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DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

"IN ESSENTIALS—UNITY; IN NON-ESSENTIALS—LIBERTY; IN ALL THINGS—CHARITY."

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SUPERSTITION.

By GEO. HARRIS, LL.D., F.S.A.

ONE of our enlightened and sanguine contemporaries, who ought surely to be deemed far in advance of his age, has lately ventured to assure us that old superstitions (like old people) are fast dying out, so that in a short time there will be none of them left. Superstitions, however, like old people, are apt to crop up, so that as they die off fresh ones appear on the stage of life. Not only, however, are new superstitions constantly springing up; but old superstitions do not appear to us to be quite so ready to die off as are old people, and the former seem to boast of a good deal more vitality than the latter. Our contemporary speaks of the superstition respecting Friday as having become extinct, and asserts that sailors no longer refuse to go to sea on Friday. Be this as it may, we know that when any great catastrophe has befallen a vessel of late, as in the case of the *London*, the *Captain* and others, sailors have at once recollected, or believed that they recollected, that the unfortunate ship sailed on a Friday. Has Mr Plimsoll's attention ever been called to this department of danger attendant on nautical expeditions? Then again as regards Friday, the superstition, if so it may be called, that attaches to commencing any important matter on a Friday, is as rife as ever. Marriages on Friday, as may be seen by a perusal of the daily wedding list in the *Times*, are as generally and carefully avoided as they were even in the darkest days of superstition. Our contemporary tells us that the introduction of steam travelling has almost done away with superstition, and that ghosts never appear in railway carriages, or in the precincts of railways. Not very long ago, however, the Newspapers reported that a spectre had been frequently seen in a first class carriage of an express train on the London and North Western Railway; besides which the most exciting account of an apparition in recent times was at Willington, near Newcastle-upon-Tyne, in a house close to the viaduct of the Newcastle and Shields Railway, as also to a large steam corn mill.

Cases relating to witchcraft have recently, several times, formed the subject of investigation both before benches of magistrates, and judges at assizes, as have some of fortune telling. Advertisements are inserted in the London newspapers by persons living in this great metropolis who undertake to calculate the nativities of people at particular charges, which may be paid for in postage stamps.

Haunted houses, too, are as abundant as ever they were, and not only in obscure, out-of-the-way spots, but in the prominent thoroughfares and stately squares of London. Cases of asserted apparitions are also now as common as ever; while some of the vagaries of Spiritualism, including here spirit rapping and table turning, which is a new form of superstition that has but recently sprung up, and may amply supply the place of any that

are dying out, bid fair to rival, if not to eclipse, the older superstitions which may be thought to be growing decrepid.

Perhaps, however, the most remarkable fact connected with what is generally termed superstition in the present day, is the co-existence, and that to a very large extent, of credulity and incredulity. Spiritualism and Materialism both obtain credence together; and of the two, probably Materialism, which is the most widespread, especially among scientific men, is the graver error, and the more irrational.

"Indeed, according to the literal theory of certain of the Spiritualists who believe that people after their death still continue, as before, to hold converse with the world, and even with its everyday concerns, man never really dies; while, according to the materialists—who would deprive us of soul as well as of future existence, and all that essentially constitutes an intelligent, spiritual, and immortal being—man is never really alive."*

Considering these opposite phases of superstition, it will not unfrequently be found, strange as it may seem, that diametrically opposed as they are to each other, one very often springs out of, and is the offspring of, the other. Thus the extreme doctrine of the absolute immateriality of the soul, gave birth to, and was the actual parent of, materialism.

"It is probably owing, on the one hand, to the absence of any definite or satisfactory theory as to the nature, qualities, attributes, and powers of the soul; and to the attempt to reduce it to a mere abstract nonentity as a purely immaterial being, on the other; that materialism is taking so deep a root at the present day. Doubt having been thrown on the very existence of a Spiritual Being, material agency has been almost necessarily resorted to to supply its place."†

Materialism, as it is professed by many at the present day, some of whom put forth pretences to high philosophical attainments and scientific acquirements, is in reality as much a superstition, and is decidedly in several respects more unphilosophical than is Spiritualism, of which it is the opposite, and might be called the counterpart. Spiritualism indeed may fairly lay claim to rank as a science as regards its first principles, however it may be deemed to have degenerated into a superstition as regards the practical application of them. It has, doubtless, being degraded by the attempts to turn it into a money-making speculation, and the exaggerations and deceptions which have been resorted to to make it succeed in this way. Upon a sound and real foundation, a superstructure of falsehood and imposition has been erected, whereby the stability of the whole edifice has been impaired. Be all this as it may, there can be no doubt that from the influences of superstition, very few, even in our day, and among the enlightened and well educated, are entirely exempt. The belief in the ill-luck attached to Friday, in a variety of ways, has a secret, if not an open and avowed influence, with a vast number. How many refuse to sit down in a party of thirteen at a dinner table? Presentiments, too, of every kind are constantly passing through the minds of different people. In what

* Harris's "Treatise on Man." Vol. I., p. 140.

† Harris's "Treatise on Man." Preface, p. xiii.

manner are these superstitious feelings excited within us? And whence is the origin of the general belief in supernatural phenomena? Does it arise from mere timidity, or is it caused by something existing in the nature of man, which influences so many in the same way, and impels each mind in the same direction? Moreover, if certain of the appearances in question have been observed so frequently, and have had so many accredited witnesses of their occurrence, surely the proof of them ought to be sufficiently solid and satisfactory to assure persons of education and reason that they do really exist.

For many ages in the earlier stages of the world, mankind were too much inclined to superstition of every kind, and to be looking out for supernatural manifestations, and spiritual visitations; while it can hardly be denied that in the present age, they have gone as far into the opposite extreme, possibly from the reaction caused by a consciousness of the folly of the former proceeding, and that they are now a great deal too much disposed to regard material objects only, and the influence and operation of matter, and to disregard wholly whatever has to do with spirit and its manifestations. Hence may be traced one of the leading causes of the prevalence of materialism so common among us. We think only of the body and what is visible; we disregard and neglect the soul, and whatever is not perceived or intangible.

It is not indeed extravagant to assert that a total disbelief in what are, perhaps incorrectly, termed supernatural visitations of any kind, is as irrational and unphilosophical as the extraordinary credulity with regard to them entertained by our forefathers two hundred years ago. They exalted mere shadows into spiritual beings; we degrade spiritual beings into mere shadows.

We may here remark that the term supernatural, when applied to spiritual beings or visitations, is so far incorrect as it implies that all such beings are out of the course of, or contrary to, nature; whereas they are in reality not actually contrary to nature, but only to that order and course of it which is within our everyday experience. They are as much in reality a part of nature's system as is the motion of the planets and other natural phenomena, of which we have constant proof.

Nevertheless, as regards the origin of superstition itself—

"The proneness of the imagination occasionally to lead us astray, is evinced in the case of its fondness for inventions of a superstitious nature, which are even more attractive to the mind than is strict naked truth. For while in the investigation of the latter, we are confined to the severe exercise of the understanding and the reason, in the pursuit of the former the imagination is allowed to have full play; and instead of being checked or restrained, the mind is permitted to revel abroad, and to follow, as it likes, its own devices." *

Sir, Walter Scott has remarked that the general, or, as it may be termed, the universal belief—

"In the existence of spirits separated from the incumbrance and incapacities of the body, is grounded on the consciousness of the divinity that speaks in our bosoms, and demonstrates to all men, except the few who are hardened to the celestial voice that there is within us a portion of the divine substance which is not subject to the law of death and dissolution; but which, when the body is no longer fit for its abode, shall seek its own place, as a sentinel dismissed from his post." †

It was remarked by Addison, that—

"They are more excusable who believe in apparitions, than those who reject all extraordinary visitations of this kind contrary to the reports of all historians, sacred and profane, ancient and modern, and to the traditions of all nations; and think the appearances of spirits are fabulous and groundless." ‡

The main difficulty, however, in all cases of this kind, is the determination in a distinct, fair, and satisfactory manner, of the evidence that ought to be admitted and required as sufficient to establish the truth of supposed visitations of the nature referred to, and to which we now propose to call the attention of our readers, and which is, indeed, the most important, and perhaps also the most interesting point embraced by the present discussion.

If visitations of the sort here supposed did actually occur with more or less frequency many ages ago, of which the assertions, if not the proofs, are very numerous, is there any reason to suppose that the order of the world has so changed that they do not exist at all in our day? A general, if not universal belief in these

things affords some foundation for acquiescing in the truth of them; so far as this general belief implies a number of witnesses of them, and a very extensive, if not accurate inquiry into the circumstances attendant upon them, and which obtained credit for the visitation. On the other hand, the stranger and more contrary to our own ideas and experience is any occurrence of this description, the more decisive and unequivocal should be the proof that is required to satisfy us of its reality. Has such evidence in any supposed well-authenticated case been afforded? And is it possible to reduce the tests which should here be resorted to into a certain order or system, so as to render them applicable, generally, in enquiries of this kind?

Superstition has hitherto revelled here, while Science has in vain endeavoured to make her voice heard, or to draw any sound conclusions on the subject. Philosophers, satirists, and poets have alike found food for the exercise of their various and widely differing powers. Our ablest scientific men have here been perplexed, and have been, as yet, able to afford no certain and satisfactory solution of the mystery. Our poets have been somewhat more fortunate, so far as the subject has seemed strongly to stimulate their genius. And Shakespeare, so great in poetry, so perfect in his knowledge of human nature, was supreme in his descriptions and characters of spiritual and supernatural beings.

The very important question then presents itself to our minds whether there are not certain tests which may be fairly applied to prove the reality or the falsehood of these visitations; and, in the next place, what ought to be resorted to and to be admitted as proper tests for this purpose? Few topics are more interesting than that which is now submitted for consideration, or more worthy of the attention of the sincere and candid searcher after truth.

Subjects of this kind have indeed already and several times occupied the attention of men of distinguished scientific acquirements: but we are not aware that any systematic effort has hitherto been made to specify, or to define and classify, these tests. If we can succeed in the attempt, or make any reasonable progress towards its accomplishment, we shall have rendered no mean service to the cause of real science. Something, indeed, will be attained, and that of no mean importance, if we can only agree as to some satisfactory tests that may be applied. A foundation for our proceedings will, at any rate, have then been laid, and further operations may be directed both to ascertain their soundness and to render them more effective. Indeed, it is no slight matter on entering upon any great undertaking, to have decided on a definite plan of action, more especially in a case where nothing of this kind has been attempted before.

Under the somewhat comprehensive term, "supernatural phenomena," we may not improperly include the following real or supposed appearances or communications of a spiritual or supernatural order:—1. Ghosts or apparitions, including the visible appearance of some spiritual being. 2. Supernatural communications, including voices or sounds supposed to convey intelligence, as also what are ordinarily termed "spirit rappings." 3. Dreams in which some supernatural communication is supposed to have been made.

I. With respect to the case of apparitions we may venture to lay down that the mere circumstance of a person, however, truthful he may be, asserting that he has seen a ghost, can be admitted as no positive proof of the fact, inasmuch as the senses are constantly liable to be deceived; and disease, more especially of the digestive organs, has been productive of endless delusions, to say nothing of the attempts at imposture, and the effects wrought by superstition and a disordered imagination. Many a stump in the twilight has been mistaken for a spectre, and gaseous luminous exhalations in graveyards have frequently passed current for apparitions of the spirits of those who there lay interred.

As regards, therefore, the tests applicable to the reality of an apparition which has been asserted to have been seen by any person, the following principles may be laid down. When such an apparition is said to have been heard as well as seen, this is some although by no means conclusive, proof of its reality, as it is less likely that two of the senses should be out of order, or should at once deceive us, than that only one of them should be in that condition. Besides, what is the use of a ghost appearing unless he has something to say, and that as to the purport of his visit? So also when the apparition is asserted to have been seen by two

* "Harris's Treatise on Man," Vol. II. p 333.

