



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

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DOMESTIC AND SOCIAL LIFE IN ENGLAND.

COMMUNICATION FROM "DR. KENEALY" (*continued*).

Written through J. G. R., Sunday Afternoon, September 12, 1880.

"Those whom God hath joined together let no man put asunder."

Who hath joined you? Hath the priest,  
 Who at the altar gabbles o'er a form  
 Of words,—doth he possess the power to mate  
 Two souls? Divorces tell a diff'rent tale!  
 The marriage tie,—a sacred, holy thing  
 That binds together man and wife  
 As one, is but too oft' a sham—  
 A hollow mockery of truth!  
 Why sits our ermined judge—why sits  
 A jury day by day, the sick'ning tale to hear  
 Of woman's falseness, or man's cruel acts?  
 You wearied are with details of such kind.  
 They sit to part the husband and the wife  
 Who swore before the altar-step to love,  
 To cherish and support each while the mortal life  
 Within their bodies pulsed!  
 Depraved minds do gloat and eagerly desire  
 To hear the story of another's fall  
 Or shameless acts! Of home despoiled  
 Of father or of wife—the chain of love all broke  
 That should have held them both in bondage sweet.  
 Names are held forth, paraded, in your news,  
 That every one the facts may read,—  
 The doings of the high, the low  
 Who faithless were,—or worse than this  
 Did cruel acts, and took the joys  
 From out each other's life, and made  
 It dark and cold, without the peace  
 Of love and home to light  
 The troublous pathway all do tread  
 From out the cradle down unto the grave  
 That waits for each! A wrong is here,—  
 A great and fearful wrong! I make no pause—  
 I do not prefatory write,—  
 But dash into my subject swift—  
 Present to you the thoughts of one  
 Who happily hath lived,—who not like unto some  
 Found shipwreck where there should  
 Have been fair haven of calm rest,  
 Within the walls of "home sweet home."

I think—and I think not alone—  
 Reform is needed here—men need to look  
 Down deeper than a pretty face—  
 A laughing eye—a showy dress—  
 These captivate and lead; these chain the mind  
 And hold it far too oft. A problem hard,—  
 This question of right mates hath ever been;  
 And we (who view you from above the heights  
 Of passion, heat of love, and pride,  
 That circle round so many in your sphere)  
 Do think that every man and every being  
 Who the name of woman bears, should ponder deep  
 O'er this great step—the marriage life;  
 This step, e'er taken, all should pray to God  
 The Infinite for aid; and ask the help,

In such a strait, of angel-guides  
 To be directed right. But some, perchance,  
 Who these words read will answering say:  
 "I have no guides—I know not what is meant  
 By such." Then I do say to you  
 (If any like to you do read my words),  
 The sooner you acquaintance make  
 With these, the better will it be;  
 I blame you not—although you ignorant are.  
 The ministry of angel-guides, of those  
 Who live in light, hath not been known  
 Unto the world at large. The means are near  
 To all; in some way can ye find  
 Them for yourselves—can know  
 The truth of this great fact;  
 The demonstration is quite clear, if ye  
 Conditions make—a prayerful mind,  
 A purpose bright, an eager thirst for truth,  
 Shall draw to ye the loving ones  
 Whose holy mission is to wait  
 On souls of men; they power have  
 To read the soul—to look within and see  
 The motives—view the mind—  
 It like a volume read—its ev'ry page  
 Before them open lies. Thus we do think  
 That on a matter so with import big  
 Ye all advice should seek, and ask  
 Help from the unseen God  
 And of the angel-bands—your friends  
 May be—or those who once  
 Your earthly parents were! If this pursued,  
 This seeking of advice, and spirit-help  
 And guidance, in this act—a state  
 Far different soon would be! The man  
 And also woman fit to partners be,  
 Would each in life their right position find,  
 And not rush blindly to destroy  
 Each other's peace, through want of thought,  
 And of a knowledge of themselves!

I delicately press—I softly touch the strings  
 Of notes that form this present theme;  
 And yet it is a task to be performed.  
 We do not come to blame—we come in love to show  
 The wrongs that permeate  
 The life so fastly throbbing on  
 Within this little isle. When we do gaze around  
 Upon the varied ills that bubbling up  
 Seem threatening oft to choke  
 The streams of healthier life—we cry aloud in pain,—  
 Oh, for a herculean strength, to cleanse, to purify  
 These modern augean hordes—the dens to sweep away  
 Of vice and ill-famed sin, that swarm in ev'ry town  
 Of thee, my native land! The painted ones who walk  
 The pathways of your streets, and lure  
 The simple to their shame; these,  
 Many of such, gain a power,  
 Ascendancy o'er men who married are,  
 And yet are not well-mate'—  
 Who have not found their counterpart,  
 And other half of self; and thus disease  
 With deadly grip doth fasten on the child

Who offspring is of those  
Who disunited are, or but in part unite  
In greatest of all ties!

You vaccinate! and you insinuate  
Dilutions of a poisonous form  
Into the children's blood—perpetuate  
Impurity, in shape disgusting oft!  
Lay open the little arm, and therein place  
A seed! Of what? Of evil, ill, and pain  
To generations yet to come!

This vaccination matter hath a claim  
On me; it is conjoined unto the previous points  
On which I treat—it is relate'  
To marriage, and to worse—the prostituted powers  
Of man in every form do help  
To make the children weak—the little forms  
Born wasted are,—and into them  
Through your vile acts, ye men,  
Or through the vaccinative process false  
The fungus of diseases hideous that creep  
Through bone and marrow, till the whole  
Of body is corrupt,—a putrid thing  
That e'en must be patched up to live,  
Or else doth die and rid the world  
Of an abominative form create'  
By your blind folly or through wicked acts  
That ye should blush to own. And so  
A child that might have lived on  
And pleasure brought, and brightness in its path  
Dies out, drifts to another world,  
To be attended there by those  
Who guardians are to infant ones  
Untimely sent from earth. God grant  
Such may not some time meet their friends  
And say, "My birthright was despoiled:  
You robbed me of my life below—  
That life was mine,—and you,  
By ignorance, or evil work,  
Me thrust right out, ere I  
My earthly life began; thus I  
Have oft-time forced been return to make  
To your earth-sphere and learn,  
More hardly than I should, had I  
Lived out allotted span of earthly days.  
God destined me to live: you made me quickly die."

The curtain must be lift', no longer be held down!  
The children's blood cries out upon the stones—  
With voice of vengeance cries aloud for right!  
The foul and secret things that hidden are from view  
Must in the light of judgment clearly stand revealed!  
The spirit-power descendant o'er your native land  
Shall as a flood of dazzling light illumine  
Each hidden stage of life, and set the actors forth  
Who strive to keep away. How many acts are done  
Of which men feel the shame, and vainly seek to hide  
The memories of them deep within the soul,  
Where nought, they think, can have the power to read,  
Or penetrate within the darksome vault  
Of conscience, or unveil the soul! Too late!  
Beware of thoughts, beware of acts, we say!  
They are all read, are all made known;  
And retributive swords descend and strike  
The doers of the wilful ills, where'er  
Or whosoe'er they be! Yet Mercy, Love, shall stand  
And moderate the thrusts, the blows, that must  
At those be hurled who live but ill to do.  
None are quite lost,—the abandoned ones  
To sin and shame yet veiled angels are!  
The tramps who foully stink and rot  
Along the crowded streets (it may be their sad state  
Resultant is from lack of better law  
And order in your land,—upon this  
Will I speak anon)—these creatures vile,  
Mayhap, beneath their fleshly dress  
Of misery bear a form of shining light  
Brighter by far than some who sit  
In higher place and all good things  
Of worldly life do share.

I seeming do digress—your pardon crave—  
And in some parting words the cause  
Explain. In our location high  
In spirit-spheres of space, your world,  
And all things that pertain  
Unto material life, are mapped out  
And seen as at one glance: and but a tiny point  
Your country and existence seems,  
And hence (the view being all so great)  
'Tis difficult to come and into words condense  
The large proportions of the scene beheld;  
To deal alone with one small theme,  
Manipulate the thoughts that flow  
From us into another brain: the disembodied soul  
Such larger powers has, and feels  
"Cribb'd, cabin'd, and confin'd" in coming back  
And striving to reduce those powers

And filter them, like dribbling stream,  
Down thro' another mind. Yet patience have!

Bear with us while ye can!  
The ministry of Angels bright  
Such light shall bring to Man.  
They downward look from glory-height,  
Your world in space do scan:  
They view its imperfections dark,  
But yet, through all, the plan  
To save the bright immortal spark  
That doth reside in Man  
Is visible to them; the scheme  
Of happiness for all  
Doth not to them least doubtful seem.  
In Man are latent powers,  
In him the forces great  
To cover desert-earth with flowers—  
An Eden there create.

The further consideration of this large and important subject will be resumed, I trust, on Sunday next, when various other errors in the forms of social life in England will be pointed out and reflected upon. My longer control of the medium is forbidden, he having to rest before the evening's seance.\*

6 p.m.

Monday, Sept. 13.—I also hope to treat upon the Land Question—a highly important one—shortly.

The medium is now copying out the MS. given yesterday, and I am with him revising it.—E. V. K.

E. V. K.

#### EXPERIMENTAL SITTING AT LONDON FIELDS, HACKNEY.

[COMMUNICATED OFFICIALLY.]

At a meeting of this society, held at the above rooms, on Sunday morning, the 12th September, 1880, Mr. Thos. Wilkes, circle president, in the chair, the following members being present:—Miss Barnes, Mrs. Woodhead, Mr. and Mrs. J. S. Farmer, Messrs. Wilkes, C. R. Williams, Thompson, French, Lightfoot, Taber, Stewart, De Jong, and Tucker; Mr. and Mrs. J. S. Farmer being admitted as visitors, Miss Barnes officiating as medium, the following features of interest transpired:—

Mr. Tucker read the minutes of the last meeting; Mr. Thos. Wilkes read the 12th chapter of Romans, and Mr. French followed by an appropriate prayer.

After a few minutes' sitting at a large round table, upon which raps were frequently obtained, Miss Barnes entered the cabinet at about 11 a.m., the light of the room being modified, as at the former sitting. A hymn was sung to induce a harmony of mind among the sitters, soon after which raps were heard from the interior of the cabinet, followed by raps upon the chair of Mr. De Jong, who was sitting immediately adjacent to a little window in the front of the cabinet, which is formed by a felt-work hanging, dividing the room into two unequal sections, the felt hanging having a central opening for ingress and egress, and two small windows formed by the slit felt-work, and situated one on each side of the central division. These raps were followed by others upon Mr. De Jong's shoulder, and again upon his chair. But he tells us that no hand was visible to produce these raps. We think, however, that sufficient opportunity was not wanting in which to perform these raps, by some or other means, without the scrutiny of Mr. De Jong perceiving it.

A face was next said to be seen at the little window further from the writer, and the gentlemen sitting near made efforts to scrutinise the features, but proved unsuccessful, or, so far unsuccessful as to leave them with unsatisfied impressions. Presumably crossing the interior of the cabinet, the face appeared at the window close by the writer. Here, however, it remained in the deep shadow, just within the limits of the felt-work, where little more than the mere outline of the head was visible to us, except that we observed a white material closely drawn over the head, and we can with considerable appropriateness apply the "unsatisfied impressions" in this instance to ourselves.

Shortly after the above, we were somewhat surprised by an object approaching us from the centre opening—a hand and arm, bare, as far as we could observe. It was hanging to us a time-piece that usually stands upon the mantel-shelf in the cabinet. We reached forward, and placed it safely upon the table. It is somewhat remarkable that we have not yet been able to record anything peculiarly distinct from the medium. All hands and arms that have been visible to us have been apparently uniform, and not incontestibly dissimilar from those of Miss Barnes. We, however, cannot apply this statement to the various faces that have manifested; these have not been distinct enough to report; either drapery, shadow, or distance has rendered the manifestation obscure; thus we do not venture to record an opinion concerning them. The hand and arm in the instance we have described above bore just such similar unsatisfactory proportions, &c.

