter, which will save them much money, in the one item of preventing disease and enabling them to cope with suffering when it occurs in their families. Children should be brought up in an atmosphere of sound literature and progressive moral thought. If the parents of England would give up their support of the tobacco-shop and drink-shop, and, instead, support the book-shop, we would soon have fewer parochial rates to pay.

THE Progressive College opened for the new term on Saturday. Mr. Harrison desires us to state that several letters which were posted to him during his tour have not reached him, and he would be glad if the writers would favour him with a repetition of their correspondence.

ECHOES FROM CAPE TOWN.

TO MY FRIENDS IN ENGLAND.

My Dear MEDIUM,—After a fine passage of twenty-two days we arrived all safe and sound. "Winnona" told Mrs. Hutchinson (who had a sitting with Mr. Fletcher two days before we left London) certain incidents that would happen on the voyage, and also on landing in Cape Town, which have been fully verified. We have been heartily welcomed

"Home again from a foreign shore;
And, oh! it fills my soul with joy
To meet my friends once more."

Such are the words in the song "Home Again." I can heartily endorse every word. Like a traveller returning from a far-off land, I bring back with me many wonderful *but true* stories of what I saw, felt, and heard; and thank God my friends believe every word I tell them, for they know that I only bring that which is of good report. "Blessed are they who believe, though they see not." I have seen and that is enough for them.—Faternally yours,

BERKS T. HUTCHINSON.

Cape Town, August 7.

MR. COLVILLE AGAIN AT DOUGHTY HALL.

On Sunday evening, Mr. Colville will give another inspirational discourse at Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock. It is particularly requested that visitors take their seats by seven o'clock, as the service was much interrupted last Sunday by ladies and gentlemen crushing in long after the hour.

Mr. Colville will speak at Quebec Hall on Sunday at 3.15, and at Mrs. Weldon's Sociable Evening on Monday at 8 o'clock in the evening.

Mr. Thomas Blyton, secretary of the Dalston Association, sends us a circular to the effect that Mr. Colville will deliver inspirational trance-discourses and poems at seances which will be held at the rooms of the society, 53, Sigdon Road, Dalston Lane, E., on Thursday evenings, the 13th and 20th instant, at 8.15 precisely. Admission to members for either or both evenings, one shilling. Visitors may obtain tickets of admission from members.

THE HAPPY EVENING AT DOUGHTY HALL.

The announcement made last week reveals the fact that Mr. Morse will have a *soirée* in London on October 17th, which will necessitate our placing the date of the "Happy Evening" at Doughty Hall a few days later. We have no doubt but that when it does occur it will be a highly successful affair.

THE DIALECTICAL REPORT FOR ONE PENNY.

Now that the summer season is drawing to a close, it is a good time to bring out the long-looked-for Penny Edition of the "Dialectical Report of Spiritualism." The work already is nearly all in type. It will appear in a number of the MEDIUM, together with other matter, and will really be the essence of a five-shilling book for one penny. A very large number of copies have been subscribed for, but many more should be taken up to make full use of this excellent work. We would be glad if every Spiritualist determined to circulate at least one dozen copies.

LIVERPOOL PSYCHOLOGICAL SOCIETY.

To the Editor.—Sir,—You will be glad to hear that our company of workers are making a fresh start. A most agreeable meeting was held last evening at the Camden Temperance Hotel, Camden Street, where an admirable address was delivered by Mr. John Lamont, who was supported by Mr. Casson (in the chair) and Mr. Shepherd. The room has the fault of being somewhat small for the purpose, but in all other respects the arrangements were everything that could be desired. It is intended that the usual Sunday services be continued, but that admission be restricted for a while to members and friends introduced by members. Our hope is to do greater things by-and-by, but at present it is thought a good work can be done in this semi-private sort of way.

After last evening's service the Committee remained, for the purpose of electing a few new members, and as the present secretary (my unworthy self) is leaving town for a while, it was unanimously resolved that Mr. George Wharmby be appointed to the post.—Yours sincerely,
SEPTEMBER 3. SAMUEL PRIDE.

THE *Socialist* (price 2d., Freeland, 52, Scotland Street, Sheffield,) is going in strong for Bible arguments on the land question. Usury is condemned, banks are disapproved of, and it is declared that the State alone should issue money, paper-money, to all who had adequate securities to offer, no interest being charged. Our contemporary promises a full disclosure of these financial schemes.

PROFESSOR BARRETT'S REQUEST.—A few weeks ago we published a letter from Professor Barrett, desiring trustworthy information on cases of abnormal psychological phenomena occurring in private families, or of cases of what is called thought-reading, where one mind appears to influence another, as in the game called "willing." Communications should be addressed to Professor Barrett, Monkstown Dublin.

