



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

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**TRANCE DISCOURSES ON THE ORIGIN OF RELIGIOUS RITES AND CEREMONIES.**

On Sunday evening last, the twelfth of a series of discourses was delivered on the above subject, by Mr. Lambelle, in Doughty Hall. There was a capital attendance, every seat being occupied. Mr. Dale conducted the service, and Miss Pearce presided at the harmonium. The conditions were excellent, and everyone seemed intent on uniting their sympathy with the spirit-world. The following is an outline of the address.

**THE THEOLOGY OF THE GREEKS AND ROMANS.**

It is with great pleasure that we embrace the opportunity thus presented of speaking with you; and with that same degree of earnestness, intensified, perhaps, by a desire to see errors removed and the truth of ages unfolded to your view, we shall resume our review of that important subject which has already occupied a share of your attention, and a little of our effort. And here we must again repeat that we have no ulterior motive to serve in presenting the testimony of the ancients with respect to their appreciation and perception of a God, the Giver and Ruler of all things; our aim is not to resuscitate old ideas, but only in so far as they may assist us in coming to conclusions which may warrant us in saying that there has, in all ages, been an opinion firmly grounded in the minds of all men, that all creation is the effect of a Being supremely wise and powerful. And this question at this day is most important, because men are now attributing all those spiritual intuitions of past ages, either to the heats of imagination, or to ignorance and a want of discerning power to discriminate between the creations of fancy, and the vain ambitious longings for some superior knowledge that would lift men above the works of nature around them.

Our theme to-night is the theology of the Greeks, but so intimately have the Roman and Grecian forms of thought on the Deity been interwoven, that it is difficult to distinguish between the one and the other; so that while we are reviewing one, we may also be said to review the other, as the Romans drew the whole of their opinions on these matters from the Greek poets and philosophers.

Greece has been looked upon as a land only of imagination and art, and hence she has been refused that authority and credence that her position among the cultured nations of the earth entitle her to. Our desire on this occasion, is to present before you the opinions of those men of Greece who have distinguished themselves in the eyes and estimation of the world, and who are considered competent to express a sentiment or hold an opinion on any other subject than that of religion. It is from the philosophers as well as the poets, that we shall draw our illustrations, feeling confident that none can refuse to subscribe to the sincerity of the intentions of those minds whose views we are to present this evening.

We are, however, not to deal with the fables and allegorical tales that are so familiar to the student of Grecian history; these will be comprehended under the head of the Mythology of Greece, which we shall notice in due course. To-night we shall speak with direct reference to the clear statements and enunciations upon the power and personality of one God as declared in the works that have been transmitted down to us from the ages of the past by the venerable authors of antiquity.

There are two descriptions of God to be found in the writings of Greece; the one proceeding from the poets, and the other from the philosophers. Poetry deifies all the various parts of nature, and

not only gives spirit to bodies but gives also a body to spirits. Poetry expresses the properties and operations of matter by the actions and passions of such invisible powers as the poets have fancied and supposed to be the cause of all the motions and events that we see in the universe. The poets pass in a moment from the allegorical sense to the literal sense, and from the literal to the allegorical sense, from real gods to fabulous deities and risen heroes; and this occasions that jumble in their images, that absurdity in their fictions, and that indecorum in their forms of expression which have been so justly condemned by the philosophers. But though there should be so much inconsistency betrayed by those poets in their writings, and the multiplying these inferior deities to such an excess, it is evident that they acknowledged but one only Supreme God.

In order that we may with more certainty grasp the idea of these writers, we will in as brief a form as possible review the sentiment contained in their writings, or repeated by authorities whose testimony is sufficient guarantee for their authenticity. And first with respect to the poets.

Orpheus has been generally looked upon as a mythical character, and the fact that there are none of his works now extant has been considered reasonable evidence that such a person never lived. But on the other hand, there is a sect who are the disciples of this ancient poet and philosopher, and through them his most sublime maxims have been handed down. Time forbids us to enter into the history of each person we are to name, so we must content ourselves with a statement of their views only. From the following it will be seen that the opinions of Orpheus were well grounded in the conviction of one Supreme God:—

"There is one unknown Being, exalted and prior to all beings; the Author of all things, even of the ether and of everything below the ether. This exalted Being is Life, Light, and Wisdom; which names serve only to express one and the same power, which drew all beings, visible and invisible, out of nothing." In another place he says:—"The Universe was produced by Jupiter, the Empyrium, the deep Tartarus, the Earth, and the Ocean; the immortal gods and goddesses, all that is, all that have been, and all that shall be, were originally contained in the fruitful bosom of Jupiter. Jupiter is the first and the last, the beginning and the end. All things derive their origin from him. He is the primitive Father and the immortal Virgin. He is the life, and the cause, and the energy of all things. There is but one only God and one sole Universal King over all."

Ovid, or Publius Ovidius, who flourished at a much later period, also conveys the same notion of the oneness of the godhead, and in his celebrated work the "Metamorphoses," in the first book there is to be found this remarkable passage, which will help you to understand the position claimed:—"Before there was a sea and an earth, before there was any heaven to cover the world, universal Nature was but one indigested, sluggish mass, called a chaos. The seeds of all things were mixed together in discord till a beneficent deity put an end to the difference." Now it will be observed that this Latin poet, who followed the tradition of the Greeks, makes a distinction between God, His power, and the chaos. And the fact is patent to all close observers, that the Grecian theology is much more imperfect than that of the Egyptians or Persians; for these latter people maintained that there was a happy and perfect state prior to the chaos; and that the Good Principle could not create anything evil; that His first work could not be disorder and confusion; but that physical evil is nothing else than a consequence of moral evil.

The tragic, as well as the lyric poets, have expressly acknowledged the dependence of all beings upon one Sole Principle. Euripides thus expresses himself in one of his favourite pieces, "O Father, King of Gods and Men, Why do we miserable mortals fancy that we know anything, or can do anything? Our fate depends upon Thy will."

Sophocles represents the deity to us as a Sovereign Intelligence, which is truth, wisdom, and the eternal law of all spirits. "It is not," says he, "to any mortal nature that these laws owe their origin; they come from above; they come down from heaven itself; Jupiter Olympus is alone the father of them."

Plautus, another writer of like eminence, in one of his most excellent pieces, represents an inferior deity in his communication with men, speaking in this manner:—"I am a citizen of the celestial city of which Jupiter, the Father of Gods and Men is the head. He commands the nations, and sends us over all kingdoms to take an account of the conduct and actions, of the piety and virtue of men. In vain do mortals endeavour to bribe Him with their oblations and sacrifices. They lose their pains, for He abhors the worship of the impious."

Horace, says, "Pursuant to the custom of our forefathers, let us celebrate first the great Jove who rules over gods and men, the earth, the seas, and the whole universe; there is nothing greater than He, nothing that is like, nothing that is equal to Him."

Lucan, in one of his famous passages, has represented Cato crossing the deserts of Lybia, in company with Labienus, and when they had come to the temple of Jupiter Ammon, the latter is for persuading Cato to consult the oracle, to which Lucan represents Cato as expressing himself in this wise: "Why do you, Labienus, propose to me to ask the oracle whether we should choose to die in a state of freedom with our swords in our hands, rather than allow tyranny to enslave our country? Whether this mortal life is only a remora to a more lasting life? Whether violence can hurt a good man? Whether virtue does not make us superior to misfortunes? and whether true glory depends upon success? We know these things already, and the oracle cannot give us clearer answers than what God makes us feel every moment of our lives at the bottom of our hearts. We are all united to the Deity. He has no need of words to convey His meaning to us, and He told us at our birth everything that we have occasion to know. He hath not chosen the parched sands of Lybia to bury truth in those deserts, that it might be understood only by a few; He makes himself known to all the world; He fills all places, the earth, the air, the seas, the heavens; He makes His abode in the soul of the just, Why then should we seek Him elsewhere?"

But we must hasten on to the philosophers, and learn from them also their notions of the Deity.

Thales, the Milesian, and chief of the Ionic school, who lived about 700 B.C., has left us none of his works, but his choice maxims have been preserved as he spake them. Here are some of the more sublime of his thoughts respecting the Deity. "God is the most ancient of all beings; He is the Universe which is full of wonders; He is the Mind which brought the chaos out of confusion into order; He is without beginning or end, and nothing is hid from Him; nothing can resist the force of Fate; but this Fate is nothing but the immutable reason and eternal power of Providence. The soul of man has descended from God; is a part of God; is a self-moving principle, entirely different from matter."

Pythagoras is the second great philosopher after Thales, and founder of the Italic school. We fancy there are few persons but who are conversant with the abstinence, silence, and retirement, and great purity of morals which he enforced upon his disciples. He was very sensible that human understanding alone could never attain to the knowledge of divine things unless the heart and mind were purged of all their passions. The following are his notions of the Supreme:—"God is neither the object of sense nor subject to passions; but invisible, purely intelligible, and supremely intelligent. In his body He resembles light, and in his soul He resembles truth. He is the universal spirit that pervades and diffuseth itself over all nations. All beings receive their life from Him. There is but only one God, who is not, as some are apt to imagine, seated above the world, beyond the orb of the universe; but, being all in Himself, He sees all the beings that inhabit his immensity. He is the Sole Principle, the light of heaven, the Father of all; He produces everything; He orders and disposes all things; He is the reason, the life, the motion of all beings."

Pythagoras also taught that there were three sorts of intelligent beings,—gods, heroes, and souls. The first as a sort of inferior deity, who attend on the Supreme and execute his will; souls as a lower kind of creation compelled to inhabit a gross body in order to expiate certain faults committed by them in a pre-existent state; heroes as a sort of middle being between the two others, in order to raise up souls to the divine union. He represented the divine immensity as containing innumerable worlds inhabited by spirits of different orders. This is the only and true sense of the Pythagorean system, that unity is the principle of all things; and from this unity sprang an infinite duality. Some have supposed that Pythagoras is the originator of the monstrous and absurd doctrine of the Manichees, of two co-eternal principles,—a supreme intelligence and a blind matter; light and darkness; an indigested chaos and a deity to reduce it to order,—but this is untrue. The Manichean doctrine is due to the imagination of the Greek poets, and from them we shall be able to trace it when opportunity serves and when we are to speak of the Sabellians and tritheistic and triune beliefs. Pythagoras agreed with Thales that the soul was a self-moving principle, and claimed that the soul was not

God, but the work of an eternal God, and that the soul is immortal on account of its principle. His disciples learnt from him and taught that the soul was composed of three parts,—a pure spirit, an ethereal matter which they called the subtle vehicle of the soul, and a mortal or gross body. The poets have dressed this up in another guise, and they called the ethereal body the shadow, or image, or representation, because they supposed that this subtle body came down from heaven to animate the terrestrial body, and that it took its form from it, making it appear that the soul was but melted metal which took the form of the mould into which it was cast. And they also believed that after death this subtle vehicle flew up to the regions of the moon, where their fancy had placed the Elysian Fields, and where they imagined a second death took place by the separation of the pure spirit from its vehicle. One, said they, was united to the gods, and the other remained in the abode of the shades. But Pythagoras did not accept nor teach this poetic fiction. He held that the two forms—viz., the spirit and the ethereal body—being born together, were inseparable, and returned after death to the star from whence they had descended. The Platonists and all the ancient philosophers entertained the same notion. Thus the teachings of Pythagoras may be comprehended in the following words: That there is but one God, the origin and cause of all things, who enlightens everything, animates everything, and from whom everything proceeds; who has given being to all things, and who is the source of all motion.

Anaxagoras, of the Ionic sect, follows after Pythagoras. He was tutor to the Athenian hero, Pericles. This philosopher proved that a pure and uncompounded spirit pervades and presides over the universe. He reasoned that matter was not active force, but that the cause of motion lay above and beyond the properties of matter; and this cause of motion he said was purely spiritual. God was spirit, and the power He manifested was spirit, and matter was but an inferior expression of the same spirit. He also taught that the soul and spirit are one and the same substance, distinguished by us only in regard of its different operations; and that of all things it was the most simple, the most pure, and the most exempt from all mixture and composition. This philosopher was denounced as an atheist at Athens. Why? Because he denied that the stars and planets were gods. The former, said he, are suns, and the latter habitable worlds. He claimed there was but one God and Infinite Ruler.

Socrates follows Anaxagoras. It has been supposed that Socrates was a martyr for the unity of the godhead in having refused to pay homage to the gods of Greece. This is untrue. Socrates acknowledged that the planets and the sun are inhabited by intelligences who ought to be worshipped with divine honours. On the authority of Plato we are assured that Socrates was not punished for denying that there were inferior gods, but for declaiming openly against the poets, who ascribed to the gods human passions and enormous crimes. But while Socrates supposed there were inferior deities, he admitted but one only God and Eternal Principle. In proof of this there is still preserved a remarkable conversation he had with Aristodemus, who had adopted the views of the academicians, who doubted of everything, even of the most common events. Aristodemus says to Socrates that he could not believe there was such a being in existence as an Infinite God, and challenges Socrates to prove that there is; to which Socrates replies: "Do you believe that you are the only intelligent being? You know that you possess but a little particle of that matter which composes the world, a small drop of that water which moistens it, a spark of that flame which animates it. Is understanding peculiar to you alone? Have you so engrossed and confined it to yourself that it is to be found nowhere else? Does blind chance work everything, and is there no such thing as wisdom besides what you have?" Aristodemus answered, that he did not see that wise Architect of the Universe, to which Socrates says: "Neither do you see the soul which governs your body and regulates all its motions. You might as well conclude that you do nothing yourself with design and reason, as maintain that all things are done by blind chance in the universe." Aristodemus is still at a loss to know, after admitting that there must be a Supreme Being, how God could see all things at once; to which Socrates replies: "If the spirit that resides in your body moves and disposes it at its pleasure, why should not that Sovereign Wisdom which presides over the Universe be able likewise to order and regulate all things as He pleases? If your eye can see objects several furlongs off, why should not the eye of God be able to see everything at once? If your soul can think at the same time of what is at Athens, and in Sicily, and in Egypt, why should not the Divine Mind be able to take care of everything, being everywhere present to His work? Apply yourself to the worship of God, He will enlighten you and all your doubts and difficulties will be removed."