Following the above, a hand and arm, reached from the little window farther from the writer, followed almost immediately by what was said to be a small face. Considerable interrogatory conversation here went on between Mr. Wilkes and the controls—

\* I wish to add a note.—Through some unknown cause, not one person attended in the evening. Such a thing has not happened since my meetings have been resumed in Peckham, and I am at a loss to account for it, as we have had full meetings hitherto.—J. G. B. 8, Bournemouth Road, Peckham, Sept. 13, 1880.

continued by means of raps on their side—as to the face being that of the deceased Mrs. Thompson, wife of a sitter. The controls rapped out an affirmation to the question inquiring if such were the case. Affirmation was even further indicated by the head itself, which bowed three times to indicate its personality. Furthermore, the face did not wholly retire from the window, but continued to advance and recede from the light into the deep shadow of the cabinet. Mr. Thompson was evidently affected by the many apprehensions which had been indulged in by Mr. Wilkes, and by the manifest curiosity of two or three gentlemen immediately near him, and gladly accepted the suggestion of Mr. Wilkes to change seats with Mr. Stewart, who was sitting second to the window, that he might be enabled to better satisfy himself of the manifestation. The change, however, did not result in any further satisfaction. Instead of Mr. Thompson being better favoured at this position, for some cause or other the head did not issue so far into the light again, but rather receded as Mr. Thompson approached, and appeared to be uninfluenced by the considerable persuasions he was induced to make, which ultimately modified into a request of his, that he might be permitted to shake hands with the control. This was said to be granted. We saw him reach his hand several times to the window, from which he tells us his fingers were shaken by a hand, which he described as soft, cold, and slightly clammy.

We must leave the record we have here made to speak for itself, except the appearance of something white at the little window. No part of it was visible to ourselves, and no clearly-recognisable feature seems to have been visible to those who were nearer than ourselves to the object in question. Even while expectation was yet unsubsidised on the other side of the room, but yet after an interim of perhaps a minute, a turbaned head appeared at the window immediately by the writer. We ourselves were not prepared for this, and caught but a very passing glimpse of it, remaining for a moment just within the window and in the shadow of the cabinet. We had the impression that the head was larger and fuller than any former one we had seen at these four seances. But the very indistinct glance we were favoured with leaves us not satisfied of our impressions. During this manifestation, which lasted not more than a minute, and which had been entirely missed by the sitters at the other side of the room, the curiosity of Mr. Thompson had not quite ceased, and more than once he was persuaded he might see the previous face again, and, if possible, its contour. We do not think that even the slightest glimpse was again granted to him; but he once more shook hands in the manner we have just previously described, and we believe him to have been left with very similar impressions to those he had entertained before. Many hymns were sung interspersing the seance, and, after very slight interval, a hand was said to be seen from the centre opening, directing itself to the half of the room further from ourselves. At the same time a full form seems to have been visible to those sitting distant from us. We did not observe this, but we were favoured with the information from Mrs. Woodhead. Another hand was almost immediately afterwards thrust out from the centre opening, in the direction of ourselves. Then Mr. De Jong was said to be touched from within the cabinet.

A few minutes after we felt a touch at the back of our right shoulder, and turning round we found some three or four books had been lifted from the chiffonier behind us, by a hand thrusting itself from between the wall and the felt-work hanging. The books had touched our shoulder; as we turned, however, we were aware of a turbaned head at the window above us, and, from the manner in which the felt hanging folded as the hand and arm reached the books to us, we concluded that the form was complete behind the hanging, and that the books were being handed to us by this form. We regret to say, however, the deep shadow of the cabinet still continued to keep the figure in wrapt obscurity. We noted a moustache on the face, and we are almost inclined to believe there were slight whiskers, but we are not sure. The turban was white, and similar to those we have seen before. We, of course, felt anxious to have a nearer view of the features, and asked if the form would issue from the centre opening, or if it would shake hands, and this latter it granted; the form in a bass voice saying, "I will try in a minute." For a moment we reached our hand to the window, from which our wish was fulfilled. The hand, which shook the mere finger part of ours, was somewhat firm, thin, and bony, and was not dissimilar from the hands we have described as offered to us before. We wish our duty were less than to record this continuing uniformity.

Following the above a turbaned head was said to be seen at the little window farther from the writer, and if we have not missed the sequence of the manifestation, we believe that immediately succeeding this a turbaned head was again visible to us, in the deep shadow of the cabinet at our window. This head was remarkable to us for one peculiar difference; the shape of the turban was distinct from any we had seen before. Instead of being wound round the head in the Turkish manner, it was simpler, and in the form of that which we have seen sugar bakers wear, and which they make of paper. It would be of the polo shape, except that the material of which it was formed, being white, and apparently thin, caused it to look somewhat large, and less shapely than a polo. It cannot be said that any very great importance attaches itself to the circumstance in question; that in either one way or another it is in any manner proof of particular individuality. We record the mere fact, therefore, without any evidence to show distinguishing personal differences.

Some considerable conversation in an interrogatory manner was

carried on between a few of the sitters and a control, "Thomas," who spoke in a sharp treble voice from within the cabinet. No question of sufficient importance was debated that we think necessary to report. In the direct voice, however, "Thomas" joined us in singing one, if not two, hymns. The control in some instances indicating a memory of the words, where it was frequently evident the sitters had forgotten them. We might here say of these voices, in passing, that we have hitherto alone spoken of them as issuing from the cabinet; that one voice has been comparatively bass, the other comparatively treble. We have not attached, and do not, and cannot attach any circumstance of individuality to them further than what we hear, but do not see.

Shortly after the above, and, we believe, partly actuated by our request, a gowned form revealed itself from the centre opening of the cabinet immediately facing us. The figure, however, remained in the deep shadow of the interior of the cabinet. The appearance was little more than momentary, but sufficient time was allowed to observe that it was a full form gowned in a white material, but not so white as other garments we have described before. The gown appeared to be worn very much as monks are represented wearing them, but nothing was very distinct, so momentary was the appearance and so shadowed the form, that we are obliged to plead the same obscurity against this as we have against all former manifestations of the face and form that have been visible at these seances. Six raps from the interior of the cabinet indicated time to close, and the doxology terminated proceedings.

#### POSTSCRIPT.

It will be evident after comparing minutes of the foregoing seances, that the manifestations were considerably more numerous at this than at the former sitting, at which we should have had to record a relapse if we had prepared a postscript to that meeting.

Although being numerous, we, however, have to remark that the phenomena themselves have not been increasingly distinct when compared to seance No. 2. At that time we were enabled more clearly to define the contour of the faces appearing than we have been at the two sittings since. Yet, whenever we have recorded personal physical contact of hands with our own, we have felt as equally convinced of their objective reality; but have yet had to qualify their characteristics in a degree less than wholly satisfactory to ourselves.

Obscurity on the one hand, and the fleeting nature of the manifestations on the other, still continue to trouble us, while we now have united to these the painfully extra difficulty of uniformity.

We hope our further records will meet these difficulties, by allowing us no room for such reflections.

[Here follow signatures of sitters].

#### SPIRIT-RAPPING IN DUBLIN.

(From the *Irish Times*, Sept. 10.)

Sir,—Having read your leading article of 1st September as to a lecture delivered in Liverpool by a mesmerist, in which he professed to bring messages from the late Earl of Derby, &c., will you grant me space in your valuable journal while I describe some extraordinary occurrences which have taken place in my house in connection with spirit-rapping during the past few months?

A young gentleman, aged about 26 years, came to reside in my house, his constitution being rather delicate. He took some interest in spirit-rapping, and occasionally read a publication issued by a society of Spiritualists. After a short time he invited one of my sons, a lad of 18 years old (also of a rather delicate constitution), to try their hands at table-moving, and this they succeeded in at once; the table moved to and fro, and up and down. A third young man who lately came to the house, and aged about 26, but of robust constitution, joined hands, when the table, a light mahogany one, about 40 inches by 18 inches, moved about in a most violent manner, jumping from one room to another, dancing to any tune they sang, generally "Tommy, make room for your uncle." This amusement continued for several nights, when the dancing of the table created so much noise, in addition to the peals of laughter, that I could not sleep, and requested a discontinuance of the noisy portion of the entertainment. Then commenced a regular conversation with the spirits, which occurred thus:—A question was asked, and "Yes" was given by three knocks on or under the table, and "No" was given by one knock. In this way direct replies of "Yes" and "No" were given to any number of questions. Then the spirits were asked to tell something, which they did in this way. The alphabet was gone through, and the moment the first letter required was mentioned the spirit knocked on the table, and so continued until the sentence was spelled out.

Conversation was kept up for hours in this manner. It appears that three different spirits conversed, one of whom formerly slept in the room where the rapping was taking place, but died two years previously; the second gave his name, and a third also gave his Christian name, but always refused his surname. The information spelled out was most extraordinary, actually relating facts only known to one of the persons present, telling the contents of a letter which was then in a pocket under a pillow, and giving information that astonished all. As I never had anything to say to spirit-rapping or Spiritualism, I felt somewhat uneasy at these nightly performances, and was almost inclined to doubt; yet I determined to judge for myself, and entered the spirit-room about 11 o'clock p.m., the only persons present being my son and the first-named young gentleman, and having placed one hand each on the table, with the tops of the fingers overlapping, the table almost immediately commenced to shake and move.

I lost no time in asking a vast number of questions, all of which

were answered. If I asked the knocking to be on the wall instead of on the table, it was obeyed. I kept up the conversation for nearly one hour, but all the questions were put through one of the young gentlemen sitting at the table, as I did not wish to hold any direct communication with spirits. I also sat on the table, which was moved with thirteen stone weight as easily as when the hands only were upon it. Such has been the result of question and answer; but the worst has yet to be told, and I am confident there will be many sceptics. However, in these days I think I should make known all that has occurred in my house, more particularly as I am no admirer of spirit-rapping, and hope to forget all about it. But to continue: The three young gentlemen slept in separate rooms, but not feeling comfortable, in consequence of continued knocking at the head and other parts of the bed, two agreed to sleep in the same room, but were soon joined by a third, a son of mine, aged sixteen years. The spirits continued to knock during the greater part of the night, a large lamp always lighting, and a brisk conversation kept up until a late hour. A fourth young gentleman here joined, the same as I mentioned as of a robust constitution. An attempt was now made to get rid of the spirits; but no, knock they would, and some of the quartette finding loss of rest telling against them, spoke somewhat sharply to the spirits, but all to no purpose; they appeared to pervade the entire atmosphere of the room. And now commences the overt acts which brought matters to a climax.

At half-past nine in the morning, one of the mediums observed the white valance round the bed partly torn down. He said, "Tear down the remainder." It was instantly obeyed. About this period the robust gentleman left the house, and the remaining two slept one in an iron bed and one on the floor. The spirits came and pulled one of the cross iron laths out of the bed, in doing which it was bent, and a long lath was attempted to be pulled, but was only partially drawn out. The tugging of the lath was felt, and the spirits asked to desist, but did not do so. Some nights after, about four pair of boots were flung across the room, striking the wall near the head of the bed. These were pitched back by the occupants of the bed to the place from which they came, when the spirits fired three or four at a small glass bookcase, breaking some panes of glass. A loaf of bread was moved from one part of the table to another, and other minor occurrences took place; but in a few nights after the laths of the iron bed were again attacked, one long one pulled out, broken into short pieces, and these came up between the wall and the bed, dropping down on the bed, and put under the bedclothes by the two occupants according as they came up. The two occupants sat up during the time, and a lamp lighting all night. In the morning it was found that the spirit left three initials of his name, well formed by folding pieces of the iron lath, all of which I have preserved. The first-named gentleman went to enjoy the country air, some miles from Dublin, but his friends, the spirits, followed him. He states that one night a bottle was rolled up and down the room, and a dog, about three months old, cried most piteously, and tried to get out of the door. He was taken into bed, when he was found to be perfectly saturated with perspiration and trembling violently.

Such is my experience of spirit-rapping, which I shall endeavour to discard from my memory. And here I would mention that I strictly enjoined the young man on no account to ask any questions bordering on religion. And, in conclusion, I beg to say that I can vouch for the truth of all I have stated, and would sign my name to this statement were it not that, being so well known in Dublin, it would attach an unenviable notoriety to my name, which I wish to avoid; but, in order to afford an opportunity to persons who take an interest in such matters, you are at liberty to mention my name and address to a few gentlemen anxious to test the correctness of this statement.—Yours, &c.,

ANTI-SPIRITUALIST.