MRS. HARDINGE-BRITTEN, having returned from England, will proceed to fulfil a lecturing engagement in California about the last of August. To the many friends who have solicited her to speak in various Western cities, Mrs. Britten desires to say she will lecture in Cleveland, Ohio, the first Sunday in September; Lincoln, Neb., the second, and San Francisco the third; and though she will be happy to give week evening lectures anywhere near the above points, she will not be able to make any considerable divergence from the route between New York and San Francisco.—*Religio-Philosophical Journal*, Aug. 25.

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The Order of Spiritual Teachers.

All needful information for the working of these Spiritual Schools is given in Mr. Burns's discourse on the subject in the MEDIUM, No. 373; also in the MEDIUM, No. 376, and in Mr. Morse's Discourse, MEDIUM, No. 377, price 2d. each, post free.

Instructions for the formation of the Children's Progressive Lyceum, price 2d., may be obtained at the Spiritual Institution.

To encourage the formation of Schools of Spiritual Teachers, and the spread of knowledge on Spiritualism, we offer to give one book in, as a present, when three copies of the same work are ordered. Thus, on payment of 15s., the price of three copies of the "Arcana of Spiritualism," four copies will be supplied, worth £1. All other works supplied to Schools on the same terms.

MOTTOES FOR THE ORDER.

"As for me and my house, we will serve the Lord."

Joshua xxiv. 15,

"Thus may we abide in union,
With each other and the Lord."

"Spiritual Lyre," No. 106.

The Spiritual Teacher is like a shepherd who has charge of a flock of sheep. His object is to lead them in a given direction where they will be abundantly satisfied by the luxuriant pastures, but the silly sheep, blind to their own interests, are continually running off into side-paths, and endeavouring to subsist upon scanty herbage.

The "Lord" is said to be the "Shepherd" of the spiritually-minded ones, and he leadeth them by the quiet waters, where there is an abundance of everything which the soul can require.

These are the poetical aspects of a mighty question, which in our mottoes this week are represented in a mystical sense. The context from Joshua descants upon the tendency of the people to run after a variety of "gods," giving their service thereto and forgetting the claims of the "Lord their God"; but the Spiritual Teacher or Shepherd of the olden time gives utterance to his determination in the words quoted above as a motto.

Now what do these mottoes imply, translated into the language of Modern Spiritualism? They mean this: that Spiritualists almost universally allow their efforts to be exhausted upon that which does not profit them or their Cause in the slightest degree. "Gods" or "strange gods" mean all those inferior objects or man-made idols, which occupy the attention of men to the disadvantage of spiritual truth itself, which is the "Lord" of every man; in other words, the soul itself is the "Lord"—God incarnated within us. The "gods" that are worshipped in preference to this Supreme Lord are the conventionalities and short-sighted purposes of the external mind—the intellectual egotisms and passions of the animal man.

The O.S.T. has been alluded to by some newspaper-writers as a method of "organisation." Now "organisation" is one of the "gods" which some Spiritualists worship, to the exclusion of the only principle which can unite us in our spiritual work. "Organisation" is purely a man-made affair, and the method of it is to attach people conventionally together by their externalities. The Spiritual Teacher reverses all this; he leads every man inwardly to that common centre where all are united "with each other and the Lord." In other words, truth is universal and the same to all men, and all are adapted in their degree of development to perceive the truth. The only genuine method of organisation is to teach all men the Truth and aid them to live it, and at once harmony will prevail, but only so far as men are successful in these respects. The numerous churches and religious organisations which abound do not "serve the Lord." They have numberless purposes to attain which render the discovery or diffusion of Truth impossible, and if it were possible inexpedient: and so the religious life of the people, divine and inextinguishable though it be, is inverted into Materialism or perverted into ritual and hypocrisy.

The same element endeavours to engraft itself upon Modern Spiritualism; few indeed serve the highest purpose in their work therein. The first and most common idol of the modern Spiritualist is the "committee." Before a Spiritualist can think, speak, or act nowadays he must "form a committee." A number of persons who have no spiritual legs to stand upon, and would tumble if left unsupported, set themselves up together, and think they derive strength and locomotive power by such proximity. Verily the history of committees, one and all, show this to be a mistake. Those men who find it necessary to invent committees and "serve" them, have not yet found out the "Lord," and hence cannot "serve" him.

Another form of worldly ambition, but on a more extensive scale, is the desire to formulate Spiritualism into a political machine and to be Spiritualists representatively or by proxy. Those who cannot be united in "the Lord" because of their want of development must act on some other plane. If the dicatorial and ostentatious elements of character prevail with them, then an Imperial Parochial Palaveration of Spiritualists must be formed, which assumes itself to be the Lord God of Spiritualism, and all who dare refuse to fall down and worship have been, even in this London of ours, declared schismatics and not Spiritualists at all.