Plato, a disciple of Socrates, follows the same principles. The design of this philosopher is to give us noble sentiments of the deity; to show us that souls were condemned to animate mortal bodies in order to expiate faults committed by them in a pre-existent state, and, in short, to teach us that religion is the only way to restore us to our first glory and perfection. He had evidently drunk deeper of the Egyptian idea than any of his predecessors, for he maintains in language which bespeaks its origin, that the first source of the Deity is surrounded with thick darkness that no mortal gaze can penetrate; and that this inaccessible God is to be adored only in silence. It is this First Principle that he called in several places the Being, the Unity, and the Supreme Good; the same in the intelligent world that the sun is in the visible world. Plato always distinguishes between the Supreme



Good, and that wisdom which is only an emanation from Him. That which presents truth to the mind, and that which gives us reason is the Supreme Good. He is the cause and source of truth. He hath begotten it like himself. As the light is not the sun, but an emanation from it, so truth is not the first principle, but his emanation. And this is what he calls the wisdom, or *Logos*. He styles God as the *Energy*, or Sovereign Architect, who created the universe and the gods, and who does whatsoever He pleases in heaven, or in the earth, or in the shades below. He is *Psyche*, or the soul which presides over the world, rather than the soul of the world, denoting that the Supreme Soul does not make any part of the universe, but animates it and gives it all its forms and movements. Plato mentions three principles as being in one, and these he calls *Agathos*, *Logos*, and *Psyche*: these are, according to his own definition, the Sovereign Good, the principle of deity; the Intellect which drew the plan of the world; and the Energy which executed it. The Church has been pleased to express these distinctions by the word "persons," to denote that this trinity is not a mere division of attributes, as the Sabellians hold; nor yet three different substances as the Trinitarians maintain. But of this we shall have much to say afterwards.

Aristotle, Plato's disciple, and prince of the Peripatetic Philosophers, calls God the Eternal and Living Being; the most noble of all beings; a substance entirely distinct from matter; without extension, without division, without parts, and without succession; who understands everything by one single act, and continuing Himself immovable, gives motion to all things, and enjoys within Himself a perfect happiness as knowing and contemplating Himself with infinite pleasure. In his "Metaphysics" he laid it down as an established principle, that God is a Supreme Intelligence which acts with order, proportion, and design, and is the source of all that is good, excellent, and just. In his "Treatise of the Soul," he says that the Supreme Mind is by its nature, prior to all beings, that He has a sovereign dominion over all. The first principle, says he, is neither the fire, nor the earth, nor the water, nor anything that is the object of sense; but that a spiritual substance is the cause of the universe, and the source of all the order, and all the beauty, as well as of all the forms and motions which we so much admire in it. Though Aristotle held matter to be eternal, he considered it as a production of the Divine Intelligence, and posterior in nature to it. In one of his more remarkable productions, he says all must be reduced to one only principal substance, and to several inferior substances which govern in subordination to the first; and he thus concludes, "This is the genuine doctrine of the ancients, which has happily escaped from the wreck of truth amidst the rocks of vulgar errors and poetic fables."

Cicero, the orator of fame, flourished at a time when materialism and the darkest pall of scepticism enshrouded the whole of the dominions of Greece. The doctrine as propounded by Epicurus had got in the ascendant and prevailed over the elevating teachings of Pythagoras. Greece and her great men seemed to oscillate between the two opinions; and the question was foremost for answer, whether shall we acknowledge the existence of a God the Author of all things, or whether shall we reduce all to blind chance, without design? Men of all shades of opinion gathered and concentrated their thoughts to the solution of these problems. And in the front rank stood Cicero, arguing from the works of Nature that there must of necessity have been some Superior Mind who had designed creation and given life and form to all its various parts. But he was opposed by the most subtle reasoning, and feeling that his position would be vastly improved if he renounced the opinions respecting the existence of God, he took the opposite side. Ambition and a vainglorious desire to rise in respect and estimation among his fellow-countrymen led him to plead the cause of the academicians, but his arguments on their behalf are much inferior to the proofs which he drew from the works of Nature to demonstrate the existence of a Supreme Intelligence. Notwithstanding this change of sentiment, he has left behind him sufficient testimony to prove that worldly regards were the only causes of his change, and that really he followed the intuitions of the past in adhering to the notion of a God. Here are his views: The world is a republic, of which Jupiter is the prince and common father. He governs by laws imprinted on the hearts of all men. These laws are not an invention of human understanding or the arbitrary constitution of men, but flow from the Eternal Reason that presides over the universe.

Seneca, the Stoic, the tutor of Nero, lived in a time when Christianity had not borrowed any philosophical principles from other sects, and before it had degenerated into a scholastic theology. The world has evidently looked upon Seneca and his followers and teachings in a very disparaging light. His views are in perfect harmony with the philosophies which have generally been considered as of a much superior nature; but like the majority of other systems, it has suffered from prejudice and the incrustations and introductions of its too ardent followers. Seneca's views and opinions of God were simple and pure, and although men may see fit to follow and worship God in a different way from their neighbours, we should in no wise insinuate that they are either atheists or unworthy the notice of God. Seneca said: It is of very little consequence what name you call the first Nature and the divine Reason that reigns over the universe and fills all parts of it. He is still the same God. He is called Jupiter Stator, not because, as historians say, he stopped the Roman armies when they were flying, but because he is the constant support of all beings. They may call him Fate because he is the First Cause on which all others depend. We Stoics, prefer to call him Father Bacchus because

he is the universal life that animates nature. You may give him as many names as you like or think best, provided you allow but one Sole Principle everywhere present.

From the foregoing testimony, adduced from the writings of profane poets and philosophers, it will be seen that the Greeks acknowledged—

1. One Supreme God whom they everywhere call the Father, and the sovereign Lord of Gods and men; the Architect of the world, the Prince and Governor of the Universe: the first God and the great God.

2. That universal nature is full of subordinate spirits, who are the ministers of that Supreme God.

3. That good and evil, virtue and vice, knowledge and error, arise from the different influences and inspirations of the good and evil genii, who dwell in the air, the sea, the earth, and the heavens.

The religion of Greece, prior to this outburst of spiritual power, was a conservative form of Buddhism, but it began to be hedged in by the priests, who carefully excluded their light from entering upon anyone but whom they considered fit and worthy. And it was to combat this notion that the energies of Thales and others were directed. When men begin to monopolise the person of God, and to confine His favours from all but their own craft, it raises a suspicion in the minds of the liberally inclined, that no such Being exists, and that such is only a pet theory invented by them to beguile and mislead their dupes, and so maintain themselves upon the benevolence and kindness of those to whom they minister. At all events this was noticeable in Greece, for as early as the 600th year B.C. the Greeks had begun to lay aside the doctrine of the ancient Buddha and to reason as their sense of reason and imagination suggested. Anaximander was the first to destroy the belief in a Supreme Intelligence. In this course he was followed by Leucippus, Democritus, Epicurus, Strabo, Lucretius, and the whole of the atomical philosophers. Pythagoras, Anaxagoras, Socrates, Plato, and Aristotle opposed them. While these two sects were in conflict, Pyrrho endeavoured to introduce another sect as midway, or bridging the difficulties, between these opposing parties. Thus the Pyrrhonians were founded and the atomists flocked to them, and ran wildly with their opinions, doubting and denying everything that could not be mathematically demonstrated. Zeno set up a fourth school. This philosopher endeavoured to reconcile the disciples of Democritus and Plato by maintaining that the first principle was indeed an Infinite Wisdom, but that His essence was only a pure ether which diffuseth itself everywhere to give life, motion, and reason to all things.

Thus the four sects prevailed in Greece, and are now the parents of all succeeding religions, and shades of belief. When we are privileged to speak of the respective creeds and denominations, we shall have much to say respecting these four original sects.

It is with heartfelt gratitude that we return our thanks to God for his goodness in so constituting men, that their knowledge may never perish, but that they may return, after the outer casement has been thrown off, to speak forth their thoughts in simplicity and in earnestness; and we are truly grateful to you also who have accorded us that hearing which the subject demands, but which men, as a rule, fail to see. Our remarks may have been tedious, but we trust that the magnitude of the question is ample apology for the time consumed. Let us work for the circulation of God's holy truth, proclaim abroad the wonders of his name, and by diligence and perseverance endeavour to unite our souls with his, that in the end we may be glorified.

We shall review the Mythology of the Greeks next Sunday evening, till then we wish you adieu, and may the Eternal favour remain with you.

#### SHOULD OUTSIDERS BE ADMITTED INTO THE SPIRIT-CIRCLE TO TEST THE PHENOMENA?

THE ANSWER OF THE CARDIFF CIRCLE.

(To the Editor of the *South Wales Daily News*.)

Sir,—Your issue of the 9th instant contains an article under the above heading, in the course of which your contributor has done me the honour to quote from a report of mine which appeared in the columns of the *MEDIUM AND DAYBREAK* for the 2nd instant, and which he concludes by suggesting what he is pleased to term an "impartial test."

After due consideration, a decision has been arrived at, and I have been requested, in the name of the circle of which I have the privilege of being a member, to notify the reasons which induce us to decline the challenge, in order that the public, if it be not satisfied, may at least have no ground for saying that the suggestion has been passed over in contemptuous silence.

#### THE ORIGIN AND RISE OF THE CIRCLE.

To perform my task effectually, I must briefly recount the origin and rise of the circle, in order that it may be seen what the investigation of Spiritualism really means, and what it necessarily entails. In the beginning of the year 1876, Mr. Lewis, Mr. Williams, and myself, in conjunction with a young man whose character has always borne the closest investigation, and who had exhibited unmistakable evidences of the possession of mediumistic power, initiated a series of "sittings," with the purpose of developing and bringing to perfection decisive proofs of the existence and activity of alleged external and ordinarily invisible intelligences, and of the possibility of communication between ourselves and them, and also with the hope, amongst others, of placing our belief in a future life upon a more secure basis than it had hitherto

occupied. Our earnestness and sincerity are sufficiently attested by the fact that we willingly submitted to somewhat rigid restraints in the matter of diet and daily habits, and the avoidance of stimulants and narcotics, a course which the experience of older investigators had proved to be conducive to the attainment of the highest and purest results. Slowly, and very laboriously, phenomena were evolved, which by degrees became more and more conclusive of the presence and action of human intelligences separate and apart from those visibly present, i.e., the sitters, and these external intelligences one and all persistently declared themselves to have once walked the earth, to have passed through the physical change called death, and to have found themselves as truly men and women as they had ever been. Under our very eyes the phenomena developed from one phase to another, beginning with the more trivial and passing through the higher forms of trance, "automatic" writing, and clairvoyance. The first attempts at "materialisation"—the visible embodiment, temporarily, of these invisible intelligences—were made some eighteen months ago, and a similar gradual climbing up the ladder was gone through, beginning with the appearance of the shapeless luminous cloud so well known to the practical Spiritualist, and reaching at length full-form materialisation. Even now, however, the circle is only a developing one, and the perfection at which we have all along aimed is still far ahead. The report from which your contributor quotes was written for Spiritualists, and was not intended as a challenge to the outside public, or their representatives, to come in and judge. As time passed on, others were attracted to us, who were also interested in these things, and, although it might have been better for our personal comfort if we had adopted the tactics of the "mystics" of a few centuries ago, and formed a secret society, we deemed it more consistent with the spirit of the present times to make our results public, and even now and then to admit an inquirer. This we accordingly did, and I may say, *en passant*, that we have witnesses scattered over the United Kingdom, on the Continent, and in America, who, if applied to, would testify at any moment to the genuineness of the phenomena that have transpired in our circle.

#### TRAINING NECESSARY TO CORRECT OBSERVATION.

The reason for my giving these details will now appear. Your contributor would ignore the fact that by virtue of the experience, training, and, so to speak, education which have fallen to our lot, we are qualified in a manner which no outsider can be, to judge of these phenomena, and would have us submit them to the arbitrament of gentlemen who, lacking the necessary preparation, are not, we submit, in a position to render a correct judgment on these important matters. At all events, we should refuse on principle to let our statements stand or fall by the decision of anyone brought point blank face to face with the more advanced phenomena without the training which a previous acquaintance with the less advanced phases would give, unable, in consequence, to measure the difficulties which stand in the way of manifestation, to appreciate the true causes of success or failure, or the subtle influences which tend to deteriorate the results, and therefore likely—and naturally so—to be arbitrary and even unreasonable in their requirements. This is said with all due respect to the gentlemen whose names are mentioned, and with a proper sense of their merits in those matters in which they are at home.

Again, your contributor somewhat misapprehends our position. He talks of our "reproducing" the phenomena, as though it could be done at will, thus reducing the matter to the level of a performance which can be guaranteed. No view of the matter could be more utterly beside the mark. The great distinction between the conjurer and the medium lies in the fact that while the former can produce his results at any moment he pleases, the phenomena of Spiritualism are of a nature which prove them to be under the immediate control of influences entirely other than those of the medium or circle. There is no pretence to the possession of a power which can be voluntarily exercised.