#### REMARKS BY THE EDITOR OF THE "MEDIUM."

Admitting the truthfulness of this narrative, it brings forward various points illustrating irregular forms of Spiritualism. First, the operators were of "rather delicate constitution." They had not that fullness of magnetic life to make them positive against outside influences of an obnoxious kind. The robust young man added to the power of the manifestations, but no doubt to the detriment of the more delicate experimenters by drawing from them. The robust one would be the more gross of the trio, and thus introduce a power which rather depraved than elevated the conditions. They all seem to have been equally destitute of spiritual intuition, the only safe guide.

Next, take the conditions of the room into consideration. It seems to have been the abode of an earth-bound spirit, and the circle-holders, having projected their mediumistic sphere into the abode of this spirit, they naturally floated him along with them, as air in motion would any light object if introduced into the place where that object was. The spirit may, therefore, not be to blame for the attachment, but may be forcibly detained in the young man's sphere, because of the way in which he projected that sphere around the spirit. It is very wrong always to blame spirits or anyone else when something unpleasant happens. Often the censorious one is simply suffering from his own acts.

Now, what were the acts of these young men in this matter? Their initial experiments seem to have been quite mild and harmless, but they were not regulated by any intelligence or proper motive. The operators continued the experiments for an inordinate length of time, and repeated them at short intervals. The violence and hilarity of the "amusement" was such as to destroy

the proper balance between the restraining power of the intellect and will and the frantic power of the emotions. Psychological inharmony was produced, which is equivalent to spiritual disease. All spirits that could enter such an inharmonious sphere would become subject to it, just as the young men themselves had no control over what they were doing. The spirits would naturally be as foolish as the conduct of those who prepared the conditions suitable for foolish spirits.

The result indicates actual spiritual agency, proving the possibility of spirit-communion, but in such objectionable fashion as to lead the narrator to denounce the whole subject. This is quite unreasonable. The abuse of a thing does not, as a matter of course, imply the evil of the thing. All the unreasonable, passionate, and emotional manifestations of man's nature are just as bad as those reported by "Anti-Spiritualist," if abused; they are, nevertheless, God-given faculties; and man would be incapable of progress without them. Our proper duty is to use them aright. The same say we of the power of mediumship. Abuse it, and it is all that is evil; cultivate the "best gifts," and it is all that is good.

A great many Spiritualists have begun the matter in the same way as these young men did, and have become attached to the very same class of influences. The terror of the dog is a matter that must not be overlooked, as we have recently met with a similar case in connection with demoniacal possession, the sufferer knowing nothing of Spiritualism, but having become afflicted through other means. Spiritualists who begin the investigation improperly, or are not fit to enter into it, introduce much evil into the Cause. These rowdy, low influences cling to them; and if such Spiritualists take a leading part in the Movement, which they generally do, they spread evil-speaking, selfishness, and moral havoc all around them. This explains why it is that noisy, demonstrative, ambitious Spiritualists are often so unspiritual. In short, to be a proper adept in spirit-communion, the neophyte cannot do better than keep away from spirit-circles as they too frequently exist. This irregularity is not to be wondered at, for we have all gone into this matter in ignorance of the law of the thing, and have had to blunder into such little knowledge as we possess. It is time that an effort were made to work a change in the programme. True Spiritualism will yet have to do the work of overcoming the untrue, violent, lying, slandering Spiritualism. The battle has commenced, and it will rage till victory is perched upon the banners of those who strive for right, purity, and Truth.

#### THE SOUL, THE BODY, AND DREAMS.

To the Editor.—Sir,—In your valuable journal a few weeks since, I saw a short paragraph respecting the locale of the soul during sleep, which has suggested to me the following remarks relative to dreams in general and some dreams in particular:—

Since humanity began to be, dreams have played an important part in its history. The ancients held all dreams to have meanings attached to them of importance to the dreamed of or the dreamer, as, for instance, Jacob's and Joseph's dreams. In the present age of atheistical scientists and sceptical religionists, dreams are categorised as the consequences of a disordered stomach or an over-worked brain. The doctor tells us that when the body is thoroughly healthy, we are almost certain to be free from dreams. The doctor is right, for in the present time our whole exertions are used for the service of that body; the very soul, that divine part of us, is educated to minister to the body, and is thus made the minor part of us, and, as a natural consequence, acts only in its higher capacity when the body is reduced by disorder. It is a fact well proved by scientific research that it is the brain which causes us to feel, and it is also a well-proved fact by general experience that after a night of dreams the body awakes tired and unrefreshed. That being the case, the brain being the animal organism through which the soul works the question arises, is it the activity of the soul during the body's sleep which causes the dreams and the consequent weariness of the body? I think so.

I recollect some twenty-five years since, when in Shanghai, a Christianised celestial informed me of a strange dream he had. He was on a journey to visit his parents (Chinese parents are very much respected by the children), and, sleeping one night at a small village tea-house, dreamed as follows:—He was in a place where the darkness was so intense that it could be seen. While here a certain horror overcame him, and he felt that something strange and dreadful would occur. Presently the darkness, as a curtain, rolled back, and there was disclosed to his view a garden in which were three men, two of whom were shooting arrows at the third. The third, who was an old man, with a stone from a sling struck one of his assailants to the earth dead; the other, making a dash for the old man, threw a handkerchief about his neck and strangled him. The darkness covered the scene again, and the dreamer awoke. He continued his journey, and found that his father's house had been attacked by two men, that one of the men had been killed by his father with a sling, who, in his turn, was strangled by the remaining ruffian.

Some four years after this dream my informant was in Penang, and there met a man whom he thought he recognised, and he accordingly addressed him. The stranger denied all knowledge of my informant, when he suddenly remembered his dream, and taxed the fellow with the murder therein seen. This the man of course denied, but was nevertheless delivered up to justice, eventually confessed the crime, and was executed.

There are some persons who dream when awake, or perceive what are termed visions. The soul in that case must, I should imagine, remain with the body, but receive intelligence from the

vast Unseen. This must have been the case with Henri Quatre, who, on the day previous to his death, saw everything red and bloody. It is said that, that most miserable specimen of English monarchs, Charles I., was wont to see in his earlier manhood a vision in which a headless man, standing beside a block, was the principal feature.

I myself saw in 1870 a vision, but no after consequences were attached to it. I was walking late one evening outside Père-la-Chaise, when I saw a figure walking along the road towards me, whom I recognised as a no less important personage than myself. I remembered afterwards that I walked in that direction without aim or purpose, and the shadow I saw, impalpable as it was, much terrified me; and when I informed my friends of the circumstance I was advised to prepare for death. It has not come yet, however.

Was this the effect of the soul's absence from the body, or merely an effort of the imagination? If the latter, the question of course comes, What is the imagination? which again will lead into many another Why and Wherefore.—I am, Sir, faithfully yours,

OTTO VON TRULSDROCH.

21, Fawcett Road, South Bermondsey, S.E.  
18th September, 1880.

MRS. ESPERANCE'S LAST (FOR THE PRESENT)  
SITTING IN ENGLAND.

Dear Mr. Burns,—Your very able review of the circumstances attending the seizure in Mrs. Esperance's circle, especially as it was associated with the plain, unvarnished tale of Mr. Armstrong, leaves little for an outsider, like myself, to say. And having only recently become acquainted with the very wonderful phenomena of Spiritualism, it will be still less expected that I now write with the purpose of adding anything in elucidation of that very mysterious and profound subject. My present object is merely to give an account of a seance at which I had the privilege of being present, where Mrs. Esperance was the medium, and when the phenomena were undoubtedly genuine. Immediately after her return from Darlington I received a visit from Mrs. Esperance, accompanied by Mrs. Fidler. One or two sympathising friends of Spiritualistic belief met her at my house, and it was then suggested that she should hold a seance at North Shields, under strict test conditions. To this proposal she at once consented. Accordingly the circle usually meeting at North Shields, with the addition of three or four friends from Newcastle, met at our usual place on the following Wednesday. The drawing-room of a lady friend was the place of meeting; the medium taking her place behind the curtains drawn in front of a balcony window. This was the cabinet, and nothing more. In front the sitters were placed in a semi-circle as usual, one end being terminated by T. C. E., a well-known writer in your publication, as well as in others; the opposite extremity was occupied by myself. Previous to entering the cabinet, as I suppose I must call it, the medium voluntarily proposed that her clothing should be searched, and this, at her pressing request was done by a lady friend, and, as was quite expected, nothing found but the ordinary habiliments of a lady. It is with a feeling of pain that I mention this circumstance, as, from all my previous experience of Mrs. Esperance as a medium, I have always considered her above suspicion, while her private character has undoubtedly been without reproach. The antecedent circumstance reported in a previous issue, could only justify the measure.

For a considerable period, the curtains being withdrawn, the medium was in full view of the whole of the circle; and when in this position, the first manifestations of materialised forms took place. This consisted of the appearance of a white patch upon the floor, oscillating in movement and varying in size; this patch gradually seemed to creep on to the knee of the medium. In answer to the question if it had any substantial feel, she said it seemed to have no weight, but appeared to be only like light: she felt as if the cabinet was full of cobwebs, getting into her eyes, and choking her.

Shortly after this, the curtains still being open, the medium plainly visible, and entering into general conversation, a white appearance, about the size of a three years old child, and without any definite form, issued from the opening, and, with a slow and waving motion, advanced towards me, and, after a while, again retired. About this time the medium requested T. C. E. to close the curtain at his end of the circle. Rising to do so, the curtain was suddenly jerked open, and he exclaimed, with astonishment, "Why, here's a form!" At this time I had Mrs. Esperance in full view, and so close that I had shortly before handed her a glass of water without moving from my chair. This form I could not see, but it was in good view of other members of the circle, and I understood it to be the form of a child.

"Yolanda" now appeared, clothed with her usual drapery, and, peeping timidly from the curtains, was gently encouraged to come forth, the medium at this time remarking that, after her recent experience it was surprising that she came at all. Ultimately she left the cabinet, and, advancing to our hostess, with whom she had many times previously been on good terms, affectionately saluted her with a kiss. T. C. E. here remarked, "Now 'Yolanda' it will be very pleasant if, while we are singing 'Auld Lang Syne,' you will bring the medium out, and, standing by her side, dematerialise." In compliance with this request she re-entered the cabinet, and immediately the curtains in front of Mrs. Esperance's chair were withdrawn, and "Yolanda" and she were seen standing side by side. The process of dematerialisation was rapid, the form seeming to divide into pieces by absorption, as it were,

of intermediate portions. I watched the last portion, lying like a patch of light at the feet of the medium, gradually melt away, until not a vestige was to be seen, the appearance reminding one of the melting of ice in water.

Thus concluded one of the most convincing seances which I have ever attended, as it appeared to be all the more so from the extreme simplicity of the arrangements, as especially marked by the absence of bolts and screws,—the medium having no immediate connection with her usual seance managers, but closely surrounded by members of a friendly, though an inquiring circle,—and by her own voluntary offer to submit to any proper method of investigation. No doubt seances have been made and phenomena have occurred which have been described in language running into interminable verbosity, and distinguished more for its adjectives and its tautology than its logical precision. But I too much respect the value of your space to imitate so unprofitable an example, and therefore leave this plain statement of facts unadorned with words which find a more fitting place in the pictures of an ardent imagination.

J. P. BATES, M.R.C.S., Eng.

DIFFERENCES OF OPINION.

A correspondent thus writes of some who criticise our teachings, and then he gives his own opinion thereon:—

"The prime cause of their opposition to you is your determined and repeated condemnation of a *merely phenomenal* and *wonder-working* Spiritism. The avowed reason is your persistent asking for money and fault-finding.

"I for one would counsel you to go on fault-finding more and more with the faulty, unspiritual, and delusive phenomenalism at present so much in vogue, and which must result only in disappointment and misery if persisted in. It may possibly be useful, as a station on the journey at which you may stop a short time and look about you, but it will never do as a permanent resting-place.