† "Demonology and Witchcraft," p. 4.

‡ "Spectator."

or more persons instead of by one only, and on separate occasions, there is, of course, a much stronger ground for believing the story than if one individual only said that he had seen it; not only because two witnesses are in every case better than one, but for the still more satisfactory reason that two or more persons are not likely to be at once labouring under false impressions of the senses, or a disordered imagination. In all these cases a great deal must, of course, depend on the character, state of mind, and condition as to health of the parties. So also the time at which the apparition presented itself may have some influence in determining the credit to be given to it. An apparition seen at midday would command considerably more belief than one witnessed at midnight. If, again, an animal—a dog, for instance, accompanying the person who sees the apparition,—gives token of the presence of some supernatural being, either by its cries, or by exhibiting unusual symptoms of terror as is alleged to have happened in some avowedly well-authenticated cases of apparition, this must undoubtedly be regarded as a strong additional proof of the reality of its appearance, and that no mere illusion of the senses occasioned a belief in its existence. If, moreover, other individuals, and those of character and intelligence, are consulted at the time about the supposed appearance of a ghost and are convinced of the sincerity and rationality of those who assert that they have seen one, this may be considered to be at any rate some corroboration of their testimony.

Another decisive confirmation of the reality of a supernatural visitation of this kind is when some important fact with which the person who narrates the circumstance could not have become acquainted in the ordinary course of things, is communicated by it; as in the case of the intelligence of the death of someone in a foreign country at the precise moment when the apparition presented itself and made the announcement; the detection of a murder by communicating where the body lay concealed, the discovery of hidden treasure, or the foretelling of an important event, which actually happens in the exact way predicted.

II. With regard to supernatural communications through certain noises, by means of which intelligence of an important kind that could not be conveyed in any other way, is supposed to be obtained; the ear is the organ here exerted, whether voices, or what are termed spirit rappings, constitute the medium employed. Of this class, also, are the sounds which are supposed to indicate the fact of a house being haunted. Perhaps no organ is so likely to be mistaken as that of hearing; besides which, it obtains, in the case supposed, no aid or correction by means of the other senses. It is also subject to disease, by which its functions become deranged, and wrong impressions are in consequence, communicated. In several supposed cases of visitations of this kind, the person who believed that he heard them has been half asleep; in others he has been suffering from inebriety or delirium. Superstition and a fertile imagination will do much to excite his mind in such a case, and what was in reality but a natural and ordinary sound, is mistaken for one of a supernatural character.

The tests which we would submit as applicable here to solve the truth of the supposed communication, and to prove whether it is supernatural or not, are as follows:—Is the communication itself one of an extraordinary and important nature, such as the death of a relative or a friend at that moment, who was then a thousand miles distant, and was the event altogether unlooked for and unexpected? Also, did the communication, if it was in the nature of an important prediction, prove true by its subsequent fulfilment? And here the question also arises whether, in some cases of knowledge being thought to be so communicated, it might not have been obtained in some other way, and, afterwards, the person thus informed fancied that he derived it from the supposed supernatural communication. If, however, several persons, instead of one only, witnessed the sound, and they are people of credit, it is of course, entitled to considerably more belief than if one individual only had heard it. In the case of a supposed haunted house, some proof of the fact should surely be afforded beyond the mere noises themselves, even if these are heard by several persons; as they may be, and often, in such cases, have been occasioned by natural causes, or been the result of artifice.

III. In all ages of the world, and in every country inhabited by man, dreams have been particularly regarded as of a supernatural character, and a means whereby communications are

made to the soul, of intelligence which it could not have received in the ordinary mode. A wide field for superstition has no doubt been opened here: and many dreams, which have been regarded as of a very important, and entirely of a supernatural character, if all the circumstances relating to them were closely enquired into, will be satisfactorily found to be of a very ordinary nature; and the supposed revelations made by them may be shown to be nothing more than the passing thoughts during sleep, connected with transactions which have lately engaged our attention. Indeed, especially among the ignorant and credulous, there is no topic so liable to the influence of superstition as that of dreaming; and the very vividness of the dream, so far from affording proof of its being of a supernatural character, may afford conclusive evidence of the disordered condition both of the mind and body of the sleeper.

That all communications through dreams are of this ordinary character, we are, however, far from asserting. What ought then to be resorted to as tests of the truth of visitations so experienced? We would submit that one satisfactory test in a case of this kind is whether the facts communicated are such as could not have been known in any other way: as when a murder is discovered by the place of concealment of the body being pointed out; when some gross fraud, which could not otherwise have been unravelled, is revealed by the dream; or where the place of some concealed treasure is made known. So, also, if an important prediction is made by a dream, which comes to pass some time after, exactly as there represented.

With regard to the conclusions to be drawn from the whole, and from an impartial and careful examination of a variety of cases of each kind of the several descriptions alluded to, best deserving of calm consideration, and applying to them the principles for testing their reality here laid down; it appears to us that the great majority of the instances of supposed ghosts and apparitions, and visitations by voices or noises, as also by dreams of a supernatural order, arise either from disease or delusion of the senses, disordered imagination, superstitious feeling, or imposture; but that, after making a large and liberal allowance for the occurrences of cases of this description, they are, nevertheless (if these may be fairly and conclusively determined by the tests here proposed), unquestionably some actual, undoubted, and well-established cases of real ghosts and apparitions, and of supernatural visitations and communications by means of voices and dreams, the souls of departed persons being permitted, (for what purposes and on what occasions it is vain for us to attempt to discover), to present themselves before certain individuals living upon the earth, and to communicate to them facts of importance, with which it is desirable that they should be acquainted.

The extreme and indeed irrational incredulity of some persons on all matters of this kind, maintained in defiance of experience, and in opposition to the dictates of reason, although it may be fancied and even boasted to be the very opposite of superstition; is nevertheless, in many cases, the real result not of penetration of mind, or deep philosophy, but of sheer shallowness and stupidity, the inability to discern with distinctness and accuracy, and to draw sound and logical conclusions from the facts submitted to the mind. And pretty much in proportion to the ignorance and dullness of the individual, will be the extent and stubbornness of his incredulity.

We should, moreover, bear in mind that although a hundred cases of delusion or imposture will not serve to prove that there are no real cases of supernatural visitation; one case actually and conclusively proved of a supernatural visitation, will serve absolutely and conclusively to establish the existence of the order.—From *Modern Thoughts* for October.

To be published a "Spiritualist New Directory, Almanack, and Diary for 1881, for the County of Lancaster," to contain the names of every society and circle, when established, time and place of meetings (public and private), libraries, with number of books, &c., officers, members, and non-members; of every known and accredited medium and speaker (public or private) with their special gifts, &c. Also, Spiritual papers, &c., and where to be obtained in each locality. It is requested that all secretaries of societies and friends will kindly assist in giving their names and addresses, &c., also of their friends who may be affirmed Spiritualists but not connected with any society, to their secretaries, or to my address, not later than the 17th October next.—J. CAMPION, 33, Downing Street, Manchester.

THE SEIZURE SEANCE.

I need to be very plain and I shall at once attack the first statement that "Resurgam" makes in his report, and that is the assertion with respect to the medium's empty boots inside the cabinet. Except in the severest weather the medium always wears strong slippers, such as could be pushed on or taken off without any fastening, unless her left foot was very much swelled. She did not at the time of the seance possess a pair of boots neither had she a pair since last winter. This of itself is sufficient to condemn all the rest of his statements. Can any one credit a man's word who, in order to make his evidence strong, deliberately resorts to falsehood? No one could possibly mistake a pair of shoes or slippers for boots who made such a minute examination as he professes to have done.

The medium some years ago injured her foot, and ever since, of necessity, has been compelled to wear low shoes because after walking the pain she suffers compels her to take one off to get relief. Boots being much more painful and troublesome to get off, she wears such low shoes as can easily be slipped on and off without fastening or unfastening and she wore them on the night of the seance as well as "previously and again afterwards."

This direct falsehood on the part of "Resurgam" is a great oversight as so many of the regular attenders at the seances, can testify to the fact that she usually pushed one off before or on going into the cabinet. He is so very particular about these boots and seeing that it is a falsehood no reliance can be placed on any part of his report.

When "Yolande" was seized "Resurgam" jumped from his seat and turned up the light, on Mr. Warnes calling for it to be done. Knowing as he says, what was going to happen, it can easily be understood how far he was concerned in the seizure, and his wish to make it appear to be a success from his standpoint.

Now that I have gone into details as to the boots, and shown how absolutely false his statement is, I shall speak as to the light and Mrs. Esperance's dress.

"Resurgam" turned up the light immediately the seizure was made. I called out "Turn down the light" and almost before the words escaped my lips it was done. He speaks of her dress as being the usual seance dress, leading his readers to suppose the light was good enough to recognize its colour. Now it is a fact that it was not her usual seance dress, because our wardrobes had that morning being packed ready for sending to Sweden, with the exception of the dresses we intended travelling in. The one Mrs. Esperance wore was a very thick brown cloth, heavily trimmed with velvet, and in my opinion not an easy matter for any person to lift with a finger and thumb. Her usual seance dress was black and of thin material. This then is on a par with his statement as to the boots.

The gas, as I have shown, was turned down instantly after "Resurgam" turned it up, and was not again turned up until Mrs. Esperance came out of the cabinet, consequently after it had been turned down, and he rushed to the cabinet, there was no means of distinguishing any colour.

When flowers have been made we have always had a dim light, and on this occasion it was equally low, and in fact, so low, that after the gas had been flashed up and out, the little jet behind the curtains did not give light enough to recognise anyone, and possessing as I do, much better eyesight than "Resurgam," I could not swear to the features of my nearest neighbour.

The gentleman who sat next to me grasped "Yolande" to rescue her from from Mr. Warnes, and all the time until released he protected her. This gentleman was asked to say positively, whether it was the medium, to which he replied, "If I were put on my oath, and my life depended on my word, I could not say other than that it was "Yolande," and I defy anyone to say anything else." He was nearest her all the time, nearer than even Mr. Warnes himself, as he was screening her from all around. I cannot therefore too strongly repudiate such deliberate falsehoods that "Resurgam" has concocted for the sake of revenge. He says he lifted up the dress, and there was nothing else underneath, and further speaks to the emptiness of the cabinet. Being prepared to travel Mrs. Esperance had clothed herself more heavily than usual, and there must have been a considerable amount of cloth-

ing in the cabinet, whereas he says there was nothing. Mrs. Brewis and I undressed her, and can swear to the clothing she had on, so that almost from beginning to end his report is simply a fabric of lies. The statement as to the boots, the light, and the dress, are neither more nor less than deliberate falsehoods, and I speak candidly when I say, I firmly believe such statements were compiled for the purpose of revenge.

Several of the sitters can testify to the fact, that "Yolande's" head-dress did not fall off, but the light being low, and "Resurgam" so often having complained of his eyesight, his evidence on this point is certainly of no value. In proof of this as to his eyesight, I may mention that up to the end of June he made no notes of seances, but obtained the same a day or two afterwards, because his eyesight was not good enough to make them himself. These notes he coloured and exaggerated to our intense annoyance, and the last that had been made, which he frequently begged for, were not, for the reasons stated given him, whereon "Resurgam" wrote a report from memory which was more objectionable than his previous ones.