The Sunday meeting business and lecture society schemes, by which a few men here and there assiduously labour to find bread and butter for professional platformists, is another "god" which, in America particularly, has very much usurped the lofty position in Spiritualism. It has been thought that by a successful run of business in public meetings the work of Spiritualism would be accomplished, yet it has been found that as soon as the business combination has fallen away, the ephemeral Spiritualism promoted thereby has withered also, and disappeared for ever. Indeed all forms of Spiritualism which are not based upon the development of the spiritual in the individual man, are bound to pass away and leave no trace behind.

We do not say that the various forms of action which we have noticed are not occasionally—nay, continually—necessary to serve certain subsidiary purposes, but they must be used as instruments, not set up as idols. They should be called into existence when required, and broken up for fuel when no longer necessary. Permanent moribund "organisations" are the curse of human society; active spiritual life always finds for itself suitable organisation.

The true Spiritualist gives his whole attention in the first place to the "service of the Lord," allegiance to his soul's intuitions, the cultivation and development of the Solar or Divine attributes of his nature, and having in return "rich pastures" bestowed on him by the "great Shepherd," he is fit for anything which circumstances may require of him.

The Spiritual Teacher therefore says, when the attempt is made to enslave him with schemes: "As for me and my house, we will serve the Lord," that is: you may waste your time running after this wonder or the other—you may labour, and travel, and spend money on Committees, Palaverations, and other speculations—but as for us, we shall gather round the family-board, seek the presence of God there, elevate our souls towards the Divine Father there, entertain angel-guests there, be filled with the love and wisdom of the higher spheres there, and when we do walk abroad to meetings, conferences, or gatherings for any purpose connected with the Cause, we shall carry with us that kindly enthusiasm and far-seeing judgment which are alone useful in all forms of public work. Our work, as a whole, will then be based on spiritual development—the mathematics of the soul—and though families may have come together from a distance, never having met before, their thoughts and purposes will harmonise exactly, seeing that they have all been taught in the School of Spirituality, and have each in their personal spheres "served the Lord."

NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

A full attendance, including some visitors, was present at last meeting. Monitor King read from Lavater the chapter entitled "The Universal Excellence of the Form of Man." This essay speaks of all men as being indispensable, and that however degraded a man may be he is still superior to any animal. The accomplished physiognomist is able to appreciate the Divinity within the most degraded characters. Man alone is capable of degradation or elevation towards perfection. All men wear in their countenance the image of the Deity.

One Teacher wanted to know what was Lavater's stand-point in viewing men. In the comments which followed, it was shown that Lavater was a spiritual intuitionist, and saw in man's body the symbol of spirituality, or in other words that the external man is the expression of the inner divinity. Lavater did not look at external forms alone, but his power of observation could penetrate into the inner nature of men. Another principle set forth by the meeting was that philanthropy, or the love of man, is the highest virtue, because, as man is the expression of the Divinity, God can alone be loved through the love of mankind. A Teacher had heard at a hospital a doctor call a wounded patient a "beast," which shocked him much, and he was sorry that a man of education, so-called, should be so utterly savage in his nature. But it was the object of true spiritual education to develop the love of man as well as a knowledge of human anatomy. Like Swedenborg, Lavater regarded the human race as a whole, as a divine organism, each individual of which formed a part, as set forth in Mr. White's book "Other World Order."

Teacher Robson said he saw Lavater spiritually, between the Chief Monitor and the Monitor who gave the reading. He had wondrously lustrous eyes and sharp features. The portrait of the celebrated physiognomist was then pointed out in the book from which the reading had been given, and the Chief Monitor made some remarks upon the phrenological development there exhibited. Lavater's works are a collection of observations. His perceptive organs were immensely developed, and his fine nervous temperament gave him ability to perceive truths physical and spiritual, which he recorded in his works, but without any theory to present in connection with them. Thus it is that students of physiognomy cannot learn Lavater's system, because it was derived from his own power to perceive facts, and that power cannot be communicated in a book to others. Had he formulated a number of rules and

theories, other persons might have learned them off and professed to be as clever as himself, which superficial form of knowledge prevails to a great extent in the present day in other departments of research.

Monitor Crowe gave the second reading from Genesis, chap. ii. He pointed out, as he had on the occasion of his reading the first chapter, that it had to be viewed allegorically, and the facts stated were not physical or historical facts, but spiritual facts, otherwise the chapters could not convey spiritual instruction. The first chapter described the upward development of man till he arrived at the full image of his Maker; and the second chapter went to show that some did not walk in the path of duty, and in regard to them there was a need of reformation. The "mist" which arose out of the ground, and the "rain" which fell, were representative of the light of knowledge, all liquids being symbolical of truths, and solids of goodness. The "mist" that rose from the ground was the knowledge which man arrived at from the exercise of his intellectual abilities; the "rain" was the higher spiritual knowledge which was conferred on him by God. Thus man becomes a living soul: God breathes into him the breath of life, and all the good that man possesses is the gift of God, and by his receiving of which he becomes healthy and whole, or in other words, "a living soul."