#### DO NOT RELY ON TESTIMONY—BUT INVESTIGATE.

It may be urged that gentlemen possessing the confidence of the public would influence public opinion largely. Our experience, however, assures us that, even assuming their report to be eminently favourable to our views, it would by no means produce conviction in the popular mind, for in a matter of such great incredibility ordinary confidence goes for very little, and nothing short of personal and individual experience will suffice to convince. It is right that it should be so, since no one is expected to believe on hearsay only, but each has an inalienable right to investigate for himself. We have no desire to set up a monopoly of spiritualistic marvels; yet, on the other hand, it is impossible for us to open up these things suddenly to the view and inspection of the unprepared million. We publish our results, or rather a fragment of them, not because we derive any great pleasure in becoming prominent, but from a sense of duty. It is, however, opposed to the purpose of the spiritualistic movement to invite the multitude to lean upon the shoulders of any man, or body of men, for their convictions in respect of a future existence; it is more in accordance with that purpose that men should be led to rely upon their own resources, and cultivate their own powers. Spiritualism desires to see a door of communication opened in every family in the land, and since the possibility of these things is inherent in human nature everywhere, so that no single family but has in its midst some mediumistic power latent in one or more of its members to form a foundation for inquiry, these proofs are within the reach of all. All that we can do is frankly to state our own experience, indicate

the means which we employed, and leave others to go and do likewise. This may at first sight appear selfish, but it is not so; it is infinitely better, instead of looking for these proofs to those of whom they know nothing, for inquirers to seek them amongst their own tried and trusted friends; and when they find them occurring in their own persons, or in the persons of their near relatives, they will view the matter differently from what they do now. It is the wisest course, and it is our deliberate intention, thus to throw inquirers as much as possible on their own resources. For ourselves, we are in no hurry to prove our case. We can afford to wait, and are persuaded that truth is able to vindicate itself without the aid of challenges.

#### NEW SITTERS PRODUCE NEW CONDITIONS.

Another objection to the course proposed lies in the fact that the regular sitters of a circle form an integral part of the phenomena, by which I mean that the phenomena, whatever they are, have grown up little by little upon a basis of a certain character, supplied by the conditions which the members of a circle cultivate in their own persons, and of course bring with them to the seance room, and so subtle and delicate are the laws governing these phenomena, that any modification in these conditions causes a corresponding change in the phenomena themselves. The sudden withdrawal, therefore, of the old conditions, and the substitution of an entirely new basis, by the introduction of half-a-dozen strangers in a body, would inevitably result in a corresponding change in the phenomena, and probably throw them back in their development considerably—a result which we are very careful to avoid.

#### FIRST-CLASS TESTIMONY ALREADY EXISTS.

If the writer of the article referred to seeks *testimony* in proof of Spiritualism, he will find it in abundance scattered through the literature of the Movement; and I confess I am at a loss to conceive how he and others, after rejecting the concurrent testimony of men and women eminent in the varied walks of art, science, literature, law, and divinity, can for a moment dream that the testimony of the gentlemen whom he names will suffice to convince.

#### HAVE THEY HONESTLY SPOKEN OF WHAT THEY NOW KNOW?

Speaking more particularly with respect to the gentlemen named, I may say that of their number several have been invited in a friendly way to our circle, but have declined. Others, as we happen to know, have been favoured with proofs of the reality of what are called physical phenomena of a striking character, but have maintained a rigid silence.

I have now one other point to take up, and I must be understood as not doing so in any spirit of resentment. It does, however, seem that the suggestion made by your contributor implies an opinion that our word is not to be relied upon, that our judgment is of no value, and that our decision is worthless, notwithstanding the fact that we have taken a considerable length of time and undergone considerable labour to arrive at it, while the dictum of others who are proposed to be imported into the matter without previous preparation is to be regarded as of more weight. We, however, regard ourselves as in every way qualified to speak to the issue, and most emphatically object to acquiesce in anything which would carry with it the inferences pointed out, or to concur in the elevation above our heads of anything in the shape of an inquisitorial censorship.

#### PERSONAL RESULTS OF INVESTIGATION.

Having said so much on behalf of the circle, I may now crave a little space to say a few words on my own individual responsibility. I am conversant with all that prejudice or honest scepticism can urge against what I have to say; I am acquainted with the genuine exposures of sham mediums, as well as with the sham exposures of genuine ones; I am aware that fraud has been practised in the name of Spiritualism, and that even genuine mediums have been known to stoop to deception, for mediumship (of itself) is no test of character; I am also aware that many who were Spiritualists only in name have brought disgrace upon the movement by their equivocal conduct. Bearing all this fully in mind, I, for one, emphatically and unhesitatingly assert, and maintain the assertion in the face of all opposition or denial, from whatever quarter it may come, high or low, learned or unlearned, clerical, lay, or scientific, that spirit-communication is not only a possibility, but an actual and realised fact. I cannot demonstrate this in words, but your readers may rest assured that such a plain declaration rests upon very solid ground. Those who imagine that "phenomena" are the all of Spiritualism, never made a greater mistake. Though I have made public a good deal that has come under my notice, it is a fact that those things upon which my strongest convictions of the reality of spirit-communication are founded, have never seen the light. Striking home as they have done to me personally, to your readers they would be but as an idle tale. I can only regretfully repeat what I wrote to a friend but recently,—"The world will not believe what we do tell it; what would it say if it knew what we could tell it?"—Yours, &c.,

A. J. SMART.

Cardiff, August 15, 1878.

Mr. W. WALLACE, the pioneer medium, is open to engagements in London or the provinces, publicly or privately. Mr. Wallace, who has had twenty-five years experience, would be glad to receive invitations to revisit his friends through the country once again during the winter months. He hopes this appeal will be responded to, for he thinks it may be the last time that he will leave home. Address, W. Wallace, 329, Kentish Town Road, London, N.W.



## THE LATE E. J. WITHEFORD.

The unhappy exit from earth-life of this youth has called forth various expressions of sympathy from those who knew him in England. One correspondent says he was "united to him by the deepest sympathy and friendship. Many thanks for your kind allusions to my friend. Whatever his shortcomings, he was essentially a gentleman, and a truer friend and a more devoted champion of Spiritualism has rarely figured in the history of our Movement. He has done such good work as will be long remembered by many friends, to whom his misfortunes will but the more lend to his memory the charm of holy sympathy. I congratulate you again upon the depth of insight into human nature evinced by you in your kindly comment. How few there be who can see beneath the external moral deflections the underlying nobility of character."

Another correspondent writes from his native town, and says, "His father and I were boys together. All that I know of Spiritualism is through tests received at two sittings with Mr. Witheford, and by reading the *MEDIUM*. The first test I considered very extraordinary, as the language, tone of voice, and deportment were so foreign to his natural state. Several spirits controlled who were well known to us when in the flesh, and were identified at the time as the persons we knew. All his friends and relations live here, all well to do. They profess not to believe in Spiritualism."

Poor Witheford's sad end was not so much his disgrace as his misfortune. We say this for the comfort of survivors. Had he been endowed with less conscience and sensitiveness of spirit, he would have gone on in a brazen-faced denial of the truth. The same sensitiveness laid him open to the devilish influences that led him astray and effected his ruin.

The exhibition system of mediumship is essentially American, and the mediums bred in that school have degraded a spiritual gift into an infamous dodge to earn dollars and notoriety. We never saw such creatures for notices and puffs as these strolling would-be mediums. As a consequence, we have in Chicago the editor of the spiritualistic organ doubting the truthfulness of any phenomena. What! 30 years of seancing and testing, with results less than *nil*? Even so, and the rat-trap tests and exhibition system, so much in vogue with spirit-blind intellectualists, who miscall themselves Spiritualists, is alone to blame for it. The fact is, the spiritual movement is not in the hands of Spiritualists at all in many instances, and the tree is known by its fruits.

## IS IT POSSIBLE TO BECOME SPIRITUALLY CONTAMINATED?

To the Editor.—Dear Sir,—Will you kindly grant me space for the publication of the following address, which was delivered through the mediumship of Mr. S. De Main of High Grange, on Sunday evening, the 28th ultimo?

## ADDRESS.

The idea of Spiritual Contamination being a subject which humanity is not agreed upon, we will endeavour to show whether the spiritual principle can become polluted by coming in contact with matter or not. If it can be contaminated, then the question is fraught with gigantic issues. You will find it is a natural law that whatever has a contaminating influence, must of necessity pollute that with which it comes in contact. If pestilence spread in your midst it is contamination, and how many yield up their lives to this deadly scourge. By its pernicious influence death floats on the air you breathe, and every particle of the atmosphere is a prey to the contamination of disease. However, by becoming acquainted with the laws that govern him, man may to a certain extent escape the ravages of such diseases. Thousands of human beings are steeped in vice and pollution, and are contaminated physically, by violating the laws of their being, and their influence upon their fellows is proportionately evil. Seeing, then, that a certain line of conduct has such a degrading effect upon the physical body, let us look at the inner principle and see if it can become contaminated. The inner essence, as pure unadulterated spirit, is incapable of taking on contamination, because it is a portion of the Deity, himself which cannot in the least degree become sullied in its splendour. Then, as there is such a thing as spiritual or moral guilt, is it reasonable to suppose that all who have been wicked while here, are shining with the pure light of God beaming on their faces in the spiritual state? We say, No, because this pollution prevents the spirit from being brilliant with the heavenly light.

We shall be obliged to offer an explanation here. Although the pure God-essence within is incapable of contamination, you must understand man is possessed of an external spiritual body, through which the soul must manifest itself. Through the operations of this external body, you become cognisant that it is animated by intelligence, and is capable of a separate existence when the animal body has accomplished its purpose. When the grosser form is put off, man is possessed of this spiritual body or outer expression of the soul, which subserves all necessary purposes in spirit-life, even as the physical does in earth-life. As the material body can become polluted—yes, filthy in the extreme—so the spiritual receives a measurable degree of that contamination, although the God-principle remains pure and unsullied within. The avenues of expression for the soul are closed in an individual who has neglected to fulfil the purposes of life. Through the influence of external surroundings the unfortunate victim has been regardless of the laws of nature, and thus he has plunged into riot and excess. Contrast this individual with one who has scrupulously fulfilled his duty on earth and conformed to the laws of his being

as far as his knowledge extended. Place them on the shores of spirit-life, and take cognisance of their standard of spiritual advancement. One has garments white as snow, indicative of his elevated condition; the other, dark and sable as night, and yet the spiritual essence within is free from all stain. Therefore, strictly speaking, spiritual contamination is impossible; and yet, in a sense, it is contamination. Then how is it that the spiritual body becomes contaminated by leading a life of sin on earth? Because you must understand that the physical elaborates the spiritual. Your food goes to build up or elaborate the spiritual; and if you live purely according to the dictates of Nature, your spiritual body will become more beautiful than if you live coarsely and grossly. All forms of moral guilt received through the physical affects the spiritual, and as the physical bears the stamp of the development of the individual, and proclaims whether Nature has been violated or her precepts regarded, so in the spiritual state the outer expression of the soul-principle will tell a tale as though an angel had proclaimed it in trumpet-tones throughout the spiritual universe. Every spiritual being, who looks upon you will know whether you have degraded your nature or cultivated your faculties according to the light that was in you. You will carry into spirit-life every mark of pollution, and do not imagine that you will become instantly purified when you enter that state, for these stains will be indelibly stamped upon your spiritual body and mark your individuality. You are sent here for one grand purpose, and that is, the spiritual development of your nature; and if you avoid spiritual contamination while passing through this life, and endeavour to bring the physical up to the same standard of development as the spiritual, your garments will be bright and brilliant, and you will shine even as the sun. But if you allow carnal appetites to assert their supremacy, the stamp of spiritual pollution will be indelibly planted on the outer expression of the soul, and you cannot possibly hide it from the gaze of purer spiritual beings. You will intensely feel your position, and there will be none to rescue you from your deplorable condition until every darkened stain be eaten out.

Therefore, be careful and seek to cultivate your higher nature, so that you may pass to the spiritual condition with the external expression reflecting the transcendent beauty of the inner principle. If you accomplish this, you are not only benefiting yourselves, but others also, although it may be imperceptible to you; for you cannot rise in the spiritual scale alone, but you must of necessity elevate others with you. On the other hand, if you give full range to the base animal passions of your nature, you are dragging down others, although unconscious to yourselves. It is necessary that these appendages of the soul should bear the stamp of every action, and man will be unable to get rid of these unpleasant sensations consequent upon such conduct until complete reparation has been made. They will follow and cling to him until he rises out of this condition into a higher spiritual state; and oh! fearful indeed, are the experiences which many endure. You are told that man is naturally depraved, and if he never commits sin he will still go down into the regions of darkness, because of his original depravity. Now, how many mothers will entertain the degrading idea that the infant who smiles like a cherub on its parent's knee is stamped with infamy and unworthy the smile of the Creator, and that this emblem of purity must go down into the caverns of the lost, because of a sin committed by Adam. This is a doctrine which no human soul possessed of the attribute of love can entertain, for it is revolting in the extreme, and is a libel upon the Great Eternal God. Instead of coming into the world with the spiritual sin of Adam's transgression, the child is as pure and holy as Deity Himself; but as he develops into manhood there are two contending principles at work. There is the carnal mind and the functions of the spirit. The spirit points out the path of holiness and purity of life, while the carnal mind looks to the pleasures of the world and the fascinating pursuits of degradation and vice, and descends the darkened way in a vain hope to obtain that happiness which the soul yearns for.

