



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

SPIRITUALISM.

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THE PROPER BASIS FOR SPIRITUAL WORK.

The report of the sermon of the Rev. Stopford A. Brooke printed on another page is as applicable to Spiritualism as to Christianity, and it only requires that the former term be substituted for the latter to render it timely and wise counsel to the spiritual worker. All religion, by whatever name designated, is the same in purpose: viz., to inform man as to his spiritual relations and guide him in the path which leads to future results. Spiritualism, is perhaps, the most comprehensive term at present in use to indicate such a grand theme, but like Christianity it is in many ways capable of being misunderstood and misapplied.

In our movement at the present time there are all those agencies at work, in an infantile state, against which the Rev. Stopford A. Brooke protests; and like all youngsters, the abuses springing up in Spiritualism exhibit an irrepressible activity not to be met with in more time-honoured institutions.

In the pretension to inspiration set up by all who choose to take their place on a platform with closed eyes, we have the element of Authority. Men are easily led to allow others to think for them, a habit opposed to Spiritual freedom and individual development; and following the sure path to formal creeds and sectic opinions. True Spiritualism regards all men as equally the subjects of inspiration, though not gifted in the same way as regards intellectual expression. Every man has a conscience, though many may be deficient in power of speech; and the best barrier to authority is the watchful care of conscience, the cultivation of which should be more assiduously attended to than the continuous listening to orators.

In the combination of public speakers in defence of their class interests we have the basis of a Church, which means the active existence of a privileged class in the community whose occupation it is to traffic in man's spiritual needs; not so much to help men spiritually to help themselves, as by the introduction of the element of Authority to take from them gradually the capability to help themselves spiritually by the exercise of conscience and the enjoyment of individual inspiration. There could be no church, in the sense that the preacher whose sermon we quote dissents from, were it not that a body of men unite themselves together to study their own interests at the expence of truth and the people's spiritual advancement. To propitiate those on whom they depend for pay, the priest of Spiritual-

ism as of Christianity, trims and adapts his teachings to public opinion; and whereas he should be an outspoken and judicious champion of truth, he must, if he desires to succeed in a worldly sense, ingratiate himself with those who have a "vested interest in abuses." The minds who lead the van in Spiritualism as in other systems are not those who are paid to teach, but the outside rejected ones, who labour to spread advancing enlightenment and are rewarded with suffering for their pains.

The State is aptly represented in the various forms of political Spiritualism which endeavour to maintain a struggling foothold amongst us. A well-known writer on this subject once, in a letter which we received from him, implied that he did not know what political Spiritualism was. It is that system of "organisation," so-called, by which Spiritualists vote one another to positions of rule and official supremacy. No man can by vote be rendered a fit instrument of spiritual work. The spirit-world, through personal fitness, calls all men to that position which they are best enabled to do credit to. They are not called or elected of mankind, but by a higher power, and are to be recognised in the field of labour by the exhibition of those gifts which the position they assume demands of them.

The political Spiritualists—the officers of associations, societies, and committees, who assume to "represent" the Movement and dominate over the minds, acts, and moneys of others—constitute in our Movement the union of Church and State. In all of our dissenting churches there is necessarily a large admixture of this state or worldly element: hence the Rev. Stopford A Brooke can associate himself with none of them. Whenever we have a party of men who traffic in the services of mediums, speakers, or priests of any kind, we have the evil of Church and State in full blossom. These two elements would be empty-handed without Authority, which in turn leads to formality; and the spiritual life and good of Spiritualism, even, is not to be found when thus deteriorated.

Seeing that matters are so, it is incumbent on every true spiritual worker to do as the Rev. Stopford A. Brooke has done: stand up singly in his own spiritual strength. But what if a man be a medium or minister, and have no spiritual strength? There's the rub! and its cause lies in the fact that men enter upon spiritual work without the call of the spirit—which means

spiritual fitness in the highest sense—but from interested motives on their own part, or the political forces which make use of them. The greater number of ministers and their audiences are spiritually dead, and a live man would disturb them greatly, and they would get rid of him as speedily as possible. Have we not the same stagnation in our own Cause? And is not the reformatory teacher, who desires to work seances and other forms of spiritual labour on a spiritual basis, rejected and persecuted as far as the usages of society will permit?

The spiritual worker must maintain an independent position, leaning entirely upon spiritual principles, which are alone his tower of strength. He will have much to contend with, but victory will be his at last. His lot may be rough in this world, but he will achieve that development which entitles him to conditions of advancement in the future state.

The children of this world are in some respects wiser than the Children of Light. The former hold together and mutually protect their personal interests, whereas the true spiritual workers seem to be in a scattered, undisciplined state. This disorganisation is more apparent than real. The children of this world organise on the external plane, which fills worldly eyes with admiration at the "success" of the scheme; but spiritually it is no success: it is a blunder. The spiritual workers show none of this political and commercial machinery, but they are the spiritual life even of that on which the externalists trade. There is a grand current of sympathy flowing between all true spiritual workers, and though they may not know one another's names, yet they are a source of strength to one another.

Though we have had in the Progressive Library for years volumes of "Sermons" by the Rev. Stopford A. Brooke, and which have been much appreciated by readers, yet he is altogether, personally, a stranger to us. He cannot be said to belong to our camp in the external sense, yet we would rejoice if all trance speakers, even, were so spiritually intelligent in their teachings. The manly position of this distinguished preacher strengthens our position and that of every independent man who rises up in his spiritual strength to labour for the Husbandman.

Bedford Chapel is in Oxford Street, opposite the end of Gower Street, and we would recommend our London readers to throw in their influence with the preacher who, in his independent spiritual manhood, ministers therein.

ENGLISH RULE IN INDIA.

DEAR MR. BURNS,—I have just read the Discourse on "India and England" by the spirit "George Thompson," in the MEDIUM of August 20.

The invocation gives expression to some sentiments at once reasonable and reverential, but the Discourse seems to me to be misleading, unfair, and inconsistent. On a subject of such importance it does not rise above the declamation of a village politician, influenced by undefined humanitarian instincts, some crude notions of the "Rights of Man," the usual vulgar ignorance of India, and the past and present condition of its millions of people.

According to spirit "George Thompson," divine providence has made a grave mistake in permitting the rise and progress of England's supremacy in India in particular, and the development of the peculiar energies of the Anglo-Saxon race in general, though these energies are also the gift of Divine Wisdom.

Another mistake, or oversight, is here suggested, viz: the very limited area (that of the British Isles) provided for their exercise and development.

Is there no relation between the irrepressible life of this "ever aggressive, ever encroaching Anglo-Saxon race," and the "unearned increment," material and

mental, wherever it may be waiting to be utilized for the general benefit?

It is to be presumed that "George Thompson" has studied the condition of the people of India during the decline of the Mogul Empire, if so why has he not made an effort to "justify the ways of God to men" by contrasting the present order and safety with the anarchy and wild confusion of that cruel time. There is not a soldier to be seen in hundreds of miles from the face of the land, only here and there a native policeman, and persons and property of European natives are safer than in England itself. A singular result of the government of a selfish and "aggressive" people."

It is worthy of note that this "ever aggressive" government is actually handing over the principality of Hyderabad; much improved during a long minority to its native ruler. There were no reasons which an "ever encroaching" Government would care to reverse against the annexation of Baroda some years ago. Yet a distant minor relative of the deposed Raja was looked for and found, and the Gaekwarship bestowed on him by the Government of India as proof of its power.

There were many and strong reasons, moral, political and commercial for deposing the present criminal King of Burma. The protest of our Government against the repeated murders committed by him was confined to withdrawing our representatives and suspending intercourse.

It is India's necessity, and the earnest desire of the Government, that Afghanistan should be friendly, strong and independent. England is responsible for the peace, progress and well-being of some 200 millions of the human family inhabiting this peninsula, diverse in language, creeds, and sympathies, and who are but nearing the dawn of political and national life; peace and safety on the borders is, therefore, a vital necessity to be secured at any price.

The people occupying the country known as Afghanistan are not a nation, but a congeries of warring predatory tribes, ready to serve any leader who holds out a fair promise of plunder. India has often been invaded from the north-west, and until a strong and friendly government is established in Afghanistan, the governments of England and India will betray the sacred trust reposed in them if they permit the slightest appearance of domination or adverse influence from thence.

During our recent occupation of Cabul the people were repeatedly requested to choose an Ameer for themselves. They failed to do so, but as soon as a likely man presented himself the government was handed over to him, and our evacuation began.

Humanity is not intended to be absolutely perfect, or the spiritualistic theory of endless progression would be an absurdity; but considering the quality of materials available for legislative and executive purposes, spirit "George Thompson" should know quite well that the government of India is in aim and end a government for the people. He should also know that a people with essentially constitutional and even democratic instincts have in India to govern and protect a people who know nothing of these principles, and whose *beau ideal* of government is that of authority pure and simple.

Nations are like individuals: there are duties indicated by their genius and circumstances which it is incumbent on them to recognise and fulfil, or others more worthy will come forward and take up the work they have left undone.

If the future greatness of Britain is to be on the spiritual plane, there must of necessity be adequate material means for its development.—Yours truly,

Mussoori, India,

JAMES MYLNE.

September 28, 1880.

P.S.—Some forty years ago I happened to meet George Thompson at the house of Dwankanath Tagore, Calcutta. He may recollect an incident in connection with a branch of an Australian plant;—if so, and if he can give any details of the incident, it will be a good test of identity.

In your "Notes and Comments" it is said George Thompson was on earth the "Champion of aboriginal races against the thralldom of British aggression" (there is a tinge of humanitarian cant about this) and that he accepted credentials—"Mooktearna-mah"—from the king of Delhi to the English Court.

Since I saw him at Dwankanath Tagore's house, I have been a worker with the people themselves during the recent improvements in roads, railways, canals, and agriculture, &c., hearing indirectly their conversations, remarks, jokes, and witticisms in their own vernacular patois. During that time I have never detected an expression of regret for the Delhi rulers, but very frequently contrasts made in favour of the Ingris Raj. Had George Thompson taken as much trouble to know the people themselves as he seems to have done to know their rulers, it is not likely he would have accepted a mooktearna-mah (power of attorney) from the king of Delhi as his special pleader.—J.M.