The whole body is the Garden of Eden, and the mind is placed in the centre brain to till and dress it. The "tree of life" in the centre of the garden is love of charity, and the "tree of knowledge, of good and evil," is the abuse of those natural gifts which are necessary to man's existence. Selfishness, or the abuse of that which is good, is the root of all evil. The river in the garden, divided into four branches, represents divine moral principles, the harmony of which produces man's normal condition; he is free to act out these principles, and by his failing to do so, he loses his equilibrium, and it is necessary that spiritual help come to him, as in the work of Jesus, who cast out devils and aided man's upward course. "Thou shalt surely die," did not mean physical death, but the consequences of the abuse of the faculties of man by which he became dead to spiritual things.

It was not good for man to be alone: that is, the intellect required to be supplemented by the affectional principle, the male part of his nature by the female part, the intellect by the heart, so that spirituality might balance his selfishness and rationality; that is to say, he became acquainted with the various qualities of his own nature. Man would leave father and mother and cleave to his wife; that is, by the adoption of the spiritual blessings which the cultivation of his affectional nature conferred upon him, he would gradually recede from those hereditary elements derived from his earthly parentage, and harmonise them with the spiritual side of his existence.

The evening was entirely spent before this subject could be fully treated, and it was adjourned till next meeting.

CORRESPONDENCE.

There is much in the aspect of things to call for abundant rejoicing: the good seed has been sown, the spirit has been poured out; yet at the same time there is much to fill the heart with alarm and anxiety. On every side the enemy is actively scattering his tares; the scribes and Pharisees are still at their old craft, setting traps; and mediums, as in days of yore, still continue to be victims to their hellish knavery.

With renewed boldness and zeal the standard of Truth must be lifted up, a mighty warfare must be waged against gross delusion and terrific fallacies; these dark clouds of absurd error must be dispelled. No peace, no hope, but in the utter extermination of the enemy. In order to accomplish this mighty victory we must not rush like an unthinking horse into battle. We must have our weapons, and instruction how to use them:—What sort of weapon do we want? "The sword of the Spirit." How shall or how can we use it? By being "wise as serpents and harmless as doves." Will you kindly explain what you mean? Yes. If mediums and Spiritualists would only exercise more wisdom and love to each other, there would not be so many expositors. If there had not been a Judas, Jesus would not have been crucified. "Beware of the Pharisees," and keep clear of such as Judas. Keep a good look out for the "scribes." Let your aspirations ascend above what shall I eat, or what shall I drink, or what sort of dress must I wear? "Let not your kingdom be of this world;" then your fighting will not be in vain.—Yours truly,

G. METCALFE.

Shildon, August 21st.

CHURCHES AND SPIRITUALISM.

The following letter is inserted in order that some points which it contains may be commented on, as it is possible that some few of our readers are in the same difficulty as the writer. Our desire is to be useful to all in the search for truth:—

To the Editor.—Dear Sir,—The intention of my letter was not so much to draw invidious comparisons as to the relative amount of right and truth possessed by the Church and Nonconformist denominations collectively (though of course writing from a Church point of view), as to point out that the violent efforts frequently made by Spiritualists to demolish all of our traditional beliefs and dogmas, frequently repel many who, if they were not forced to cut asunder the associations which unite them to whatever religious denomination they belong, would join the Spiritualistic Movement in its protest against Materialism and the disbelief of an after-life. Why cannot Spiritualists reckon all to be their brethren who express a belief in the intercommunion of the so-called dead with the living, instead of looking upon those who still cherish old and revered forms of thought, devotion, and ecclesiastical organisation as but laggards on the way, and as black sheep who are not to be welcomed as fellow-helpers, but repelled as intruders from another flock. The ordinary Christian not perhaps having opportuni-

ties to deeply study the subject, is at the outset shocked, and deterred from further investigation by finding that if he acknowledges the truth of spiritual intercourse, he must (if desirous of joining the Spiritual Movement) entirely throw overboard his old theology—a theology, it must be remembered, in which the whole of modern civilisation participates—and commit himself to the utterances of spiritual philosophers, which are quite as various and contradictory as sectarian creeds.

The Christian will say, "My belief has been the growth and stood the tempests of 1800 years. If I am called upon to sacrifice it at the call of a system of revelation and philosophy which has scarcely endured the test of a quarter of a century and, which, after all, only affirms as its primary message what my creed already tells me is true (viz., the after-life of man), I must, if obliged to choose between the two, stick to my old faith and my old road to the realm of spiritual existence."