"You, sir, or some one else, in spite of calumny and opposition, must take the lead in superseding or elevating the present earthly or grovelling spirit-conjuring into true Spiritualism. What humanity wants is a spirit-ministry from the heavenly spheres—spirits who, having passed through the fires of 'great tribulations,' have been purged from their earthly grossness and unholy magnetisms, and are thereby enabled to act upon the spirits of mortals to purify and regenerate them. This is the only true and safe Spiritualism; and any Spiritualism lower in character and object than this will inevitably end in evil to all concerned in it. Let those who yet can, escape at once from the magical bonds of a false and earthly spiritism, and suffer themselves to be dominated and controlled only by the pure and holy Spirit of God. In this only is safety and true spiritual progress to be found, as our forefathers discovered through long and painful experience. And that experience is a legacy of blessing if we are wise and humble enough to accept it. Their cautions, restrictions, and even prohibitions were not without reason; for of what possible use is the experience of the past if not made available for the guidance of the inexperienced present. The wise and teachable will learn from the experience of the race, but the proud and foolish will disregard the lessons of history and suffer for their folly. Our ancestors were not so dark on these occult as well as other matters, we may be quite certain, as some small minds wish to make it appear. We moderns are in many respects very puny beings when placed side by side with them. They have told us to 'try the spirits,' and have nothing to do with any but wise and holy ones, 'the spirits of the just made perfect'; and none but fools will disregard this advice.

"Let me for one, sir, congratulate you on your endeavours to elevate and purify the objects and aims of spirit intercourse, make it worthy the attention of the wise and good, and an instrument in converting the evil to righteousness of life."

All must gain experience for themselves. We have cautioned the Movement for years as to the error of certain forms of work, and all we have received for our faithfulness is some little abuse, which hurts the performers of it vastly more than it does the person against whom it is thrown. All such shafts go back to the shooter. We have written at no time in a spirit of fault-finding, but to teach, to warn, to guide, as it is our duty to do. What harsh things Spiritualists have said of the Press because they write to please their readers, and sacrifice truth in so doing! That cannot be a fault of ours, according to those of whom our correspondent writes. Spiritualists have said hard things of the churches and of preachers because they were unfaithful in failing to point out the evils that were rampant amongst their own flocks. This fault it is obvious we are not guilty of. We think it right, in all kindness and candour, to set whatever light we may from time to time receive before those who honour our confidence by reading our words.

But that is not the reason of the opposition referred to. Others have a vested interest in certain forms of Spiritualism, and, thinking that our influence in the Movement may act detrimentally to those interests, they find it a sound policy to abuse and misrepresent us, that their own plans may occupy a free field for acceptance.

We have no such vested interest. Our whole work in Spiritualism being a free gift, and the means that support the work being a free gift on the part of others, we represent a Movement as near a spiritual basis as possible, and it has stood the test of experience the longest.

And do not all these censorious ones ask for money—the lecturer before he makes his engagement, the secretary of his members, and the meeting-holder of those who attend? Against this we find no fault if all be done fairly and honestly. Why, then, should our work, out of which we profit nothing, be debarred from receiving the help and adhesion of those who approve of it, as well as the other kinds of work undertaken by those who speak evilly

of us, for the cause, apparently, that they want all the help in their own direction?

Our method has always been to allow the utmost freedom to all. The blunderer and evil-worker teach the public by the results of their action; so that all should have a chance. Live and let live say we. At the same time it is a question for public discussion and personal judgment as to whether the money spent this way or that way is well spent. If any friend finds it better to spend his penny in some other channel than the Spiritual Institution, he is perfectly justified in doing so. But that is no reason why the Spiritual Institution should retire from the field of useful action in the Cause. It is upheld because it is wanted by the best men and women in the Movement.

As to the phenomena, we think there is untold wisdom hidden therein, and when men's minds become sufficiently developed, it will be discovered. This can never be accomplished till the holders of all circles endeavour to rule their experiments by law and order. "Order is heaven's first law," and no celestial spirits can make their presence felt in disorder. To discover this law of order: how to get at the science hidden in these phenomena and how to make spirit-communication spiritually advantageous is part of the work of Spiritualism, and in that work we have endeavoured to be diligent.

Why we should be calumniated by those for whom we labour so incessantly is to us a great mystery. We would not know of it were it not for the reports and evidences of it that sometimes reach us. Our sole work is to do good, and those that need it most are they who set themselves up as our enemies. To benefit all is our gospel; and if to return evil be theirs, then we say: God help them, and the sooner they are lifted out of that sphere of spiritual death into one of spiritual life and light, the better for them and the universe in which they are placed.

It is evident that there are two kinds of Spiritualism; one to teach and labour for the good of others; another to repay that work with its opposite. Be careful, then, which ship you embark on, going spiritward.

#### WHY CULTIVATE THE PHYSICAL PHENOMENA?

Some of the Spiritualistic Sect think we would do away entirely with the physical phenomena, and others there be who think we give too much attention to them. One, an intelligent adherent, whom we have known for twenty years, thus writes:—"Why crowd the columns of your paper with records of materialisations and other external phenomena? The inspirations from your own pen and addresses by our best speakers are worth more to real *live* Spiritualists than whole piles of phenomena, and Spiritualists who get no farther than phenomena are to be pitied."

Personally we are greatly indebted to the phenomena, not in a spiritual but in a scientific sense. We are, further, of opinion that the phenomena may be made subservient to the highest Spiritual uses, and indirectly they have been so already in calling the attention of many to the subject who could not have been reached otherwise than through the senses, and yet who have subsequently become truly spiritual Spiritualists.

We therefore gladly keep before the Movement a record of the phenomenal experiments, because we know they contain valuable scientific treasures to the properly qualified seeker. Already they have quite revolutionised public opinion, as far as they have penetrated, on biological and other questions discussing the relations of spirit and matter. What we urge is, that these phenomena be no longer exhibited as a show for profit or amusement, but that the laws respecting their evolution be studied and observed, with the view to attaining the *summum bonum* to which they are capable of leading.

Even the abuse of these phenomena are teaching the Movement valuable lessons. The attacks made upon mediums, the supposed grasping of the medium for the spirit, and the spiritual contentions that arise in circles, instruct the observing mind in a manner that could not be attained by any other means in the present stage of progress.

The first disaster teaches us that only the prepared shall enter the circle; the second that violence of body or mind towards spirits and mediums is a crime; the third that loyalty of heart and spiritual purity are essential in the sitters. Already we have tried to throw some light on the points connected with recent cases, but it will take years of work to clear the subject up to any degree of satisfaction. We are not at all impatient in the matter, but are inclined to work and wait.

There are two new sciences to arise in the incoming generation, and the indications of them are to be found in these much-abused phenomena. The one science will be physical in its tendencies, showing what matter is, and how it takes definite forms. This will be a new physiology, but it will be accompanied by another science, operating spiritward, and showing how the phenomena of consciousness are related, and, in turn, give rise to physical phenomena, healthy or morbid, good or evil, according to the conditions regulating spiritual operation in those psychical elements underlying consciousness.

These new sciences will solve the problem of evil, and enable man to cure himself of all ills. In that time men will fear to do wrong because of its consequence to themselves, and the motives of society will be revolutionised. There will be many troubles and mishaps before that time comes, but all of them will lead thereto. Thus it is that we encourage all to go on in this investigation, and we feel inclined to deal lightly with the blunderers, as they are sometimes the most eloquent teachers.

#### A PHOTOMETRICAL SCALE FOR MATERIALISATION SITTINGS.

At the O. S. T. School, which met at the Spiritual Institution on Thursday last, the teacher who had charge of the subject for the evening, said there was a great want of some form of expression that would give precision to reporters who made communications on the phenomena occurring at semi-light sittings. He frequently said, "The light was very good." "There was a good light." "We could see the form quite well;" and other phrases were abundantly used in reports of sittings which would lead the unsophisticated reader to suppose that there was really a "good light," and that the form was indeed well seen. No doubt the reporters in these cases speak in good faith, and use the terms "good" and "well" only in a relative sense, but their words do not in a less degree on that account tend to mislead the reader who is not acquainted with the technicalities employed in these investigations. Possibly in practice it would be found that even in the "good light" it would have been a severe task to have read an ordinary letter, so that the ability to have seen any form well may be questioned.

That there is a means of determining the degree of light is well known to science, and the illuminating power of a candle of certain construction is frequently used as the unit, and we read of a power of ten candles or forty candles in descriptions of the lighting effects of gas-jets or electric lamps. In materialisation experiments the light is rarely one-candle in strength, and a fraction of that unit would have to be used. How to determine this low degree of light and give the result intelligent expression, is the thing wanted in Spiritualism, and to that task the School addressed itself.

The Monitor for the evening availed himself of no other apparatus than that which is to be found in any household, the object of the inquiry being to institute a method of working which would be practicable anywhere.

0. The lowest degree of light used was a "blue-peep"—the gas-jet alight, but with very little white flame, so that the light could be seen but no object could be distinguished by it. It could be seen, however, reflected in the glass of the pictures on the walls.

1. The gas was then turned up till the flame—at very low pressure—was three-eighths of an inch in height. This was regarded by the School as the first degree of light. Objects could be seen but could not be distinguished. The teachers were seated round the room, with the gas in the centre, about four feet from it, and they could not tell what kind of objects they dimly saw, or distinguish between human beings and other objects.

2. The light, when half an inch in height, enabled the teachers to distinguish a human being from any other object in the room, but it was impossible to tell the individuality of the person thus dimly visible. When a watch was held in the hand it was perceived that it was a watch, but no markings could be seen on the face of it. Spirit-forms frequently appear in no better light than this, and it is far from satisfactory.

3. The light was then increased to eleven sixteenths of an inch in height which enabled the teachers to recognise each other at a distance of six feet from it. One of them stood in the position of a spirit at the folding doors, and the others at various distances endeavoured to discern the points of individuality thus presented. It was possible to read the time from the watch by holding the face of it towards the light;—could see to write so as not to make one line over another, but could not read what was written. This would be considered a "good light" by some reporters, and how good it is may be ascertained by anyone trying the experiment in their own rooms.

4. The gas was then turned up to one inch and an eighth in height. As the pressure was low the pencil of light was quite cylindrical and steady. Pencil writing could be read with difficulty, but the ordinary printing of books could be read easily. It was, indeed, a good light, though far from being of the power of one candle. Spirit-forms are very seldom seen in this degree of light.

These four degrees with the zero degree were all that the School investigated. They were somewhat troubled for a suitable measure to determine the altitude of the flame. The gas jet was also a lofty one, about six and a half feet from the floor, which has to be taken into account. When the light is on a level with the eye and the phenomena observed, it has most power; the rays ascend more readily than descend. A red glass globe on the light very much diminished its illuminating power.

The School will return to this investigation again, and in making their reports to us we would kindly ask all writers to indicate in some way the degree of light, and also its distance from the object when the observations are made.

Practically spirits may be recognised in a very low degree of light, particularly by certain persons of impressive temperament. There are faculties which enable those endowed with them to perceive at a glance the forms, colours, and numbers of things, others perceive *individuality* quickly. For our own part we are very deficient in these perceptive qualities, and require to stare well at an object and see it frequently to become acquainted with its characteristics. There is also a great difference in observers as to the degree of light necessary for them to make observations and do certain work, so that it would be most unscientific to judge the powers of all observers by one standard.

A word, an action, a gesture or the outline, if characteristic, will convey to an observer the certainty of individuality when an

accurate examination to a stranger would avail little. We have been astonished at recognitions taking place in sittings at which we have been present, but when the observers afterwards told us their reasons for being certain in the matter, we have generally been forced to admit that they were correct. A manifestation may therefore be quite unsatisfactory to all in the circle except the one for whom it comes. This, in the nature of the thing, cannot be otherwise; mere phenomena seen in a good light are general in character, but spirit manifestation is personal and particular, and is to be recognised by indications that do not pertain to the phenomenal figure—minus spiritual significance.