Alas, how many lack the moral courage to strike to the right and climb the rugged steeps before them. They prefer to pursue the fleeting shadows which they fondly but vainly imagine will produce permanent happiness, and they enter the marshy places where the fantastic allurements of anticipated pleasure are so vague and unsubstantial. This is the way they pass through life, seeking associations of a degrading character, which ultimately precipitate them into a vortex from which it is very difficult to extricate them. How many that have been deep sunk in the mire of sensuality, and have become associated with companions in vice and misery, have snapped asunder the chains which bound them to ignorance, degradation, and crime? Not many, we are afraid. They enter into the spiritual state and bear with them the marks of vice and sensuality, which are visible to every spiritual being with whom they come in contact. But, on the other hand, the individual who has climbed the mountain heights of trial and difficulty, and has struggled manfully with the carnal appetites of his nature, will retain the marks of the conflict, but they will be bright and radiant with love divine. Such an individual who has been true to the dictates of the inner principle, even while here, can find a thousand ways to produce true enjoyment which are denied the man of worldly pleasures; and when he shall pass to the spirit-spheres he will associate with beings clad in garments of dazzling brightness, and whose countenances beam with effulgent rays of the Infinite's love. Thus you see what glorious inducements there are to lead a godly life. The gratification of the animal nature seems pleasant to the material eye, but that individual who refuses to obey the divine

behests of his higher nature, when he stands upon the spirit-shore will behold the enormity of his position and must inevitably pass down, down into the lower regions of spiritual existence, where no ray of light will permeate his prison-home, but where the lashings of a self-accusing conscience must be endured, terrible indeed for the human mind to contemplate,—where there will be no peace nor happiness for the unfortunate, undeveloped soul until he rises victorious over his lower propensities.

And yet even to these poor creatures there is a grand and glorious prospect. The loving Father in his infinite wisdom has made provision for their ultimate happiness, when sufficient atonement shall have been made for each sin. He commissions his angelic messengers to descend to these lowly ones, to pour the balm of sympathy and love into their natures. Perchance when these bright beings draw near with the radiance of spiritual love beaming from their souls, the undeveloped ones start aside terror-stricken, and would fain fly from themselves, were it possible, when they behold their deplorable condition. Then the angel-messengers smile because the first impression has been made, and the lowly ones have been aroused from their apathy. Gradually the light of spiritual truth is poured into their souls—the work of redemption is begun; eventually their feet are securely placed upon the ladder of progress, and they, like the rest, come under the influence of the Father's love. Therefore, see that you pass to spirit-life with raiments white as snow, and you will find it is worth all the difficulties and trials you may have to undergo here; for when the spiritual is contaminated, it is no easy matter to wash it away. Seek to avoid all places where vice and wickedness hold high carnival; for you cannot enter the dens of pollution without inhaling the pernicious influences abundantly prevalent. When you go there this evil influence will mix with the spiritual atmosphere surrounding you, until gradually you become a victim to its baneful power. You begin little by little to frequent places like these, and thus moral pollution takes your nature captive in its loathsome embrace, and you rush headlong a voluntary victim to spiritual contamination. Avoid such places as you would a deadly morass. Seek to assemble where holy influences prevail, and where angels delight to dwell, and thus solicit the society of the great and good. Seek for yourselves this spiritual preparation if you would be fit for the enjoyment of the saints in light; then you will be enabled to look up to the Eternal One, and recognise him as your Father who is in heaven.

—Yours fraternally,

C. G. OYSTON.

Hunwick, Widdington, Durham, August 13.

#### CONJURING AND SPIRITUALISM.

A lady in the West-end of London, who is well known as a generous and intelligent friend of Spiritualism, visited the Egyptian Hall the other evening, and was indignant at hearing the performer give out as a positive fact, that "Spiritualism is now about exploded." After the exhibition of the mechanical figures came the travesty of spiritual manifestations, which, in the lady's opinion, is a silly imitation, not even possessing the merit of being well done. To anyone who has seen genuine manifestations, this part of the performance is very disappointing. The lady gave Mr. Maskelyne quite a severe rebuff, and for a little his intense assurance was somewhat at fault. He invited any lady present to come forward to the stage and shake hands with "John King." Accordingly the lady to whom we allude responded to the invitation, the showman encouraging her with the remark, "Do not be frightened, madam." Her reply, as she was shaking hands with the clown who was so badly impersonating "John King," was: "I have shaken hands too often with the real spirit in my own house to be at all frightened at this." This was said in rather a loud voice, that the audience might hear it. Mr. Maskelyne was not at all prepared for such a declaration, but, after some time for reflection, said, "Oh, John King is a bold spirit; he goes to many houses."

As it is not the province of a lady to enter into a public altercation with a showman, the colloquy had to end; but if gentlemen who know that the public utterances of conjurers in respect to Spiritualism are wholly false and misleading, would endeavour to do what they could to repel such statements, good might be done. The simple declaration of belief in the truth of Spiritualism, and the hollowness of the pretence of exhibitors who trade on it, would do much to incite an audience to thought. The word of a lady or gentleman thus firmly spoken would go further than that half-an-hour's "gag" from the conjurer. This has been already done, with a marked improvement in the details of these performances. Now the personal characters of meritorious gentlemen are left unassailed, and all owing to the pressure which was brought to bear from high quarters. Thanks are due to those who in such cases exert themselves for the upholding of public decency. A conjurer's "patter" can never hurt either personal reputation or scientific truth; but it may, nevertheless, be so unseemly as to have a demoralising effect on ignorant persons who listen to it.

After all, we must make a distinction between the man and the conjurer. A performer's private opinion, or personal knowledge, has nothing to do with his conduct on the stage. There he is not himself—he impersonates a character; and in the case of "exposing Spiritualism," the statements made use of are quite as needful in convincing the performer of the effectiveness of his work as in gulling his audience. Were the conjurer for a moment to lapse back into the man, he could not fail feeling ashamed of his conduct, and he would, as a matter of course, rush from the stage in disgust, and there would be an end to the business. This is an

age of shame, and few people act professionally in accordance with the principles they hold privately. We know ministers who preach and pray sentiments which they do not for one moment believe; and doctors, gravely, and with an eye to business, sell draughts of coloured water to humbug those who dare have incompressible diseases. If we can know and respect such delinquents, do not let us be too hard on conjurers. They are all birds of a feather, and will fly to regions more congenial when knowledge increases, and fools become fewer amongst us. Let us all, like the lady above mentioned, work to haste that happy day.

#### MRS. MELLON'S SEANCES AT NEWCASTLE.

In a pleasant communication full of news, "Luos" informs us of Mrs. Mellon's return to Newcastle, and the resumption of the seances at Weir's Court, Newgate Street. We will quote, as far as space will permit, our correspondent's own words. The lady returned "after an absence of three months, during which time several changes have taken place: the most important of which to her is her marriage with Mr. J. B. Mellon. They had long kept company, and intended to have been united in about a year hence; but circumstances that occurred during her visit to Glasgow tended to precipitate the event. This new relationship has given rise to general congratulation. Mr. Armstrong, who has for so many years taken such deep interest in the medium, approves highly of the match, having a good opinion of Mr. Mellon, and that the youthful couple will make one another happy. He looked rather coldly on the continuance of his services as conductor of the seances, and it was only at Mrs. Mellon's personal request and the urgent entreaty of friends that he resumed his old post. The medium and Mr. Armstrong have worked together so long and harmoniously, and with such grand results to the Cause, that any division would have been a cause of regret; but from what I hear, it is those circumstances which precipitated events that threatened a rupture."

"On Sunday morning there was a fair attendance of friends; it would have been large, but I think many kept away in expectation of a crowded room. During Mrs. Mellon's absence the room has been used for all kinds of circles, and it was feared by the more penetrating observers that the influences in the room would be of an unfavourable nature, and so it turned out. 'George' materialised, and kept up a lively conversation with old friends. Opening the curtain, he put out his head and talked to the circle for some time, but he would not come out of the cabinet. He said there was a 'very big man' materialised in the cabinet, and 'George' would not leave him with the medium; and we heard him several times saying to someone in the cabinet: 'Let the lassie alone.' During this time the medium was entranced; but when she regained her normal state the curtains were held open, and what appeared to be a young girl was seen moving about in the cabinet. She at last succeeded in getting near enough to Mr. Armstrong to answer some of his questions by tapping on his hand with hers. The alphabet was called for, and then was spelt out: 'Cannot do any more; the conditions are bad.' So ended our first seance for this season—far short of what we have had on previous occasions; but we expect our next sitting will be a more successful one."

#### INTERLINKED RINGS SUSPICIOUS.

Dear Mr. Burns,—Little did I dream that the series of most extraordinary manifestations which made confidence firmer every day should end with a disastrous apparent fraud, the nature and true source of which will remain a mystery. Herr Gillis showed the rings to a friend in St. Petersburg, whose keen eye detected breaks on the wooden one, and shortly after brought imitations, on which he himself (the friend) could not retrace the marks of joining. Putting the rings in water, the thus glued pieces detached, as an unmistakable proof of doctoring—a terrible disclosure!

Having on my part overcome a little the after-taste of this bitter pill, I see in this calamity a chance of immense good, like in previous cases, where a traitor, out of or in the flesh, caused a widespread alarm and attention. No doubt the enemy will set up a howl and barking, and lots will rush forward and look into matters to return with a desire to learn more.

If we who detected no trace of a break are to blame (as will be done now) for taking this observation as conclusive, I, for my part, wish to die with my weakness to put confidence in my fellow-creatures' honesty under such circumstances as present ones, for else it implies an amount of mistrust and suspicion not complimentary to the society one moves in. It is true in scientific matters all personal sentiments must be ignored; but should a Huxley be condemned if he produces after seven splendid experiments the eighth with a flaw? or the lookers on for passing over a blunder, being fascinated by a chain of successes. If I examine four sovereigns as genuine, it is pardonable to put the fifth by on its look.

The knots in the cord with sealed ends obtained in these seances are as genuine as those obtained at Zöllner's and here by Eginton. I feel forced to accept a severe lesson of the intervention of malicious spirits cheating a circle, and the spirit-band in the bargain.

Let me explain my view on this case in my own way. If not acceptable, I at least defend the medium as long as I can without hurting reason. Suppose such a scoundrel from the other side sneaks itself into the group and asks "Charlie" or "Peter": "What are you about?" "We want the rings put together." "Well, we will do the job for you: set about and smash these rings" (the cracking of these rings was certainly effected outside our table). After taking away the selected ones they return them thus restored, and so the good spirits have been fooled along with us.

To turn to possibilities solely, on our not over-pure plane, we know that mediums can, along with other mortals, cheat and swindle other people out of money, and if no sound education registers controls of lowest order, they can do this in the most disrespectful—and worse, clumsy, stupidest—manner; but here, in this case, I feel no impulse whatever for honest suspicion of that kind, although I found in the study of private life of illustrious, inspired poets and actors, and other high-class vagabonds, queer, at times filthy, spots in their passage through the swamps of earth life. Nevertheless, circumstances (or in-



trigues by spirits) in this case open a gate for a certain class of sceptics. Let them work their way; there is room for detectives of several orders.

This afternoon Mr. Williams and Mr. Rita asked me to state publicly that they would, after returning from the Continent, sit by themselves for this test, the first thing, and of course submit the result, if successful, to all possible examination. No doubt the absent Mr. Horne and wife will join in this—and, I add, if the thing can be done, we may succeed. But if severity after a seance is imperative, it should be also extended to preceding possible researches. I went also to-day to a wood-turner, who manufactures and sells such curtain-rings, and learnt by his positive, clear explanation, that sometimes these rings crack when near perfection, and then are glued and sold with the lot—and very difficult to be picked out from those of one piece—the traces often entirely vanishing. As the ring in question was one of the common kind (not of Herr Gillis's), any real success in the future would lift the present failure a little out of its suspicious character. Professor Zöllner's result, where such rings were linked on the leg of a table, encourages for some hope, and we must utilise this disaster as best we can—to learn a little more about the reliability of spirits in their utterances, and extend our caution in research on their ground as well as on ours.—Yours truly,  
C. REIMERS.

P.S.—Since I sent you the above, I went to another shop (Mr. Bowman's, cabinet maker, &c., High Street, Camden Town), who said that out of twelve common curtain rings one may be cracked and glued. Then I inquired at Mr. Kirk, carpenter, Delancey Street, whose foreman, after a few seconds, gave me one such ring, which I bought, and found the mark on one side indeed difficult to trace, so that a perfectly restored one might be equal in appearance to a solid piece. This fact induces a suspense of judgment as to the true source of fraud or accident.

August 28.

C. REIMERS.

#### PIC-NIC OF THE DERBY PSYCHOLOGICAL SOCIETY.

On Saturday noon last, between seventy and eighty friends met at the railway station, Derby, and awaiting them was a Pullman car, with a large balcony at each end,—this having been procured by the Society for the conveyance of the whole party, together from Derby to Rowsley and back,—the route thereto at this time of the year being considered a fair specimen of nature's beauty, and the friends were not disappointed, for the hills were clad with trees of varied tints, and down their sides came the crystal waters, wending their way to the valleys, whose rich foliage and running streams sparkled like gems, for the sun shone most beautifully, although only a few hours before the rain had fallen heavily, and as the sun continued to shine, the hopes of all were in the ascendant, calling forth those tender passions and loving sympathies, until at last all seemed blended together for one purpose, and that of thoroughly enjoying themselves.