THE PRESENT POSITION AND THE FUTURE OF ENGLAND SPIRITUALLY CONSIDERED.

The Nineteenth century (so-called) is drawing to its close. A few years have to be unrolled in the grand panorama of Time, and this particular epoch will cease to be, and yet in a sense it will not cease to exist. The stirring and important events that have been crowded into its narrow space—the noble discoveries and advancements in various departments of science—the impetus given to every branch of industry and commerce through improvements in the arts of navigation and locomotion both by land and sea—the gigantic results accruing from the wonderful improvements in the manipulation of electrical and other forces, rendering man almost master over time and space—the developments of intercourse and interchange of feeling and converse between countries previously isolated, and comparatively unknown to each other (debarred by the difficulties formerly attendant on inter-communion from becoming so fully acquainted as at the present time)—the progress in every condition of social life—the means everywhere at command for furthering and extending the unity that should exist between man and man—the advancement of social science, and in matters relating to the increased comfort and better health of the people at large—the efforts made for the embellishment and rendering more beautiful the great cities and towns throughout the kingdom—the dissemination of a more liberal and expansive system of education for the young, combined with an extended generosity of feeling in religious matters—the gradual disappearance of the older cold and formal system of Theological teaching and dogma—and the rancour and uncharitable sentiments formerly so frequently displayed between members of opposing religious sects and parties—the earnest efforts for the amelioration of the condition of the criminal and degraded portion of the vast population of your land—the encouragement of more elevated and intellectual forms of amusement and recreation—the general cultivation of the beautiful art of music, and the formation of associations and institutions having for their object the moral and intellectual development of Man, and the faculties and powers with which he is so richly endowed—the various measures passed by your Legislative Houses (some of these, however, sadly mutilated through absence of unity between the two chambers)—the more general observance of law and order, with an also more perfect administration of justice and equity—the gradual (though, perhaps, almost imperceptible) fusion of class, and the greater interest evinced by those in higher positions of life in the welfare of those below them—and last, though not the least, the discovery of a means of communication between your world and the unseen Spiritual universe and its inhabitants—a discovery utterly ridiculed by some, coldly received by others, firmly believed in and realised as a truth by a daily increasing number of individuals—a discovery, the mighty importance of which is as yet simply comprehended by the majority of human beings existing upon your planet—all these, we think (with many other points of national interest scarcely to be touched upon in this little sketch) will render this century a most remarkable one, and enable it to take a very high position in the records of your country's life, such as the future student of history will peruse

with feelings of pleasure, and will derive much material for deep reflection therefrom.

On the other hand, much we regret to say, has to be contemplated to cause sorrow and profound regret. There are many questions of vast import affecting you as a nation und dealt with—unanswered—many points as yet untouched which, sooner or later, must receive a solution, and be handled in a firm unwavering manner—there must be no vacillation—no temporising—no evasion or halting between two opinions—between right and wrong.

We shall now endeavour to give a brief sketch of some of the principal questions which appear to us to require earnest consideration and alteration.

The vast and increasing disparity in the distribution of wealth, of substance, of land, is beginning daily to attract greater attention, and will, we think, ere long prove a source of much anxiety to your statesmen, law-framers, landholders, philanthropists, and in fact all who are interested in the welfare and internal progress and happiness of your country. We do not care to predict—to foreshadow trouble or or disaster—God forbid!—but we express the firm opinion that great care must be exercised and the guidance of master minds absolutely necessary in dealing with those great social questions (those already alluded to among others) that will shortly agitate your country from end to end. Again, the most unsatisfactory state of the Irish portion of the realm—the premeditated onslaught upon the right of hereditary position in the upper Parliamentary Chambers—the unsettled and depressed condition of trade and commerce—the extensive importation of foreign produce—the want of confidence and mutual sympathy prevailing between various sections of Society, mutually depending on each other; the advance in the prices of necessary articles of food, and at the same time, the prodigious increase in population and the overcrowding and massing of numbers in your larger cities, in a manner both prejudicial to health and morals—the want of a satisfactory solution and settlement of disputes too often rife between capital and labour (though these should most essentially unite as one)—the difficulties in the way of dealing with the vagrant, criminal and disorderly members of the community—the clamourings ever being raised against increased taxation through the introduction of a system of compulsory education, and other causes too numerous to mention—the enormous expense entailed through the keeping up of our efficient army and most extensive navy (both unfortunately deemed necessary to be always in a state of perfect readiness for action, in times of pretended peace; and were it possible for the immense amounts expended on these to be employed in the furtherance of the general welfare of the people, and the more perfect development of the resources of your country, what a different aspect of affairs would be presented to your gaze and ours also!)

Again—the doubts rampant in the minds of many of the most intelligent men and women in all classes of the community upon religious questions, and the certainty or uncertainty of the existence of a future life—these, with a multitude of minor evils, constitute, we think a sufficiently large Pandora's box, to engage the attention and tax the energies alike of statesmen and all desirous of promoting the spiritual and temporal welfare of the nation.

We have but alluded to *internal* affairs, in which you are as a country most deeply and vitally concerned: there are others outside you, yet, in which you possess great interest, requiring also much serious consideration, which sorely perplex and exercise the minds of many, both embodied and disembodied at this present hour. What is the state of Europe? What that of the East? That of India? Afghanistan? Throughout the first we behold acontinual agitation—restlessness—feverish desire for war—bloodshed—large armies supported at a ruinous cost—the finest, most powerful men to be found in the various European States, trained for the express purpose of putting an end to each other's earthly existence at the first opportunity presenting itself—fleets of ponderous armoured vessels, the aggregate of whose destructive powers, if combined and exercised, would suffice in a short period to change the whole aspect of your world and convert it into one huge scene of desolation and of horror. The train is laid—it needs but the match to be applied, and the terrible explosion of a great European War will shake the entire Continent, bringing with it social ruin, and it may be, the overthrow of dynasties and of peoples. It is like a scething volcano, whose fires await but a powerful impetus from within, to hurl ruin and destruction on every side.

The East—what of that? How fares it? "The Sick Man" still lives, and is an endless source of trouble and uneasiness to himself, his friends, enemies, neighbours, physicians—in fact all who are brought into contact with him. He spreads an influence around, containing a kind of mental poison, vitiating the moral atmosphere, and producing a condition of irritation and excitement. He has friends; those who are endeavouring to do him good, and would preserve his life and property, if possible. He has foes; they desire his speedy extinction, and the distribution among themselves of the remains of his once extensive territories and properties, now sadly reduced in extent, bulk, and value. The last attempt made is that of trying to frighten him into a better state of health, morally and physically; we doubt if the unedifying spectacle of "everybody to one" will prove a success.

You suffer because Turkey suffers—you have a fear as a nation that, if he be extinguished, your Eastern possessions will be endangered, and your money lost also. What of India? What of your vast possessions? How did you obtain them? Early or by force? How do you hold them now? *By force alone.* The Indian Mutiny was, we think, a sufficient testimony of the estimation in which England is held by some sections of the East Indian peoples! To pursue this portion of our subject would be distasteful to us—irritating it may be to some who may possess these thoughts, and no good can ever result by arousing bitter feelings—what is done, it is ever difficult to undo. England has constituted herself Mistress of India—will she always be able to retain that position? We express our doubts.

Afghanistan—(believed by some to be a key for the route to Russia, if she desired entry into India). This place has lately been visited by our countrymen. The results of that visit are well known. Thanks to the agency of the telegraph and the Press, much time is not now required to blazon forth how many human beings have been hurried out of life. Bave work for a Christian country! We trust a reckoning may not be asked from thee, England, for the bloodshed! "Shall it profit a man if he gain the whole world and lose his own soul?" Shall it profit England, if, like Babylon of old, she becomes drunk with the blood shed in the face of Christianity, in the face of the doctrines taught by the Nazarene, and preached from her countless pulpits, in face of the new teachings now being given to the world? Shall it, we say, profit her if she lose her spiritual life, her boasted moral power, and influence in the eyes of humanity?

What, then, shall be the future of England—our country—whose ground we once trod—whose battles we once fought? Shall she remain a moral power, exercising a control in the great councils of the world, or shall she by the exercise of a greed of conquest, a thirst for territory, and the acquirement of more physical strength, become degraded, and sink like the vast Empire of the past, slowly down from her magnificence, to be humbled in the dust? England! We speak to thee—we tell thee in words that admit of no doubtful meaning—we say look to thyself! Save thyself, and thou shalt in this be a saviour to the world! "Unto whom much is given, of them is much required." Thou hast much—more almost than thou canst hold within thy hand. Seek not for more! Rest! Look within! A deadly sore, a cancerous thing is eating to thy heart! Thy people suffer! Thy people die! The land languishes! Arise! cultivate thy internal resources! Let the waste be peopled—the soil everywhere improved—the land be made to bring forth, to yield its fruit, for the benefit of all! Let the spirit of trade and commerce (now within thee fainting) be revived! Stimulate thy people to the exercise, the development of the arts of peace and of love, and the adjustment of the dissensions and difficulties that so disturb and vex thee internally. Labour for the formation of a new legislative house, one united whole, not two opposing halves, as at this time. Arose thee from the lethargy that creeps around, and threatens like a sleep of death thy inner life! Thy power is great—the forces now within thee are not dead or yet decayed—they do but sleep! If this be done, the nations of the world will imitate thee! Thou hast been leader in the onward march of human progress! Be so still, and multitudes and nations yet unborn shall call thee blessed! Thou hardly know'st it yet, but o'er thee hover those, once thine own sons, who bled and died for thee! A countless host of men (and women too) the highest—noblest thou hast had! The holy men of old, philanthropists, divines, the martyrs, men of peace, and they who died for liberty and right! They desire to see thee live, bright, honoured in the eyes of all! They are now being heard—are speaking softly yet to few—tell how this love of country yet endures, when fires of earthly life are quenched, but re-lighted beyond, to burn with greater power, never light! We write these thoughts down to you, Englishmen! We are the spokesmen of a band uncountable—we two who write once lived for blood, for war, the one on land, the other on the sea! You honored us in life, in death forget us not! The memory of your love still clings unto us like a sweet perfume, and fills our spirit-houses with odour yet! We look down now on war and bloodshed in a different eye! It cheers us not, but brings sadness and pain! God grant that we, who once led men to slaughter and to death, may be instruments for holier, nobler work, to raise our countrymen, to raise humanity to higher heights, lead men to value life—not to destroy! We are part of a band of workers whose mission is with England, whose work it is, if possible, to elevate her, make her more powerful, yet for good, and not for ill—enough evil has been done in the past!