Every one who sees and recognises a spirit known only to the one who recognises it, must be regarded as the only capable judge in the matter. Intuitive persons have a certainty of spirit presence which those of opposite qualities cannot estimate. Having intuitively or otherwise become satisfied that a certain spirit has manifested, it is easy to fill in the well-known features and accessories, though very dimly seen.

EARTH - FLOWERS AND IVY.

A lily bloomed beside the lake  
Of graceful form and pallid face;  
Its movements had a wondrous grace.  
I loved this lily for the sake  
Of one long dead, whom God did take.  
God's flowers are moulds of God's own thought:  
The lilies tell of purity,  
Of innocence, and sanctity;  
And all earth-flowers<sup>1</sup> with symbols fraught  
Should make us glad, by wisdom taught.  
But now my days are well-nigh done,  
Voices long silent greet me here,  
And spirit-music<sup>2</sup> glads mine ear;  
At times I feel a brighter Sun<sup>3</sup>  
Rise in my soul,—New day begun.  
Hence I love most the ivy leaf,  
Sacred of old to Him<sup>4</sup> who sleeps  
By Philæ, where the sunset steeps  
The fleeting Nile<sup>5</sup> in glory brief,  
And starry Night<sup>5</sup> brings glad relief.  
I'll crown my head with ivy wreaths,<sup>6</sup>  
And place one leaf upon my heart,  
As symbol that I soon shall part  
And join the dead, where beauty breathes  
Eternal love, and no heart grieves.  
Roses and lilies, then, farewell!  
Beauteous ye are, but yet above  
Far lovelier flowers are plucked by Love:  
In God's bright garden loved so well  
Bloom roses which speak no farewell.

<sup>1</sup> Flowers ever symbolised the affections in spiritual correspondence; according to which this earth is the outcome of a greater and spiritual world, the *phenomenal* earth-world symbolising the *real* world of the spirit.

<sup>2</sup> How often before death has a divine music been heard!

<sup>3</sup> Our sun is but the physical symbol of a Spiritual Sun—God,—as declared by almost all inspired writers and seers.

<sup>4</sup> Osiris, the Judge of the dead, whose legend in later times clothed the divine forms of Jesus and Mary. The name Mirium, Mary, is but a corruption of an appellation of Isis, "Meré-Amun" = "the beloved of Amun" or God. Mary, like Isis, was called "the Spouse of God," as in the following curious riddle, which I saw inscribed on the walls of a very old church in South Tyrol, belonging to a chapel of the Virgin:—

"Sposa Dei, patrisque parens, et filia filii: Virgo nec absque viro mater et obsque viro. Distichon hos paradox Marie quinque recensit dotibus his solum digna Maria micat."

That is: "Spouse of God, both parent of her Father and daughter of her son: a virgin, a mother, not without a husband, and without a husband. This paradoxical distich assigns five gifts to Maria; Maria only shines worthy of these five gifts."

<sup>5</sup> The Nile is Time, and Night is Hathar = Love = Isis = Mary, who, with outstretched arms, was often painted on the inner side of the mummy cases: divine love of the Mother-God guarding her sleeping dead.

<sup>6</sup> The ivy was held so sacred in Egypt that Ptolemy Philopater caused the form of an ivy leaf to be impressed on the foreheads of all the Jews resident in Egypt, as a forced mark of homage to Osiris.

A. J. C.  
Lucerne, Switzerland.

THE PRIMATE at a recent visitation said: Agnosticism, what was it? The name told them that it meant nothing. Would that these professions of ignorance were accompanied with a logical result of a philosophical humility. An Agnostic, he presumed, was one who said, "I know nothing about things spiritual or metaphysical. I want something certain, and find this certainty only in the physical phenomena around me." The better feelings of man contradicted these sophisms. Practical Atheists they had everywhere, if Atheism be a denial of God; but surely the enlightenment of this century would never tolerate the gross ignorance and arrogant self-conceit which presumed to dogmatise as to things confessedly beyond its ken, and boldly assert that because it cannot see God therefore He is not.

OBITUARY—HENRY PRIDE.

The intimation of the passing away of Mr. Henry Pride, late of Liverpool, is conveyed in the following terms on a memorial-card, printed with violet ink:—"In loving memory of Henry Pride, who entered the higher life Sept. 13th, 1880, in his 37th year." On the opposite page appear the following lines from the poetical works of the departed:—

BEYOND.

The light is pure and soft, yet brighter far  
Than the sweet radiance of the evening star;  
Flowers bloom about my feet, of such a hue  
As ne'er on earth enchanted mortal's view;  
And perfumes float upon the limpid air  
Vibrant with wondrous music everywhere.  
I move; no petal breaks beneath my tread,  
Gentle as dew-drop sinking to its bed.  
The music varies as I pass along:  
Sometimes it is a clear full-swelling song,  
As of a bird hid in the foliage  
Of trees that fill the eye and know no age;  
Sometimes it seems the silvery melody  
Of brooks translucent, tripping merrily.  
Now all is hushed; and now—what sounds are those  
That, like creations of the deep repose,  
Breathe low awhile, and then, in harmonies  
Magnificent, roll through the azure skies?  
I stand enrapt. I feel a mighty power  
Up-bearing me, high over stream and flower.  
I look beyond, and see a glittering host  
Far-reaching, till the thought of space is lost.  
Men, women, children—oh, so beautiful,  
So happy, that I struggle to annul  
The clouded past. I pant with vain desire  
To join the anthem of the countless choir.  
"God, God is Love!" Triumphantly it peals;  
And all the shining throng in meekness kneels:  
How still!—and now, oh, that great thrilling cry,  
"Our Father!"

H. P.

The deceased gentleman was well known to Spiritualists as the author of several poems which appeared in *Human Nature* some years ago. These, with others, were collected into a volume under the title of "Iphigenia and other Poems." The work was widely and appreciatively reviewed by the press. Mr. Pride was also author and composer of the beautiful hymn, with music, entitled "Home," which appears in the new edition of the "Spiritual Lyre." He was a constant sitter in those remarkable seances for materialisation given by a private medium in Liverpool a few years ago, and to which Mr. R. Glendenning alluded in a recent letter in these columns. At that time Mr. Pride composed a hymn for that form of spirit manifestation, one of the most beautiful and appropriate in any collection. It has also been placed at the disposal of the movement in the hymn-book just named. We have in our possession a photograph of the medium, spirits, and all the sitters at the circle in question, Mr. Pride taking his place amongst the others. He was a most enthusiastic Spiritualist and true spiritual worker, but his physical health would not enable him to do all that he was capable mentally of accomplishing.

The lines quoted above from his memorial card will give some idea of the beautiful spiritual tone of his mind. He was spiritually a long way in advance of the age—a prophetic soul pining and suffering on earth for a brief season as a beacon to indicate the tendencies of man's spiritual development. The restive spirit grew weary, chained to the frail body, and the hard, cold earth was not a congenial abiding place for him, his "home" as expressed in his beautiful hymn, was elsewhere. Some feeling of disappointment and dissatisfaction is inseparable from a nature so sensitive and lofty, but those who knew him best appreciated him in the highest degree, and will, now that he has gone, do justice to his memory. The beauty and holiness of the Spiritualism of the more perfect future was revealed to him, and he became weary of much that continued to attract a certain class of observers. Thus he has gone from us in the body to attain his ideal, and in the more congenial clime of the upper world, he may therefore be able to influence the children of earth in directions so difficult of attainment to teachers on the earth-plane.

THE EARLY DEVELOPEMENT OF MR. SPRIGGS.

To the Editor.—Dear Sir,—Will you kindly allow me space to supplement Mr. Lewis's excellent address with the following important information:—Friend Lewis does not say anything about the sacrifice I made in order to develop Mr. Spriggs as a medium. He sat at my house for five months, and I and my wife went through some of the "drudgery" and bore the losses incurred thereby. Mr. Spriggs was doing well, but he accepted Mr. Lewis's invitation, and, of course, entered into new conditions, which greatly retarded his then acquired mediumship. His controls had to develop a new link with the fresh sitters, and had, as it were, to begin again. I am very anxious that all your readers should be rightly informed on this matter, for it is due to me and mine, since I am the foundation of it all. In my pamphlet, "The Universe," more details are given. All that friend Lewis says is perfectly true, only he forgot to begin at the beginning. It was I who brought out the illustrated spirit handbill, and distributed nearly 2,000 at my own cost and labour. Had I been present at the farewell meeting things would have been different. The words "Mr. Baker's, the glass-writer," do not show my connection with Mr. Spriggs, nor anything else. I know when Mr. Lewis sees this he will heal my wound by a word of explanation.—Yours truly,  
12, Morton Road, Leicester, Sept. 18th, 1880.  
CHAS. BAKER.

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

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

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

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

TUESDAY.—Seance by Mr. W. Towns for Clairvoyance, &amp;c.

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

FRIDAY.—Seance by Mr. H. Bastian for Physical Phenomena.

**THE MEDIUM AND DAYBREAK.**

FRIDAY, SEPTEMBER 24, 1880.

**NOTES AND COMMENTS.**

MR. SPURGEON'S "John Ploughman" says: "Never stop a plough to catch a mouse. There is not much profit in this game. Think of a man and a boy and four horses, all standing still for the sake of a mouse!" This must be our reply to those friends who urge our attention to those who endeavour by tongue, pen, or Press to make inroads on our good name and usefulness. We are too busy with the plough to stop and give our attention to the dispersing of small vermin. God made them; they have their use, no doubt. Let them nibble away; in due course their "natural enemy" will attack them. We do not belong to the order of carnivora, and so we go on with our ploughing in the field of spiritual Truth. Come, all of you, and lend us a willing hand. The soil is waiting to be turned up for the Divine seed, and the labourers are few.

MRS. ESPERANCE arrived safely in Sweden after a stormy passage. We have received correspondence from both sides of the seizure dispute. "Resurgam" impugned the veracity of those who gave an unprejudiced statement of the real facts, while on the other hand, "Resurgam's" statements are flatly contradicted. In our analysis of the case we indicated the position we took in the matter, and the Spiritualists, as a body, follow that summing-up. The history of "Resurgam" which we have received we do not think necessary to publish. Personalities are only admissible into an investigation of this kind when they tend to illustrate the psychological influences introduced in the process. That "Resurgam's" "guides" had pointed out the unfortunate medium as his "affinity," whatever that may mean, and that she gave a spirited repulse to that advance, we have already hinted. We have also stated the principle that in every *exposé* affair there is a perverted action of the "heart" at the bottom of it; some vindictive feeling, which may be covered over to the external eye by the most kind and polite attentions.

At the last moment, the following letter from Sweden came to hand:—

Dear Mr. Burns,—Will you kindly announce that Mrs. Esperance is still very ill, and cannot undertake any correspondence? She has received innumerable letters from very kind friends in England and on the Continent to which she would like to reply, but cannot do so, as the slightest mental or physical effort seems to affect her injuriously, she being still so very weak. For the last few days the bleeding from the broken blood-vessel has ceased, and her appetite is much better, but she still requires much care and nursing. I think she is recovering safely but slowly. In the meantime, she wishes me to say that all the kind expressions of sympathy which she has received have been of great value to her, and she is not a little surprised to find she has so many unknown friends, several of whom have offered to do all that wealth or influence could command. All she cordially thanks. No one could work more faithfully for real Spiritualists and Spiritualism than she has done, and I hope soon to see her well again to help all true friends of the cause.—Yours truly,  
19th September, 1880.

GRACE FIDLER.

**MRS. RICHMOND'S MEETINGS IN LONDON.**

It has been arranged by Mrs. Richmond's friends that on her arrival in London a series of Sunday evening meetings be commenced at Neumeyer Hall, Bloomsbury Mansions, Hart Street. The first meeting will take place on Sunday evening, October 3, at 7 o'clock, and be continued during the month.

**LEICESTER.—SILVER STREET LECTURE HALL.**

The subject of our local medium will be for Sunday evening, at 6.30, "The Summer-land." On Thursday, September 30, Mrs. Richmond will occupy our platform; subject to be chosen by the audience, and also a poem. I am sorry that we could not get the Temperance Hall, on account of the Church Congress being held there, and could not even take the small room, as the Congress occupies every room of the Hall. Prices of admission to Mrs. Richmond's address—Tickets, 6d. and 3d. To be had at the door.  
R. WIGHTMAN, Sec.