My letter was written hurriedly, and now I see it in print, I must apologise for not choosing words less likely to offend Nonconformist denominations. Still I must ask you to bear in mind that I write as a Churchman. If I felt that any Nonconformist body represented, to my understanding, a greater amount of right and truth than the Church, I could no longer conscientiously remain an upholder of the Established form of religion. My wish was to point out what I believe to be a fact, viz.: 1. That there are a larger number of Church clergy preaching spiritual doctrines, and favourable to the Movement, than are to be found in all the Nonconformist bodies together. 2. That Churchmen, both clergy and laity, possessing in general a higher degree of education than other denominations, are more liberal and comprehensive in their views, and so more inclined to modify the doctrines of the atonement and eternal punishment. 3. I believe that there is more investigation of spiritual phenomena among circles of ordinary churchgoers than among any of the other educated classes of the country.—Permit me to sign myself, faithfully yours,

THE CHURCHMAN.

August 16th.

P.S.—Another time I should esteem it a favour if you could find room for a few considerations on your criticisms of my letter, but fearing I am already intruding on your space I refrain from troubling you.

It is impossible for a person who views the landscape through a coloured glass to perceive truthfully the natural tints of the scene, and so our correspondent, writing from a "Church point of view," neither understands his own position nor ours. Of course, his very evident endeavour is to conserve the position of the Church, which means keeping mankind in a state of ignorance and spiritual subjection; for, as we showed in our former letter, all progress has taken place outside of Churches, which have been its most deadly enemies in all ages. Now the object of the Spiritualist is the discovery of truth, the diffusion of truth, and application of truth to the welfare of humanity, and all Spiritualists from the time of Jesus downwards, have, by their love for humanity, completely overwhelmed morbid sentiment for falsities which may prevail within Church bodies. This may shock our correspondent and others like him, but he will be none the worse for it, and thousands have had brains enough to improve after an encounter of this kind. We fear, however, that he is in a hopeless state, as his endeavour is to transform the truth-seeking Spiritualist into a purblind worshipper of the "traditional beliefs and dogmas" so essential to the believers in "sectarian creeds."

But Spiritualists have no "utterances" which they desire "modern civilisation" to "commit" itself to; all that the Spiritualist asks, is for every capable individual to open his eyes and perceive, use his brain and think, appeal to his conscience and act accordingly. And it shows that our correspondent knows nothing whatever of Spiritualism when he supposes that we ask the Christian to adopt a "system of revelation and philosophy" which is only a quarter of a century old. It is almost inconceivable that any person who has education enough to write a letter should be capable of making such a blunder. The truth is that the Spiritualism of to-day is the same as the Spiritualism of all ages; but as for the Church and our correspondent, they do not seem to be able to recognise spiritual truth when it is placed before them.

We are glad to see that our correspondent has some apology to make for the egotism displayed in his last letter, and we recommend him to go on honestly as a student, and turn his attention assiduously to educating his brethren of the Church, as it is rather presumptuous of him to seek to instruct those who have long since passed his position in the class. We know there are many Church clergymen who are favourable to Spiritualism, and preach spiritual doctrines, and possibly there are more ministers of the Establishment in this position than there are of Nonconformists. But we think this favourable attitude of the clergy and the educated laity is due to the fact that Spiritualism is true, and that Spiritualists in the proclamation of their truths are honest and straightforward. We should be ashamed of Spiritualism if its advocates had to adopt that course of cant and hypocrisy such as our correspondent recommends. We are glad to know that those whom he calls "laggards on the way" and "black sheep," are so far started on the career towards truth, and are anxious to purify their flocks. We are thankful even for the progress made by our correspondent, but we think such gratifying results are altogether due to honesty and outspokenness on the part of Spiritualists, as the fearless exponents of a great truth. We have not much respect for a Church which instils into its creatures the double-dealing methods recommended by our correspondent. It may be all very well for a "nation of shopkeepers," whose leading tradition is to make money anyhow and exhibit a hollow respectability, but the patriotic, truthful Englishman looks upon such features as signs of practical atheism, social rottenness, and national decay. That noble utterance, "Speak the truth though the heavens fall," will live when our correspondent and his pettyfogging expedients are forgotten.

DR. SEXTON AT STRATFORD.

To the Editor.—Dear Sir,—On Sunday week Dr. Sexton gave a discourse at the Congregational Church, Stratford, to a large audience. The text that he chose was the 2nd chapter of St. Paul's Epistle to the Colossians, and the 8th verse. It runs thus: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." In the course of his sermon he said,—The doctrine of the Epicureans simply consisted in this: they relied entirely upon their senses to obtain knowledge. Happiness and pleasure with them were synonymous. After referring to the doctrine held by the Stoics, and making comments thereon, he further said,—The business for which we were sent here was not the pursuit of pleasure or even happiness, but to do our duty in the state of life in which God had placed us. He said, most emphatically, Jesus Christ is God—that it was God himself who died upon the cross; and he brought one of the same old texts in support of the deity of Christ, viz., "He that hath seen me hath seen the Father;" but if Dr. Sexton had read on a little further he would have seen that Jesus did not mean to say that those who saw him saw God himself. Many a man, the Doctor says, has gone down to the tomb whose life has been a miserable one from beginning to end, but yet he has done a great and noble work in society, for which he deserves to be held long after his decease in the memory of mankind. He said materialism has made more advance during the last fifty years than at any other time in the history of the world. He said that the Fall of Man is a fact. How is it, he said, so hard to keep ourselves from doing wrong? How much easier we all find it to do wrong rather than to do right.