May a new day be ushered in—a morn of peace—a day of spiritual glory for the nations of the earth—a day that shall be a foreshadowing of our eternity of joy and happiness yet to dawn for your earth and its inhabitants!

We are yours in spirit and in truth,

"WELLINGTON,"
"NELSON." *

Written through J. G. R. (South London Spiritual Society, Bournemouth-road, Rye-lane, Peckham), October 6th, 1880.

*The signatures to the original were written automatically and differ greatly. The original can be seen if desired.

THE REV. STOPFORD A. BROOKE ON HIS SECESSION.

On Sunday morning week, Bedford Chapel, Bloomsbury, was crowded on the occasion of the Rev. Stopford A. Brooke's last sermon since his announcement of secession from the Church of England. The service was conducted with certain modifications which were thus set forth in a printed paper.

"The changes and omissions made in the morning and evening service are of two kinds; one in order to shorten the service, the other in order to free it from doctrinal forms to which I can no longer assent. 1. I have shortened the service by omitting a portion of the opening address and the absolution, by throwing into one prayer the two prayers for the Queen and the Royal Family, and by replacing the Ten Commandments by the Royal Gospels, and the Lord's Prayer by the words: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thou shalt love thy neighbour as thyself.' Answer: Lord have mercy upon us, and write all Thy law upon our hearts we beseech Thee. 2. In the place of the Gloria Patri, I shall end the Psalms and Canticles with 'Amen.' 3. In the place of the Te Deum there will be sung one of the following Psalms: On the first, third, and fifth Sundays in the month (except on the fourth day of the month), Psalm XLIX. or, on the second and fourth Sundays in the month, Psalm CXLV. 4. The Apostle's Creed and the Nicene Creed will be left out, and immediately after the words 'Let us pray,' which follow the Apostle's Creed, the Lord's Prayer will be read. 5. All the prayers will be closed with the words, 'Through Jesus Christ our Lord.' To this it was added that the changes in the service of the Holy Communion would be hereafter notified, and that the present hymn-book would be used until Mr. Brooke should have issued another."

Mr. Brooke took his text, Mark ix, 50, "Salt is good; but if the salt have lost his saltness, wherewith will ye season it?" He said that since he last met his congregation he had taken a step which changed many things, both for those who had listened to him for so long and for himself. He had left the Church of England, and that chapel had entered on a new life. It was with mingled seriousness and joy that he had taken this step. Indeed, there could be few hours more grave in a man's life than that in which, late in his career and no longer young, he left the home that had sheltered him for so many years, with all its associations and traditions, and set sail, an emigrant, for a new land. He asked them to believe that he had not rashly done this thing, that he had counted the cost of it, and that he meant with God's help to work it out. He was bound not to make such a change unless he clearly knew, in matters of religious thinking and of religious life, where he was and what he meant, and unless he stated with all the clearness he could muster why he had changed his place, and what he thought of those great religious truths to which he clung with all his heart and soul and intellect. It would be necessary for some Sundays that he should speak of those truths in order that his congregation should know whether to leave or to stay with him. He had stated that the main reason for his departure from the Church was that he had ceased to believe the miracle of the Incarnation, and that since the English Church rested its whole scheme of doctrine on that miracle a disbelief of the miracle put him outside the Church. But he also left the Church because he had come to disapprove of the very existence of it as an ecclesiastical body, especially as connected with the State. Politically the theory of the Church was mixed up with the old aristocratic system, which had perished, or was perishing so rapidly, the very reasons for which were in opposition, as he thought, to all the moving and living forces of society. The theory of the Church was an aristocratic theory, and it ministered to that imperialistic conception of God, which in theology had done as much harm as despotism or caste systems of any kind had done society. The Church had systematised exclusion and supported caste in religion. It had forced the whole body of dissenters from its forms to suffer under a religious and social stigma now scarcely beginning to be removed. The standard of worthiness, in the theory of the Church, was not spiritual goodness but union with itself. This was not the fault of its members, but the fault of the theory; and it was the fullest condemnation of that theory. Many within the Church had tried to do what was right, to hold out the hand of union to Nonconformists; but every effort had failed and would fail—the theory of the Church was too strong for those men. Secondly, the Church claimed authority over the faith of men by creeds which crystallised past religion. It asked men practically to surrender a good part of their individuality. The inevitable tendency of this was to make preacher and hearer the conventional servants, not of a living world but of a literal system—bones in a skeleton, not members of a living body. But the powers which it was the tendency of authority to weaken—reason, conscience, and spiritual imagination—were the only powers God had given us whereby we could see His truth, recognise His word, and grasp His new treasures of revelation. Though there were numbers in the Church who claimed their liberty and retained their freedom, the tendency in the end was too much for them, or their position became untenable. They could not wholly liberalise a Church based on authority, and to take away authority, as some wished to do, would not liberalise the Church but would do away with it altogether. The Church was nothing without its system, and its system was

authoritative. With regard to the greatest of all religious conceptions—the idea of a universal Church—the theory of the Church of England was not only inadequate but contradictory. The theory excluded from the Church's fold all who did not confess its creeds or acknowledge the Bible as infallible. The Church was not alone in this; almost all the sects had their exclusive confessions, and many were more exclusive than the Church itself. This exclusiveness seemed to him to be at the root of nearly half the evils which had connected themselves with religion. In the past it made intolerance and persecution a Christian duty; in the present it was the source of daily violation of Christian love. It depressed and stilled the mighty conceptions which Christ gave the Church—of a universal fatherhood of God, and a universal brotherhood among men. He could, therefore, neither stay in the Church, nor join a sect. He found no rest for his feet among any parties in the Church, and least of all among the Liberal Church party. The position of that party was tenable upon the ground that the law, which only took notice of agreement of words, was the judge of theology, and it was also tenable as long as the public understood and recognised that position. But when the theory of that party should be pushed too far, or should come into contact with vital and pressing questions, it was certain to break down. The time had come when compromise was incomprehensible. It had done its work in expanding the Church and modifying its tests, in making the whole tone of the Church more tolerant, while the power of the Church as a religious body had justly and nobly increased. But even an elastic body could not be stretched beyond a certain point, and if it should come to be said—and there were some symptoms of such a thing—that the liberal party in the Church might say anything they pleased, might deny the miraculousness, the divinity, not to say the Godhead of Christ, might abandon the incarnation and the resurrection, might deny the authority of the Church and the Bible, and yet cling to the Church, then the strain would be too great for themselves and their congregations, for the endurance of the Church, and, he believed, for the sympathy of the laity. It would be better then for the religious life of the nation that such persons should acknowledge that compromise had reached its limits, and should revert to the position occupied a few years ago by the liberal clergy, or choose a position outside the Church. He was, moreover, convinced that the whole of religion was suffering from this state of compromise—not those already religious, but the chances of religion on the great mass. The High Church and the Low Church did not compromise at all, but the liberal party compromised the matter by putting aside the question—speaking of Christianity as a beautiful moral system, not really founded on miracles or on dogmas, but the life and religion of the heart. This was a clear position, but he thought it might be carried too far for the advantage of religious life in this nation. To say nothing about miracles, when the question was leaping into the mind of everyone, to say that Christianity did not rest on them, was to act as it was said the ostrich acted. The vast change which science had made in our views of history and the world was too much in the minds and brains of men for compromise, and men who believed in Christianity as the saving power for the race, and yet did not see how they could without self-inflicted blindness deny that the results of science and criticism had changed all religious questions, had no business to pass by these questions in order that they might by their inaction widen the Church. The very life of religion was endangered in the mass of the people, and it was no time to think only of side issues. It was on this account that he resolved to give up that course of action and try another. He could not, therefore, holding his opinions, remain in the Church and hope to do any good; everybody would accuse him of dishonesty. He should now be able to declare that while he frankly accepted the proved conclusions of science and criticism, there remained untouched and clear the great spiritual truths of the soul, the eternal revelation of God, the deep life of Christianity. He was free, and he was heartily glad of it. He had made no sacrifice; he had followed with joy and gladness his own convictions; and he looked forward with ardour and devotion to preaching the great truths that declared the definite revelation of God to man. He should speak of God abiding in nature and abiding in man, of God imminent in history and filling and impelling day by day the race of man, of the revelation he was daily giving of Himself to man, and of the inspiration he poured into us all, of God as revealed in the best way by Jesus Christ, of the true life of man which He had disclosed in His life, of the power and love by which God through him kindled and supported that life of man, of God incarnate in all men in the same manner, though not in the same degree as in Christ, of the vast spiritual communion in which all men were contained, of the hopes of immortality in which they now lived and the fulfilment of which was their destiny, of the personal life of God in the soul, and of His universal love, and of the thousand effects which in human history and life followed in practice from the vivid acceptance of these mighty truths. Could he, then, be sorrowful or look back with anything of regret? Perfect freedom in these truths ought to kindle and inspire. He asked his congregation to pray that he might always keep their ardour within him, that in humility he might strive to be worthy of them and to teach them; that the Father of light and life might be with him; and that humbly and faithfully he might follow the steps of God his Father, in the footsteps of his Master, Christ.

THE TESTIMONY OF THE SCRIPTURES ON MAN'S STATE AFTER DEATH.

So far as I am aware it is a general doctrine with all denominations of Christians except Romanists, Swedenborgians, and Spiritualists (for I think when the latter have been purged from some of the dross they will be most entitled to the name of Christian) that the age of miracles and supernatural visitations is past. Unlike some doctrines this does not date back a very long time, as there is not much trace of it anterior to the Reformation, about which period it seems that in consequence of impostors, belief in such matters suffered such a shock that from an extreme of ignorant credulity public opinion went to the opposite extreme of ignorant incredulity.