56, Cranbourne Street, Leicester, Sept. 21.

**MRS. RICHMOND AT NOTTINGHAM.**

Mrs. Cora L. V. Richmond (late Mrs. Tappan), of Chicago, U.S.A., will deliver trance orations in the Spiritualists' Meeting-house, Shakespeare Street, Nottingham, on Sunday, Monday, Tuesday, and Wednesday, September 26, 27, 28, and 29. Sunday morning at 10.30; evening at 6.30; Monday, Tuesday, and Wednesday, at 8 p.m. Doors open half an hour previously. Collections at the close of each lecture to defray expenses. A few reserved seats, 1s. each. Tickets to be had at the close of each lecture, and of Mr. W. Yates, 39, Lower Talbot Street. The Spiritualists of Nottingham and surrounding district are urgently requested to be present, at the Sunday morning service, to give a hearty welcome to Mr. and Mrs. Richmond. All inquiries can be answered by the Secretary, W. Yates, 39, Lower Talbot Street, Nottingham.

SPIRITUALISTS may count among the accessions to their ranks Prof. Hiram Corson, of Cornell University, who will justly rank among the very first philologists in the country. He believes that since his daughter's death he has on several times seen her "materialised spirit." He appeals to the four gospels in corroboration of his faith.—*Boston Herald*, U.S.

INQUIRIES about the new oil gas come teeming in from all parts that the MEDIUM has had time to elicit a reply from since our article was published. We cannot reply to all letters, as that would be impossible, but we send the letters of inquiry on to the professor, and, we understand, some of those correspondents have visited London, and have seen the new gas in operation. We have no connection with the invention whatever, and only write this for the satisfaction of correspondents, and not to serve the interests of the proprietor in any way. When there is anything further to state that will interest the public, we will gladly give it a place in these columns.

MR. BASTIAN continues to have successful results at his sittings on Monday and Wednesday evenings, at 2, Vernon Place, Bloomsbury Square. He gave a private sitting at the Spiritual Institution on Friday last, and is expected to give another to-night. The manifestations were quite satisfactory.

WE have not heard further from Mr. Chambers. A local newspaper contained an account of a "seizure" in a recent seance of his, at the same time stating that a reporter from the MEDIUM was present, which was false, as we have no "reporter." No special information on the matter has come to hand. We would have gladly welcomed Mr. Chambers, though we had no desire to make a show of him.

A CLERGYMAN writes:—"Accept my kindest sympathy and my warm commendation of the MEDIUM as an organ of spiritual truth, and not simply of spiritual phenomena."

SUICIDES, railway accidents, acts of violence in spirit-circles and elsewhere, dishonourable conduct, and rumours of wars abound. All who would be safe and sound in soul or body must cling fast to truth and right.

NEW ZEALAND.—The Dunedin *Echo* is filled with sharp paragraphs and thoughtful articles. "A Trip to Ranoana" is interesting, giving glimpses of the scenery, and the difficulties of colonial transit. Christian ethics and dogmas are discussed in an intelligent and temperate manner, and the questions of co-operation, competition, and capital are comprehensively treated.

"FATHER IGNATIUS" has obtained spiritual phenomena at Llanthony Abbey, near Abergavenny. We remember once having a dispute with him on the subject at the Spiritual Institution. While a "brother" was watching "before the Shrine of the Holy Sacrament" the "sister" monstrosity was seen "outside the thick doors of the tabernacle." A "good sister" also saw "the blessed Sacrament outside the tabernacle." Four boys saw the "Virgin" in a field afterwards. They knew it was the "Virgin Mary" from having seen her picture, but whether this apparitional Mary was fashioned like the pictures or the pictures like Mary does not appear clear. Then a brother, "suffering from weakness and heaviness," went to the field, recited part of the rosary, and by sudden inspiration "snatched a dock-leaf, and applied it to his forehead, thinking that if the "blessed Virgin" had touched it, it must do him good. His pain and weakness at once left him. He laid the leaf under his head when he went to sleep, and had an apparition such as described by the boys. That beats circle-sitting and magnetised flames hollow.

A VOICE OF GRATITUDE FROM THE BATTLE-FIELD.

During these dark days when the enemy is at work not only within the circle but throughout the whole camp: when a class of men seek to serve themselves by injuring others, and when violence to spirits, mediums, and spiritual workers, spreads within our Movement an atmosphere of insecurity and spiritual darkness, it is cheering to the soldier in the front of the battle to hear kind words amidst the din and gloom, and receive from true friends that much needed support which the nature of the case involves. The effect of the evil power is to cause dissatisfaction with everything, and to raise doubts of the truth in every aspect. Men spiritually diseased give vent to their evil imaginings and vituperations, and spread the same kind of malady in the minds of all who receive their words. Under these circumstances the spiritual worker of to-day is reminded of that verse from an old psalm:

O, who will show us any good?  
Is that which many say:  
But of thy countenance the light,  
Lord, lift on us alway.

Not very poetical but speaking volumes of personal experience in every spiritual age. Some there be who can see no good, no truth; then it is that the Divine Light is eagerly sought to indicate the true path. The selfish, evil-seeking mind is filled with darkness, and turns every statement of light into shadow till all truth and past experience of fact seem to be melted away in a disintegrating fog. This is the spiritual state of an active party in Spiritualism at the present time, and like an epidemic it will run its course—then cease.

On the other side is the Army of Light: generous souled adherents to truth who stand by it in the time of difficulty and desire to take part in its vindication. One of these, a lady, writes: "I have read all your articles in your valuable paper for the last four or five months with great interest and appreciation." A gentleman enclosing a cheque for £5 writes: "This is certainly a very unfortunate time for Spiritualism. I beg your acceptance of the enclosed cheque, and you must allow me to add how much I admire and appreciate your own disinterested labour in the Cause, and your endeavour to elevate and spiritualise it."

We are deeply grateful for words and acts like these, for we require them. Give us your kind words, your earnest sympathies, all ye who approve of our position in this work: for these strengthen us. We have not merely to fight against flesh and blood, but against unseen agencies, and the loyal sympathy of the truly fraternal is a powerful bulwark to sustain and strengthen the earthward aspect of the human instrument.

Lastly, let us remind all that at these times expenses are heavy, and support light; the strain on brain and body is intense, and the sinews of war indispensable. Our trust is in the power that called us: it will send the needed supplies at the moment when required.

A VISITOR FROM CLEVELAND, OHIO, U.S.A.

A lady voyaged to England in the same ship that brought Mr. Bastian and his friend, Mr. Griffin, who has now returned to Chicago. In due course she presented herself at the Spiritual Institution with a letter of introduction from Mr. Thomas Lees, of Cleveland, Ohio, stating that the bearer was his sister, Miss Tillie H. Lees, who had accompanied him back to America after his visit to London in 1872. He added that since that time she had grown from Episcopalianism to Spiritualism.

We had a faint recollection of Mr. Lees having called with a sister just before embarking for America eight years ago, and based on what we can remember of that past time, we think the lady he has recently introduced to us has very much improved physically during her residence in America. She has also become Americanised, and it is wonderful what physiognomical and vernacular changes a few years' residence in the States produces.

We welcome Miss Lees amongst us during her short visit to London, not only on account of her relationship to Mr. Lees, who is such a meritorious worker in our Cause, but also because of her disinterested labours therein. She has been a faithful worker in the Children's Lyceum as Leader for several years. This is her second year of office as corresponding secretary of the "First Religious Society of Progressive Spiritualists," and she is also secretary of the "Good Samaritan Relief Society." Miss Lees is a quiet, willing worker, the soul of missionary enterprise, but not a public speaker. It is to the self-denying exertions of such unostentatious Spiritualists that the usefulness of the more public workers is mainly due. Being a Spiritualist from conviction, Miss Lees is grateful for the light and comfort it has brought her, and earnestly seconds the progressive efforts of her brother, who was the means through which she changed her opinions.

It would be of great interest to English Spiritualists if Miss Lees would favour us with a written account of the kind of work in operation in Cleveland, and how it is done.

BIRMINGHAM.—On Sunday evening next, September 26, Mrs. S. Elliott has kindly consented to give clairvoyant descriptions in the Meeting Room, 312, Bridge Street West. Doors open at 6; to commence at half-past.—J. COLLEY.

HIGH WYCOMBE.—The Rev. Mr. Wale lectured on "Spiritualism" on Monday evening, admitting the phenomena but attributing them to evil spirits. He thinks the bible condemns Spiritualism, and admits that he is well acquainted with the literature issued by Spiritualists. He asked Mr. Burns some questions at his recent lecture.

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SOME EXPLANATION RESPECTING "HISTORICAL CONTROLS."

The speech of A. T. T. P. at Goswell Hall, on Sunday, Sept. 5, given at the close of Mr. Freeman's lecture, and of which we reported a few sentences last week, has set us thinking, and we cannot get rid of the subject without committing some of our thoughts to paper.

We have always admired, and repeatedly published instances of the self-criticising candour of A. T. T. P., in pointing out his failings and the influence which these have on the controls which he receives. This makes the consideration of spirit-communion a personal question, which may either take an offensive or adulatory form. This we have long considered to be the basis of the whole subject, and have occasionally tried to treat it in that fashion; but it is such delicate ground that to tread on it is unpleasant.

All along it has been our desire to treat the solution of the "Historical Controls" problem from this personal point of view; but we have always desisted, from a regard for the feelings of the Recorder. As he has again made a very pronounced and public statement on the matter, we venture to make it the basis of a few remarks, which we hope A. T. T. P. and his admirers, and they are many, will accept in good part; our sole object being the duty which we owe to the public as teachers of Truth in connection with spirit-communion. We have given these "Controls" great prominence in our columns. Very sweeping theories have been raised and accepted in respect to them. We have been repeatedly asked for our views thereon, so that we are in duty bound to give those thoughts that press themselves upon the power of utterance. When our influences thus urge we must obey, knowing that thereby some useful purpose in connection with the Cause is to be performed.

In the first place, we must notice that in our present work and writing there is no taint of retaliation or ill-feeling. And why not? for the following reason:—"Historical Controls" dropped suddenly out of our columns without notice or explanation, and, at the same time, Mr. Oxley's articles were discontinued. At this cessation of intercourse with these gentlemen we were not in the slightest degree annoyed; it was rather a relief to us, and we regarded it as a providential interposition of the controlling powers to allow us useful space in these columns for other purposes. A newspaper cannot be too long monopolised with one set of contributions without departing from its purpose. We had inserted all kinds of suggestions which we hoped would lead to the publication of the controls in a volume or in periodical numbers, and thereby relieve our over-crowded columns, but in this we were unsuccessful. We felt that we were giving from week to week matter without adequate explanation of its tendencies or import, and therefore were giving tacit adhesion to whatever views of the subject might arise in the minds of our variously influenced readers. Some considered those articles non-spiritual, and therefore not from the spirits whose names were attached to them; others swallowed them all down as gospel—the very utterances as every word of the spirits who purported to communicate them. There were some readers again who relished them for their interesting narrative excitement, while as many more became weary of the hazy verbosity which constituted some of the disquisitions introduced. We on our own part frequently alluded to points of literary excellence, indications of deep prophetic and spiritual insight, and in many cases of high moral interest. That there was a spiritual element at work we were compelled to admit, and the communication of Latin passages and extracts in other languages was very curious to all classes of readers. We did not, however, give any analysis or opinion of the matter as a whole, nor were we prepared to do so in the past, and at the present time do not pretend to be exhaustive. We regard it as very pernicious to be in too great hurry on questions of this kind. The first object should be to accumulate instances, and a good many of them, under diverse circumstances, and then review them from an eminence a considerable way off. While under the personal influence of A. T. T. P. it is impossible to be impartial. His sphere must either be accepted or repelled, resulting in slavish conformity or aversion and opposition, both of which states are prejudicial to the discovery of truth in a matter of this kind.