I was standing partly in the cabinet and speaking to Mr. Warnes, and using even stronger language than "Resurgam" puts into the mouth of Mrs. Esperance. It is a fact, and I most solemnly declare, that Mrs. Esperance did not speak to Mr. Warnes. Standing within a foot of her, I used the words attributed to her, when at last she was, no doubt, too ill to speak as he makes it appear in a low tone, she said, "Do not speak to the man, Grace, I know who he is, it is Mr. — I forget his name, from the Felling." No other words were used by her, so that in this respect his testimony is as false as the rest of his fabrication.

One of the confederates of "Resurgam" in this shameful affair, was his son, who is but a mere youth, and could not have rendered any particular service for or against "Yolande," though he might have been instructed by his father. That he had been instructed, and acted in conjunction with his father was remarked by several of those present. When the gentleman who protected "Yolande" sprang from his seat, the boy placed his legs behind his chair and his hands on a chair in front, in such a manner as to partly intercept him, so that whatever the youth's intentions were, his acts were those of a confederate.

One very important omission I may be allowed to mention, and that is with respect to the flowers. After "Yolande" had been taken into the cabinet, I took up the pitcher, and found it to be full of flowers. A lady took one off the top but put it back again, on the remark being made, that perhaps "Yolande" might want them. I set the pitcher down about three feet from the cabinet, and no one was ever near it until the light was turned up, when the whole of the flowers were gone—the pitcher was quite empty.

That Mrs. Esperance was in the cabinet when "Yolande" was seized I am as certain of as I am certain of my own existence. I know her voice, and I know that a scream came from her in the cabinet when the clutch was made.

From another fact I am certain of this. When Mr. Armstrong bore in Yolande" I entered immediately after him and laid my hands on the medium, and I found that she was dressed just as she had gone into the cabinet. It was utterly impossible for the medium and the form to be one and the same, because in one or two seconds she could not have clothed herself so perfectly as found to be the case on undressing her when we got her home. Her cuffs and bracelets were on her wrists, and her toilet, even to the minutest details, was as it ought to be.

As to "Resurgam's" friendship, I can only, on behalf of my friend, express my utter disgust for it. After owing so much to Mrs. Esperance, to try and besmear her as he has done, is so low and base that few will be inclined to credit such a creature with ordinary human qualities.

What I have here stated are bare facts, and probably "Resurgam's" fabrications will now be understood, as Spiritualists will doubtless see how they have been imposed upon by one professing so much truth and candour, whilst he is the very impersonification of lies and baseness in thus trying to ruin a lady who never did him any harm.

Her mediumship has not suffered in the least except in so far as she has been injured physically. How far her reputation may have suffered it is impossible for me to say. "Resurgam" alone is responsible for whatever injury may have been done in

that respect. Many influential and wealthy friends that she did not know she possessed, have offered to serve her in any way they can, and the number is not a small one that is likely to travel far to see her next summer, so that notwithstanding his determined effort to "ruin her mediumship and reputation" we have much to be grateful for.

She is alive and I hope may be strong again before long. Whether she will ever neglect her other work and work for Spiritualism again I do not know; much will depend on the justice done to her.

I have given but a plain statement of facts, and my object is simply to claim the same justice and consideration for Mrs. Esperance as ought to be extended to all. That she has been grossly abused and misrepresented is very painful to me and I hope all who know such to be the case will stand forward in her defence.

GRACE FIDLER.

Karlstad, Sweden, Sept. 30th, 1880.

[We desire it to be fully understood that though we have given currency to those most severe sentences, we are in no wise responsible for them. And it is our opinion, that the evidence offered by Mrs. Fidler, might have been tendered with less marked language, and at the same time have proved more effectual. Nothing weakens the soundness of evidence so much as the incorporation of personalities. Having made the effort to soften many of the more severe sentences, we hope our correspondent will not think us partial in our acts. For we are at all times most desirous that the truth should be evolved, at all hazards. Ed.—H. of P.]

Echoes from the Outer World.

[COMPILED BY "VOLVOX."]

Dreams are considered by the most of people to be but an excrescence of the mind, little value is attached to them. Our sages have relegated them to the phantasmagoria of the mind, produced from a jumble of our waking recollections, or the effect of bodily conditions operating upon the brain and presenting distorted, partial and incongruous images upon the mind. We grant this may be quite true with a great number of dreams, but there are dreams which have embodied circumstances of such undeniable truth, that it is impossible for their predictions to be reasoned away by any amount of logic, sophistry or ridicule, as the following cases unquestionably demonstrate:—

Dr. Edwin Lee of Brighton, a member of one of the most prominent medical societies of Europe in a lecture delivered by him in the Town Hall, of that borough in the year 1848, stated, that the sister of a young Pole, with whom he was acquainted, earnestly begged of her brother not to ride a certain horse which he was accustomed to ride; alleging as a reason that she had dreamt the horse had become unmanageable, and that his bridle having broken in his attempts to restrain the horse, he was thrown in the court-yard of the castle, where she herself came to his assistance. Her brother endeavoured to show her the unlikelihood of any such occurrence, as the horse had been properly broken in, his bridle being a new one, and that if he were thrown in the court-yard there was always plenty of domestics at hand. In order, however, to quiet her, he abstained for a few days from riding, and on resuming all went on well till Sunday, when the horse shied at a short distance from home, set off at a full gallop, and in endeavouring to avoid the gate-posts, he broke his bridle, was thrown in the court-yard, and his sister came to his assistance; the servants being for the most part at church.

Dr. Lees further records that a lady told him that one of her friends dreamt three times the same night that her child was taken by an angel. On awaking after the third, she found the child dead by her side, notwithstanding it was previously in good health.

Mr. Borrow, in his work "The Bible in Spain," states that on one occasion, during his passage out, while standing on the fore-castle discoursing with two sailors: one of them who had just left his hammock, said, I have had a strange dream, which I do not like; for I dreamt that I fell into the sea from the cross-tree. He was heard to say this by several of the crew besides myself,

and shortly after, the captain, perceiving the squall was increasing, ordered the topsails to be taken in, whereupon this man, with several others, instantly ran aloft. The yard was in the act of being hauled down, when a sudden gust of wind whirled it round with violence, and a man was struck down from the cross-trees into the sea, which was working like yeast below. In a few moments he emerged; I saw his head on the crest of a billow, says Mr. Borrow and instantly recognised in the doomed youth, the sailor who, a few moments before, had related his dream. This event occurred on the 11th of November, 1836, in the London Merchant steamship, trading between England and Spain.

The following I can vouch for, having received it from the most trustworthy authority, and supported by other substantial testimony. A lady of the name of Anderson, residing at Scremerston, near Berwick, on the morning of the 11th of April, 1829, dreamt that her father was dead, who resided at Washington, near the city of Durham, a distance of about 70 miles between. Upon the strength of her dream, she prepared herself and took the stage coach, the only available means of inland transit at that date between Edinburgh and London, and arrived at her destination to find that her father had died at the exact time she had dreamt of his death, which was at six o'clock in the morning of the above date.

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THE MEDIUMSHIP OF MICHAEL CHAMBERS.

This medium is now regularly sitting outside the cabinet, (instead of inside as formerly), for such alterations in his mediumistic development, that the spirit-forms shall in future be materialised while he is in full view of all the sitters. At the recent sittings, from one to three spirits have been so materialised, inside the cabinet, while the medium was continuously sitting outside, and in full view of all the sitters, my own relative, "Matilda Norton"; "Lottie"; "Lilly"; "Mother Shipton"; and "Elizabeth" the infant child of the medium, being so materialised, and varying in height from 5 feet 9 or 10 inches (Matilda Norton), to about 2 feet (Elizabeth), and thus proving their actualities as spirits, and separate identities under the very best conditions possible.

The "Forms" at present are extremely "spiritualised," having little or no physical tangibility, as the great alteration of the conditions, caused by the medium sitting *outside* the cabinet, necessitates another form of *modus operandi* to enable the spirits to build up and render their forms visible to us. The controls tell me that they require nearly three months yet to practice and develop the new conditions, before they can give full solidity to the forms under such conditions. They have requested me to take the chief management of the new development of the mediumship, and I do so with the greatest pleasure, because I have always felt, spoken, and written much in testimony of the really genuine character, and high capabilities of the mediumship for materialisations—while at the same time I may state that the guides of the medium are developing him for public trance and inspirational speaking, which they advise to take the place of the present forms of manifestations. RESURGAM.

The "great exposé," Mr. Stuart Cumberland, who has made himself so notorious in "exposing" mediums, has been giving a series of conjuring entertainments to show how the phenomena of Spiritualism are produced. But, it is needless to add, he has not succeeded in doing so, and only exhibits his folly in making the attempt. On Monday week, the performance in Steinway Hall, London, was a complete failure, the "exposé" being entirely overcome by the questions from the Editor of "The Whitehall Review." A gentleman in London has had printed at his own cost a small pamphlet, entitled, "Admissions by Professional Conjurers," and these were freely circulated among the rather small company present. The merits of this pamphlet are such as to be worthy of reproduction, and will be found in another page. Meanwhile let us advise our friends to keep away from his performances, lest by patronising this show business, we encourage the flame of misrepresentation and abuse.

GOSWELL HALL.

On Sunday evening, September 26th, the guides of Mr. Morse occupied the platform at the above Hall, and delivered a stirring address on "Mediumship, the foundation of Spiritualism." We regret that space prevents us from giving a full report. We present the closing sentences:—"If you want good results at your seances we know of no better way of assuring them than by offering good conditions. We want you to care for the mediums, wisely. Delicate, and sensitive, they feel pains and mental anxieties which you in the more robust body cannot experience. The spirit-world recognises the great obligation it is under to mediums. Spiritualists, as a body, must recognise the great obligation they are under to mediumship. But it is the abstract mediumships, and not individual mediums, that must be considered as worthy and great. The individual possessors of mediumship are worthy of consideration only in proportion as their lives and character are worthy of consideration. To be a medium does not give you any supernatural claim for the consideration of your betters, therefore please remember that honestly discharging all your duties and capabilities in life is the primo necessity.

"Oh!" says somebody, "I know a great many mediums who help the spirits. Now that's not honest. Why don't they leave off helping the spirits and let the spirits do everything?" Why don't you leave off expecting everything, and being content with nothing? We must say that this expectancy has done more to promote the action which you condemn than any one thing. Learn to be content with what the conditions of the time will permit you to receive, and you will never find anything that will bring the blush of shame to your cheeks. Any one of you who is a medium will know what mediums have to suffer. None but themselves realize to the full, the bitterness of spirit that sometimes comes over them. Surrounded by influences the character of which you cannot always gauge the nature of, labelled a rogue, treated with the kindly consideration of Her Majesty's judges, who consider a prison cell the best place for the winding out of the psychological conditions; none but mediums, suffering those things, know what a pleasant thing it is to be a medium. Let those who wield the stripes remember this, as their blows descend, for the same spirit that nailed the Man of Nazareth on the tree eighteen-hundred years ago, is abroad to-day. What is a medium? Is he a special person apart from all the rest of the family? No. The only peculiarity that we would recognise is this. Latent powers possessed by all mankind have become actively developed in his particular case. We do not allow anything miraculous, supernatural, or special in this fact. Mediumship is the true foundation of Spiritualism. A proper understanding of its nature and peculiarities is one among the ever-vital problems of the spiritual philosophy. If spiritualists at large will think and realize that there is something in it, practical and actual, they might get along with it a great deal better than they do. Spiritualism does not rest upon one medium's labours. Spiritualism does not depend upon the loyalty or falsehood of any one medium. It does not depend upon the moral character of this speaker, or that medium, but on the reality of mediumship apart from all considerations of individual mediums. Let us say a word to them, for they render faithful service. They bear a noble part in a hard and serious life. When, from pillar to post, literally, they are banded hand in hand, meeting trials and troubles, you who stay at home little dream about, and have to bear the brunt of your shortcomings too, remember, as soldiers out in the field of life. Let your aspirations rise heavenward for them, and then when they find that spiritualists value them truly, when they find that as they live true and honest lives they gain respect, as much for the honesty and truth of their life as for the brilliancy of their mediumship, then you will create a higher moral tone, you will give them a purer atmosphere to breathe, and perhaps give them the best of all rewards, for a true heart when really touched by the honest appreciation of a fellow, feels blessed and elevated. They are faithful servants in the spiritual world, and surely we, who depend upon them so much, if we can forgive them when they fail on life's stony way, surely you can follow the same course. Remember it is blessed to forgive. If humanity was a power on earth, if human excellence was a rule, we should not be surprised at your becoming profoundly indignant at discovering something wrong. When mediums are called upon to sacrifice life, time, energy, and strength in your service, we will join with you in saying that they have a right for that bodily sustenance, a right, mark you! a right, since that which brings to the world is entitled to receive from the world. Beware of mediumology. Bow down before no shrine or spirit; save in that interior sanctum of your soul where conscious convictions come to you. In sweet, unwearied self-communion let your aspirations rise heavenward, and with a prayer of grateful thankfulness say "Life is blessed, God is good; and grace comes to every heart sooner or later." The foundation of Spiritualism being mediumship, the logical conclusion is, that if that foundation be true and firm, the super-structure reared thereon will be solid. What is the super-structure? The teachings that the spirit world give through mediumship. Satisfy yourselves in all places of the reality of the mediumship in question. Be sure that you are holding communication with those who pretend