Upon arrival at Rowsley, the elder friends and the younger buds were transferred to vehicles that would take them direct to Haddon Hall, but the strong and hearty threaded their way through the fields by the river bank, stopping here and there to gaze on the rippling water and view the scene around. After half-an-hour's walk, the watch-tower of the old Hall was perceived between the trees, and out came a ringing cheer, and a rush up a bank that taxed all energies to reach the top without resting. Once again the whole party was united, and immediate admission to the Hall took place. All inside the court-yard, the guide pointed to a doorway, and many were reluctant to enter, for it was like entering a dungeon; however, one followed the other, until all at last found themselves in a beautiful room, with the tables already covered with snow-white cloths and tea service, ready for partaking of that which is so necessary for our bodies, but which so many take indifferently. In a few moments the party had seated themselves, and were busily engaged unpacking hamper and parcels of the good things of this world, each placing their refreshments at the other's command, and a most enjoyable repast was the result.

After tea the whole party were taken by the guide through the various parts of the building, and finally left by themselves at the door so well known in history as the one through which Lady Vernon made her escape many years ago. Ere the party had all got on to the terrace, the musicians broke the stillness by playing a lively melody, which set the young men and maidens' feet in motion for some little time. At this point the party divided into groups; some were for games, the lovers were for seclusion, but those whose thoughts were towering heavenward wended their way to the old chapel, and formed themselves into a compact body, in the hope of hearing a few words from the denizens of the brighter world, who are ever ready and willing to speak words of comfort to the drooping spirits of those whose burdens are heavy and weary with marching. For a few minutes complete stillness reigned, which was at last broken by the commencement of a hymn, and, ere the last sounds had died away, a lady under influence rose and offered an invocation. This done, the influence was changed, much to the astonishment of those present, who were all expectant. After a brief pause a female spirit introduced herself, and from that time until the end of the sitting startling revelations respecting the past history of the old mansion were placed before the company in a forcible and clear manner, which struck the listeners that the influences were none other than those whom history records as having played a prominent part in the revellings that were carried on at that place in days long gone by.

The shades of evening were now gathering fast, so the party retraced their steps to Rowsley amid a slight shower of rain—the only drawback in the day's proceedings—each and all expressing themselves thoroughly satisfied, and the Society's thanks are due to those friends from Nottingham, Belper, and Loughboro', who kindly joined the party.

Derby, August, 1878.

T. W. W.

MARRIAGE.—It is with pleasure we announce the marriage of our esteemed friends, Mr. Joseph Wallace and Miss Chandos Leigh Hunt, which took place, by special licence, on Saturday, August 24, at the Vestry Hall, Peckham Rye, by the registrar of that district. They are now staying at 13, Place Dauphine, Pont Neuf, Paris, where they will remain till about September 7, whither letters can be addressed. For congratulatory letters and telegrams already received, Mr. and Mrs. Wallace return their sincere thanks.

SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW,  
HOLBORN, LONDON, W.C.

OUR MOTTO: *The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.*

OUR OBJECT: To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

OUR CONSTITUTION is on the voluntary principle, free, and unsectarian, and independent of party, society, or human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, society relations, or position may be.

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Subscribers are entitled to the use of books from the Progressive Library for their own reading or to lend to inquirers. Thus the literature of Spiritualism may be rendered accessible in all parts of the country. A guinea subscription entitles to two books at a time for one year; larger subscriptions in proportion.

In addition to the supply of books, these subscriptions are the sole support of the Spiritual Institution, for the following and other purposes:—Gratis distribution of literature on occasions when it is of great importance to do so; information for inquirers by post and orally; rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the cause; periodicals, &c., for the reading room; salaries, travelling expenses, postages, and personal outlay in connection with the Cause; secretarial work and correspondence; platform teaching; advising and pioneer work; literary work—reporting, editing, illustrating the MEDIUM; printing, stationery, postage, &c., &c. These expenses are unavoidable in a public institution of this kind, which is of great service to the Cause. It is not in any sense "business," and hence Spiritualists as a body are respectfully invited to take a share of the burden and sustain the Institution and its officers in their good work.

#### VISITORS FROM THE COUNTRY AND FROM ABROAD

Will at all times find a cordial welcome and be supplied with information useful to a stranger, maps,—guide books, &c.

#### LECTURES AGAINST SPIRITUALISM.

We desire to be informed of such occurrences, and are at all times ready to supply literature for distribution to those who attend. In this way our opponents may be made useful workers for the Cause.

Address all communications to

J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row,  
London, W.C.

#### SPIRITUALISM IN MACCLESFIELD.

On Sunday last, August 25, W. J. Colville lectured morning and evening in the New Lecture Hall, Great King Street. The elegant structure was prettily ornamented with flowering plants, kindly given by members of the congregation. Since the erection of this edifice the Society has greatly increased in numbers and the audiences, particularly on Sunday evenings, are very encouraging. Last Sunday the subjects of the discourses (chosen by the audience) were—in the morning, "Retrospection in Spirit-Life: to what Extent is it Possible?" and in the evening, "The Signs of the New Dispensation." At the close of both discourses an opportunity was given to the congregation to question the guides of the lecturer. Very few questions, however, were asked, all present being apparently thoroughly satisfied with the way in which both subjects were handled. A poem was delivered in the morning, by request of the majority present, on "The Fall of Lucifer," and in the evening on "Where Shall the Troubled Spirit Rest?" Mr. Rogers (president of the Society) conducted both services very ably, and Mr. Colville presided at the organ. The hall was crowded in the evening by the largest audience which has yet assembled in it, and it is a matter for congratulation to our Macclesfield friends to be able truthfully to state that a more quiet and attentive audience could scarcely be imagined. Mr. Colville was announced to speak on Monday, Tuesday, and Wednesday last.

On Sunday next, September 1, Mr. Harpor (of Birmingham) will lecture at 6.30 p.m. All are invited.

Spiritualists visiting Paris may meet with lodgings with Spiritualists by applying to Madlle. Huet, the well-known medium, 178, Rue St. Honoré, Paris.

### SUBSCRIPTION PRICE OF THE MEDIUM FOR 1878.

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#### TO SPIRITUALISTS IN THE COLONIES.

In places where no organ of the movement exists, we invite Spiritualists to avail themselves of the MEDIUM. Parcels sent promptly by mail or ship at cost price. Special Editions may be prepared for particular localities. A small supplement added to the MEDIUM would make a cheap and good local organ in any part of the world.

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 30, 1878.

### FEATURES OF THE WEEK.

We direct special attention to Mr. Smart's able letter, quoted from the *South Wales Daily News*. It is an excellent reply to all intermeddling people who would dare force their way into a spirit-circle to put forth their testimony as more worthy than that which has been already given. Mr. Smart clearly shows that the nominees of the correspondent to whom he replies have not made a particularly meritorious use of the advantages which have been already conferred on them.

What is a Spiritualist? We might reply by asking—What is a Poet? The answer is—A man who writes poetry, not one who believes in poetry, has seen poets at work, or loves poetry. So we must logically conclude that a Spiritualist is one who exercises in his own person spiritual gifts of some sort, and is actuated by spiritual principles. When we hear a man say he is a Spiritualist, we may be constrained to ask him, How much? and, Of what kind? A Spiritualist may employ mechanical devices to demonstrate to non-Spiritualists the certainty of spiritual phenomena, as in the case of the Belper investigations, but, as Spiritualists, even such demonstrators do not depend on these grounds for their claim to the title. The mere rat-trap phenomenalist, and those Chicago barbarians who vilified Bastian and Taylor and Mrs. Richmond for protesting against being put through their spirit-blind and sceptical machinery, are not Spiritualists, but impostors, withal so ignorant of that in which a Spiritualist consists that they may be dismissed with pity. To Spiritualists the mechanical devices are of no use whatever. A man with eyes to see would not thank you for the use of your stick wherewith to poke at an object to determine its character.

Crook is reported to be in a state of lively excitement on the subject of Spiritualism. Another reverend gentleman has come forward to "fight against God." Mr. Burns's visit will follow this effort at antagonism, and, it is hoped, will produce good results as the last visit did.

Shares are being taken up in the £1000 Fund with increasing rapidity. Signor G. Damiani, Naples, takes a share, and gives instructions for the transmission of literature. The approaching winter promises to be one of useful work. It is time that Spiritualists began to do their work in a systematic manner, and for some definite purpose. Education is the need of the age—education in matters spiritual; and to Spiritualists this task is confided. Let everyone try to be a faithful steward.

Mr. Reimers will have it that the flaw and joining of the wooden ring used in the interlinked rings experiment were done in the course of manufacture. If this be so it would occur before the varnish was put on, and so would not be noticed till the varnish had been tampered with by soaking, scraping, or other experiment. The wooden ring was not a new one. As far as we can recollect, it looked old and tarnished, and any attempt to mend the varnish would have been easily noticed. If the fracture and re-joining of the ring had been done after the varnish was put on, would it not have shown unmistakably as a crack or newly rubbed-up part of the varnish?

The new publications of the week are: "Suggestions to Mothers on the Training of our Sons: by a Mother;" "Priestcraft: a trance address by J. J. Morse, and "Anti-Vaccination considered as a Religious Question;" a lecture by J. Burns. All of these are well worthy of a wide circulation.

### FRIENDLY VISITS FROM J. BURNS, O.S.T.

During his visits to the country Mr. Burns gives private Phrenological Delineations when time will permit.

#### TO STOCKTON-ON-TEES.

SATURDAY, August 31. Temperance Hall. Lecture on "Temperance Enforced by the Truths of Phrenology and Physiology." To conclude with Phrenological Examinations. To commence at 8 o'clock.

SUNDAY, September 1. Conference of Spiritualists, at Mill Lane School Room, at 3 o'clock. Lecture in Mr. Broom's School Room in the evening.

MONDAY, September 2. Temperance Hall. Lecture on "Vaccination as a Religious Question," at 8 o'clock. Mr. D. Jackson, of Darlington, in the chair.

I hope to shake by the hand friends from Middlesborough, Hartlepool, and other places in the district. The local secretary is Mr. H. Freund, 2, Silver Street, Stockton-on-Tees.

#### TO HOWDEN-LE-WRAH.

SEPTEMBER 21 and 22. Conference and Lectures. Particulars next week.

#### TO MANCHESTER.

TUESDAY September 24. Anti-vaccination Conference. SUNDAY, September 29. Temperance Hall, Grosvenor Street. Lecture at 10.45, Mr. W. J. Colville in the chair. Town Hall, Hulme. Preside at and take part in Mr. Colville's farewell meetings, at 2.45 and 6.45 p.m.

Mr. Burns contemplates visiting Derby, Sunderland, Bishop Auckland, Shildon, Darlington, Stockton, Bradford, Halifax, Cardiff, Merthyr, Aberdare, Edinburgh, Glasgow, Lowestoft, Framlingham, Ipswich, Yarmouth, Norwich, Torquay, Southampton, Portsmouth, Birmingham, Wolverhampton, and other places as opportunity permits. To promote organisation and place the Movement on a self-sustaining spiritual basis will be the main object of these visits.

### TO THE SPIRITUALISTS OF BRIGHTON.

During his visit to London, Mr. W. J. Colville will spend a day in Brighton, either on Monday, September 16, or Wednesday, 18. He would be glad to give a lecture, &c., in that place, either public or semi-private. Will any of Mr. Colville's friends in Brighton who are willing to secure a suitable room, or lend one in their own residence, kindly communicate with him at their earliest convenience?

### MR. LAMBELLE'S NEXT MEETING AT DOUGHTY HALL.

Mr. Lambelle will speak again on Sunday evening, as announced by his control at the end of the discourse printed in this issue. An excellent meeting came forward to listen to him on Sunday last. He spoke with great difficulty, as he was threatened with an attack of rheumatic fever on the previous evening. It must have been a severe task for him to get through with his discourse. On Monday he looked very ill, his face was much swelled, and he was unable to take food, yet he sat down, and, under influence, wrote out the whole of his discourse as it is printed, without rising and without looking for any books of reference or aids to the accomplishment of his task. We think the reporting of these discourses far more wonderful than the delivery of them in trance. It will be observed that the style of his last one is very different from those that preceded it. From indications scattered throughout the discourse, it would appear that the spirits have much more matter to communicate on these important topics.

We have a few surplus MEDIUMS by us containing Mr. Lambelle's discourses, and are willing to bestow them for select distribution to those who will place them in good hands. These numbers may be made of great use in extending the Cause amongst intellectual people.

Mr. Lambelle speaks on Sunday evening at Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock. The audience will oblige by being seated before the service commences.

### MR. COLVILLE'S FAREWELL MEETINGS IN MANCHESTER.

On the evening of Thursday, Sept. 5, Mr. Colville will deliver an oration in Hulme Town Hall. It is his birthday anniversary, and we wish him a full meeting and many returns of the day.

His farewell meetings will take place on Sunday, September 29. In the morning at 10.45 he will preside at Mr. Burns's lecture at Grosvenor Street, and in the afternoon and evening Mr. Burns will preside for Mr. Colville at Hulme Town Hall; hours, 2.45 and 6.45; subjects, "The Effects of Diet on Man's Physical, Intellectual, and Spiritual Nature," and "The Religion of Spiritualism." Tea at 5 o'clock in the ante-room of Hulme Town Hall. Organist, Mr. J. T. Owen, of Milnrow.