From this relationship, which was not one of freedom or light, we were unexpectedly and happily cut off, and for the act no cause was stated, till in July Mr. Oxley, on behalf of himself and A. T. T. P., got our friend Mr. Lambelle to publish the statement that libellous reports which had been circulated in respect to the Editor of the MEDIUM, and which it was said he had not repelled, made it impossible for them to hold further communication with him in the manner which had hitherto existed. Now, the calumniated individual had denied all the charges made against him, and evidence of the falsehood of many statements had been spontaneously

furnished by others, so that we were astonished to find these two men thus treat their friend and editor, when he was vilely attacked and stood in need of friendly support and countenance.

This first shook our confidence in the spiritual position and mental sagacity of these contributors. As a lawyer A. T. T. P., ought to know that when a calumniated party denies the statements made against him, and shows cause why his position is a clear one, it is then the duty of the aggressive side to adduce proofs of their statements, before their victim can be at all considered other than an injured individual. This cool, common-sense lawyer logic A. T. T. P. and his "philosophical" friend threw aside with contempt and eagerly jumped to the conclusion that the good natured editor who had sat weary nights over their mangled "proofs," and given his space to their glorification and popularity was a scoundrel such as they could no longer have dealings with.

We asked our mind this question: If A. T. T. P. can thus be made to believe a series of unfounded calumnies against a man that he knew to be of an altogether different character, what was to hinder him from believing any wild story that spirits, or assumed spirits, might pitch at him? Not only was he intellectually incapable of coming to a correct conclusion on the attack made upon his friend the Editor, but his moral sense was so dull that he did not make any wry faces when he swallowed the bitter malice along with the baseless accusations published against the Editor of the MEDIUM. Here, we thought, was evidence of utter incapacity for spirit-intercourse, and the villains and liars in the spirit-world, seeing that the mind of A. T. T. P. was capable of accepting, endorsing, and promulgating an unfounded and unproven statement, made use of him to "record" their views, possibly with as little goodness or truth in them as in the foul charges made against his friend the Editor.

This was the position, then, which the Editor of the MEDIUM and A. T. T. P. occupied towards one another when they met together on the platform at Goswell Hall on Sunday evening, September 5. The Editor sat on the left-hand side of the platform, and A. T. T. P. stood on the right-hand side of the chairman, Sig. Damiani, and delivered his speech. Now this meeting on the platform we could not help regarding as a withdrawal of the publicly-stated (through Mr. Oxley's hand) aversion to the Editor, and the confession of bad temper and irritability with onslaughts of evil spirits we recognised in the light of a left-handed apology for the treatment we had received. Our position, then, in the present writing is not to censure or revile A. T. T. P. in any way for the past, but simply to state facts, entirely without prejudice, with the view of arriving at the philosophy involved in spirit-communion in general, and these Controls in particular. Our feelings we leave entirely out of the matter. We have not in the faintest manner retaliated at the conduct that has been manifested towards us, believing that it inflicts much more harm on the aggressor than on the aggrieved party.

In his speech on Sunday evening, Sept. 5, A. T. T. P. stated that when in an angry mood and under the influence of strong passions, he received controls so violent that he dared not publish them, using these striking words—that they "would make your hair stand on end." His argument was, that the violent state of the Recorder's passions caused evil spirits to come; but from the citation of facts we can show that this mental infirmity does not only cause evil spirits to come, but it actually manufactures them.

In the MEDIUM for February 28, 1879, A. T. T. P. records "a disturbed seance." His medium on February 11 had been late and kept him waiting for half an hour, and after he arrived the violent nerve-currents from the base of A. T. T. P.'s brain made the medium "like a log" for 35 minutes; and so ill was he that his heart's action could scarcely be kept going. Various spirits controlled by trance, also by drawing and writing, a *fac simile* of which productions appeared in the MEDIUM for March 21, 1879. The last spirit to write was "intrusive and offensive," and signed himself "Ned Kelly, a medical man and bushranger." Australian matters having been discussed during the sitting, it was inferred that this "Ned Kelly" was one of the famous bushrangers who had just previously been spreading consternation on the frontier of Victoria, but who, it was presumed, had got killed somehow, and his spirit on that occasion manifested.

For some time it was unknown whether Kelly was dead or still alive, so that the appositeness of the message could not be determined: now it is placed beyond all doubt that the message was false. In the *Graphic* a few weeks ago there appeared an account, with illustrative engravings, of the capture of the Kelly gang in Australia. One of the pictures represents the fight with the police in a wood, the robbers being protected by rudely fashioned iron plates to do duty for "coat of mail"; the other picture represents the surviving Kelly, recovering from his wounds in a hospital, and being attended to by the medical staff of the institution. It is therefore conclusively proved that the Recorder's "annoyance" and "irritability of temper" did not only bring evil spirits, but manufactured one that at the time did not as a spirit exist.

If we accept this incident, which stands proved, as a psychological basis for these controls, we are driven to the conclusion that other mental states may be the cause of other controls equally unfounded. Violent temper is not the only unspiritual vagary that may unfit a man's mind for spirit-communion. There are ambition, egotism, foregone conclusions, and that pushing irresistible force of individuality which carries all before it and shapes

everything psychological in its own image. That A. T. T. P. has a sphere of this dominant kind is easily tested by experiment, and in his speech on the Sunday evening in question he alluded to it by characterising successful lawyers as those who could make a jury decide according to their views whether the truth were for or against the verdict. This power to make the "worse appear the better cause" is the sheet anchor of the pleader, and every successful lawyer has it as A. T. T. P. declared. Now A. T. T. P. has been most markedly successful as a lawyer, and we have heard him repeatedly allude to his power over juries. We do not for a moment infer that he used this power for the frustration of justice, but the question presents another view of more importance in this investigation. The successful lawyer career induces a habit of mind which must carry to a predetermined issue everything it takes in hand. A. T. T. P. illustrated what we mean in his speech on Sunday, September 5. He was pleading for the value and reliability of his controls, inferring that they were the chief cornerstone of spiritualistic evidence, and that the reading and acceptance of them were the best means of promoting the Cause. He was not content with this, but he went some little out of his way to abuse the opposite side—a well-known resort of barristers who have a bad cause. He thought private and family mediums were too nervous, and produced unsatisfactory results; in short, his insinuation was that private mediumship in the family is a mistake, but that if you want to be a Spiritualist, read "Historical Controls."

It would be impossible to utter a more false statement in connection with the Cause of Spiritualism. There are millions of Spiritualists, but how few of them have been made such by reading "Historical Controls?" The glory of Spiritualism consists in the fact that every group of persons can investigate for themselves without paid priestcraft of any kind. From the adoption of this course the great body of Spiritualists have been derived. Even the mediums most famous have been discovered or developed in the private or family circle. But A. T. T. P. more than erred in this statement. He uttered it with an assurance which extended beyond the limit of his actual knowledge. We ask him, How does he know the worthlessness, which he has assumed, of private mediums? How many of the thousands of private mediums is he acquainted with that he should thus traduce their merits, and thereby misrepresent the Cause in the most damaging manner? A. T. T. P. can give no satisfactory answer to these questions, and we must, in justice to truth, regard his statement as reckless and unfounded, used simply on behalf of his client, "Historical Controls."

This mental peculiarity must be borne in mind in all cases in which these Controls are considered, and yet we have instances of differences of opinion between the Recorder and the spirits, as has been time after time noted, particularly in the case of the approval of Mr. Gladstone when the spirit "Mahomet" foretold the advent of the Liberal Ministry. When the Recorder is negative and the spirit, through the medium, positive, then truthful communion may be expected, but when the belligerent or other faculties of the Recorder bear sway, we have only gods made in his own image.

Such a god is "Tom Paine," between whom and his "beloved Steadfast" there is so much mutual adulation. A. T. T. P.'s weak point, as anger is his strong one—is flattery. We never could do our duty in this matter, which may have paved the way for the accession of another party, with a more unctuous if not a more honest tongue. That there is a shadow of truth by symbol or implication in the "Tom Paine" and Angel of the new dispensation theory, with A. T. T. P. as the base of the pillar on earth, we will admit. All spirits and spiritual workers may say the same; but the moment they pride themselves upon it, woe be unto them, for then they slide down the slippery path to spiritual ruin and disgrace. We urge A. T. T. P. to remember the career and fate of "Mahomet," as recorded by his own hand.

Taking these various strongly individualised aspects of A. T. T. P.'s mind as influencing the controls, we can account for the greater part of them, without taking into consideration the mental status, acquirements, and motives of the medium, who earns 30s. a week besides other favours by the process. We insinuate nothing dishonourable on the part of either; but we insist on looking into the facts, and seeing where error may lurk, not in a judicial, but in a philosophical spirit. We would point out, however, that in the control of "Sir Humphry Davy," given early this year, and printed in the MEDIUM, the subject being explosions in coal mines and the use of the Davy lamp, the ideas advanced by the "spirit" were almost word for word what appeared in a leading article on the subject in the *Family Herald*, in December last. Any curious reader desirous of looking into this matter may, from the hint we have given, satisfy himself.

Now the *Family Herald* is not quite inaccessible; only a few hundred thousands are circulated weekly, and the ideas it contains are certainly "in the atmosphere." If the medium, then, did not read or hear this article read, and if A. T. T. P. be equally unconscious of it, did the transcript of it come from the "Atmosphere," or had "Sir Humphry Davy" composed it in the spirit-world before it came to earth in the shape of an article for the *Family Herald*, as claimed for the "Direct Letters on Spiritual Beauty?" The "Strolling Player" used to derive his jokes from the *Family Herald*, like the King of Laputa in Byron's play of "Gulliver," and it is not impossible that others may be similarly aided.

There are points of style of continual occurrence in the "Historical Controls" derived from the individuality of the Recorder.

The spirit always alludes to him as having been there when speaking of a place, and having had a successful career, or in some other way which adds importance to the Recorder, and a "hail fellow well met" aspect to the interview.

It is very flattering to be the familiar chum of so many grand people, but another point comes over the face of the landscape like a shadow. Observe it; nearly all of those worthy spirits, some of them having soaked in post-mortals sin for centuries, have to come back to earth for expiation of gross offences committed while in the flesh. Is this peculiarity also derived from the mind of the Recorder, and does a successful career—the acquisition of much wealth and the concomitant of a tyrannical temper—suggest continually the compensating swing of the pendulum towards penance to be performed in the hereafter? Even "Lord Byron" had this remorse gnawing at his spiritual vitals, but could not write a couplet of poetry, forsooth, because the Recorder has not that faculty.

We could say much more, but we must close for the present; we have made a fair beginning, and we hope A. T. T. P. will help us out with it. We do not want any more controls or rash opinions on matters that A. T. T. P. is wholly incompetent to give judgement upon. He is only as yet a babe in this inquiry, and has neither the abilities nor the experience to take the position of a teacher. He has only blundered hitherto and laboured towards the accomplishment of false conclusions. The same may be said of all of us. His work in the Cause has not been without great use on that account. It has been a valuable experience, and our desire is now to derive lessons of utility and instruction from it. A. T. T. P. has made great progress these few years; he will make yet greater strides. He has wonderful abilities for spiritual work, but first he must be fined down; he must be relieved of much that he could well part with out of his sphere, and then spirits who communicate with him will appear more as spirits, and less as the source from which they, for the time being, derive their mental envelope.

AN ODE OF GRATITUDE.

The following meritorious lines have been forwarded to us by the author:—

Snatched from the portals of the yawning grave,  
He lives, the idol of a nation brave;  
He still survives, by watchful heaven's decree,  
To give the people health and liberty.  
When first through Britain rushed the doleful sound  
Of Gladstone's illness, every heart around  
Beat with a fury 'till then quite unknown,  
And Gladstone suffering—suffered not alone.  
For who could calmly view the prospect dire  
That would obtain without his generous fire?  
Who, with a love for Britain and her laws,  
For Britain's children and their sacred cause,  
Could e'en conceive the loss of him, their chief,  
With other feelings than the deepest grief?  
He lives! he lives! We proffer thanks to Thee,  
Thou sole Disposer of our destiny.  
Gladstone! thy name a tower of strength shall stand  
For evermore throughout thy native land;  
Thy memory—oh! how fragrant to the soul—  
Shall outward swell from centre to the pole,  
And patriots bleeding for dear liberty  
Shall smile at perils when they think of thee.  
And in the coming years when, free from toil,  
Thy worn-out body rests beneath the soil;  
Thyself enfranchised—freed from every pain—  
With kindred souls of kindness and flame,  
Shalt feel a nation's fervent love ascend,  
And with thy purest aspirations blend.  
Blessed, indeed, is he who thus can move  
A nation's gratitude—a people's love.