to be your friends or relatives, and trust them, and we are quite sure that in this matter you will be able to establish a sure and solid Spiritualism that will stand every form of criticism. If you must have public places and if you must have public lectures, (and some people think both are very bad things indeed) remember this, that all agencies are working towards one end. They may not be upon the same plane, but they need not, in consequence, be antagonistic. All working upon the one thing, and dependant upon the one fact, mediumship. Therefore the one great thing that is necessary is, for spiritualists to do their best to elevate the mediums, who are the individual expressors of the spirit in the abstract, into the highest and best conditions for the fulfilment of their mission, and for this fact of mediumship let your prayers rise to the Eternal Source of Goodness, and that inspiration shall descend upon you which shall fill your heart with loving regard, and your mind with the noble purpose, to do your best at all times, to preserve your mediums in purity, truth, and goodness."

R.W.L.

General News.

LIVERPOOL.—A meeting was held on Monday evening, in Perth Hall, Perth-street, for the purpose of hearing an address by Mr J. C. Wright on "Conditional Immortality." The chair was taken by Mr John Lamont. The lecturer (Mr Wright) proceeded to deliver his address. He is said to have spoken in a trance state, and to be controlled by the departed spirit of a man named Philo, who lived during part of the first and second centuries. He stated that the subject which he was treating of was not of ancient lineage, but a modern development, and one which had given rise to difference of religious opinion and controversy. Adverting to the "eternal torment" idea, he contended that in no sense whatever would the wicked be consigned to everlasting torture, but that they would share the immortal life principle which fell to the lot of the non-wicked.—*Liverpool Mercury*, Oct. 5th.

ASHINGTON.—This colliery is perhaps the largest in the whole county of Northumberland, and it is satisfactory to know that our cause holds a similar position as regards numbers and influence. In addition to the usual public work and private circles, there is a Sunday School under the superintendency of Mr. G. Scott, numbering nearly 40 scholars. The school exercises consist of reading, short recitations by the scholars, and instructive addresses by the teachers; and it is encouraging to all concerned in the future welfare of our cause, that a system is here working, which, if initiated elsewhere, would prove of great advantage to Spiritualism. The behaviour of the children is good. In the afternoon and evening two discourses were delivered by Mr. Lambello to crowded audiences. Mr. James, of Bedside, presided on both occasions. Ashington may fairly rank as one of the strongholds of Spiritualism; but the pressure of the times prevent their frequent indulgence in prominent workers. Organization would overcome this impediment.

Mr. Thomas Walker lectured in the Theatre Royal on Sunday, upon the subject, "Is there a Hell?" The hall was crowded, the accommodation again proving insufficient for the number of persons anxious to listen to the lecturer. Mr. Walker prefaced his remarks upon the subject of his discourse by some comments upon the criticisms upon his doctrines, which have appeared in the colonial and other newspapers. The lecture was well delivered, and listened to with the deepest attention. At its conclusion some questions were propounded by members of the audience, and answered by Mr. Walker in very ready and intelligent manner. The audience was dismissed, as previously by the singing of the Doxology.—*South African Daily Independent*, July 27th.

BENFIELDSIDE.—A Trance oration was delivered in the Assembly Room, on Wednesday, October 6th, through the mediumship of Mr. J. J. Morse. The subject for discourse (chosen by the audience) being "Spiritualism, the Bible: and the Hell it represents," which was dealt with in a clear and masterly manner, and elicited several hearty rounds of applause from the audience. Mr. Henry Brown, of Elcheater presided, and in the course of a few remarks, said he would like a night to relate his varied experiences in connection with Spiritualism; upon which the proprietor of the room kindly proffered him the hall gratis for that purpose. There is a growing interest being felt in this district to Spiritualism, and it only needs a few sincere minds to co-operate and work together, and the effects will soon be seen and felt in our midst.

HOW GREAT TYRANNIES HAVE BEEN OVERTHROWN.—The odious institutions of chattel slavery in America, and the unjust taxes on the bread of the people, in the shape of imported corn, in this country, were overthrown mainly by the publication of tracts, pamphlets, and leaflets, scattered like autumn leaves broadcast over the land. The vaccination tyranny is now rapidly crumbling by the same useful agency. Let all who value health for the body and freedom for the conscience aid the work of demolition by circulating this cheap and convenient form of literature.

W. TEBB.

NORTH SEATON.—On Saturday evening last, a very fair company met in the Lecture Hall of this colliery to hear a discourse from Mr. Lambelle. The subject "Where are the dead?" aroused much thought, and was most enthusiastically received by the audience, who frequently marked their approval by applause. Considering that this is only the second public address on Spiritualism in this place, the attention and interest of the audience was most marked. Mr. G. Scott, of Ashington, presided in a most agreeable and efficient manner.

HACKNEY SPIRITUAL EVIDENCE SOCIETY.—The last meeting of this Society, prior to removal to more convenient premises, will be held on Sunday next, 17th inst., at 6, Field View, London Fields, E. On this occasion there will be a tea-party. Tickets for Tea and meeting, 1s. Tea on the tables at 5 p.m. The meeting to commence at 6.30. Mr. Matthews will give illustrations of trance tests and clairvoyance. The meetings of this Society will after Sunday, be held at No. 7, Ellengfort Road, Mare Street, Hackney.

Mr. Berks T. Hutchinson of Cape Town, South Africa speaking of mediums and conjurors thus says:—"It is a *sine qua non* with every conjuror that he must have either three conditions, or at least one of them, viz., the free use of hands and feet, a trained confederate, and a properly constructed stage with scientific apparatus. But bring this so-called wizard into your own private seance-room, let him be held by his hands and feet by two responsible people, and I will wager very little will occur."

The *Birmingham Daily Mail* of the 9th inst. contained a leading article, on "Healing by Ghostly Aid." In this the writer refers to the services that Mr. Cumberland has rendered to the truth by his "exposure" of mediums, and makes special reference to the charge against Miss Houghton. The article is a tirade of abuse, lacking argument, and abounding with assertions of the most puerile nature. Our friend, Mr. Mahoney, replied in the next issue, showing that healing by "Ghostly aid" was very common in all ages of the world.

FALMOUTH.—Mr. Wallis has been meeting with very great success in this town. The services have been largely attended and the greatest enthusiasm has prevailed. This is somewhat cheering especially after the opposition which attended Mr. Wallis's former visit. The friends are to be congratulated on their courageous endeavours, and many thanks are due to the energy of Mr. Alfred Carver.

The press seems to have changed, in many instances, its bitter spirit of opposition, and is now tolerating a discussion on Spiritualism. The *Cambrian and Redruth Times* of Friday last contained a most able reply to one of those prolific beings who write "they know not what." So long as inquiry and free discussion are allowed, we need not fear but that the truth will rise triumphant from the prison of a blind, ill-conceived prejudice.

We invite the thoughtful attention of our readers to the able article on "Superstition" reprinted from *Modern Thought* for October. Considering the fact that this article is copied from the organ of Agnosticism, and that the "tests" which the writer considers sufficient to accept the truth of spiritual interposition, are found most abundantly in our ranks, we may hail its appearance as a "sign of our times."

We have received copies of a new semi-monthly Journal devoted to Spiritualism, which is being published in San Francisco. The contents of this paper are such as must commend themselves to the thoughtful; and we note with pleasure that practical reforms are advocated most earnestly by our progressive friends, and wish them every success.

WANTED, A SITUATION as housekeeper, where a girl is kept, or a housemaid or sewing maid. Wages not so much an object as a comfortable home. Age 48. A Spiritualist's family preferred. Address Editor of this Paper.

HEALING POWER.—Kindly allow me space to testify to Mrs. S. M. Baldwin's healing power. She does not appear to seek applause or puffing, but she is doing a grand work; and I consider Mrs. B. a high souled person, and my experience is, be in her presence a little while and you cannot but feel refreshed and in possession of new life. I have written this without her knowledge, and I feel sure those who seek her aid will have strength imparted, and they need not fear the question of money—She is within reach of all.

J. M. DALE.

LIVERPOOL.—In the absence of Mr. Wright, who was engaged elsewhere, Mr. J. Lamont, of Liverpool, delivered a most eloquent discourse in Perth Street Hall on Monday evening last, on "Superstition: its cause and cure." These Monday evening lectures are now an established institution in this city, and attract much notice from all classes.

MORLEY.—Spiritualism is making considerable headway in this place. The meeting room has been full every Sunday evening, and we wish to tender our thanks to the local mediums who have so kindly given their services to us, through the agency of the Yorkshire Committee.

WREKENTON.—Mr. W. Westgarth, of Sheriff Hill, will deliver two trance addresses in the Mechanics' Institute on Sunday next. Services to commence at 2 and 5.30 p.m. Subjects for both addresses to be chosen by the audience. Collections will be made to defray expenses.

ROCHDALE.—A Tea party and Soiree was held in connection with the Society of this place, and was largely attended. On Sunday, two services were held and addresses delivered by Mr. J. Lamont, Mr. and Mrs. Firth, Mr. Parsons and others are doing their utmost to resuscitate the cause in this town.

We have received a verbatim report of a trance discourse by Mr. Wallis at Barrow-in-Furness, which we will print in our next.

NOTICES TO CORRESPONDENTS.

Received with thanks.—"Religion," by J. A. McC. REV. A. A. HOWARD.—We must decline the publication of further correspondence on the subject. Both sides have had their say. The aim is not so much the search for truth, as the assertion of "I know."

Will our "Private Correspondents" kindly furnish us with items of interest? Correspondent's paper and envelopes will be supplied on application. We prefer short current notices to lengthy articles.

MR. BASTIAN'S SEANCES.