Whenever I have attended Goswell Hall, Dr. Sexton has spoken very enthusiastically and earnestly on behalf of Spiritualism. Spiritualism was everything to him then; but now, what is he? What is Dr. Sexton? I am sure I am at a loss to know. However, let us hope he is going to be more consistent now, considering how very variable and incongruous in his religious ideas he has been.

G. H. NEWTON.

64, Bridge Road, Stratford.

CHILDHOOD AND THEOLOGY.

By REV. WM. P. TILDEN.

(From the *Christian Register*—Unitarian.)

A rosy-cheeked girl, with a joyous skip,
And a snatch of song on her ruby lip,
Was trundling her hoop on the gravelled way,
When a stranger, watching her wanton play,
Lifted his finger, as much as to say,
"A word, if you please!" She stopped stone-still,
And tossed back her wayward curls with a will,
Letting the light of her luminous eyes
Fall on the stranger with sweet surprise,
While with parting lips and listening ear,
She waited, in wonder, his message to hear.

"Have you found the Saviour?" he gravely said,
She shook her ringlets, then, dropping her head,
Seemed turning the question o'er and o'er,
As one she had never heard before.
Then sadly replied, as her hands she crossed,
"Why, I didn't know the Saviour was lost!"

"You don't understand what I mean, my child,"
The stranger replied, as he almost smiled.
"Do you love the dear Saviour?" "O, yes, indeed;
And I love to hear my mother read
How fondly he loved every little child;
And I know when he spoke, he always smiled.
And whenever I'm good as I can be,
I am very sure that he smiles on me."

"But do you trust in the blood, my child?
Do you know you are totally defiled?
That on the dark waves of sin you are tossed,
And without the blood, are certainly lost?"

Her hazel eyes dropped, but she raised them again,
As a child-thought flashed through her little brain.
"Oh! yes, Sir; I trust in the blood," she said,
"Tis my blood that keeps me from being dead;
And please do not think that I am lost,
For right down there, where the cars just crossed,
Is my papa's house. You see I could run
Right home in a minute. It would be fun.
Get up, old hoop"—and away she went,
Far down the walk, on her play intent,—
Leaving the stranger to sigh for the teaching
Of good old times, and doctrinal preaching.
And he sadly mused, as away she ran,
"The germ of a Unitarian!"

On Sunday, Sept. 9th, Mr. Wood of Oldham will be at Newchurch. Afternoon, 2.30; evening, 6. Collections to defray expenses.—DYSON ELLIOTT.

DR. ERNEST J. WITHEFORD, of Chicago, was united in marriage, August 1, at the residence of Daniel Larkin, Esq., Madison, Wis., to Miss Stella L. Larkin, of Madison, the ceremony being performed by Rev. C. H. Richards. The lady is the only daughter of Mr. Larkin, who is one of the oldest Spiritualists in Madison, and has been for many years a subscriber to the *Banner*. He is well known throughout that section of the country as a most indefatigable worker in the Cause of the New Dispensation, and has entertained at his house most of the leading mediums and speakers, among them Mrs. Maud E. Lord, Mrs. Holmes, Mrs. Richmond, and others. A correspondent writes, that "the manifestations in Dr. Witheford's circles are attracting a good deal of attention, and are constantly increasing in power."—*Banner of Light*, Aug. 18.

MR. T. BROWN'S TOUR.

To the Editor.—Dear Sir,—I am desired by Mr. Brown to kindly request you to state in the MEDIUM of Friday next that he has been taken ill, but is improving, and expects to reach Manchester at the end of the present week, where letters may be addressed in care of Mr. Rhodes, 8, Berwick Street, Brook Street, Chorlton-on-Medlock; also, that on account of his health he has hitherto been unable to reply to all of his numerous correspondents.—Believe me, very faithfully yours,
28, Red Cross Street, Rochdale, Sept. 4. JOHN WHITELEY.

MR. WALLACE IN THE NORTH.

Mr. William Wallace, who has for many years been recognised in the lecturing field of Spiritualism, desires us to announce that he intends commencing another missionary tour in the North of England. He will start upon his pioneering work on Sunday next, September 9. His first stoppage will be at Northampton, where he will be glad to meet friends of the Cause and make arrangements as to the delivery of trance addresses to public audiences. All communications should be addressed to him at 329, Kentish Town Road, N.W.

EAST END SPIRITUAL INSTITUTION.

Next Sunday evening, Sept. 9, Miss Young will occupy the platform. Her addresses, poems, and tests, which are highly interesting, are always received with pleasure and satisfaction by visitors to the above hall.