It would naturally be supposed that there would be some Scriptural authority for this non-belief, but I have not yet come across any; on the contrary, there is abundant evidence and promise that such manifestations should be more general. Joel is made to say—“And it shall come to pass afterward, I will pour out my spirit on all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, and your young men shall see visions; and upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, &c.” And Peter, on the day of Pentecost, quoted these words as that which was come to pass, and finished his exposition and exhortation by saying, “Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off; as many as the Lord our God shall call.” Our Lord, after his resurrection, says:—“And these signs shall follow them that believe—in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; and they shall lay hands on the sick and they shall recover.” He also says—“And, lo, I am with you even to the end of the world.” Paul recognises that men have different spiritual gifts, for he says:—“For to one is given by the spirit the word of wisdom, to another the word of knowledge by the same spirit, to another the gift of faith by the same spirit; to another the gift of healing by the same spirit, to another the working of miracles, to another prophecy, to another discerning of spirit, to another divers kinds of tongues, to another the interpretation of tongues; but all these worketh that one and the self-same spirit, dividing to every man severally as he will.”

From the above it will be seen that, if Spiritualists love and practice as much as possible the good, and search after and believe the truth, and are in possession of the gifts mentioned, instead of being in opposition to, and condemned by the Word of God, they are the very parties who are fulfilling it, and who will prize it most.

Spiritualism opens up a question which Orthodoxy (let them have the name if it will do them any good) is not very decided on, as to what becomes of man's spirit when his body dies, for some preachers teach that the spirit lies dormant, and will do until the last day (such say it would be well if Spiritualists would let the dead rest in their graves), others that it floats about in a mysterious formless manner, waiting for the command to return to its forsaken clay (see Baxter), and the many now that it goes direct to its reward or doom; but each, including the last, believes that it will reappear habilitated in its former body at a general winding up of the affairs of this earth, which at the time of revivifying of its past human inhabitants, is itself along with the sun, moon, and all the stars, to suffer complete annihilation. These conflicting notions used to puzzle me very much, for I could not reconcile the idea of going direct to reward or punishment, and at some future time having to go back for their bodies, and then be put on their trials and receive judgment after they had been receiving portions of their rewards and punishments. The idea seemed rather absurd to me, but still I could not get any solution to the question, for if I mentioned it to any of my religious acquaintances they shirked the question and generally looked very grave, and said it was not well to pry into these mysteries, that there were things we could not comprehend here, but we should know all hereafter. I did, as our Saviour directs, searched the scriptures on the subject, and, putting Daniel and Paul together, I was inclined to the opinion that the rested in their graves until the judgment day; but when I turned to Our Lord's words they indicated that man commenced the new life immediately he had finished this. It does not seem to have been the peculiarity of the Sadducees that they denied the doctrine of the resurrection of the body particularly; but that they denied a future life altogether, as may be gathered from the question they propounded, as to whose wife should the woman be in the future life who had had seven husbands. They, however, seemed to have had the idea that the doctrine of the followers of our Lord was that people would rest in their graves, and in His reply He evidently endeavoured to correct this impression, for He said,—“As touching the dead that they rise: have ye not read in the book of Moses how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err.” That is, they erred in supposing that His doctrine was, that

those who had before inhabited the earth were dead; for God being the God of the living, and not the God of the dead, and being the God of Abraham, Isaac, and Jacob, therefore Abraham, Isaac, and Jacob, must be alive and not dead. That some of the followers of Jesus believed that the body would be resuscitated at a last day is indicated by what Martha said when Christ was come the grave of her brother, whom He was about to restore to life. "Jesus saith unto her: thy brother shall rise again. Martha said unto Him: I know that he shall rise again at the resurrection at the last day." Our Lord, in veiled language, announces the truth to her. "Jesus saith, I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die." I take this to mean that those who believe the truth, shall be regenerated, or brought to practice the good and know the truth, have begun to live already. Upon such the second death has no power. To such the second death has no terror.

The letter of the word of the Old Testament does not contain much direct allusion to a future state especially when mistranslations are corrected, and the translator's interpolations are left out. The passage in Daniel, where Daniel is promised that he shall rest and stand in his lot at the end of days is not very explicit, and the one in which Job speaks of "Though worms destroy this body yet in my flesh shall I see God," can have a satisfactory construction put upon it which has no connection with a state of existence after death.

The passage in Isaiah, "Thy dead (men) shall live, (together with) my dead body shall they arise," can be explained to refer to the state of man prior to regeneration, just as the words of our Lord to Martha, "He that believeth in me, though he were dead, yet shall he live," refer to the period of awakening in the human soul. There is yet the passage in Ecclesiastes which speaks of the silver cord being loosed and the spirit returning to God who gave it, and this is confirmatory of Christ's teaching. The farthest-fetched argument that a future state was believed in by the patriarchs that I know of is the one used by Paul in his Epistle to the Hebrews. He says: "By faith he (Abraham) sojourned in the land of promise as in a strange country," &c.; "for he looked for a city which hath foundations, whose builder and maker is God." And further on: "These (Abel, Enoch, Noah, Abraham) all died in faith, not having received the promises, which they had seen afar off, and were persuaded of, and embraced, and confessed that they were strangers and pilgrims on the earth. For they which say such things declare plainly that they seek a country: and truly, if they had been mindful of the country from whence they came, they might have had opportunity to have returned. But now they desire a better country, that is a heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city."

I mentioned that there was not much allusion in the letter of the word of the Old Testament to a future state; but according to the law of correspondence and types, as explained by Swedenborg, the Old Testament treats chiefly of man's regeneration, the Lord, heaven, and judgment. There are many passages in the Book of Revelation, which are used to support the idea of a future resurrection of the body, but as this book is chiefly symbolical allegory, and requires more labour than I have leisure for, I must omit them. I may, however, mention in the 19th and 22nd chapters angels appeared to John, whom he would have worshipped, but they objected to it, and informed him that they were of his brethren the prophets, and he must worship God. John was thus distinctly informed that those whose mortal bodies were dead were still alive; and this, so far as I can gather is the doctrine of Scripture. A century since Swedenborg announced this truth, and supported it with similar arguments to what I have used. And whether it be the result of his teaching or not, one thing seems certain, the doctrine of resting in the grave is not half so attractive to the different sects of Christians as that of immediate entrance into heaven, and to the presence of the Lord; and the most popular hymns—and sermons, too, for that matter—are those which embody the latter idea.

What is this then which we call death?
This stoppage of the heart and breath,
And resolving again to mother earth?
It is not death, but a glorious birth
To those whose rule has been to do
Like as they would be done unto,
And to trust the rest to a Saviour's love;
Such as these are not dead but ascended above.
But what where love of self alone doth dwell:
Let each one ponder well,
That I forbear to tell.

DEAR Mr. BURNS,—This may be a threadbare subject to you, but there may be new inquirers who are troubled with the subject, as I have been, and if you think fit to give it a place in the MEDIUM I shall be glad, as I wish to contribute my mite to the world's enlightenment and advancement. I wish the MEDIUM success, and that it may be more a teacher of truth and exhorter to good than a record of wonders. I am a medium myself in my little way, so have had demonstrated to me the reality of the existence of another class of beings, and can easily believe in many of the wonderful occurrences which you relate week by week;

but as to whether the intelligences who visit us are the part we believe the truth of our Saviour's words which he made use of if they believe not them neither would they believe, though I rose from the dead."

Writing anonymously is akin to the action of one who came to Jesus by night, and I have borrowed the person's name.

Yours truly,
NICHOLSON.

MR. T. M. BROWN'S WORK AT CAPE TOWN, SOUTH AFRICA.

CIRCLES FOR DEVELOPMENT. (continued).

Another sitter had her husband described to her who was absent at sea. He was thought to be lost, as his ship was so long overdue. When the spirit was asked if he was alive the answer was "Yes;" but the wife was sceptical of the fact. She was every weekly sitting she asked me for further particulars. I was made to say, in reply, that instead of coming straight home the ship had made a trading voyage to another distant port, but that in a few days she would hear from her husband. This proved to be true, for she received a letter stating the reason of the ship's delay, which was exactly as had been stated by the spirit. This sitter was much gratified, and would have willingly given her certificate to the fact. The Campbell Brothers, of the same circle, had good manifestations and spirit communications at home.

These facts got noised abroad. Some said "Humbly," but this did not deter others from seeking admission to private circles in the houses of various sitters, where good phenomena were obtained, so that apart from my work there were many results springing directly from it.

I had a circle of Spiritualists—the Committee or Society Circle. One sitter was in the habit of being lifted on to the table very roughly, but after sitting a few times with me that power all left him. This circle was not a success. It required to be divided into two or three circles, to sit apart, that the physical element might be kept by itself. Altogether this circle discouraged me, as, being composed of Spiritualists, more should have been expected of it. The sitters seemed to know too much, and so they stuck at one point. One was "impressed" with this, and another with that; and it turned out to be the most unpropitious of all the circles.

GENERAL REMARKS.

Mr. Sammon has studied the subject for many years, and is a devoted patron of all literary matters and meetings in Cape Town. He has lived there many years, is 70 years of age, and has never hired a cab or an omnibus. He would walk to the meetings, in and out eight miles, and was very punctual. He complimented Miss Brown on her lectures, and does great good by his interesting conversation on the subject wherever he goes. A circle of such well-read, intelligent, and warm-hearted men would do great good. Someone occupying an independent position should endeavour to collect such minds together, as there are many intellectual men in Cape Town.

Without disparaging lectures, I am opinion that Spiritualism cannot be put on a proper footing without practical work in the circle. A considerable number of mediums were developed in these seances, which will act as seed sown for fruit in the future. Lectures alone could not have brought about that practical result.

In finishing up the series of six sittings in each week, I asked those who were disposed to meet me at the Athenaeum, to divide them into circles, with a suitable medium to each, that the work might go on permanently after I had left the place. The room was well filled with people, and the circles having been divided out, I told them that a work had been done that was visible to all, whether the society reaped benefit from it or not. It remained with them as to what would be the future outcome of the work which had been begun. By following it up in the same way all the inhabitants not only of Cape Town, but of Africa, would become spiritualists. There was no one to superintend the circles, as the secretary had more to do than he could manage. I told the young men's circle to keep out strangers and sit by themselves. There was a difficulty in getting rooms for the circles, which was to be regretted, as there were various classes of mediums in operation when I left.