### MR. COLVILLE'S FAREWELL MEETINGS IN LONDON.

Mr. Colville will arrive in town on Wednesday, September 11, and take up his abode during his stay at the Spiritual Institution. In the evening he will address a select meeting of friends, and under the control of his guides give an account of his development and experiences as a medium.

On Sunday, September 15, he will speak at Doughty Hall at the usual hour. A list of his other meetings in London may be seen in his "Appointments" in the column devoted to that purpose.



### ARRANGEMENTS FOR THE FUTURE.

Portraits of Mr. Colville, Dr. Mack, Mr. R. B. D. Wells, and others are in preparation for the MEDIUM.

The second monthly convention at Doughty Hall will take place on Sunday evening, September 8. Subject: "The Present Position of Schools and Circles in the London District, with Practical Suggestions for Improvement." Visitors from the country are respectfully invited to speak.

The Happy Evening at Doughty Hall is fixed for Wednesday evening, October 16, 1878.

Institution Week will extend from Sunday, December 1, to Sunday, December 8, 1878. It is recommended that circles, schools, and meetings in all parts of the country sit during that week, with the view of seeking union with the spirit-influences that direct the Movement and operate through the Spiritual Institution. During Institution Week many Spiritualists, circles, and societies make an annual contribution to the funds of the Spiritual Institution in return for the facilities so freely afforded to all, in publishing announcements and affording needed information.

### THE CAMBRIDGE ASSOCIATION OF INVESTIGATORS INTO SPIRITUALISM.

The above society has recently been formed at Cambridge. The rules will be the same as those of the Dalton Association, with a few additions. The following are the names of the officers of the society:—President, Mr. E. O. Fountain, Pembroke College; Vice-President, Mr. Nicholls; Treasurer, Mr. D. Burgess; Secretary, Mr. Harpley; Librarian, Mr. A. E. Hunter, Jesus College; Sub-Librarian, Mr. H. Burgess.

The subscription will be 1s. a month, to include membership and the use of the library.

There will likewise be a fund for purchasing the current literature of the Movement (to which fund members may or may not subscribe). Terms of subscription 6s. a year, or 6d. a month.

Any books on Spiritualism or kindred subjects will be gladly received for the library and duly acknowledged, if forwarded to Mr. H. Burgess, Fitzroy Street, Cambridge.

(Signed) JAMES HARPLEY, Sec.

### A WARNING FROM CAPE TOWN.

In a recent communication Mr. Berks T. Hutchinson, of Cape Town, warns Spiritualists against the pretensions of two performers going by the names of Kellar and Cunard, "illusionists and anti-Spiritualists." He detected nearly all their tricks, and astonished them by removing his coat, anti-Spiritualist fashion, in four seconds, before their eyes. Their hands are formed so that they can slip anything over them, which their wrists will go through. They abused Dr. Slade; but when contradicted by Mr. Hutchinson in the newspapers, they let him alone. They made great professions of ability—all groundless, for they never accepted invitations to demonstrate their grand abilities. For the benefit of these illusionists and other consoled tramps of the kind, we may say there is no use in their coming to this country to hoodwink Spiritualists, and the "illusion" business is already a drug with non-Spiritualists.

BLACKBURN.—Mr. Morse had a very successful and well-attended meeting at the Co-operative Hall on Sunday last.

MR. C. E. WILLIAMS has left town for the Hague. He will not return to London for a few weeks.

DR. MACK called just as we were going to press, on his way home, after his return from the Continent. He looked extremely well, and full of power.

We regret to learn that the *Voice of Truth*, a new weekly spiritual paper, has been suspended for a short time. It was conducted by two ladies, and Dr. S. Watson was a contributor. Another American periodical, *The Spiritual Offering*, a monthly, is improving with each issue.

CALIFORNIA.—"I need not tell you that I read the MEDIUM and *Human Nature* with absorbing interest. Their freedom from bitter controversies that mar our American Spiritualistic papers is an admirable feature, and enhances the pleasure of their perusal."—J. WINCHESTER, Columbia, Cal., U.S.A.

ASHTON-UNDER-LYNE.—I put the contents-sheets of the MEDIUM outside my door all the week, and I have now succeeded so far as to dispose of half a dozen weekly; but it is almost like picking holes in a rock with a needle to get the people here to understand what Spiritualism means. Nevertheless, I keep trying to mount the hill of difficulty, hoping ere long to be able to give a better report than what I can at present. The whole weight rests on my shoulders. I have to find both time and money for the carrying of it out, but I do feel thankful to see that a spirit of inquiry is beginning to manifest itself amongst the inhabitants, which causes me to look forward with pleasing anticipations for a great influx as soon as this fine weather has disappeared, and long nights begin to set in.—WILLIAM AVERY, 28, Bentinck Street.

There never was a time when Spiritualists had such a grand opportunity to spread enlightenment amongst the people. Our columns being free to the expression of truth, it comes to us in every form—phenomenal and spiritual. The admirable trance oration by Mr. Morse, on "Priestcraft," has been much applauded, and our last issue, containing Mr. Macdonnell's scriptural discourse on the Atonement, Historical Controls, &c., has been much sought after. We have a few copies left of each, and would be glad to see them made use of. The judicious circulation of the MEDIUM is by far the best means of spreading the Cause.

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### The Order of Spiritual Teachers.

#### MOTTO FOR THE ORDER.

"Prayer is the soul's sincere desire,  
Uttered or unexpressed,  
The motion of a hidden fire  
That trembles in the breast."

The author of the above lines thus gives in a short compass a very noble definition of prayer, which is one of the greatest privileges we possess, and one of the most effective means whereby we may fan the spiritual flame within us. Prayer should be a daily, nay, an hourly practice; nor need we have set times for prayer, but we should strive to live a life of constant aspiration, or breathing out of the soul towards all that is lofty and pure. Begin the day, if you can, with thoughts of spiritual things, and the mind thus preoccupied will be much better prepared to withstand the assaults of earthly cares. All of us must occupy ourselves more or less during the day with the affairs of this life, still there will be many occasions, many suggestive incidents, which may be improved and turned to a good account. We should be "not slothful in business," but none the less "servant in spirit, serving the Lord." Those whose business is of a close nature can at least copy Daniel in setting apart a few moments three times a day for prayer and praise, though they would do well to omit his ostentation and superstitious posture. We do not need to pray towards the east, or to kneel upon a cushioned stool; we can breathe a word of prayer unknown to those around us. Spiritualists need prayer as much and more than other people, and it would be well if devotional feeling were more a characteristic of every Spiritualist. "Pray without ceasing" was an apostle's command, but we shall do well also to connect praise with our prayer. "Praise is comely for the upright," and for the enlightened Spiritualist especially so. "Men ought always to pray, and not to faint;" and perhaps we should hear less of fainting and falling off from the Cause if there was more of praying. I would not suggest the holding of an orthodox prayer-meeting, which tends to inspire weariness and formality; but I would recommend all to be mindful how much more power good spirits would have over us if we were more constant in our prayers to them for help. Not that we should forget to call upon the Father of our spirits, but we can also ask for aid from our spirit-friends. Why should we doubt their willingness to help us when we are in any difficulty or danger? Let us, moreover, be very careful in our choice of acquaintances on earth, and ever be on our guard in the presence of any worldly person with whom we are obliged to have to do. A prayer before entering into the company of such may often spare us some or all of the evil effects we are likely to receive. And again, on coming into the company of any person for the first time, if we uplift the silent prayer that we may be impressed rightly in the estimate we at once form of him, we are far more likely to be impressed aright. In neither case may we be thoroughly protected from bad consequences, but yet we shall feel strengthened by the very act of prayer, and also be far more likely to resist successfully any bad influence which we may encounter. "CAMBOR."

### ANOTHER PRIZE REPORT.

With the view of stimulating intellectual and spiritual industry, I hereby offer Literature to the value of One Guinea for the best report of a School meeting, at which the subject for consideration will be Matt. v. 13, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Schools are recommended to study strictly the meaning of this passage, and as many Teachers as possible in each School should present their views with all brevity. A report of the whole should be received by me not later than September 30th. The reports should be sent in a separate packet marked "Competition Report," and then they will not be opened till after No. 1 School has discussed the text. This will prevent our deriving ideas in advance from other Schools. It will be well for all Schools to fix the last week in September for the study of this subject.

J. BURNS, O.S.T.

#### No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

The meeting on Thursday evening, August 22, was most agreeable and well attended. A genial influence pervaded the room, and there was much freedom of thought. Several new entrants were proposed, and a book was given out.

Mr. E. Graf, as Monitor, read a translation which he had made

from the German work of Countess von Vay, entitled "Spirit, Force, Matter." The subject treated in the reading was "Mediumship," and a very profound and comprehensive chapter it was—too thoughtful to be discussed at one reading. Man was said to be comprised of three parts—the sensual, the soul, and the spiritual, related to one another by the fluidic life-tie. Somnambulism was regarded as a diseased condition, caused by the undue expansion, beyond the personality proper, of the fluidic life-tie, and thus the inner man acted without transferring the effect of so doing through the outer man, consequently there was no memory of the things done in the sleep, the brain not having been made use of. Mediumship was a cure for this somnambulist disease, for spirits used their "motoric" influence on the fluids and made a normal use of them. The spirit in man was also the motor in the case of profound intuitions of spiritual truth. The influence of evil spirits was discussed. They can only tempt the good, but cannot injure them.

The reading was so full of condensed thought that we cannot give even a summary of it. Some instructive conversation followed the paper. Miss Buck said she was subject to somnambulism before she became a medium. She attributed it to development, or the action of undeveloped spirits. Though now cured of somnambulism, she thought she was not so strong physically; she was more sensitive. This lady described a female spirit behind Mr. Graf when he was reading. She was tall and intelligent looking, with fair hair combed back in front and light blue eyes.

Mr. Morris also saw a spirit near Mr. Graf—a young man with high and prominent forehead, fair complexion, very long fair hair, and light eyes.

The Chief Monitor observed that the Countess had alluded to the power of the will in controlling the intrusions of evil spirits, but she had not defined the will in that chapter. He thought the will was the "motoric" force of the interior spirit of man on his organic parts, whereby he was able to keep them under his own control and master himself in every way. This controlling power was greater at one time than at another, and seemed to depend upon the purity of the blood and other fluids.

The evening was then spent in viewing a sketch in colour by Mr. Monk of the decoration seen by Mr. Shroobree on a spirit at Mr. Davis's. It was also proposed that another prize be offered for competitive reports from circles.

## Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

### QUESTIONS.

54. A lady in the country, not far from Birmingham, having temporary charge of a little boy, aged eight years, thought by his parents to be afflicted with fits, finds that it is a sad case of evil possession. The disorderly influences seize him suddenly every hour in the day, and frequently three or four times an hour, when he often becomes quite rigid and dumb, or grows savage and swears horribly. Ordinarily the seizure passes off in a few moments, but sometimes it lasts perhaps seven or ten minutes, and the sufferer is left dazed and stupid. On other occasions the boy will, without warning, fall down while at play, stiff, just as a plank would fall, then get up again instantly, and in the most unconcerned manner resume his amusements at the point where a moment before they were rudely broken off by the vagrant influence that works the mischief. At times the child will catch hold of anyone near him for support, just as he feels falling, and say, "Hold me, I am going silly." Convinced that it is a bad case of obsession, the writer would be glad to know, through Mr. Burns, 15, Southampton Row, Holborn, London, what would be the best treatment for her charge, and would be glad of the friendly or professional help of any clairvoyant or other medium, or of any mesmerist who could assist to dispossess the child, or remove the bad influences that have for several years—every year getting worse—caused so much trouble and misery.

### "THE WATCH," A TERM USED BY THE INSANE.

55. I have before asked the meaning of this expression, and, although several weeks have elapsed since the query was inserted in your columns, only one answer has appeared, and that was very wide of the information desired to be elicited.

I believe that there is more reason in the idea thus expressed by insane persons than is generally supposed, and a very useful correspondence might be the result if the subject could be discussed by psychologists.

"SENSITIVE."

### ANSWERS.

58. I am glad to see in last week's MEDIUM that a "Scientific Blacksmith" has attacked my pamphlet, entitled "The Moon." I fear my friend is not so "scientific" as he may think. The statement in question he carelessly qualifies as "absurd," which seems to imply a thorough knowledge of such matters. When a man speaks of the quality of a lever watch, it is concluded the man knows something about watches.

Now, as a working man, let me try to defend myself. In the first place, if man (his mind) is not superior to matter or iron rings, then it must necessarily follow that matter is superior to man, and mind would be subordinate to matter (see Answer 44).

Secondly, I do not attempt to teach or to show how an iron ring could be fluidified by mind. I can only assert that it can be done, and often is done. We all know that certain chemical combinations produce certain effects, which, when observed, we call facts. But as to

how such actions become visible facts, would take a wiser man than C. Baker to explain.

Thirdly, my inquirer could not have studied physiology or the laws of digestion much, or he would not doubt the influence of diet upon the mental powers of man. Iron or any other metal is but conditioned force. Butter would soon forget its shape and its solidity when placed under the influence of the sun.

To be "short and sweet," can Mr. "Scientific Blacksmith" prove to me the absurdity of the statement in dispute? I can inform him that such phenomena have occurred in my presence, under strict test-conditions, through the mediumship of Mr. E. Sadler, of Cardiff. Let us never call anything absurd until we are sure. People once laughed at the possibilities of the telegraph, but now the telegraph laughs at the people. We shall all have to bend to truth, for it cannot bend to us.