SIR,—I presume your readers will be gratified by my forwarding to you a statement of a Seance with Mr. Bastian, that in the witnessing parallels the descriptions we read of the Newcastle manifestations. A selected circle assembled at Mr. Bastian's rooms, last Friday evening, and it is in the selection that I attribute the extraordinary success of this unexplained influence. A lady in the circle said she had counted nine distinct apparitions, that presented themselves at the curtain; but I was so interested in "the another succeeding the another" that the continuance obliterated arithmetic in the astonishment, at the, I believe, unprecedented. In the dark seance, I had a very interesting conversation with "Johnny" on comprehensionism, and the influence of colours on the mind. He stated that he went beyond my conception, as colours could be applied to the curing of diseases. Now, as we know colour has a powerful influence on mental diseases, which we shall begin to apply in about another century, I presume he referred to bodily diseases, which is a new idea, but I had not time to ask for further explanation. It was, however, the light seance that afforded us all so much gratification and congratulation. Apparition succeeded apparition. The first appeared in evening dress. One female form came out twice into the room, bowed and spoke to a lady in the circle. The others were the diversity of variety, some short, some tall. One, a very tall figure, had a turban on its head, another, equally tall, had black hair and a silent countenance. Several of them were females. "What is to be said in explanation? Is there an explanation to this display of materializing power through Mr. Bastian's mediumship that places him as the eye view for Spiritualistic investigators, who, if with an harmonious circle may hope for results which if not surpassing this seance may fully gratify the expectancy of their interest?"

Yours faithfully,

A COMPREHENSIONIST,

TERMS OF SUBSCRIPTION.

THE HERALD OF PROGRESS will be sent to any address in the United Kingdom for 1½d. post free.

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Remittances must accompany all orders for advertisements for one or three insertions. Monthly settlements for larger and consecutive advertisements.

SPECIAL NOTICES.

THE HERALD OF PROGRESS may be ordered of all booksellers.

Secretaries of Societies and others are requested to furnish full particulars of meetings, plans of speakers, and arrangements. Records of seances, phenomena, and general news, are respectfully solicited for insertion in THE HERALD OF PROGRESS. To ensure insertion, reports must reach us not later than Tuesday Evening's post, and be properly authenticated.

Post Office Orders, Cheques, and all business communications to be made payable, and addressed, Mr W. C. ROBSON, 29, Blackett Street, Newcastle-on-Tyne.

All literary communications to be addressed "The Editor," 29, Blackett Street, Newcastle-on-Tyne.

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The Herald of Progress.

FRIDAY, OCTOBER 15, 1880.

Consistency.

TO the earnest Spiritualist there is probably nothing more painful than the inconsistency and inconsiderate actions of many who have accepted the truths of Spiritualism and call themselves Spiritualists; for if there is one thing more than another which detracts from the usefulness, or impairs the vitality of a cause, it is a want of harmonious agreement between the lives and professions of its devotees. And since we claim for Spiritualism a reformatory and sanctifying influence, and a superiority over existing faiths, it is imperative that we examine ourselves, and see whether or not we are worthy of that sacred charge, which, as Spiritualists, we claim to have entrusted to our keeping.

Before enlarging upon the subject at issue, however, we must say that we are not actuated by any censorious spirit, but feel it to be our duty, in this capacity, to direct the thoughts of our readers to this most important question.

Judging from the attitude of the press—Religious and Secular,—we are inclined to think that the eyes of the world are upon us, and watching with anxiety the advances of this growing power in their midst. Some are looking on with favour, and earnestly desiring that its votaries may press its claims to successful issue, so that ignorance and doubt may be disarmed, and the strife of Sectarianism be forever terminated. Others are viewing with suspicion our progress, and are ever ready to seize hold of every opportunity which may serve as a pretext for venting their uncharitable feelings, and marking their indignation against this "innovation." Meanwhile, What are Spiritualists doing to show their appreciation of the truths they profess? How are Spiritualists conducting themselves before the eyes of the world? The answers to such queries as these, are fraught with the gravest consequences to our cause, and the responsibility rests upon the shoulders of all

who have allied themselves with the subject of Spiritualism.

It may be asked, are the teachings and principles of Spiritualism calculated to advance the world in righteousness? To make men and women wiser and better? To increase their knowledge, to enhance their usefulness, and to enlarge their sympathies? We say, Yes. But, unfortunately, except in rare and isolated cases, in comparison to the numbers who accept and profess the teachings of Spiritualism, we fail to see any of the practical effects, that our enlarged and increased facilities for excelling in the virtues, would warrant. We repeat that, save in exceptional cases, we see Spiritualists not one whit better than those whose faiths they fancy they supersede. And why is this? Is it due to the impotency of our facts? Or to the faltering integrity of those who endorse them? It is due, we believe, to the want of endeavour, on the part of our friends to harmonise their lives with the excellency of the principles they follow. But if Spiritualism is not weaning us from the carnalities of the hour, inspiring us with true and holy motives, and imparting a strength of purpose and nobility of character, then have we failed to realise its majesty of power, and neglected to apply its quickening and redeeming features to the welfare of our souls. If Spiritualism is not unfolding the "Fruits of the Spirit," as enumerated by St. Paul in his Epistle to the Galatians, our conceptions of the power and utility of Spiritualism are much deranged.

Looking around us and viewing the strifes and dissensions in our ranks, and in many cases, bitter hostile feelings actuating to ignoble deeds, we are almost driven to the conclusion that instead of reaping the "fruits of the spirit," we are but indulging in the "works of the flesh." It is a fact, that the same causes that have wrecked the faith of Christendom, dividing it into innumerable sects and parties, are allowed to work the same disintegrating influences in our beautiful Science-creed? Is it true that Spiritualists, leaving the grand central fact of the spiritual nature of man, and of conscious communion with the emancipated, are dividing and quibbling over remote and distant points, thus introducing dissension? Alas! these things are but too true. And though it may be painful to recall them in this place, we fancy the urgency and importance of the position fully warrant their plain consideration, so that we may be warned of the rocks and shoals which threaten us with danger.

Turning from the general to the particular, let us present the case before the individual. Are we living out the principles of our profession? Is our faith and knowledge held in possession, or is it merely a profession? Is it likely that our principles will commend themselves to the more thoughtful around us, when such glaring inharmonies prevail? Is it likely that Spiritualism will be more than a mere byword of reproach, so long as we fail to testify by our actions that we are Spiritualists in very deed? Oh, that Spiritualists would pay more heed to the truths they subscribe to! That instead of talking so freely about their devotion and adhesion to Spiritualism, they would allow their lives to express the sentiments of the soul. Let us be consistent in all our dealings: let us remember the words of the Wise Man:—"Example is better than precept." Let our daily lives speak more than our feeble words. May we lay to heart the injunction of St. Paul: "If we live in the Spirit, let us also walk in the Spirit." And when our deeds and words agree, and we practically illustrate the beauty and simplicity of Spiritualism, we may expect an anxious and thirsting world to join issue with us, and our Principles to "cover the earth as the waters cover the sea."

A SUPPLEMENT TO THE "HERALD."

It has been suggested that in addition to the usual contents of the "Herald" for October 29th, we should issue a supplement containing a full report of the proceedings at the Conference, with the speeches on the Sunday, the papers to be read on Monday, and the discussion thereon, and the resolutions adopted by the Conference. To do this means considerable expense. Wishing to give permanency to the forthcoming National gathering, we will accede to the wishes of our friends if sufficient support is forthcoming to warrant the undertaking. If societies would urge upon their members to order the "Herald" and supplement, and send their orders at once, we would make all the necessary arrangements so that none would be disappointed. The "Herald" and supplement will be sold together, price 2d., 100 copies (carriage extra), 12s., 50, 7s. All desirous of seeing a Conference supplement should order at once.

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Secretaries of Societies and conductors of circles to whom "Statistical" sheets have been sent, are requested to fill in and forward the same at once to the Conference Secretary, Mr. J. J. Morse, 22, Palatine Road, Stoke Newington, London, N.

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We urgently call the attention of our readers to the advertisement on another page respecting the forthcoming Conference, and earnestly solicit their hearty co-operation in the effort. The primary and all important theme for consideration is Organization, and we trust that all who can attend will do so, while those at a distance might contribute to its success by sending papers for discussion. Every Society should forward its views on Organization so that the greatest amount of experience and opinion may be laid before this general gathering.

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TO AN ABSENT FRIEND.

MY DEAR D—P.—I feel compelled to take up my pen in response to your mentally expressed wish to write you. Just as plainly as I see the desk on which I write—or the faces around me, as really as I feel compelled by surrounding circumstances to act, so surely do I recognise your soul-power, acting on my will. And hence comes the study to me so very interesting, of will power. I recognise a law of soul-life, whereby one man may and can to a certain degree, influence another for good or for evil, for weal or for woe; but always with the consent of the one acted upon. If I wished it I could resist your desire, but as we all feel the glow of true friendship in exercise, I therefore respond. But suppose I felt a desire to do something by an undeveloped spirit (which my own conscience condemned) who would be most to blame? I would of course, because I ought to know better.

Just as we are men surrounded with people (in bodies), good and bad, so on the inner side of our nature are we surrounded with like people whom we do not sense physically. Therefore how important that we should know as much as possible of the law of our being in its two-fold sense! You, my friend, know that by desiring strongly the presence of bright souls, that though the outer eye sees no one, yet the presence of the angelic ones become so strong, that a joy springs up amid distress. Thus the real practical element in all systems of religion is placed on a *spiritually scientific* basis. That is we can as surely understand how we can eschew evil and induce good, as we can learn to eat and dress according to the laws of health. People often say to me Spiritualism is easily accounted for by will power. So it is, say I,—I know it, that is because man is *now* a spirit (plus body), and can influence others by his will, just as you do with me now, and as we have often proved. As I understand the matter, physical phenomena are only produced to lead us to the study of the mental.

Thus then I send you greeting. I feel thankful that our spirit friends attached the telegraph lines to each of our spirits through the material, before you left for a foreign land. How great eternity is! what a little we can see at any one time! But the ever present is always big with Divine purposes for the future.

With soul greetings,

C. F.

THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

CHAPTER XV.—THE ANCIENT WISDOM OF INDIA (*continued*).

THE BHAGAVAT GITA.—SCENE XI.

Subject: Yoginism—Celestial Life.

The Transfiguration.

COMMENTS.

I cannot conceive of language more striking than that used by *Sanjay*, (the messenger:—

"The splendour of that Glorious One, was like the sudden blazing forth

Of Light, that issued from a thousand of meridian suns at once."

To such as can see no deeper than the mere surface of the simple letter, or, who invest it with a literal idea, the whole scene will be nothing more than a rhetorical rhapsody, but, those who approach this subject in the spirit of profound reverence, as portrayed by the attitude of *Arjuna*, will discover, not merely profundity of thought, nor beauty of diction and expression,—but they, in spirit, will be elevated to that point, when the expanded powers of their own being, will enable them to discern the vast and deific quality of their own emancipated spirits, which can look from within to without, i. e., can translate all things in nature—their meaning and purpose, and view their formation and creation, and consciously take part in the same.

The words issuing from *Arjuna*, describing the "Glorious Form," are descriptive of the spiritual state in mankind when opened to consciousness. "O Mighty One! I see *inside* Thy Form" was the opening out of the spirit sight, and that always looks *within* and not *without*.

The first view was "Brahma" seated on the throne of the *Lotus*. The *Lotus* is the Lily—not the beautiful and gorgeous floral unit which attracts the eyes of all beholders,—but here and elsewhere, in all the ancient Sacred records, symbolises the feminine quality of pure love; and represents that state where Wisdom reclines on Love, and which, though apparently inactive, is yet the real life-giving power to the enlightened faculty of human, angelic and deific intelligence.

The "staff and discus" represent the same principles upon a lower degree, and those who are acquainted with the ancient phallic emblems will easily recognise their meanings; and upon this most ancient of all forms, even the very edifices of the present day, used for ecclesiastical purposes, unmistakably betray their origin. The symbols remain, but the spirit which infilled them with vitality has fled. Even the simple worshipper who bows before the *Cross* is unconsciously testifying to this old truth. Were the modern Evangelist, who works upon the feelings of his audience, and institutes "revivals," aware of the true meaning and origin of "the Cross of Christ," he would lower it to its proper level and would cease to use it as a banner to attract the simple minded ones, who are as ignorant as himself. The "Cross and the Crescent," under the folds of which so much misery has been endured and blood has been spilt, and which in past ages have fought to the death, are but the ancient symbols the meaning of which was kept from the unsuspecting votaries: they are but another variation of the old phallic emblems of the "staff and discus."