There was only one developed medium in the town when I went there—Mr. Marchant. I had a series of sittings with him, and "Bretimo" repeated a communication that had been made some time ago by another spirit. Mr. Marchant is a peculiar medium. He is attended by ancient and modern spirits, who influence him to dress in their former costumes. He is a good normal speaker, as well as when under influence. He is very sensitive, but if understood and properly placed he could do good work.

These seven days' work a week caused my health to give way. I bled inwardly for some time, and suffered severely. I saw that I could not continue at that pace, and made up my mind to return home for a rest. The soiree got up to aid me turned out badly, as the arrangements were not well planned; but privately I was well sustained by friends that I had made outside the movement. A gentleman who gave me three guineas to

make up my passage money treated me very kindly. I was asked to make a considerable stay with his family. Others were similarly kind, and though work crowded on me at the last I was too ill to attend to it.

I distributed copies of the MEDIUM, and talked to the people freely on the subject, thus paving the way for the future. My trip has been one of hard work and much suffering. I am not a showy man, but a sound spiritual teacher, and if I had met with that consideration at the beginning which I realised in some directions towards the end, it would have been pleasanter.

I regretted to observe at Cape Town, as in England, that many go to meetings who do not try to make Spiritualists. At other times a few that possess the real inner light of Spiritualism will do more for the cause than many phenomenologists. Though I am what is called a test medium, I do not like the name. Let us cease from asking the spirit to do this and that, but leave it to themselves to give what is possible under the circumstances. If we do so, we will get more and do better.

The lecturing system, which captivates the fancy with showy speech, and yet fails to give the gist of the thing, is incapable of doing much good to the cause. Though a man should not be a flowery talker, yet if he have the true light of the Spirit, he will be a useful worker.

I regretted much to have to part with my daughter. I have come home with the intention of taking out my family to Australia in spring, and hope my experience at the Cape may be of use to me in that colony. Spiritualism came home to me at the beginning; I did not go to it, and I am thankful if I have been of any use. I hope to see this Truth supersede all inferior systems, and that more nobleness and goodness will be seen amongst men.

Mr. Brown having finished his speech, a considerable time was spent in an interesting conversation on the natural features of South Africa.

STAMFORD.—A SUCCESSFUL LECTURE.

To the Editor.—Dear Sir,—Mr. J. C. Wright, of Liverpool, being at Leicester on Monday last, he kindly volunteered to come over to Stamford the following day, Tuesday, an offer we readily accepted, he having been so highly appreciated by those who heard him when here last, about three weeks since. We arranged for the meeting, which was held at the Odd Fellows' Hall, and after the singing of the opening hymn, a chairman was elected from the audience, who, upon taking the chair after first expressing his astonishment at being called upon to do so, and being careful to state that he was a most inveterate opponent of Spiritualism, announced to the meeting that the subject for the evening's discourse was to be chosen by the audience. Accordingly several were sent up, and ultimately it was decided by vote, that three of them should be spoken upon, viz., "Eternal Punishment," "England's Future," and "The Connecting Link between Spiritualism and Science," in order as mentioned.

Mr. Wright, after becoming entranced, at once proceeded to discourse on the first mentioned subject, treating the question from a purely philosophical standpoint, and showing the utter fallacy of the orthodox view on the point. After which he spoke on the "Future of England," comparing the present type of Englishmen with previous ones, and suggesting many probabilities. The two subjects having occupied about an hour and a-half, it was agreed, owing to the lateness of the evening, that the last chosen one should be waived, there being a strong desire on the part of the audience that he should give some impromptu poems, which he accordingly did, the selected titles for such being "The Latter Day," "Glory," "Prayer," and "Harmony." At the end of these the following written questions were sent up, viz.:—"What is the best form of Government, and how far is the English system in accord with it: with suggestions?" "Where are the departed spirits?" "Is perpetual motion possible?" "What is the cause of strikes?" "What is Roman Catholicism?" "Give your ideas upon the practical application of electricity in the future," and were all answered succinctly and lucidly to the evident satisfaction of the questioners.

The meeting, on the whole, was a most harmonious one, as was the previous one at which he spoke, although so short a time had elapsed since Mr. Wallis had spoken in the same Hall, when there was such an uproarious meeting. Great interest is being manifested on the subject of Spiritualism in Stamford, and now that we have made a fair start, we hope the philosophy will become more and more studied and the people enlightened as a consequence.

Faithfully yours,

JOSEPH REEDMAN.

69, High-street, Stamford, Oct. 13th, 1880.

AMERICAN OPINION OF MR. BASTIAN.

Mr. J. Burns.—Dear Sir,—In the *Daily Express*, published in Buffalo (a city distant a few miles from this), I saw an article, copied from the *London Standard*, called "The Expose of Mr. Bastian, Spirit Medium." In the next day's issue the Editor proffering (as he says) a willingness to do the fair thing, publishes the other side of the story, but instead of leaving the public to draw their own conclusions, adds an editorial, which destroys every appearance of

honesty and candour, and proves him a person of low cunning and deceit. I wish to say, for the benefit of our English friends, that I am personally acquainted with many of the sitters in Mr. Bastian's circles in Buffalo, and know them to be persons of intellect and refinement, holding positions in society which the author of that article could never attain. The (so-called) "expose" of Mr. Bastian is no expose at all to his friends this side the Atlantic. He has held thirty or more seances in this city, in my own parlour, which have been attended by the best talent we have—scientists, lawyers, and doctors—and the wonderful phenomena witnessed through his mediumship have been to them undeniable evidence of spirit return. Mr. Bastian is held in the highest esteem, not only as a reliable medium, but a gentleman of honour and integrity. He is sadly missed in both social and spiritual circles, and will be warmly welcomed home whenever he decides to return.

Yours, for truth and justice,
WILLIAM CULL.
Lockport, New York, U.S.A., Oct. 4, 1880.

DEVONPORT AND WEYMOUTH.

To the Editor.—Dear Sir,—A few particulars respecting Mr. Wallis's second visit to these towns in the south-west, will no doubt be interesting to your readers. After his successful campaign at Falmouth, he was able to spend a few days with us here; and some of us, looking back upon the event, can truly say that we have been, as it were, upon the Mount of Transfiguration; so delightful and memorable has our experience been.

We cannot boast of large numbers; the general public have known nothing of what has been going on in our midst; there has been no notice of our meetings in the papers; yet we can confidently say that the results of our good friend's labours have been of a highly gratifying and successful character.

I was not present at the first meeting, but Mr. James has informed me, that the address on "the probable influence of Spiritualism on society" gave the utmost satisfaction. At all the other meetings held by our brother, I had the happiness of being at his side, to support and help him, and my reward has been in spiritual blessing, "abundantly above all I could ask or think."

Those who attended the meetings have expressed almost unqualified gratification and pleasure at what they heard; and some of them are asking me to be sure and tell them when Mr. Wallis is coming again.

This must be considered specially remarkable and significant when it is remembered that many of these persons are members of the Methodist denomination, who cannot be expected, without difficulty, to receive and appreciate what so extensively modifies the teaching to which they have been accustomed.

The addresses given by the guides were splendid. Let any one witness, as I did, the tears streaming down the faces of strong men, and then say whether he can scoff at Spiritualism. Each evening the subject was selected by the audience, that on Wednesday being: "Some Account of Spirit Life, and its Practical Bearing upon Present Conduct." On Thursday the subject was "The Power and Purpose of Spiritualism," and on Friday "Personal Experiences of the Spirit Guide in Earth Life and Spirit Life; with an Account of the Life beyond." This last remains as a beautiful picture, vividly impressed upon our minds. A striking feature of these meetings was the descriptions by the control of spirit friends of those present, who were immediately and fully recognised.

Spiritualism has come to myself as a flood of Divine light, a grand glorious revelation, and the cause is progressing in these towns slowly, but surely. In our own little circle we get the most delightful results. One of the ladies has recently developed as an excellent writing medium.

With best wishes,

I remain, dear Sir, Yours truly,
OMEGA.

GOSWELL HALL, 290, GOSWELL ROAD.

On Sunday morning last Mrs. W. C. L. N. Richmond paid a visit to Goswell Hall, and her guides asked for questions from the audience. The answers were marvellous, and the questioners seemed astonished at the explanations given.

In the evening Mr. Wallis, of Nottingham, gave a trance address to a good audience.

On Sunday morning, Oct. 31st, Mrs. Richmond will give a trance address at 11 a.m. We hope the friends of the cause will rally round her.

On Sunday afternoon, at half-past 2 o'clock, Mrs. T. O. Matthews will give a spiritual service.

On Sunday evening, at 7 o'clock, Mr. J. J. Morse will give a trance address.

On November 7, Mr. C. W. Pearce will give his second lecture on "The great Pyramid of Egypt."

THE HAPPY EVENING, NOV. 18.

We hope the friends who have offered to take part in the evening's entertainment will send their songs and recitations before next Tuesday, Nov. 2nd, to W. Towns, Secretary, as the programme will then be made up. The tickets are now ready, and can be had of Mr. Towns, the Albert Terrace, Barnsbury Road, N., Mr. Swinden, 34, Pancras Road, King's Cross, Mr. King, and Mr. Burns, 15, Southampton Row.

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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.

TUESDAY.—Seance by Mr. W. Towns for Clairvoyance, &c.
THURSDAY.—School of Spiritual Teachers at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 29, 1880.

INSTITUTION WEEK, 1880.

Institution Week this year will extend from Sunday December 5, to Sunday December 12. We hope the effort will be made to form a Spiritual Institution in every home into which the MEDIUM enters weekly.

By combined effort we may help ourselves and strengthen one another. We would be glad if all who feel an interest in the work would endeavour to throw out hints to make the forthcoming season useful to the cause.

MRS. RICHMOND'S MEETINGS AT NEUMEYER HALL.

A series of excellent discourses is being given on Sunday evenings by Mrs. C. L. V. Richmond at Neumeyer Hall, Hart Street, Bloomsbury Square, at seven o'clock. Two more Sunday evenings will close the series, after which Mrs. Richmond will return to America. We hope to report one of these discourses in our next issue. We hear that Mrs. Richmond's friends intend to entertain her at a farewell soiree at Neumeyer Hall, on November 13.

MR. BASTIAN'S MATERIALISATIONS.