C. BAKER.

4, Pear Tree Road, Derby, August 25.

### HISTORICAL CONTROLS.

59. "Banks's horse" has been celebrated by Shakespeare, and Jonson, Donne, and Hall, and Taylor, and Sir Kenelm Digby, and Sir Walter Raleigh. Banks first showed his wonderful horse, Morocco, in London in 1589, where, in addition to his usual accomplishments of telling the number of pence in a silver coin, and the number of points in successive throws of the dice, he filled the town with wonder by going to the top of St. Paul's. The fame of Banks's horse led his master to the Continent. At Orleans the horse and his master were brought under suspicion of magic, and, to the utter disgrace of Papal ignorance and intolerance, poor Banks and his horse Morocco were put to death at Rome, as Ben Jonson says, "being beyond sea burned for one witch." At the end of the first act of "Love's Labour's Lost" in Knight's pictorial edition of Shakespeare, will be found a wood engraving of the dancing horse and Banks, his master.

E. L. B.

B. H. (MIDLANDS).—I am of opinion that it is good for a public man to be well slandered, hence I take no notice of the tales of a kind to which you allude. Evil speaking against a man tests his character and at the same time purifies it; for, if he can stand it all uninjured, it shows that he has some real stuff in him, and every villainous imputation that is reported of a man makes him more careful in his conduct, so that it may be impossible that such a charge be brought against him. During my public career almost every form of imputation has been breathed against me, but I have taken no pains to contradict one of them, and I am determined to adhere to this course. These evil words have done me no harm whatever, but I have been pained to observe the unpleasant effect they have had on those who promulgated them. One man who did all he could to show that my services for Spiritualism was selfish and dishonourable, ruined his personal influence by this act. It fairly killed him: he has scarcely been heard of since; but my true friends have increased by hundreds. Another, by the circulation of anonymous letters and otherwise, brought foul charges against my moral conduct: he likewise has suffered the penalty of his atrocious conduct, but not at my hands. Another party who promoted reports of a similar kind have turned out to be utterly unworthy people, and are shunned by all. The promulgators of statements that I am insolvent, exceedingly successful in business, or making rich at the public expense, I have no mind to reply to, as they successfully contradict one another. On inquiry you will find that all slanderers and evil-speakers are guilty of the very same faults which they circulate against the good name of others. They speak from their own point of view, and seeing their own likeness, they fancy it is the person to whom they allude in their diatribes. The most painful part of the affair is that these evil-workers always injure themselves. For my part, I thank my enemies for their solicitations on behalf of my moral qualities, and am sorry that their industry for my good is so inadequately rewarded. So take no notice of evil reports, whether aimed at yourself or others. I would not contradict or even notice any report whatever which might be circulated against my character. I would only say to others: Beware of those persons who thus occupy themselves.—J. BURNS.

SUMMIT.—Mr. E. Wood will deliver two trance addresses in the house of Mr. John Dearden, on Sunday, September 1, at 2.30 and 5.30. Friends who feel an interest are kindly invited.

CORRECTIONS.—On page 536 of MEDIUM, published last week, "additions" appeared for editions, and "waste" for wait; Question 53 appeared as 57, and an address was falsely printed.

DAYLIGHT MEDIUMS.—It may be of service if new and promising physical mediums were strongly recommended to develop as daylight mediums. Perhaps no mediums have given such an impetus to the belief in spirit-manifestations as did the two Mrs. Marshalls, who were daylight mediums.—T. B.

SECRET SPIRITUALISTS.—Says a correspondent: "I should find the work a great deal easier if I had not to contend with the influence which the secret Spiritualists exercise over others in order to put down public meetings. Spiritualists who lock themselves up in private houses, claiming they are fond of it because it is so private. It would not do, say they, for the people to know that they were Spiritualists. These are they, I think, who hide their light under a bushel. Cowards they are, and a disgrace to the Cause they seem to have espoused." To our view there are two points involved in the statement of our correspondent—first, private circles; secondly, an aversion to be identified with the public promulgation of Spiritualism. No fault whatever can be urged against a man for sitting in a private circle and keeping it just as secret as he pleases; but he need not deny that he is a Spiritualist on that account or selfishly ignore the claims of the Movement. We ourselves hold many private sittings, of which we tell no one, as it is no one's business, and if we allowed any intruders it would destroy the needful conditions for our friends to approach us. At the same time we boldly declare the benefits of these circles, and unflinchingly work in the outer or exoteric ranks. Perhaps it is best to work away with great assiduity, and people will follow our example when they may perhaps reject our advice.



CONTAGION, QUARANTINE, AND VACCINATION.

To the Editor.—Sir,—Among other impediments to commercial intercourse and civilisation, within living memory, the greatest, probably, have been quarantine restrictions, imposed to allay the fears of the ignorant, who are thus unfortunately encouraged to ascribe epidemic disease to contagion, from person to person, instead of bad sanitary surroundings, during certain seasons, acting on bodies predisposed to febrile attacks by pernicious habits of various kinds. A sad consequence of such selfish fear is, that the sick are but too often neglected. Not long since a poor woman with ordinary fever, died in the streets of London, because no one would take her in. Some twenty or thirty years ago enlightened physicians were supposed to have convinced our statesmen, that, in the words of Dr. Southwood Smith, "filth and fever are intimate associates:" e.g., Sir Gilbert Blane, and the eloquent Fergusson, had persuaded the Lords of the Council that "places not persons" were to be regarded as the producers of epidemic disease. Many Christian men and women, the Howards and Nightingales of humanity, have risen superior to slavish dread of personal risk in attending the sick. And it is well known that such self-sacrificing persons—chiefly women—have never suffered from febrile attacks in greater proportion than the general run of the community. The late Dr. Githrost, Inspector General of Hospitals, and many years principal Medical Officer at Gibraltar, in his classic monogram on yellow fever published by the General Board of Health in 1852, gives a return of orderlies employed in hospitals during the terrible epidemic of 1828, in Gibraltar, which shows that these men (38) suffered in considerably less proportion than those in camp who had never approached the sick. Dr. Collins, of London, clinical physician, stated to a committee of the House of Commons that he had been "in the habit of employing a staff of nurses, so constituted in mind and body, as to resist any infection. They were in constant attendance on small-pox and fever patients, had never been vaccinated, yet never suffered in any way." The immortal Howard exposed himself to the foulest infections for many years, with perfect impunity, he attended to his own health, and appeared, beyond transient headache, able to defy every risk; whilst the pampered judges and counsel at the "Black Assize" were carried off by comparatively slight exposure to prisoners reeking from the jails, without even entering the dens themselves. That Howard by his temerity (rushing into an eastern hospital in a state of hunger and exhaustion, without rest or food) succumbed at last, is only a proof of our position, that those only who are in a proper condition of body can calculate upon resisting the action of morbid causes. Howard died in 1790. How much small-pox had he witnessed and resisted! Now the "great discovery," vaccination, was first promulgated in 1796. But no one ever escapes small-pox according to our modern theory (of the French school, apparently) unless both vaccinated and revaccinated. Hence it is boldly asserted that the small-pox hospital nurses did not suffer in 1871, because revaccinated; and although Mr. Marson, the surgeon to that hospital, deposed: "We never had so many employed in the hospital, as we have at this time, who came in as patients, and who are willing to stay as nurses;" and although it was, moreover, proved that a revaccinated nurse had died from small-pox in the St. George's Hospital, that unfounded assertion has not ceased to be put forward to this hour, by those who desire to urge, notwithstanding the Registrar General's Return to the Commons (No. 433 of the present session), that the compulsory vaccination law should be maintained.

Whenever people wish to believe that two and two make five, they will believe it in spite of all the figures, and all the logic in the universe. T. B.

ANTI-VACCINATION MEETING IN MANCHESTER.

There was again a large gathering of anti-vaccinators in Albert Square, on Sunday afternoon. The weather was fine, and the very place of meeting is at once attractive and inspiring. The magnificent Town Hall fronts the Square. It is a poem in stone. Then, the Albert Memorial, on the steps of which the speakers stand and some of the auditors sit, is another "thing of beauty." It was built at the cost of the wife of Alderman Heywood (then Mrs. Goodaby). Alderman Heywood was mayor of Manchester last year. He is an anti-vaccinator, and has promised to preside at the annual meeting of the Anti-Vaccination League, which is to be held in the Free Trade Hall, on Sept. 24, when it is hoped and expected that there will be a great gathering of anti-vaccinators from all parts of the kingdom.

Mr. Henry Pitman, who was the only speaker, treated the subject of compulsory vaccination in its relation to the Bible, the Human Body, and the State. He did not quote chapter or verse, but claimed that the whole spirit and teachings of the Bible were opposed to impurity, falsehood, and force.

"As we sow, we shall reap. We are not to do evil that good may come. Do thyself no harm." The blood is the life, and to infuse animal poison into it, John Hunter, the great physiologist, declared to Jenner's face, was infinitely pernicious and dangerous. Vaccination is a violation of divine and physiological law. Its enactment and support by medical men condemns doctorcraft as a compound of quackery and tyranny.

Like begets like. Vaccination is corruption, and a corrupt tree cannot bring forth good fruit. "Thy Word is Truth." Vaccination is a lie, or rather a bundle of lies. It is called "pure lymph." It is not lymph. It is pus, virus, poison. It is not from the cow, therefore not vaccination. It is from arm to arm, therefore inoculation, which is a special offence. But whether from the cow or not, it is small-pox matter.

Dr. Daniel Noble, of Manchester, was one of a committee of twenty-five doctors who inquired into the "Present State of Vaccination" thirty-eight years ago, at the request of the Provincial Medical Association, and reported in these words: "The vaccine disease is not the preventive of small-pox, but the small-pox itself."

Bristol.—A correspondent deems it inexpedient to form a Society of Spiritualists in Bristol just now. "Two or three attempts of the kind have failed." Why not form a few spirit-circles? The chief impediment to spiritualism is the making of societies and committees. It disorganises and leads men away from spirit-intercourse. Form circles, develop mediums, become intelligent, diffuse knowledge.

CHILDREN.\*

This life is a school, where all must learn,  
And the children of earth, must each in turn,  
Pass through their classes; gain the truth,  
And rise to the land of immortal youth.  
'Tis hard for the children, while here below,  
To struggle and strive 'neath care and woe,  
The battle is hard and the struggle is long,  
But praise and joy is the victor's song.

Weak are the children, yet they grow,  
From childhood upward, plough and sow—  
Sow on the pathway of life their seeds,  
Good, bad, and indifferent earthly deeds;  
The children are loved by a Father's love,  
Are watched by the angels that dwell above,  
Are guided, and guarded, when they will,  
But often roam where death doth kill,—  
Roam in the pathway of sin's delight,  
Out in the darkness of Error's night;  
Away from the Father's love and care,  
And from the angels watching fair,  
Yet their wayward feet must ever turn,  
To where the sacred fires do burn,  
Through sorrow and pain to be purged by fire,  
And freed from the dross ere they go up higher.

O children arise and onward go,  
And learn the truth, for thus, I trow,  
You will leave behind your load of care,  
And mount to dwell with the angels fair;  
To learn in the college of spirit-life,  
The fruits of your earthward toil and strife;  
To reap your recompense in heaven,  
For the trials and woes 'gainst which you've striven:

Upward and onward then be your cry,  
As ye go to the mansions that are on high;  
No longer children but sons of God,  
No longer toiling on earth's dark sod;  
But rising as men and women pure,  
With knowledge and strength that must endure;  
Give God the praise for His wonderful plan,  
For the love He has shown to His creature—Man!

Derby, May 7th, 1878.

LIGHTHEART.

SLAITHWAITE.—On Wednesday night Mr. W. J. Colville delivered an address in the house of Mr. John Sutcliffe to a private audience. Several subjects were proposed by the audience, but the one most favourably received was entitled "The Future Life." The discourse lasted over an hour and displayed great knowledge and spiritual insight; showing to many present the superiority of the spiritual over the churchal doctrine and devil theory. We pray that the former may quickly overcome the latter, and that the God of love may be more truly seen and obeyed by all the children of earth, and that error may be seen and heard no more.—"CORRESPONDENT."

OSTON.—Mr. E. W. Wallis has been in this locality, and has done an amount of good by his utterances and conduct, and led many to think for themselves that have been hitherto blindly led by the theologians. His success has been complete and his teachings are more in harmony with the requirements of men's nature than the redemption mode of remission of sins. To Mr. Colville we also extend our sympathy now that he about to cross the Atlantic. He will carry with him the blessings of the fatherless for his generous disposition in so nobly advocating the cause of the bereaved. Mr. Brown is also present with us now, possessing as he does another phase of mediumship, he is of the greatest value to circles and private families as well as to the public at large. We wish them all success.—J. B.

NO. 1 INSTITUTION SEANCES.—On Tuesday evening last the usual seance was held, attended by twenty-seven persons in all. The conditions, as on the previous evening, were excellent, and Mr. Towns was most readily controlled. The tests were complete and satisfactory, especially those given to a lady visitor; three names were given to her and recognised; after which the medium was controlled by her father, and gave an account of his dying moments, which was most soul-stirring. The lady acknowledged the truth of the account, and expressed herself in suitable terms. Mr. Towns was obliged to leave early on account of the serious illness of Mrs. Towns, but the control arranged before leaving for another medium to sustain the office. Miss Swindin was controlled, and gave indications of a superior and high-class control. Mrs. Pickering favoured the company with an account of her extraordinary experiences in clairvoyance, which was most attentively listened to by those present. A very agreeable evening was spent, each one being firmly convinced of the truth and importance of spirit-communication.—J. KING, O.S.T.