On the following Sunday, Sept. 16, Mr. J. W. Colville will be present, on which occasion he will deliver an inspirational discourse.

A tea-meeting will take place on Sunday, Sept. 23; tea on table at 5 o'clock p.m. Tickets one shilling each, followed by an open meeting at 7 o'clock. Early application for tickets is requested. Mr. C. Hunt and other friends and mediums are expected to attend and address the meeting. As it will be the first appearance of Mr. E. Wallis after his provincial tour, it is hoped that there will be a large attendance to welcome him. 15, St. Peter's Road, Mile End Road, E.

Mr. W. Wallace occupied the platform at the above institution, Sunday, Sept. 2, and spoke, under control, for some considerable time on the "Soul and Mind of Man"—subjects proposed by the audience. At the close of the lecture several expressed satisfaction at what they had heard.

ULVERSTON.—The arrangements for the three nights' discussion between Dr. Anderson of Ulverston, and Mr. J. W. Mahony have just been completed, and will take place on Monday, Tuesday, and Wednesday, September 10, 11, and 12, at the Temperance Hall, Ulverston. Chair to be taken at eight o'clock.

BIRMINGHAM.—Miss Keeses and Miss Record, trance and inspirational mediums from London, have promised to be in Birmingham Sept. 15th for a few days, for two or three evening lectures. Spiritualists and friends in Birmingham and the neighbourhood who avail themselves of it, may expect a treat.—C. W. ANDERSON, Birmingham, Sept. 4.

MEETING AT RAWTENSTALL.—On Sunday next, September 9th, a Spiritualists' meeting will be held at Whittaker's Dining Rooms, Barlow Street, to which all friends of the Cause are invited. Friends are requested to arrive not later than two o'clock; tea will be provided at a charge of eightpence each. It is hoped that all Spiritualists from surrounding towns will endeavour to be present, and assist the Rawten-stall friends in spreading our glorious Cause. It is the duty of all having a knowledge of so great a truth to teach it to their fellow-creatures.—THOMAS PARKINSON. 142, Deane Lane, Rumworth, Bolton.

WILLIAM BROTHERTON, Tom's River, Ocean Co., New Jersey, U.S.A., writes to say that in the month of June he had frequent intercourse with a spirit purporting to be William Brotherton, killed by the Indians two years ago last October. The spirit says his father was a brother to the late Joseph Brotherton, M.P., England. He has one brother, named Henry; leaves a wife and three children, and wishes this announcement to be made, hoping to reach his brother and friends. The spirit purporting to be the writer's grandfather (?) says that he and his brother went to New Jersey in 1670.

BIRMINGHAM.—On Sunday evening next, at half-past six, at 312, Bridge Street West, Hockley, a special circle will be held by Mr. Richard Clifford Wilson, who will attend and solve the following questions with others: "Mediums or no Mediumship; or Who are Mediums?" Special notice is given to all mediums in Birmingham and its vicinity who value the true virtues of mediumship to attend, when every facility will be given to mediums and their friends in asking questions. True friends and supporters of Spiritualism are invited to attend. At the close of the meeting the annual collection will be made on behalf of the Spiritual Institution, London.—WM. PERKS, September 4.

SPIRITUAL WORKERS.

ALLWOOD, C.W., Phrenologist, Electro-Biologist, &c. Normal.
BANCROFT, GEORGE, Oxford Street, Werneth, Oldham. Trance.
BLAND, J. L., 2, Caroline Street, Hull. Healing medium.
BURNS, J., 15, Southampton Row, London, W.C. Normal.
COLVILLE, W. J., 15, Southampton Row, London, W.C. Inspirational.
CRISP, W., Greatham, West Hartlepool. Normal.
DE MAIN, Simon, High Grange, Howden-le-Wear, R.S.O., Durham. Inspirational and Healing Medium.
DOWSING, T., 1, Albert Place, Framlingham. Inspirational.
DUNN, J., New Shildon. Trance.
HARPER, R., Soho Hill, Birmingham. Normal.
MAHONY, J. W., 1, Cambrian Place, Angelsea Street, Lozells, Birmingham, Normal.
MORSE, J. J., Warwick Cottage, 518, Old Ford Road, Bow, E. Trance.
NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.
WALLIS, E. W., 15, St. Peter's Road, Mile End, E. Trance.
WILSON, A. D., 33, Haigh Street, Pallon Lane, Halifax. Inspirational.
WOOD, EDWARD, Greaves Street, Oldham. Trance and Healing.

Other names that may be sent in will be added to this list.

MR. MORSE'S APPOINTMENTS.

BELPER.—Sunday, September 9.
KEIGHLEY.—Sunday, September 23, Temperance Hall. Afternoon at 2.30. Evening at 6.
STOCKTON.—September 30, and October 1.
NEWCASTLE-ON-TYNE.—October 7 and 8.
SUNDERLAND.—To follow.
LONDON.—Sundays, October 14, and December 30, Doughty Hall. Thursday, October 11, Dalston Association. Tuesday and Thursday, October 16 and 18, Marylebone Association.
WOLVERHAMPTON.—Arrangements pending.
BIRMINGHAM.—October 28 and 29.
MANCHESTER.—To follow.