TO THE EDITOR, SIR.—You will be gratified to hear that on Friday evening, the 22nd instant, we had a great increase of development in the manifestations at Mr. Bastian's light (sufficient to see a watch time) seance. The daughter professedly of a gentleman and lady present materialised, and brought out a chair, which she carried to the left side of the room, then retiring and again returning sat down upon it; this was much in advance of what she had previously attempted. Among other materialisations may be mentioned two figures purporting to be the children of another lady present; but they had not the capability of doing more than shewing themselves several times at the drawn aside curtain. Unfortunately Mr. Bastian's departure for the continent may prevent the re-assembly of the circle and receiving more revelations of the Beyond, which is the comprehensiveness

Of yours obediently,

COMPREHENSIONIST.

THANKS TO OUR READERS.

The hitches which have had to be overcome these two weeks have sorely tried the kind patience of our readers, but we are happy to say that the elasticity has been more than equal to the tension. Instead of hard phrased complaints we have received much sympathy, and some little help in our new undertaking. Our readers, like true Spiritualists, feel that this work is not a business transaction, but a labour of love in which they bear their share of the burden with ourselves. The confidence and kindness of the last two weeks we can never forget, but hope in the future to show our appreciation by working harder for the instruction of our readers than we have yet done in the past. There is yet a grand and a glorious future for true Spiritual work.

NOTES AND COMMENTS.

It was very wet on Tuesday evening and the circle at 15, Southampton Row was more than usually select. After Mr. Towns had been controlled by spirits interested in the work of Spiritualism, Mr. Baron operated on two ladies for healing purposes in a very beneficial manner. He is a spiritual healer of fine power and controlled in his work in a most intelligent manner. The evening was both instructive and beneficial in a variety of ways.

MR. A. DUGUID, Kirkcaldy, is expected to visit London in a few days, when he will be glad to meet with those friends who co-operated with him on the occasion of his former visit.

A Lady writes: In all opportunities, I try to influence, if possible, those I converse with, and for many years I have lent them books and papers on Spiritualism; but the conviction that it is a grand reality makes slow progress in the minds of the many, though there are some who have advanced wonderfully, and who gratefully bless God for the knowledge which has been given them, and the influence on their whole being. I do hope your anxieties respecting money matters will soon be lessened; they surely could, if all Spiritualists in Great Britain contributed a small weekly or monthly sum. Let us try, and hope, and pray that your weekly expenses in this important work, shall for the future be a less trying, anxious burden to yourself and yours.

OBITUARY.—We received the memorial card announcing the passing away, on October 2, of Thomas Gaukroger, Halifax. He and his family were ardent supporters of the Sowerby Bridge Lyceum, and their cheerful home was at all times the comfortable resting-place of the spiritual pilgrim. The bereaved family have our warm sympathies. The memorial card, printed in gold letter, has the following verses on the third page:—

"NOT LOST, BUT GONE BEFORE."

Loved one, art thou sorrow-stricken,
Did thy home seem 'reft of light?
Did thy sunshine turn to darkness?
When they bore me from thy sight?
Cease thy weeping; look above thee,
I'm "not lost but gone before;"
Though my earthly form is hidden,
I am near thee, as of yore.

Near to cheer thee on thy journey,
Near to watch, to guard, to guide,
And when danger hovers o'er thee,
I'll be ever at thy side.

I will come to thee in silence,
When the twilight shadows flee,
I will sing thee heavenly music,
In the zephyrs 'mong the trees.

Yes, the friends, long loved and cherished,
Who have passed from earthly view,
They it is who are the angels,
Ever ministering to you.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

On Sunday, Oct. 31, at 7 p.m. prompt, Mr. Iver Macdonnell on "Predestination." On Monday, at 8 p.m., Mr. Wilson on "Materialisation." On Tuesday, Nov. 2, Mr. J. J. Morso—a trance address.

J. M. DALE, Hon. Sec.

THE HISTORY OF A FAMILY CIRCLE.

DEAR MR. Editor,—It has occurred to me that there may be some to whom a narrative of my experience may give comfort and encouragement.

Some years ago I did not believe in Spiritualism. I thought it was most likely a delusion. I did not deny, for it is not the habit of my mind to deny what I do not understand; but I simply did not believe and thought very little about it. But a great grief came suddenly upon me, I had to suffer a loss which shook the very foundations of my faith. I always supposed before, that I believed thoroughly in immortality, but now when everything depended on it, I sometimes thought with horror: "Suppose that death ends all?" I was restless, miserable and had only one prayer constantly in my heart, that God in his goodness would let me know for certain that, he whom I loved still lived.

At this time I met with a young lady who was a Spiritualist; she told me many things which she had seen and heard. I began to think that perhaps Spiritualism was true, and if so, I might be able to learn for myself what I longed to know. Accordingly, I could not rest until I went to London where at two seances I became perfectly convinced of the truth of spirit manifestation. Any one who is not a Spiritualist may say that I was exactly in the frame of mind to be easily duped, and made to believe what I wished; but indeed it was not so. I never was more critical, never more on the alert; so much depended on the truthfulness of the manifestation that I could believe nothing except on the most positive proof: I was satisfied.

There is no reason why I should describe what occurred to satisfy me; I must go on to relate what would be more convincing to an enquirer. As soon as I went back to my own home I began to have sittings with my family. We sat every night for some time with no result. Then I got a message from "Ski" (a spirit who had spoken to me at Mrs. Billing's), through Mr. Burns, to say that we were not to sit often nor so long, that twice a week was enough, that we were to go on and be patient—he was "looking after" us. So we continued to hold our meetings twice a week, two of my daughters and two young friends sat with me; but we had nothing except very faint raps not louder than the ticking of a watch. This lasted for five months, still nothing happened. One night it occurred to me to ask a servant of mine, a very quiet good girl, to sit with us; she did so, and in about ten minutes the table began to shake and throb. I turned the gas up high; the table shook more and more. At last it rose a little, and rapped on the ground with one of its legs. with a beating heart I began slowly to call over the alphabet. The table was immediately quite still, but when I came to certain letters the leg struck on the ground two or three times. In this way a name, *the name*, was spelt out, and then the word "love." Can you wonder that joy and thanksgiving filled my heart? There were only my two daughters, my servant Jane and myself. Since that time, ten months ago, we have sat regularly, generally only my daughters, Jane and myself.

Being convinced it was a spirit that moved the table and spelt out messages, I became anxious to prove that it was really my husband and no other. I think now I have proof. The words are often those that were used by him. He sends messages to distant members of the family, calling them by name. He gave me intelligence concerning one of my sons, which was a great comfort to me, and which I proved to be correct.

A few weeks ago I asked if he had lately met any one whom he knew? "Yes," (three raps). Would he give me the name? "Yes." I called over the alphabet, and a name was spelt out of a gentleman who had lately died, of whom I was not thinking, and whom none of the others knew. Another name has been since given, that of an old friend. I asked one night, "Whom did you first see after you left us?" "Maurice" was spelt, the name of our little boy; and

I may say that when I was at Mrs. Billing's, a child's voice spoke saying—"I am Maurice, I was the first to meet Papa, he was so glad to see me."

All this proves to me that the "intelligence" which communicates with us is truly the spirit he proclaims himself to be. We are patiently learning the conditions, and hoping and waiting for more spiritual light. Sometimes we get but little: if either of us be tired or not well, there are but few raps. One of my daughters was not allowed to sit for many weeks because she had a cold, another is not permitted to sit at all—"too nervous"—being the reason given.

One night we could not understand what was being rapped. First came d, then a, then p, then k. We were wondering what dapk could mean, when my name was spelt, and then d, a, again. Somebody said, "this is the first word again." The word was continued properly this time, and "darling" was spelt; the taps had come a little too soon.

On two or three occasions the table has moved in a very different manner from the usual quiet one: it has rocked from side to side and made great noise. We have always found on these occasions that "Ski" was present. I may say that there are certain movements which it would be quite impossible for any one to make. The wood of the table seems to throb under our fingers, and what seem like slight electric shocks pass up our arms. We are told that by-and-by he will be able to speak to us, and that I shall be able to see. I have two or three times seen a bright star, as large as a sixpence, suddenly blaze out—once in the dark when I was alone, and twice at our sittings on my own wrist and my daughter's shoulders.

I could say much more, but already I have occupied too much space. I will only add, that I have recovered that state of mind which made me say four years ago, that my prayers were all thanksgivings.

My address is with the Editor.

W. G

THE SPIRITS ON POLITICAL MATTERS.

Every Briton will read Mr. Mylne's calm and clear statement with feelings of self-satisfaction. No man in India can speak with greater insight, having, as he says, worked with the people in the promotion of industry, and not as the agent of an alien ruling power. Of course, neither Mrs. Richmond nor the Editor is responsible for the sayings of any spirit who may use her lips or these columns to make its views known to the world. We simply alluded to the fact that George Thompson was the friend of the oppressed as an indication of identity, and Mr. Mylne seems to think that the spirit's views on India are similar to those entertained by him when in the flesh. Our duty is to give publicity to the statements of others on such matters, not to decide in either way; and there we allow the question to rest, thanking those who have contributed the information and opinions which have been placed before our readers.

THE ZETETICAL SOCIETY.

Mr. Howard's lecture on "Spiritualism," published in these columns in spring, will be remembered. The Holborn Literary and Debating Society, before which it was delivered, has been changed to the Zetetical Society, holding its meetings every Thursday evening at 36, Great Queen Street, at 8 o'clock.

Its primary object is to search for truth in all matters affecting the interests of the human race: hence no topic, theological or otherwise, discussed with decorum, is excluded from its programme; and that the Society may not become identified with any particular opinion or school of thought, no vote is taken save on its business affairs, and thereby its doors are thrown open to all who, whatever their opinions may be, desire to arrive at the truth.

It has been sought to combine the advantages of a Society affording perfect freedom of discussion, with one which should also furnish a school wherein to practise the art of public speaking.

THE PERSECUTION OF MISS M. A. HOUGHTON.

We have laid it down as a principle that the merits of Spiritualism as a work in the world should be kept quite distinct from the acts of individuals. Any Spiritualist, medium or otherwise, acts simply on his or her own account, and no other person is responsible for that action. The credit or discredit, the suffering or enjoyment, remain as the heritage of the individual.