The philosophy contained in this Scene, and illustrated by the symbolism employed, is a life study. The symbol is nothing more or less than the action of the Sun's force and energy during his passage through the arch of the northern solstice, during the six months between the vernal and autumnal equinoxes; and portrays the apparently destroying as well as life-giving elements. And also the birth of planets from the sun, which only modern science is just beginning to discover; for the spectrum reveals the fact that the sun ray contains all the elements of which the physical earth is composed and built up.

Bereft of its merely literal effect, the vision of the Mighty One with its terrific flaming abyss, towards which all mortals are rushing, as the moth is drawn towards the lighted flame to its own destruction, is peculiarly grand and sublime, as is also the title claimed by Krishna, as:—

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"I am the Great Continuing Power,—that draws
All things unto Myself, and then doth change their form."

Underneath this and similar revelations contained in this Scene, Omniscience! Omnipresence! and Omnipotence! are plainly set forth. Where then is the boasted power of the "Ego" of the personality claimed by all the "isms" of the day, that it can make or not make its own future destiny, and that it has the power, by its own short fleeting sojourn in earth conditions, to demand for itself an entrance into "heaven," or otherwise to plunge itself into Hell! The cardinal error, that its form arises from mistaking a part from the whole, and fancies that the earth (or its correspondent—this same Ego), is the centre of the universe, whereas, both the earth and it, are but atoms so minute that they are infinitely little, when compared to the myriad planets and solar systems that revolve in the Vast Expanse!

What the natural sun is to the planets, viz: the Mighty One! so the central spiritual sun, is to all who are dependent on that for the sustenance and development of the life of the spirit atom in all states and worlds. The centrifugal force projects each atom from the parent sun, and starts it on its journey in its orbit to gain an apparent life of its own, which having accomplished, the centripetal force is applied, and it returns again to its central points, and so the process is repeated *ad-infinitum*. Such is the *modus operandi* of creative and recreative,—of generative and regenerative power, which begins not, ends not, stays not, but in its ceaseless activity, is, as put in the language of this ancient work, incorruptible and inexhaustible!

To the beholder of this Form or Visage, who looks upon it from a literal or natural standpoint, it must needs be terrific, but interpreted spiritually by the science of correspondence, how beautiful and glorious is the response, so grandly put, as the "All hail! All Hail!" from all the assembled angels who gazed thereon.

The *Tiara* or the crown with its three divisions, means the rule of the enlightened spirit over all the three kingdoms of nature. Query: Who can explain why the Papal crown is formed of three divisions? How came the Roman Pontiffs to seize and use this particular shaped crown, while even Imperial and Royal crowns are content with *one* folded diadem? The innumerable *arms* extending and embracing all Immensity, signifies the *power* of the regenerated spirit to compass and comprehend all knowledge and power, even formative and creative. The *radiant beams* are the magnetic influences issuing forth from such exalted spirits, conveying light and life to all those with whom they are in rapport, in lower or more external degrees than themselves. The *lustrous eyes* are the conscious intelligence which has a universe for its vista, and embraces all wisdom to direct and control. The huge *mouth* with its projecting teeth has a deep significance. The mouth performs for the physical body, what the rational faculty does for the spirit, it receives the food for its aliment, and the *teeth* are the instruments used for preparing the food to enter upon the stages where its life elements (by the interior processes of digestion, &c.), are appropriated for the sustentation of the human organism.

Precisely so is it with the action of the Spirit in reference to that which is proper to its own domain. *Thoughts* are received upon which the rational faculty has to exercise its jurisdiction, and according to the degree of its development, so the results. *When* brought into contact with the real life source (in the most interior degree), the truths, which are taken as such by the undeveloped or sensuous mind, that judges from phenomenal appearances, are found to be fallacies—i.e., caricatures of truth; hence some of the forms of life being seen by *Arjun*; as "fast between the teeth" signifies the inability of the sensual mind to utilise pure spiritual truths, and the forms projecting out with mangled limbs, etc., means the negation of such merely sensuous imaginings, and thereby are "cast out" as destitute of any life-giving qualities. The "weeping and gnashing of teeth" of the Christian record, refers to the same truth as the above.

The attitude of *Arjun* symbolises that of the Spirit when confronted with the genuine truths and powers of those mighty ascended ones who represent Deific creative majesty; it humbles itself and becomes desirous of learning, and thus is as "a little child."

Krishna, acknowledged as the "Conqueror of the Senses," symbolises that state which has ascended above all phenomena, and sees that as the mere expression of a higher interior reality,

which moulds and makes it assume the form in which we as mortals are conscious of it by an unerring and omnipotent law, that is the highest wisdom and worthy of the effort of the enlightened intellect to endeavour to elucidate. That pure spiritual truths and laws are impossible to be seen and understood by mere natural conceptions, and material scientific appliances, is plainly enunciated in the closing summing-up of the Mighty One in this Scene. But yet, impossible as it is for the external degree of the mind, and difficult as it is for the intermediate or next degree to understand these things, yet, to the inmost degree, when that is opened up to receive and appropriate the influx from the heavens. Spiritual truth and Celestial life becomes known and enjoyed, and such will ever recognise "all that is" as the manifestations, in all degrees, states and worlds, of the one only Life, from which and its manifestation there cannot be a division or separation.

The concluding revelation as to the method of its conscious attainment, in the final utterance of Krishna, shews that it cannot be reached by an effort which mortals may use, while under the fallacious idea that they can do it *themselves*, for, just at the point where they do come near to its goal, they see and admit that it is not themselves, but that Mighty Power, working through (heretofore) unseen and unknown myriad agencies, this work has been accomplished. In short, that "all" is a matter of progressive growth and development, precisely as the unconscious babe has to advance to adult maturity, in obedience to a law of which it (through all the stages of its life), is utterly oblivious. Even so is it with the spirit atom itself—not until it has reached the summit of its own central life and power, in ages required for its full development that no mathematician can figure, will it become acquainted with, and a conscious participator of, what we but faintly conjecture pertain to the Infinite and Eternal! In the attainment of this grand and glorious path, we must all of necessity pass through the purifying process, which involves suffering and apparent conflict, and the harassment of the foes, is the prophecy of the ultimate victory to the struggling spirit, which when crowned with success, will see that what it in its ignorance had thought to be its foes, were in reality its best and truest friends.

[The above comments and those which appeared in our last are to be read together, as the explanation of Scene xi., Chap. xv.]

ADMISSIONS BY PROFESSIONAL CONJURORS.

1. Mr. William Irving Bishop, in the course of a letter to the *Echo* of September 11th, 1880, tells us that he is the master and instructor of Mr. Stuart Cumberland in the art of exposure. He administers a snub to the latter gentleman for wishing to produce the impression that all Spiritualistic phenomena are mere conjuring, and says "This is not the case. . . . In over ten years' experience of mediums and Spiritualists, with all sorts of conditions and facilities for studying these phenomena, I admit there are certain genuine manifestations. These I undertake to explain, although not on the basis of jugglery, which, indeed, in some cases would be wholly irrelevant and inapplicable. Hitherto I have not been able to expose every professional medium, and reproduce all Spiritualistic experiments, and I am still anxious to discover whether there is any truth in the claims of the Spiritualists."

W. IRVING BISHOP.

We come next to Mr. John Nevil Maskelyne, the professional conjuror of the Egyptian Hall. In the course of a published correspondence with a Spiritualist in the year 1873, he writes:—

"I wish you distinctly to understand that I do not presume to prove that such manifestations as those stated in the report of the Dialectical Society," [upon mediumistic phenomena] "are produced by trickery—I have never denied that such manifestations are genuine." *Maskelyne and Cooke, An Exposure &c.* By Iota. (Proofs corrected by Mr. Maskelyne).

3. In 1877, Samuel Bellachini, Court Conjuror to the Emperor of Germany, made the following sworn declaration before a notary at Berlin (translated).

"After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade in a series of sittings by

full day-light, as well as in the evening, in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations or by mechanical apparatus: and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation, is absolutely impossible."

4 Robert Houdin, the great French conjuror, who made a special study of the arts of simulating clairvoyance, nevertheless distinctly and publicly admitted that he had witnessed genuine clairvoyance, which he was unable to explain. (*Memoire adresse à l'Academie Francaise par le Marquis de Mirville: Paris, 1847. Des Esprits et de leur manifestations, &c.*). Testimony of Robert Houdin set out at length.

5. M. Jacobs, a well-known conjuror at Paris, is an avowed Spiritualist, and has recently written to a Spiritualistic Society there on the subject of the discrimination of true from false manifestations. (Published in *Licht, Mehr Licht*, May 16th, 1880.)

Gentlemen and ladies attending Conjurors' lectures are respectfully recommended to accept with reserve one sided statements on a subject on which they have possibly no personal experience and the evidences of which they may not have studied.

No conjuror or exposé has ever yet been known to accept Spiritualistic conditions, though each may assure his audience that his own conditions are the same.

The best manifestations are often obtained in home and private circles, without the presence of any paid medium. Women, boys, and girls, even little children are often the best mediums.

DIETETIC REFORM.

It was with much pleasure I read your remarks on Dietetic Reform in its relation to Spiritualism; its importance can not be over-estimated. I speak from experience, although rather late in life, having turned sixty years when I began the experiment, yet the great good I have derived mentally as well as bodily, from a total abstinence from a flesh diet, together with the frequent use of the *Vapour Bath* (generally three times a week). The effect is most beneficial, and everyone that is desirous of cultivating the highest conditions of mediumship, and who is desirous of experiencing the highest Spiritual influence, must cleanse the body inwardly and outwardly—the skin and the blood; nay, the very elements of the body must be considered. Shall the temple of God be built up of pig-meat, or the flesh of bulls and sheep, or rather of the fruits of the earth? If we seek the higher and better manifestations of the spirit of light and truth, we must use the means, must cleanse the house and prepare a proper welcome. Five years abstinence has been of great benefit to myself, and I am glad to encourage others to adopt a course of life that I have found so beneficial. Frequently when in conversation with Spiritualists my nasal organ is much offended, and I wonder if our spirit visitors have lost the power of smell, if not, I do not wonder that their message is short. I know the difficulties that encompass many, but when there is the will there generally is found the way. Habits are strong, wills are weak; no one can practise the laws of health without reaping a rich reward.

W. N. ARMFIELD.

SMALL-POX MANUFACTORIES IN THE REIGN OF GEORGE III.

I SUBJOIN a few extracts from a description of the prisons of England and Scotland, by Dr Lettsom and Mr Neild, seventy or eighty years ago, which will go far to explain the prevalence of zymotic disease among the vagabond portion of the population:—

NORWICH PRISON—"Sewerage very offensive. Dead wells without drainage. I had to retreat one rainy morning from the

jailor's parlour, the smell was so unbearably nauseous. These too often neglected matters are of the greatest consequence, and are principal ingredients of unhealthiness."

MONMOUTH GOAL.—"An offensive tub in one corner of the day-room, which was emptied once a quarter."

ASTON GOAL (near Birmingham).—"Two dark, damp sleeping-rooms, down ten steps, through a trap door level with the court. Unfit for any human being."

COVENTRY GOAL.—"Descent of twelve steps into four damp and offensive dungeons, nine feet by six. Kettles of pitch and tar are burnt in them every other day; also fumigation with vinegar. A disgrace to the city. Debtors room fumigated with vinegar twice a-week."

Our ancestors did not approve of the removal of the cause: they preferred to undergo "protection" against the effect.