Societies desirous of engaging Mr. Morse's services are requested to write him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E.

MR. W. J. COLVILLE'S APPOINTMENTS.

IN LONDON DURING SEPTEMBER.

SUNDAY AFTERNOONS at 3.15.—Quebec Hall, 25, Great Quebec Street, Marylebone. Every Sunday during September.

SUNDAY EVENINGS at 7.—At Doughty Hall, September 9th and 30th. East London Spiritual Institution, 15, St. Peter's Road, Mile End, September 16th. Islington Spiritual Institute, 19, Church Street, September 23rd. Subjects for Sunday afternoons as announced. Subjects for Sunday evenings to be chosen by the audience. Impromptu poems delivered on all occasions.

WEEK-EVENING DISCOURSES AND POEMS at 8 o'clock.—Langham Hall, Monday, September 10th, for Mrs. Weldon's Orphanage. Quebec Hall, Marylebone, Tuesdays, September 11th, 18th, and 25th. Dalston Association, Thursdays, September 13th and 20th. Subjects to be chosen by the audience.

Mr. Colville's address till further notice is 15, Southampton Row, Holborn, W.C. He is prepared to accept engagements in London and neighbourhood.

MR. WALLIS'S APPOINTMENTS.

LEICESTER.—September 7 to 13 inclusive.

WALSALL and District.—September 14 to 19 inclusive.

Mr. Wallis expects to arrive in London again about September 20th. Address: 15, St. Peter's Road, Mile End, London, E.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday afternoon last, Mr. Colville gave the first of a series of discourses to a very appreciative audience.

On Tuesday last, Mr. Dale delivered a lecture on the "Waste Paper Question."

On Friday, 7th September, Mrs. Heatherly will open a discussion on the "Modern Prophet St. Simon."

On Sunday afternoon, at 3.15, an inspirational discourse on the "New Messiah and his Angels," by Mr. Colville.

On Tuesday, Mr. Colville will give a discourse and poem; subjects to be chosen by the audience.

On Thursday, 13th September, the first of a series of seances with Mr. Herne as medium will take place, for Spiritualists only; admission two shillings; all tickets must be taken in advance.

On Friday, 14th, Mr. Hancock will open a discussion on "Life: its Use and Abuse."

Members are requested to forward their subscriptions.

CHARLES WHITE, Hon. Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE.

W. J. Colville, inspirational medium, will deliver orations and poems as follows in the above hall during September:—

Sunday, September 9th, 3.15 p.m. "The New Messiah and his Angels."

Sunday, September 16th, 3.15 p.m. "Who are the Redeemed?"

Sunday, September 23rd, 3.15 p.m. "The Judgment Day."

Sunday, September 30th, 3.15 p.m. "Harmony of all Religions."

Tuesdays, September 11th, 18th, and 25th, at 8 p.m. Subjects to be chosen by the audience, and questions invited.

Admission free on all occasions. Voluntary collection to defray expenses.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

LECTURES FOR SEPTEMBER, 1877.

Sunday, September 9. "Experiences in Investigating the Phenomena of Modern Spiritualism." Mr. Thos. Ashton.

Sunday, September 16. Normal Address. Mr. John Mould.

" " 23. " Mr. W. C. Robson.

" " 30. Trance Address. Subject chosen by the audience, Mr. W. H. Lambelle.

Sundays, commence at 6.30 p.m. Week days, at 8 p.m.

Admission free. A collection to defray expenses.

ISLINGTON SPIRITUAL INSTITUTE,

MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

Mr. Colville, the eminent inspirational medium, will speak on the 23rd of September.

ALFRED MONK, Sec.

"ERROR"—We do not think it is worth while noticing the numerous prevarications which your letter contains. You evidently cannot see beyond the narrow boundary within which your own immaculate self is enclosed, looking placidly at the degraded motives of mediums and the anomalies of Spiritualism. Well, if that is your conceit, enjoy it to your heart's content; we can afford to leave you to it.

RARE AND VALUABLE TRACTS.

IN SOME CASES ONLY ONE COPY LEFT ON SALE.

- Philosophy of Creation. By Thomas Paine. Embracing the Philosophy of Man, Spirit, and the Spirit-World. 1s. 6d.
The Root of the Matter. Samson: a Myth Story of the Sun. 1s.
Speculations on the Philosophy of Existence. By Medina. 6d.
The Gospel of Harmony for Humanity. By Mrs. E. Goodrich Willard. 2s.
William Denton: a Biographical Sketch. By J. H. Powell. 6d.
Natty, a Spirit: His Portrait and His Life. By Allen Putnam. 2s. 6d.
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