If a society deputed a medium to work in a certain manner, and if in the fulfilment of these duties the medium was subjected to persecution, then that society would be in duty bound to defend its servant. But this cannot readily occur, as no society can either make or unmake a medium. Consequently mediums are the instruments of the spirit world, not the agents of societies, and they must therefore look to the spirit world for defence and vindication. Spiritualism is, as a whole, a system of individualism, and the position of the medium is an illustration of the principle.

What means has the spirit world given the medium to protect himself from traitors? We put this question in its broadest sense, for were all the laws repealed that may be made to affect mediums, that would not abrogate the Spiritual Laws, which regulate the relation of medium and sitter: nor would it mend men's morals as regards their motives in sitting with mediums, or their conduct towards the medium after quitting his presence. The medium is, therefore, at all times, and under all circumstances, in a faulty state of society, open to attacks from those who may desire his services, and the question therefore remains: What protection and means of defence has the spirit world given to the medium in this wicked world?

We would answer—that to every human being there is given that gift of intuition which enables character to be read with a certain degree of success. But in the case of the medium this gift of intuition should be in a perfect state of cultivation. By sensitiveness impression, clairvoyance and clairaudience, the medium is able to gain valuable information as to the character and motives of the person visiting him. We have known repeated cases of spies and detectives seeking the presence of mediums and being bowled out by the very gift they had come to prove a deception and a lie. One medium told a female detective her object and all her personal surroundings—no very pleasing picture, and then ordered her to leave her presence. Another medium that we know had the spirit voice guide him by clairaudience,—in short the means and instances are numerous of mediums being guided and protected in their work by spiritual influences.

Unfortunately these gifts have not been sufficiently cultivated by some mediums: their work has been altogether too external in character, and governed by mundane in place of spiritual considerations. When the medium becomes a mere professional—ready to gratify any rogue or fool that pays down the fee, then farewell to spirit guidance and defence. Let us all follow the spirit part of our nature, and we will be led aright: on the contrary, if we allow inferior considerations to influence us, we must assuredly expect to go wrong, whether we be medium or ordinary mortals.

We have therefore urged—and that in the most forcible manner—that to help mediums to break spiritual law, disregard spiritual guidance, and rely on mundane defences and expediencies is the surest means of demoralising mediums and the cause at the same time. At the close of the Slade affair, which illustrates what we mean, we set forth very clearly our views, and since that time they have been often reiterated. We think, further, that the troubles that have befallen mediums of late have been to enforce on the movement that lesson which our warnings have failed to teach. We therefore do not blame mediums who have got into those scrapes. They suffer enough, and make us wise by their bitter experiences. Those who have been prosecuted—otherwise injured—have done valuable service in thus suffering, and they have always had our full measure of sympathy, though we have felt bound to object to the courses which led them into trouble.

Though we would not sustain a fund for the purpose of defending mediums on spiritual grounds, yet on humanitarian principles we are ready at all times to advocate the claims of the suffering, be they mediums or materialists, innocent or guilty, and yet it would be foolish to think to do away with human suffering; all must bear their burden of pain and sorrow in this imperfect state, and in the brighter day of the future blots and scars, as they are accounted now, may shine the most brilliant jewels in the spirit's crown.

Another cognate question has been alluded to in the columns of late, and that is the publicity accorded to mediums. If it be improper for mediums to sit with all kinds of people, is it best to advertise their pretensions to the public unreservedly? We thank those mediums who, as a business matter, have favoured us with paid announcements in our advertising columns. At the same time, we state that we have never solicited an advertisement from a medium, and have treated those who did not advertise as courteously as those who did so. As we advocate the principle to others, so we have never traded on the sale of mediumship; and if mediums have found it to their interests to advertise in this paper they have done so voluntarily without any pressure. All our reports of seances have been for the benefit of those who could not be present, and not any adver-

tising patronage or consideration which we expected from the mediums. We would much rather see no money pass between the workers in the cause and ourselves unless it were for the actual purchase of goods. This was the principle upon which we commenced the MEDIUM, and rendered it of so much service to many workers. The question, however, remains—Is it well to give unlimited publicity to all who ask for it? Do these advertised workers always make a grateful return for the kindness shewn them? And is it well for their spiritual usefulness to be thus prominently brought before the public?

To tell the truth, we would rather not see mediums advertised at all. A widening circle of appreciative friends to introduce proper sitters is the best form of advertisement. By this means we have introduced thousands of sitters to mediums of all kinds, and other active spiritualists have done the same. It was not by advertisement, but by our agency, that Miss Houghton took in hand the case of Mrs. Skilton, one of the most remarkable instances that the movement has presented, and which declares her to be a healing medium of the first rank. True healing cases are spiritually brought about, as are all interviews with mediums; and to force the thing on unprepared persons by clamorous advertisement is to introduce disorder and all the manifold evils which have of late years befallen our movement. To be slow and sure in spiritual matters does not mean idle indifference; but greater activity, more wisely directed.

No healer can or should profess to take all cases indiscriminately. We have seen all the greatest healers at work, and none of them could do so. Unless the spiritual impulse to heal be on the medium, it is prostitution to sell a non-productive "treatment" for the sake of the fees. The same is true of other forms of mediumship. The honest medium will candidly say to a would-be sitter, "I can't sit for you!" The mercenary medium will, however, give a sitting and take the fee, whether any result comes or not. This is not so flagrant an error in the case of the physical medium who is paid for the evening visit, or as an experiment; but in the case of the test medium this kind of thing wears a much darker aspect. The nearer that the medium gets to actual spirit communion, the more imperative are conditions of spiritual fitness in the selection of sitters. Given all that is proper in that respect, and the payment of the medium for personal support and services becomes a perfectly legitimate transaction, which ennobles both giver and receiver, and with which no law can ever interfere, as the bond of love that unites sitter and medium in such a case can never be polluted by police supervision.

We commenced to write with the object of describing the Miss Houghton case, but have dwelt thus long on general principles. We do not enter upon the subject to gratify any morbid desire for police news; a far wider and deeper interest attaches to the case. It is necessary to state at the onset that Miss Houghton is not a young, inexperienced person. She is now on the shady side of maturity, and possessed of that kind of delicate, sensitive constitution which renders infirmity or ill-treatment peculiarly cruel and trying. She is small in person, very low in vitality, and, on account of her nervous temperament, easily actuated by the influence of other minds. Such an individual can only be safe and happy when in the presence of true friends. It is easy for her to be driven off her guard by those designing persons whose object it is to make her act in a certain way. This must be taken into account in what she has recently gone through.

The few historical particulars with which Miss Houghton has favoured us are not exhaustive, nor perhaps properly arranged, as her memory of the transactions of the past few weeks is very faulty and confused. They are, however, sufficient to make the truth clear for our present purpose.

On the journey home from Yorkshire, where she had been to visit a patient, a week before her persecutor first called upon her, Miss Houghton took cold, and was seized, soon after her arrival home, with violent internal inflammation. Her landlady called in Dr. Cameron, of Devonshire-place, who has attended to the sufferer with great kindness. Had she been a lady able to pay first-class fees, the doctor could not have been more assiduous. He is not connected with Spiritualism in any way, and was an utter stranger to his patient. After a few days' rest in bed and proper treatment, Miss Houghton was able to sit up and go into the parlour. In this state she was visited by a young man who gave the name of Stuart, being no other than "the man with the squirt," who threw the cochineal dye at the spirit form at Mr. Bastian's seance a short time before. He said he suffered greatly from toothache, had slept none for four nights, and had partaken of no solid food for several days. Miss Houghton could not feel that she could do him any good, and told him so; and it would have been well for her if she had ordered him to leave the house there and then. His purpose to entrap her, no doubt, clung round her, and she offered him three homœopathic pills of *ignatia* and three of *camomilla*, saying that she found these relieve her when she suffered from neuralgia. He took the medicines, and then asked her what her fee was, to which she replied that she made no charge; but he threw a half-crown on the table, and immediately left the room. From this simple transaction it was made to appear in the newspapers that Miss Houghton had sold at an exorbitant price sugar pills; and the sapient or witty magistrate is reported to have remarked that perhaps it was spiritual sugar! The

truth is that all homoeopathic pilules and globules are composed of medicated sugar, and those under consideration were not sold at all, but freely given. Thus newspaper readers are numbugged, and made to believe any nonsense that parties interested in falsehood may prepare for them.

In two days or so "Stuart" returned and said he was much better. The treatment had benefited him. Miss Houghton thinks she was entranced on that occasion, but does not know what the spirit told him. From the conduct of the man it might be expected that some cerebro-spinal difficulty would be discovered. In a few days he came a third time and said he was almost well. He had slept soundly all night, and had taken solid food, which was no doubt true. He appeared to be quite a Spiritualist from his conversation, and observed that he had just come from Miss Burke, at 38, Great Russell Street. Still the feeling of suspicion and watchfulness was not dispelled from Miss Houghton's mind.

He again asked her to make a charge, to which she pointedly refused. He then threw down five shillings and asked her to give him a receipt for it. She said she did not want his money at all, and would give him no receipt. His hand was on the door handle and he hurriedly left the house, the money still remaining on the table.

Miss Houghton's ailment was intermittent, and again she was confined to bed, and was suffering when the summons was served on her to attend the Police Court. The original charge of having sold sugar pills was so ridiculous that there was another week's delay to get up charges against her that would carry on the face of them more legal gravity. When the hearing accordingly came on, Miss Houghton had been for twelve days wrapped up in bed with hot water bottles to maintain the warmth of the system. Dr. Cameron gave a certificate that she was unfit to attend the court. But this was disregarded by those men who seem to lose their sense of good conduct when a Spiritualist can be made to suffer. Somehow or other Dr. Winslow gave his opinion on the matter, and is said to have offered the paradoxical opinion that she was in a consumption, but nevertheless quite able to attend the court. It is rather remarkable that the police surgeon was not sent to decide the matter in place of one who is the chum of the prosecutor, and therefore might be expected to be biassed. The magistrate issued a warrant that she attend the court, and she was forced to comply, even if it had cost her her life.