H. D. DUDGEON, in *Vaccination Inquirer*.

Mr Octavius E. Coope, M. P., speaking at Acton, on 7th July, observed, "I have always regarded Dr. Jenner as one of the greatest benefactors of mankind, but the government now propose, by allowing a man to pay a pound, to spread small-pox over his neighbourhood."—We believe Mr Coope is a brewer, but when he speaks he should try to keep his beer out of his brains. *Vaccination Inquirer*.

SCPTICISM V. FAITH.

—o—

SIR,—In the "Herald of Progress" of the 18th instant, there is a letter over the initials "I. H.," entitled "Suggestion to the Cornish Exile." I scarcely understand the writer's meaning, but with your permission I will take this opportunity of ventilating a few personal opinions on the subject of Modern Spiritualism. Referring to some remarks made by me in Weir's Court, on the 19th ultimo, "I. H." observes, "How much evidence will be required to convince a man of the genuineness of materializations, who asserts as he (T. C. E.) did on Sunday evening, that 'he disputed that any medium had ever been caught,' and this in the face of the numerous exposures which have been made from time to time."

Your readers will perceive that I was, in the estimation of your intelligent correspondent "I. H.," weak-minded enough to declare my disbelief in those alleged occurrences yecept "exposures." Now I accept the soft impeachment of believing where many are sceptical, but whilst believing, I also hope to be able to show grounds to justify my belief; and if sufficient grounds can be shewn to warrant belief, in what has been termed the instantaneous transposition of the natural body of the medium, from one spot to another, then I trust that even "I. H." will perceive the unkindness of a remark which, if anything, implies weak-mindedness on my part. But does belief in what is termed "the marvellous" denote weak-mindedness? and is scepticism associated with all that is robust and manly? Surely no reasonable man or woman would reply in the affirmative. Faith or belief is more frequently than not the immediate result of great intuitive powers, (and this remark applies to humanity generally, and is not confined to the one class called Spiritualists,) whilst scepticism is too frequently another name for dullness. You may hammer away at the brains of some people for years, and you cannot beat into them the simplest problem in Euclid, and evolution will have to pursue its destined course, for an age or two yet, before some minds will realize the existence of Nature's Laws and their peculiar functions. So far as the human body is concerned, and the laws governing its operations, I have heard an eminent doctor say, that the more deeply he investigates the phenomena of Modern Spiritualism, the more surprised is he at the subtlety of the agencies at work; and thoughtful spiritualists must agree with this observation.

What is Matter? One of the leading physicists of the day seems to regard it as a slumbering deity, who unfolds from its vast bosom, beings like ourselves, possessed of great energy and creative powers. Spiritualism, on the other hand, declares that throughout the length, breadth, and depth of Nature, there reigns supreme over all and in all things* one Eternal Power or Person, and matter (or what I make bold to denominate gross spiritual substance) is the plastic element which portrays the creations of His mind. Matter is to mind what paint is to the

artist; but it is to be observed that whilst the form, or idea, is permanent, matter is for ever changing. Man, so far as his *natural* body is concerned, is not the same for any two seconds of time, and in this he is like Nature herself. A scientific writer has aptly compared Nature to a cataract: the form or outline is preserved, but the material composing it is impermanent. So with the real and the natural man. The real man (the spirit) preserves the form, the outlines, by which we identify each other, whilst the material elements we attract as covering, are for ever changing. And a question well worthy the consideration of science to-day is, "by what process does the spirit control its material counterpart?" Before sceptics forget good nature, and ridicule men equally as honest and intelligent as themselves, they should endeavour to solve what seems a very simple phenomenon, and reply to the question—"By what power or process does the human spirit control and manipulate the ten stone, more or less, of solid matter with which it is now encumbered?" What is the connecting link between the force residing in the spiritual body and the inert mass of matter which it moves? Given this substance, what is to prevent the disembodied spirit exercising the same force on matter that he was capable of exercising when in earth life? So much for the phase of physical phenomena—now as to the materialisations. Like all other phenomena of nature, we first become aware of the *fact*, and afterwards by patient research, learn about the laws governing the phenomena. It has been so in every department of nature from the beginning.

Matter in itself is weightless, and this solid, massive-looking globe can be no heavier than the universal ether in which it floats. Gravity—the Force of Gravity alone—gives to material substances an appearance of weight, and any rational man or woman must confess that if the law of gravity could be suspended, weight would cease to exist, and matter would cease to cohere in its particles. Now, may not those spirits who control the forces, &c., at materialising seances, be possessed of a knowledge of some law, which, being superior to the law of gravity, temporarily annihilates it? It is easier to conceive this, in, for instance, the case of Philip being carried from one part of the Holy Land to another part, than to suppose that he was borne through the air, being still subject to the law of gravity. Again, most Spiritualists, who, having eyes have seen, and having minds, have reflected, have oft-times wondered at the facility with which the materialised spirit-form passes through solid substances, or through perforated screens. It is certain that in such a case, there must be a temporary loss or the coherence of the material atoms composing the borrowed body, and if this loss can be brought about in the material of the psychic form, could there not be produced a similar surrender of coherence in the particles of matter which compose the medium's natural body? For one, I think there could be, and this it is which permits of the phenomenon called "exposures" or "captures of spirits!"

It is generally understood in Christendom, that Jesus, after being crucified, rose again from what Christendom calls "the dead!" and took possession of the physical frame that had suffered on the cross. Probably this was so, and I wish to draw attention to the fact that with that solid body he was known to pass freely through walls and partitions. The same kind of phenomenon is happening to-day. A cabinet may be composed of iron, and the medium may be locked therein. Under these conditions, I assert the possibility of a form appearing in the midst of the circle similar in face and figure to the medium within. If the conditions of the circle are bad—if the circle is composed of sitters who pride themselves on their strength of mind and hardness of heart, the chances are that the materialised form will precisely resemble the medium, from the fact that the elements composing its body have been drawn almost solely from the medium. Under these circumstances, one sitter, less patient, or bolder, or more stupid than the rest, seizes the form, which, in the end proves—by the cabinet being vacant—to be no other than the natural body of the medium.

When first the seizure is made, we have sufficient proof to know that there are two beings, each like the medium, the one inside the cabinet, the other outside. These halves must unite. Either the physical body inside the cabinet must coalesce with the struggling form outside, or the psychic-form must dematerialise from the hold of the captor, and be restored to its owner.

*See that excellent article in the issue of October 1st, entitled, "The Philosophy of Spirit," by W. Osley.

If the captor were friendly, there is no doubt that the form would dematerialise, and the medium be found in the cabinet. Of that, I for one, have no shadow of doubt, and I treat with very calm contempt the opinions of men who declare those fools who think in this direction. For myself, I do not fear to follow wherever Truth may lead, no matter how grotesque may be the forms she thinks proper to assume; and it will take something more than the prejudice and ignorance of the sceptic—ignorance as to matters spiritual and spiritualistic—to prevent me following the path illuminated by the purest light we have yet received on this subject. If the captor be unfriendly, a so-called "exposure" takes place, but—where is the medium? To reply to this, permit me to make one remark concerning trance speakers.

It is taught that when a trance speaker is controlled by a foreign spirit, the spirit of the medium—that is the medium him or herself—is frequently absent from the body: in fact he may be a thousand miles away. This, I opine, to be the case of the "captured" spirit form. A stranger bearing a likeness to the medium (because built up from the natural body of the medium) is seized and held, and by the process of transference of material particles already described, the *whole* natural body of the medium is at length found in the possession of the captor; but—and it is this which I insist on—the medium is not now in contact with his or her natural body, but is like the trance-speaking medium a discrete entity. It is said that such an explanation is too recondite for the public to hear, and I am willing to admit the fact; but believing it to be true—as I most assuredly do—is it right to abandon the unfortunate medium to the fury of the foolish mob, simply because they are unable and unwilling to study the laws appertaining to materialisations? I should deem myself a rascal and a coward if I did not fearlessly express my views when human suffering demanded it. I can forgive ignorance, but I hesitate to condone unkindness and ill-natured criticism. Our first consideration should be for those peculiarly organised beings called "mediums," and not for what the public may think of this or that occurrence. Treat the public as a big, troublesome, unruly child, as it is, and remember that no religion, science, or philosophy has sprung into existence without meeting with opposition similar to what we are feeling to-day. We are, as a recent writer has said, now in the very "middle and heat of the conflict"—the battle is raging fiercely around us, and it behoves every manly breast and every womanly bosom to stand firm to the cause of truth. In a little time—two or three years at the most—victory will be ours, and from all sides congratulations will pour in on those who have fought the good fight in honesty of purpose and sincerity of soul; but to-day we require courage and constancy in addition to the faith, hope, and charity taught by that glorious exponent of ancient spiritual truth—the heroic and enthusiastic Paul.

T. C. E.

P.S.—When I commenced this reply my intention was to have written a letter only, but interest in the subject has been the cause of it developing into its present length. There is one remark, Mr Editor, I would like to make in reference to the views I expressed in Weir's Court on the 12th ultimo. I am truly sorry to have then appeared as opposed to the opinions of our worthy and esteemed president, Mr Mould, and I feel grateful that his first act on meeting me some days after was to grasp my hand, saying, in answer to my query whether I had mortally affronted him—"My dear sir, you have a perfect right to your opinion as I to mine, and the platform at Weir's Court is for the purpose of expressing the very broadest and boldest opinions consistent with morality." His position as president compels him, no doubt, to feel responsible towards the public, and thus his kindheartedness is invoked in its behalf. Knowing, as I do, the native goodness of heart and strength of intellect of our president, I am in this respect grieved for having differed from him; but having been assured by himself that he thinks no less of me for my antagonistic views, I can with pleasure here repeat the expression that I made use of at [the time quoted by "I. H.," "I do not care two straws for the opinions of those who from prejudice and an inability to concentrate their minds on the subject are unfit of themselves to arrive at a correct judgment."

Since writing the above I have read Mr Oyston's very excellent article on Materialisations, and I fully agree with every word there recorded. The article should be written in letters of gold and freely distributed among those professing the name of Spiritualist. Would there were more minds like his in our movement.

LIST OF SOCIETIES.

The following list of societies are inserted *free of charge* for the convenience of Spiritualists visiting other towns. And that it may be useful and reliable, we request Secretaries and others to furnish us with their names and addresses, and to notify us of any alteration being made of Secretaries or places of meeting:—

Newcastle-on-Tyne Spiritual Evidence Society,
3, WEIR'S COURT, NEWGATE STREET.

President: Mr. JOHN MOULD, 12, St. Thomas' Crescent, Newcastle.
Hon. Sec.: Mr. H. A. KERSEY, 4, Eslington Terrace, Newcastle.

LECTURES FOR OCTOBER.

Sunday, October 17.....Mr J. Wright...Trance Address...at 2.30 and 6.30 p.m.
Monday, " 18.....do.....do.....at 8 p.m.
Sunday, " 24.....Various Speakers...Normal.....at 6.30 p.m.
" 31.....Mr J. A. Rowe...Normal Address, at 6.30 p.m.
Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m...."Form Manifestations," Miss C. E. Wood
Tuesday, Seance, 8 p.m...."Physical Manifestations," Miss C. E. Wood
Wednesday, 8 p.m....Class for Aspirational and Devotional Spiritualism
Thursday, Seance, 8 p.m...."Form Manifestations," Miss C. E. Wood
Friday, at 8 p.m.....Private Circle
Saturday, 8 p.m....Developing Circles for Members and Friends (free)

NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the Secretary before coming, and arrange for so doing.

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

Gateshead Spiritual Society.

Sunday Services, Temperance Hall, High Street, Gateshead.

Ashington Spiritual Society.