THEOLOGICAL ASSURIDITIES.—Private Magnus Fisher, 28th Regiment, writes from Singapore under the foregoing heading. He says, "If man look within, he shall find that there is nothing which the human mind cognises or reckons of such paramount importance as a knowledge of the soul's whereabouts after natural death. Prior to, and since, the time of the illustrious Seneca, who wrote the memorable lines:—

'Dying is nothing, but 'tis this we fear,  
To be we know not what, we know not where!'

the 'children of Adam' have constantly endeavoured by divers ways to find out a satisfactory solution of 'eternity's great problem,' but notwithstanding all their efforts, they are still hovering on its very threshold, ready at every moment to take that irrevocable plunge which the great Nelson in his last agony instinctively knew to be all-important when he put the affecting interrogatory to his medical friend saying—'I haven't been a great sinner, doctor.' How, may I ask, is that problem to be solved? He then enumerates a long list of churchal dogmas and urges their inadequacy to gratify the normal demands of the human mind as to the destiny of man.

\* This poem was given impromptu, through Mr. E. W. Wallis. The word "Children," being chosen by Mrs. T. W. W.—CHIEF.

### MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday, August 25, the quarterly tea and public meeting took place, the tea being enjoyed by quite a few friends; members were conspicuous by their absence. After tea, Mr. William Aplin, the vice-president of the Association, conducted the meeting, which, although there were points of interest brought forward, nevertheless, was very flat. The main features of the evening's programme was a very able speech by the chairman—the reading of the balance sheet, which showed a very great improvement in the finances over the last, the debt at present on the Association being not more than £7. Members and friends are requested to forward their subscriptions and promised donations, by which means they would greatly assist the management. The following resolution was proposed by Mr. G. White, seconded by Mr. J. Maynard, and carried unanimously: "That this meeting, on behalf of the M.A.I.S., tender their sincere expression of appreciation and grateful thanks to Miss Emily Young, for and on account of services gratuitously and disinterestedly rendered to the Association, which have been a means of assisting the funds, and that the chairman sign the same on behalf of the meeting."

Various friends made short speeches, one friend giving a donation of 5s. towards clearing off the debt.

On Tuesday, August 27, Mr. Franklin delivered an address on "The English Nation proved to be Descendants of the Lost Tribes of the House of Israel." A warm discussion ensued, during which it could not be said that the speaker held his own on prophecy.

On Sunday, September 1, Mr. Fletcher, the American medium, will deliver an address at 3 for 3.30; subject, "Weighed in the Scales and found Wanting."

On Tuesday, September 3, Mr. Joseph Cartwright will deliver a lecture, entitled "The Rev. Maurice Davis, D.D., and his Diabolicals."

Terms of membership, one shilling per quarter, including use of Lending Library.

Friends are informed that the quarter commenced last Sunday.

CHARLES WHITE, Hon. Sec.

### TO THE SECRETARY, ROCHDALE.

To the Editor.—Sir.—The friends at Rochdale will please accept my regret at not being able to be with them last Sunday. Being professionally occupied all the previous week, and the Sunday in question, I had forgotten the appointment. The Rochdale friends did not remind me of it through their secretary.

It has been usual for someone in connection with the various societies (to whom I have freely given time and services) to inform me of my appointment, what train I should go by, who would meet me, and where I should stay. This not being done in this instance I overlooked the appointment. I deeply regret thus inadvertently causing disappointment. I should have written to the friends at Rochdale, but as I do not know who to write to, or where, I ask you to give this publicity.  
12, Lime Street. J. COATES.

### GREAT PROGRESS AT HACKNEY.

To the Editor.—Dear Sir.—Since the expulsion of certain members, one of whom, with a small following of secularists, who seem half ashamed of their illiterate and vacillating advocate, is carrying on an anti-everything campaign on London Fields, the progress of this society in spiritual development has exceeded our most sanguine anticipations. One of our physical mediums obtains in broad daylight flowers, carried from one room to another through closed and locked doors, direct voice, rappings, large discs of light floating in the air fully a foot in diameter, sometimes enlarging perfectly round to the size of a cart-wheel. A Bible was carried yesterday through closed doors, placed on the parlour table, unclasped, opened at the 23rd Psalm, and later in the day adorned with flowers brought from the back room through locked doors. I have a thread, a curiosity, materialised in daylight, which anyone calling on me with a good microscope may examine.

To-day, which has filled my heart with joy, direct slate-writing without contact.

On Monday, September 9, at 7.30 for 8, "Mesmeric Experiments, with Hints on the Development of Trance and Physical Mediumship." Collection to provide communion table for seances.—Faithfully yours,

CHARLES REES WILLIAMS,

Cor. Sec. Hackney Psychological Society.

6, Field View Terrace, London Fields, E., Aug. 25.

P.S.—We are sitting for materialisation with success, in full light without cabinet.

WHAT I am opposed to, and what I am alarmed at, is the proposition to obtain an Act of Parliament which would, in its operation, be nothing short of a compulsion on every man to suffer the veins of his child to be impregnated with the disease of a beast; A MEASURE TO BE ADOPTED IN NO COUNTRY WHERE THE PEOPLE ARE NOT VASSALS OR SLAVES.—WM. COBBETT.

MR. J. CAIN, 8, Bloomfield Road, Burdett Road, E., writes under date August 26, and says: "I opened a discussion yesterday, Sunday, on the Mile End waste, and was agreeably surprised to find in the audience a few Spiritualists, strangers to me, which proved to me that the Cause is progressing. I was much pleased at the attentive manner with which my remarks were received; there was little opposition, and everything passed off very pleasantly, and gives me much encouragement for future effort."

OSSETT.—The Spiritualists of this place intend celebrating their sixth anniversary on Saturday, September 7, by a public tea and entertainment. The entertainment will consist of music, singing, reciting, and speaking, in which Mr. E. W. Wallis, of London, will take a part. Tickets for tea and entertainment 9d. each; tea on the table at 4.30. On Sunday, September 8, Mr. Wallis will deliver two trance addresses in the same place at 2 and 6 p.m. Visitors may be provided with tea on the Sunday for 6d. each. Friends in the district are kindly invited, and will be most heartily welcomed.—CHARLES HALLGATH.

### MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, September 1. Spiritualists' Lecture Hall, Weir's Court. Evening at 6.30. Monday, September 2 same place. Evening at 8. See Society's list below. Wednesday, September 4, same place. Evening at 8. Free Lecture for Library Fund.

WINDY NOOK.—Tuesday, September 3. Mechanics' Hall. Evening, 7.30.

GLASGOW.—Sunday and Monday, September 8 and 9.

LIVERPOOL.—Sunday and Monday, September 15 and 16.

KEIGHLEY.—Thursday and Sunday, September 19 and 22.

BELPER.—Monday September 23.

CARDIFF.—Sunday and Monday, September 29 and 30.

DERBY.—Sunday, October 13.

LONDON.—Wednesday, October 16. Happy Evening at Doughty Hall.

Sunday, October 20, same place.

PRESTON.—Arrangements pending.

Mr. Morse is arranging visits at Consett, South Shields, Sunderland, Stockton-on-Tees, Ouston, West Pelton, and several other points in the Durham district; also for Ossett, Bradford, Hull, Blackburn; also in Lancashire, Cheshire, Derbyshire, and Leicestershire. He is prepared to accept calls for week-night meetings in localities where there are but few Spiritualists, or small societies, for which special terms can be given. For all particulars address at early dates, Mr. J. J. Morse, Elm-Tree Terrace, Uttoxeter Road, Derby.

### W. J. COLVILLE'S APPOINTMENTS.

LIVERPOOL.—Sunday, September 1, Camden Hotel, Camden Street, at 11 a.m. and 6.30 p.m. Monday, September 2, same place, at 8 p.m.

MANCHESTER.—Thursday, September 5, Hulme Town Hall, Stratford Road, at 8 p.m. Sunday, September 8, Temperance Hall, Grosvenor Street, at 2.30 and 6.30 p.m. Sunday, September 29, Temperance Hall, Grosvenor Street, at 10.45 a.m. Hulme Town Hall, at 2.45 and 6.45 p.m., in conjunction with Mr. Burns.

Reception at 159, Strangeways, Manchester, Fridays, September 6 and 27, and October 4.

CASTLETON.—Tuesday, September 10. Reform Club, at 7.30 p.m.

LONDON.

Thursdays, Sept. 12 & 19, Dalston Association, 53, Sigdon Rd., 8.15 p.m.

Fridays, Sept. 13 and 20, Langham Hall, 43, Gt. Portland St., at 8 p.m.

Sunday, Sept. 15, Quebec Hall, 25, Great Quebec Street, at 3.15 p.m., Doughty Hall, at 7 p.m.

Tuesday, Sept. 17, Quebec Hall, at 8.30 p.m.

MILNBOW.—Saturday, Sept. 21.

ROCHDALE.—Sunday, Sept. 22, Regent Hall, Regent Street, at 2.30 and 6.15 p.m.

MACCLESFIELD.—Wednesday, Sept. 25.

ASHTON-UNDER-LYNE.—Oct. 2.

Farewell Meetings in England will be held in Liverpool, on Sunday, October 6 and following days.

Mr. Colville will sail for Boston, U.S., on Thursday, October 10. Societies desiring Mr. Colville's services before he leaves England are requested to write to him immediately, as he has only a very few spare dates. Address W. J. Colville, 159, Strangeways, Manchester.

### MR. E. W. WALLIS'S APPOINTMENTS.

SOUTH SHIELDS.—September 3.

BISHOP AUCLAND.—September 4 and 5.

OSSETT.—Anniversary Services, September 7 and 8.

WALSALL.—September 15, 16, 17, and 18.

DERBY.—September 22 to 25 inclusive.

Mr. Wallis is agent for Spiritual Literature, Dr. Nichol's works on Physiology, Solidified Cacao, &c. His guides also deliver addresses on the Temperance Question.

Friends desiring Mr. Wallis's services should write to him at 1, Englefield Road, Kingland, N.

### NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

WEIR'S COURT, NEWGATE STREET.

LECTURES FOR SEPTEMBER.

Sunday, Sept. 1, at 6.30 p.m.—"The Golden Age: its Significance and Philosophy." Mr. J. J. Morse.

Monday, " 2, at 8 p.m.—"Vice and Virtue."

Sunday, " 8, at 6.30 p.m.—Inspirational Address. Mr. W. Westgarth.

" " 15, at 6.30 p.m.—Trance Address. Mrs. H. L. Batie.

" " 22, at 6.30 p.m.—" " Mrs. Jas. Dunn.

" " 29, at 6.30 p.m.—" " Miss E. A. Brown.

Admission free. A collection to defray expenses.

4, Eslington Terrace, Jesmond Road, H. A. KERSY, Hon. Sec.

Newcastle.

LETTERS continue to appear in the *Echo*, exposing the evil effects of vaccination, and protesting against the tyranny of compulsion.

"THE Rev. Maurice Davies, D.D., and his Diabolicals," will be the subject of an address by Mr. Joseph Cartwright of Peckham, at Quebec Hall, on Tuesday evening, September 3. To commence at eight o'clock.

MR. T. M. BROWN will visit Newcastle, Windy Nook, West Hartlepool, and Backworth. Friends desirous of Mr. Brown's services are requested to communicate with him at once. Letters should be addressed Mr. T. M. Brown, Howden-le-Wear, R.S.O., Durham.

WILLINGTON.—Mr. James Dunn, of Shildon, will deliver two trance addresses in the theatre of this place on Sunday, Sept. 8th, at 2.30 and 6.30 p.m. The friends of the district are kindly invited to attend and help on the great work. A collection will be taken at the close of each meeting to defray expenses.



## FAVOUR US WITH YOUR ORDERS FOR WRITING PAPER AND ENVELOPES.

We supply all kinds of Stationery, Plain or Fancy, and on such terms as to make it advantageous for our Country Friends to CLUB TOGETHER and have down a general Parcel per Goods Train.

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TUESDAY, SEPT. 3.—Select Meeting for the Exercise of Spiritual Gifts.  
THURSDAY, SEPT. 5.—School of Spiritual Teacher at 8 o'clock.

### SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, SEPT. 1.—6, Field View Terrace, London Fields, E. Service of the Church, at 7.  
MONDAY, SEPT. 2.—Hall, 298, Commercial Road, E. Seance at 8.  
TUESDAY, SEPT. 3.—Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
TUESDAY, SEPT. 3.—6, Field View Terrace, London Fields, E. Seance at 8.  
WEDNESDAY, SEPT. 4.—Mr. W. Wallace, 329, Kentish Town Road, at 8.  
THURSDAY, SEPT. 5.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.  
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
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### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPT. 1, KNIGHTLEY, 2 p.m. and 5.30 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.  
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.  
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
GLASGOW, 164, Trongate, at 6.30 p.m.  
HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.  
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
LIVERPOOL, Lectures in Meyersbeer Hall, 5, Hardman Street, at 7 p.m.  
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.  
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street, at 11 a.m.; Seance (Mrs. Mellon), for Spiritualists only. Public Service at 6.30 p.m.  
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
OLDHAM, 186, Union Street, at 6.  
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TUESDAY, SEPT. 3, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.  
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WEDNESDAY, SEPT. 4, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30, for Spiritualists only.  
MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
THURSDAY, SEPT. 5, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street, South, at 8 p.m.  
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NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.  
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