North Shields.

T. C. E.

A LONG, UNFINISHED SLEEP.

There is a young lady at the present moment sleeping at Grambke, near Breme, in Hanover, who has been slumbering almost uninterruptedly since the first days of January. Her sleep or lethargy supervened after an illness, and, according to what is said by the Hanoverian journals, it seems likely to last an undetermined time yet. The sleeper is the daughter of the Mayor of Grambke, and during the eight months she has been in this trance, the nourishment given her has been of the lightest description, but just enough to save her from dying of inanition. Periodically, about once in every six weeks, she wakes, and remains conscious during a few hours, when she seems to be in entire possession of all her faculties. She is aware that she is not in a normal condition, and alludes to her trance, but is unable to form any estimate of its duration. When asleep she is tranquil and immobile, the only perceptible movement observed being a faint trembling of the eyelids. When awake she converses with ease, and tells her parents that whilst in a lethargic condition she hears nothing of what is passing around her. The patient is watched by medical men; but science seems powerless to cope with the singular malady of torpor which she is suffering from. Her life is not, it is conjectured, in any danger, but no opinion can be formed as to when this prolonged period of lethargy may end.—*Shields Daily News.*

MR. TOWNS AT THE SPIRITUAL INSTITUTION.

On Tuesday evening Mr. Towns held a very successful seance at the Spiritual Institution, Southampton Row. There were about a dozen persons present, and, judging from the satisfaction expressed, the meeting was of a very harmonious character. Mr. Towns' mediumship is unique in its way: he sees and hears clairvoyantly and clairaudiently

what the invisibles do and say. Really some of his tests are very good. To a lady present, those tests were rather startling; Mr. Towns described her occupation and pursuits during the preceding winter; also his description of the immediate present was very clear and accurate. The lucid diagnosis of the past and present are an excellent guarantee of the correctness in his forecast of the future. As we have already remarked, the mediumship of Mr. Towns is unique, and assumes the prophetic. Questions were put to him by the twelve different minds around him, only as mental questions, and everyone present affirmed their questions were answered satisfactorily. This is a cheering fact for Mr. Towns, because some gentlemen who were present declared themselves non-spiritualists, but were highly satisfied with the truthfulness of the replies given to their mental questions. Mr. Towns deserves to be well supported at those weekly meetings; one might go a long way before he would receive better tests of spiritual presences than through his mediumship. A VISITOR.

VAGRANCY.

To the Editor.—Sir,—It appears that at Clerkenwell recently the magistrate discouraged the practice of entrapping persons to commit an offence in order to send them to prison under the Vagrant Act—21st June, 1824, as was done in the case then before him, viz., that of Wilson—who, it appears, was released, but cautioned against practicing his profession of an astrologer, or he would be captured again and committed to prison. I desire to state in your journal that I advise him to pursue the work, and, if apprehended, let him cite me with others, as witnesses on his behalf. In "A Plea for Urania," 1854, I described the cases of Copestick, of White, and of Clarke, wherein there was in fact no more deception than there was in Wilson's case, for the witnesses went with their eyes open to consult the predictors. The *Echo*, in an article, regretted that Wilson was released, as is the custom with the "liberal" gentlemen of the press; but it omitted to print my note wherein I proved the truth of the science from personal experience. This is a specimen of newspaper candour and fairness.—Yours obediently, C. C.  
London, 16th September, 1880.

Mr. MORSE will speak at Goswell Hall, 290, Goswell Road, on Sunday evening at 7 o'clock. Mr. Knight Smith has lately added a charm to these meetings by his fine performances on the pianoforte and sacred solos.

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View, London Fields, Dalston, E.—To the Editor.—Dear Sir,—Please allow me to state that our next tea meeting takes place on Sunday, October 17. Tickets now ready (and which must be obtained before date), 1s. each. Seance at 7, Mr. Matthews medium. Collection.—On Thursday evenings we hold a dark seance for clairvoyance and physical manifestations.—Respecting the Sunday morning seances, a resolution was moved and carried last Sunday that the medium for the future sit in the view of the circle. This was carried out, and the phenomena were of a very satisfactory character. A report will, without doubt, be given in a few weeks by our able recorder.—Faithfully yours, RHYNS WILLIAMS, Sec., Sept. 20.

BIRMINGHAM.—To the Editor.—Sir,—Mr. Homell lectured here on Sunday last to a respectful audience; the subject was "The Atonement," which was treated, on the whole, very fairly, although at times there was a slight hesitancy in delivery, and irrelevancy in the elaboration of detail, two faults which frequent entrancement on the platform will, no doubt, soon efface. The answers to questions from the audience were, however, really splendid: terse, incisive, and comprehensive without being superfluous. In his normal state he gave a recital of his experiences amongst the Methodist sect, and of his introduction to Spiritualism, which excited much interest. Yours respectfully, Tnos. HANDS, 251, Bridge Street West, Sept. 21.

QUEBEC HALL, 25, GREAT QUEBEC STREET.—On Sunday last, Mr. J. MacDonnell delivered a discourse on "The Religion of Health" to a crowded audience, who evidently appreciated his teachings by their repeated applause. We may all, I feel sure, congratulate Mr. MacDonnell on his success in useful teaching. On Friday the band of workers will meet to apply themselves at developing their idea of utilising waste, when advice is also given from the other side to encourage the workers. Sunday mornings at 11.15 are becoming very interesting. Sunday evening, at 7 prompt, Mr. MacDonnell on "The Way, the Truth, and the Life." On Tuesday, September 28, Mr. Burns will deliver an entertainment of phrenological examinations at 8 p.m. On Sunday morning, October 10, at 11 o'clock, Mrs. Olive will give a seance in the hall for the benefit of the society, commemorating an event in her life. In the evening, at 5.30, a tea meeting after which addresses and music. The Saturday seances are becoming very interesting. Mrs. Treadwell medium.—J. M. DALE, Hon. Sec.

COMPULSORY MEDICINE.—(To the editor of the *Daily News*).—Sir,—Permit me to correct an error in your report of yesterday's proceedings connected with the deputation of delegates to the Right Hon. J. G. Dodson. You have mentioned my name as chairman of the London Anti-Vaccination Society, but there is no such organisation in existence. The association I represent is the London Society for the Abolition of Compulsory Vaccination; its sole aim being to get rid of State enforced medicine, which this society believes to be as unjust and oppressive as State-enforced religion. An eminent Conservative statesman, the Right Hon. J. W. Henley, referring to the subject some time ago, said, "Priestly despotism was bad, but medical despotism is intolerable." The memorial to which you allude, and which I had the honour to present to the President of the Local Government Board (the return of which will be moved for in the House of Commons), shows from the highest official authorities that more than a quarter of a century of compulsory vaccination has neither arrested nor modified small-pox. It should therefore, we think, be left to the judgment of the individual whether he will adopt it or not, as with other medical prescriptions.—I am, sir, your obedient servant, WILLIAM TEBB.—7, Albert Road, Regents's Park, August 3.—*Daily News.*

### RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

**ATMOSPHERIC CONDITIONS.**—The phenomena cannot be successfully effected in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

**LOCAL CONDITIONS.**—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

**PHYSIOLOGICAL CONDITIONS.**—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

**MENTAL CONDITIONS.**—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together: opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

**THE CIRCLE** should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

**CONDUCT AT THE CIRCLE.**—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three raps or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

**INTERCOURSE WITH SPIRITS** is carried on by various means. The simplest is three raps of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

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London: J. BURNS, 15, Southampton Row, W.C.

### MR. J. J. MORSE'S APPOINTMENTS.

LONDON.—Sept. 24, Goswell Hill. Subject: "Mediumship the True Foundation of Spiritualism." Evening at 7.  
NEWCASTLE.—October 3 and 4.  
GLASGOW.—October 10 and 11.  
KEIGHLEY.—October 17.  
MANCHESTER.—October 24 and 25.  
Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address him at 22, Palatine Road, Stoke Newington, London, N.

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

BARROW-IN-FURNESS.—September 26 and 27.  
NOTTINGHAM.—October 3 and 4.  
BELPER.—October 6.  
BIRMINGHAM.—October 7. Probably.  
FALMOUTH.—October 10 to 18 inclusive.  
DEVONPORT and PLYMOUTH.—October 19 and following days.  
YORKS DISTRICT COMMITTEE.—October 31 and November 1.  
GLASGOW.—November 14 and 15.  
Mr. Wallis will accept calls to deliver trance-orations in all parts of the United Kingdom. Apply by letter, to him at 338, St. Ann's Well Road, Nottingham.  
N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

### J. BURNS'S APPOINTMENTS.

September 28.—Quebec Hall, 25, Great Quebec Street, Marylebone, at 8 o'clock. Phrenological Entertainment.  
October 5.—Mitre Coffee House, 354, Old Street, at 8 o'clock. Inauguration of a new Circle.  
November 26.—Harcourt Literary Society, Canonbury, N. "Phrenology" and Debate, at 8 o'clock.

### MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY.

263, CHAPEL STREET, SALFORD, MANCHESTER.  
Sunday Evening, at 6.30.  
September 26—Mr. Wood, Oldham.  
October 3—Annual Meeting and Conference.  
33, Downing Street. J. CAMPION, Sec.

### MANCHESTER ASSOCIATION OF SPIRITUALISTS.

TEMPERANCE HALL, GROSVENOR STREET.  
President—Mr. R. FITTON, 44, Walnut Street, Cheetham, Manchester.  
Secretary—Mr. W. T. BRAHAM, 392, Stretford Road, Manchester.  
PLAN OF SPEAKERS FOR SEPTEMBER.  
Sunday Afternoon, at 2.30.  
Sunday, September 26—Miss E. A. Hall.  
A Meeting is held every Wednesday evening, at 7.30 p.m., when trance discourses are delivered. Medium—Miss E. A. Hall.

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

SUNDAY, SEPT. 26.—GOSWELL HALL, 290, Goswell Road (near the "Angel") Conversation & Seance at 11 a.m. Address by Mr. J. J. Morse at 7 p.m. Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.  
Hackney Spiritual Evidence Society, 6, Field View Terrace, London Fields, Dalston, E. Sunday, 10.30 a.m., prior application, and only Spiritualists. 7 p.m., open seance; Miss Barnes, medium. Other evenings, particulars on application.  
TUESDAY, SEPT. 28.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.  
WEDNESDAY, SEPT. 29.—8, Bournemouth Road, Rye Lane, Peckham, S.E. Meeting, 7.30 for 8 p.m. Also on Sundays, 10.30 for 11 a.m., and 6.30 for 7 p.m.  
THURSDAY, SEPT. 30.—Dalston Association, 53, Sigdon Road, Dalston Lane, E. Mr. Hutchinson, 70, High Street, Islington, at 8.

### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPT. 26, BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
BIRMINGHAM, 312, Bridge Street West, at 6.30. J. Colley, Sec.  
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.  
DARLINGTON, Mr. J. Hodges's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.  
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
GLASGOW, 164, Trongate, at 6.30 p.m.  
HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.  
KEIGHLEY, 2 p.m. and 5.30 p.m.  
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.  
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
MANCHESTER and SALFORD Spiritualists' Society, 263, Chapel Street, Salford.  
OLDHAM, 186, Union Street, at 6.  
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
MONDAY, SEPT. 27, LIVERPOOL, Perth Street Hall, at 8. Lecture.  
TUESDAY, SEPT. 28, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
WEDNESDAY, SEPT. 29, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
BIRMINGHAM, 312, Bridge Street West, at 8. J. Colley, Sec.  
CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.  
MIDDLEBRO', 38, High Duncombe Street, at 7.30.  
THURSDAY, SEPT. 30, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.  
LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.  
FRIDAY, OCT. 1, SHEFFIELD, Psychological Institution, Pond Street Cocos House, at 8 p.m.

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