Secretary, Mr. G. Scott, Ashington Colliery, Northumberland. Circles for Physical Phenomena, Trance Speaking and Clairvoyance meet regularly. Improvement Class meets on Sunday Evenings, at 6.30

Excelsior Society of Spiritualists.

Scotland Gate, near Morpeth. Sec., Mr G. Hall, Choppington Colliery. Circle Meetings every Monday and Thursday, at 7 p.m. United Gatherings of the whole Circles on first Wednesday in the month, at 7 p.m.

Cardiff Spiritual Society.

Heathfield House, 1, West Luton Place, Cardiff. Pres., Mr Rees Lewis.
Sundays, Public meetings, at 6.30 p.m.
Wednesdays, Developing Circle. Thursdays, Materialisation, or Physical Manifestations. (For Members.)

Birmingham Society of Spiritualists.

Pres., Mr R. Harper. Vice-Pres., Mr R. Groom. Sec., Mr J. Kennedy
Oozells Street Board School. 6.30 p.m.

Leicester Spiritualists' Society.

Sec., Mr Wightman, 56, Cranbourne-street, Leicester. Sundays, Public Services, 11 a.m. and 6 p.m. Thursdays, for Members only, 8 p.m.

Manchester and Salford Spiritualists' Society.

268, Chapel-st, Salford, Manchester. Hon. Sec., Mr R. A. Brown, 33, Downing Street, Manchester. Public Meetings every Sunday evening at 6.30.
October 17.....Mr Wood, Oldham.
" 24.....United Service at Grosvenor Street.
" 31.....Mr Tetlow, Heywood.

Walsall Spiritual Society.

1, Exchange Buildings, High Street, Walsall. Sec., Mr Thos. Blinkhorn, 16, George-st., Walsall. Sundays, 11 a.m., Meetings for conversation; 6.30 p.m., Trance Addresses. Collection at close. Mondays, 8 p.m. Public Seance; non-Members, 3d. Tuesdays, 8 p.m., Development Circle. Wednesdays, 8 p.m., Physical Phenomena. Members only.

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st., Sunday Afternoon, 2.30. Pres., R. Fitton, 44, Walnut-st., Cleetham, Manchester. Sec., W. T. Braham, 392, Stretford-rd., Manchester. A meeting is held every Wednesday evening at 7.30, when trance discourses are delivered. Medium, Miss E. A. Hall.

October 17.....Miss E. A. Hall | October 24 { Messrs. Wright, "National
and Lambelle } "Confere-
ence."
October 31.....Mr Tetlow

Nottingham Association of Spiritualists.

Hon. Sec.: Mr. Yates, 39, Lower Talbot Street, Nottingham.
On Sunday morning at 10.45 a Circle for Development.
Sunday evening at 6.30, Public Trance and Normal Addresses are given.
A Seance is also held on Thursday evening at 8 o'clock.

Glasgow Association of Spiritualists.

164, Trongate. Pres., J. Walker, Esq. Vice Pres., Mr. J. Robertson.
Hon. Sec., Mr. J. McE. Munro, 33, Daisy Street, Govanhill. Sunday morning meetings are held, commencing at 11.30, at which Readings from the spiritual teachers of humanity are given and discussed.
Children's Lyceum, conducted by Mr Robertson, every Sunday at 2 p.m.

Yorkshire District Committee.

President: Mr. B. Lees. Vice-President: Mr. R. Jarvis.

Auditor: Mr. Owen, Leeds.

Secretary: Mr. C. Poole, 28, Park Street, Barkerend Road, Bradford.

Plan of Speakers for October.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2.30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street

October 17...Miss Harrison, Shipley | October 24...Mrs Jarvis, Bradford
" 31...Mrs Illingworth, Bradford
(Wade's Meeting Room, Bowling, at 2.30 and 6 p.m.)

Sec. Mr. Smith, Garnett Street, Bradford.
October 17...Mr W. Farrar, Pudsey | October 24...Mr Dent, Heckmondwike
" 31...Miss Harrison, Shipley

(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2.30 & 6 p.m.)
Sec., C. Poole, 28, Park Street.

October 17...Mr W. Pell, Stanningley | October 24...Mr John Wright, Keighley
" 31...Mrs Jarvis, Bradford

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2.30 and 6 p.m. Sec., Mr. Chas. Appleyard, 6, Albert-st., Gibbet-st.

October 17...Mrs Butler, Bingley | October 31...Mr Wallis, Nottingham

" 24...Mr W. Pell, Stanningley | November 1 do. do.

SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at 6.30. Sec., Mr W. Walker, 46, Conway Street, Halifax.

October 17...Mr A. D. Wilson, Halifax | October 24...Mrs Dobson, Batley Carr
" 31...Mr Armitage, Batley Carr

BATLEY CARR.—Batley Carr Association, Town Street, at 6.30 p.m.
Sec., Mr. J. Armitage.

October 17...Mr Armitage, Batley Carr | October 24...Mr A. D. Wilson, Halifax
" 31...Mr John Wright, Keighley

MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6 p.m.
Sec., Mr. Jos. Ward, Cross Hall.

October 17...Mrs Dobson, Batley Carr | October 24...Mr Armitage, Batley Carr
" 31...Mr W. Pell, Stanningley

BINGLEY.—Ante-Room, Odd-Fellows' Hall, at 2.30 and 6 p.m.

Sec., C. Illingworth, 4, Lindum Terrace.
October 17...Mr Morrell, Keighley | October 24...Mrs Illingworth, Bradford
" 31...Mrs Butler, Bingley

OSSETT.—Sec. Mr George Cooper.

October 17...Miss Hance, Shipley | October 24...Local
" 31...Mrs Dobson, Batley Carr

Lancashire District Committee.

LIVERPOOL.

Perth Hall, Perth-street, West Derby-road. Services every Sunday—Morning, 11 o'clock; Evening 6.30. Monday Evenings, 8 o'clock.

H. Morris, Hon. Sec., 35, Cobden-street, Everton-road.
Sunday, Oct. 17.....Mr J. C. Wright | Sunday, Oct. 24.....Local Speaker
" 31.....Mr W. Johnson

ROCHDALE.

Sunday, Oct. 17.....Mr John Lithgow | Sunday, Oct. 24.....Local Speaker
" 31.....Miss E. A. Hall

NEW MILLS.

Sundays, Oct. 17, 24, and 31.....Local Speakers

HEYWOOD.

Sec., Mr Wilde, Queen-st., off Market-place. 10.30 and 2.30.

HYDE.

Oct. 26.....Mr W. Johnson.

Heywood Spiritualists' Society.

10, Clive-st.—Seance every Tuesday evening at 7.30

Strangers admitted upon request

British National Association of Spiritualists.

38, Great Russell Street, Bloomsbury, W.C. Secretary, Miss C. A. Burko.

South London Spiritual Society.

8, Bournemouth Road, Rye Lane, Peckham, S.E. Meetings—Wednesdays, 8 p.m.; Sundays, 11 a.m. (for Enquirers), 7 p.m. (Select Meeting). For particulars of admission, address Secretary, as above.

Marylebone Progressive Institute and Spiritual Evidence Society

Quebec Hall, 25, Great Quebec Street, London, W. Sec., Mr J. M. Dale
Sunday evenings, at 7; Service conducted by Mr Iver MacDonnel.
Tuesday, Lecture at 8 p.m. Wednesday, Members' Seance, at 8.30.
Sat. evening, public Seance. Mrs Treadwell, medium. Admission 6d.

Hackney Spiritual Evidence Society.

6, Field View, London Fields, Dalston, E. Mr C. R. Williams, Sec. Miss Barnes, Medium. Sunday, 10.30 a.m., Form Manifestations; 7 p.m., ordinary Seance. Tuesday, 8 p.m., Physical Manifestations. Every other evening, except Thursdays. Strangers required to send notice.

Goswell Hall (London) Sunday Services.

290, Goswell Road. Sec., Mr W. Towns, 1, Albert Terrace, Barnsbury Road, N. Sundays—Conferences, 11 a.m.; Lectures, 6.30 p.m.

Great Yarmouth Association of Investigators into Spiritualism.

Sec., Mr R. R. Dale, 3, Waterpark-ter., Southtown-rd., Gt. Yarmouth.
Sundays.—Instructive Seances, at which Discourses are delivered.
Tuesdays—Investigators' Seance. Thursdays—Development Seance.

SPECIAL NOTICE.

A GENERAL CONFERENCE OF BRITISH SPIRITUALISTS

WILL BE HELD IN THE

TEMPERANCE HALL GROSVENOR STREET,

MANCHESTER,

ON SUNDAY AND MONDAY, OCTOBER 24TH and 25TH, 1880.

Executive Committee :

Mr J. LAMONT, Liverpool	Mr R. FITTON, Manchester
Mr J. CHAPMAN, "	Misses BLUNDELL, "
Mr C. PARSONS, Rochdale	
Mr J. SUTCLIFFE, "	
Mr JOHNSON, Hyde.	

Hon. Sec. :

Mr. J. J. MORSE, London.

The Conference will extend over Two Days.

ORDER OF PROCEEDINGS:

SUNDAY, OCT. 24TH.

10.30 a.m. Trance Address..... Mr J. C. WRIGHT, Liverpool
 2.30 p.m. " " ... Mr W. H. LAMBELLE, Newcastle
 6.30 " " " " Mr J. J. MORSE, London

It is expected that Messrs W. Stainton Moses, J. Mould, and A. T. T. Peterson (A.T.T.P.) will severally preside over the above Meetings.

MONDAY, OCT. 25TH.

Conference will assemble at 11 a.m. and 2.30 p.m., when Papers will be read and discussed, and the question of National Unity considered. Papers on the undermentioned topics are requested. All Papers to be sent to the Hon. Sec. on or before Oct. 11, 1880:—

The Principles of Spiritualism.
 Is Spiritualism a Public Movement?
 Are Paid Workers requisite for the promotion of Spiritualism?
 Ought Spiritualists to constitute themselves a party in the State?
 Is a National Federation desirable?
 The Future Work of Spiritualism.
 Mediums, and how to use them.
 Trance Speaking: its Value.
 Evidences of Healing Mediumship
 Why is Spiritualism not held to be respectable?
 Local Societies: their work and its value.
 District Organisations: their Objects, Constitutions, and Agencies.
 What are we doing for our young?

AT 5.30 P.M.

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Further information can be obtained from the Hon. Sec.,
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MR. J. J. MORSE'S APPOINTMENTS.

KEIGHLEY.—October 17, Temper-	MANCHESTER—October 24 & 28—
Hall. Afternoon, 2.30; Even-	National Conference
ing, 6	LONDON—October 31 and Nov. 2
	NEWCASTLE—November 7 and 8

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MR. E. W. WALLIS' APPOINTMENTS.

Falmouth, Oct. 10 to 18, inclusive	Halifax, Oct. 31 and Nov. 1
Devonport and Plymouth, Oct. 19	Glasgow, Nov. 14 and 15
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IT ought to be kept in every house and in every travelling trunk, in readiness for any emergency; for under any circumstances its use is beneficial, and never can do harm.

SUCCESS IN LIFE.—"A new invention is brought before the public and commands success. A score of abominable imitations are immediately introduced by the unscrupulous, who, in copying the original closely enough to deceive the public, and yet not so exactly as to infringe upon the legal rights, exercise an ingenuity that, employed in an original channel, could not fail to secure reputation and profit."—Adams.

CAUTION.—Examine each bottle, and see the Capsule is marked ENO'S FRUIT SALT.

WITHOUT it you have been imposed upon by a worthless imitation.

SOLD by all CHEMISTS. Price 2s. 9d. and 4s. 6d.

PREPARED at ENO'S FRUIT SALT WORKS, Hatcham, London, S.E., by

J. C. ENO'S PATENT.

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