Dr. Cameron's certificate was supposed to be sufficient to postpone the case, so that her personal friends were not at the court to sustain her with their presence and sympathies. Her condition was lonely in the extreme, and seeing that she was unattended by legal aid, save one about the court introduced to her, Mr. Abrahams, a solicitor in Great Marlborough Street, who kindly undertook the case, it was adjourned till next day, and she was conveyed to the House of Detention at Clerkenwell, instead of being sent home. Mr. Abrahams did his duty nobly, and obtained the concession of being transmitted in a cab, instead of the prison van. This cab journey nearly shook her to pieces, and the humane policeman who had her in charge had to ask the cabman repeatedly to drive slowly.

Having arrived at the prison, she was placed in a cell till she could have an inventory of her clothes taken. In an open, draughty, room, this suffering woman who had been for days wrapped up in warm blankets was undressed and exposed to the cold. Then she was taken up two flights of stairs and would have been subjected to the cold bath, but she positively refused to submit to it. In the upstairs cell, a rough knotty pallet was placed on the stone floor, and that was her bed. The warder said she would have to give up all her clothes except one garment, but Miss Houghton protested. The warder was really very kind and said how ill Miss Houghton looked, and leaving her for a short time returned and said she could retain her clothes. She was then wrapped up in the prison blankets, and had some gruel and coarse bread offered her, which she was unable to touch. The palpitation of the heart was very great through the night, and she thought she would not have lived till morning.

In the morning Miss Houghton was asked to get up, and the bed was removed. There was a wooden table and seat built into the wall, and spreading her fur cloak on these she sat down reclining on the table. There all alone, she had spiritual manifestations of such a pronounced character, that she feared they would be heard outside of the cell. The raps were first loud and distinct; then they came in a jubilant shower, and she was lifted up three times. Again she could not partake of the prison fare offered her, and in her delicate condition and exposed to cold and excitement, she fasted from midday on Thursday till Friday evening.

On Friday, October 8, the adjourned hearing came on. There was a large attendance of friends, and the case did not seem such a hopeless one. One or two well appointed carriages at the door of a police court, belonging to friends of the accused, speaks eloquently on behalf of the one whose merits are being tried. There was also a crowd of highly respectable people present, interested in the case, and when it was again adjourned, Miss Houghton readily found bail and was allowed to return to her lodgings.

On the following Thursday, the charges were withdrawn, though Mr. Abrahams—Miss Houghton's counsel—urged that the trial should go on, as he had an answer to every charge.

Every mouth is full of praise of the manner in which this legal gentleman did his duty. He, at a glance, took in the whole bearings of the case, and, as if by inspiration, pronounced upon the weak points in the prosecutor's position. It was elicited that his name was not Stuart at all, nor Combsland, and that he is known as an opponent of Spiritualism, under an assumed name. His motives in this anti-spiritualistic enterprise are a psychological study. He is cowardly when he ought to be manly, and and when respectful manners could do him credit, he is bold and independent; in short he is in all respects in which he chooses to exhibit himself, the antithesis of what the ideal of most men would be. Poor creature, his sufferings in the witness box under the cross-examination of Mr. Abrahams, were pitiable when not ludicrous. As Mr. Abrahams had not the opportunity of showing him up further on account of the case having closed, it was announced that an action would be instituted against him for perjury.

The case ought to have been dismissed, not withdrawn; but the prejudices of the Bench was the last sting to be inflicted. Altogether the hearing closed triumphantly. The case of Mrs. Skilton was introduced in court, and the testimonial of the Curate of Isleworth read, declaring that Mrs. Skilton had been cured of what the doctors considered an incurable surgical difficulty by Miss Houghton. These facts found their way into the newspapers, so that on the whole the affair resulted in testimony to the efficacy of spiritual healing, and the reaction in public opinion is now greatly in favour of the claims of Spiritualism.

It seems strange, indeed, that men should be allowed with impunity to conspire and lie for the purpose of effecting the ruin of innocent persons, who may differ from them in opinion, or whose service to the world may affect their interests. That there is a money power behind this person with the assumed names is evident. It can matter but little to such a person, whether spiritualism be true or false; he being willing to lend himself to the service of others. Who these others may be can be guessed at from the associates which have been frequently observed with this young fellow in his predatory excursions amongst Spiritualists. If they be satisfied with the merits of their position, it is surely no one's business to interfere, for when men lose self-respect, they cannot be overtaken with shame.

Miss Houghton has been proved innocent by the cowardly withdrawal of the charges, the prosecution not choosing to submit further to public examination at the hands of Mr. Abrahams; but she was treated in all respects like a criminal, even at the hazard of her life. This appears to be a grave legal anomaly, and the punishment of a respectable individual previous to having been convicted of any breach of the law. This would have been a small matter had it simply resulted in a little personal inconvenience, of sacrifice of the feelings. In this instance the consequences have been far more serious: Miss Houghton's life has been placed in serious jeopardy, and it is possible that she may be permanently injured. She is still under the kind care of Dr. Cameron, and unhappily requires it too truly. One evening since the case closed her life was despaired of. She was quite cataleptic, and as rigid as a piece of wood. Who would have been guilty of manslaughter if matters had gone a hairbreadth further and ended in death? And who is to mend a shattered constitution, and make up for all that has been endured and cruelly suffered in this case?

Put yourself, reader, in the same position; a clinging, affectionate, sensitive nature, in delicate health, in a strange country, living in an unsympathetic lodging-house, and with somewhat precarious means of existence, yet gifted with powers to bless mankind transcending the bruted exercises of the whole medical faculty. Such is the anomaly, but such is the fact; and, again, the reader must ask himself how he would like the position. With health ruined prospects are worse than before, and in this great city, without personal friends or belongings, what is to become of the little woman?

Such natures are easily depressed and as easily cheered. Sympathy, kind attention, is life to them. On Saturday, Oct. 9, her birthday, and the day after the Friday, at the police court a carriage stopped at the door in the evening, and a lady, elegantly dressed, left a package for Miss Houghton, with the request that if well enough she should open it herself. She did open it and found it to contain a bouquet of beautiful flowers and a kindly worded spirit message. The unknown sister, it appears, is a medium, and had been impressed to forward this most welcome birthday gift. A letter from the same lady—still anonymous—a few days later, contained other words of kindness and direction from spiritual sources.

Our closing words must be those of appeal on behalf of this much injured and still suffering lady. There is a purpose in all these prosecutions, and good comes out of evil. Let us learn the lesson which is thus imparted, and if we do not wreak our malice on the instruments of the opposition we must not fail to bestow our sympathy on the victim. We little know how much misdirection and suffering Miss Houghton may have saved others by her recent sacrifice. A warning has been given to all, and the enemy has been so far propitiated by the smell, if not the taste of human blood. It has been said that the blood of the martyr is the seed of the church, and if so we ought, as the upholders of unpopular truth, to think kindly of and act considerately towards those who suffer for that truth.

We need not ask our many readers what to do: their own hearts will tell them if they ask themselves how they would like to be treated under similar circumstances.

Communications may be addressed to Miss M. A. Houghton, 2, Vernon Place, Bloomsbury Square, London, W.C.

MR. BASTIAN'S LAST SEANCE IN LONDON.

On Monday evening a select party met at Mr. H. Bastian's rooms, 2, Vernon-place, to assist at his final sitting during his then present visit to London. Several other well known mediums were also in the circle. The preliminary dark seance was short, as the spirit "Johnny" said the power was to be economised for other purposes. Besides the voice of "Johnny," there was that of "Peter," and others, who manifest through the mediumship of Mr. Williams and Mr. Husk. The musical instruments were used in the manner so often described, and materialised hands touched the sitters. The writer was touched by a large hand and a small hand, and the spirit who materialised these hands were described by the clairvoyant. Thus in that dark seance there was actual spirit communion by means of touch by well-beloved and faithful friends in spirit life, lifting the proceedings, in our estimation, altogether above the mere phenomenal plane. The clairvoyant gave recognised descriptions of other spirits, who were not in all cases able to materialise a hand to touch their earth friends.

The materialisation seance was conducted in a straightforward and satisfactory manner. Mr. Bastian desired that the back room be searched to see that no confederates were secreted therein to simulate spirit forms. Two gentlemen undertook this duty, not because the circle desired it, but because Mr. Bastian insisted on it. A large semi-circle was then arranged in the front room, facing the door communicating with the back room, in which Mr. Bastian sat. A curtain was hung across the door, and a lamp shaded by a paper cylinder gave light in the front room occupied by the sitters. This light was modified several times, but all along it was sufficient to recognise the sitters in any part of the circle, especially when the person thus observed was well known. Sit ere close at hand could be clearly distinguished, and as the light was behind the sitters, and the spirits faced it, they were seen to good advantage.

The first form that appeared was that of a tall portly, gentleman in evening costume, and immediately on his retiring, a mere child was seen in a white robe, another figure appeared, and the fourth was that of a most graceful, and well proportioned, yet slender, young lady. She was clothed in white garments, of spotless purity, and gathered in at the waist as in ordinary lady's costume, but there was a flowing ease about the drapery, yet a definition of figure which was charmingly artistic; the face was in keeping with the attire and style of the form as a whole, so that the circle was almost speechless with admiration. This spirit came out into the room several times, as if desirous of making advances to some sitter, for being recognised she moved a vacant chair from one side of the doorway to the other, and indicated that some one was to sit upon it. It was suggested by a sitter that the spirit had by looking in his direction indicated that Mr. Hensleigh Wedgwood was to sit on the chair. He accordingly did so, and the beautiful spirit came out by the side of the curtain, screening herself with it, stretched her head forward to meet Mr. Wedgwood and gave him a kiss. As far as we could learn he did not recognise the spirit.

This spirit was followed by a series of others, mostly females, till about ten in all appeared. One female figure, rather stout, had a broad band of gold trimming round the skirt about the height of the knees. Another, of matronly build, had her hair pass over her shoulder in front and hang down over her bosom. Some of the figures were staid and dignified—mostly in accordance with the temperament they manifested; others sharp and active in movement. The distinct individuality of the spirits was the most remarkable part of the manifestation. At last there appeared a very tall male form, with long dark beard forked into five or six points. This form was very impassioned and determined in action, as if expressing a decided purpose in thus appearing. Mr. H. Parker, who was present, at once recognised this form as that of his father, who passed from earth life early this year. He was a very tall man—five feet eleven and a half inches in height, and his dark beard was of the same length as that of the spirit, but smooth and regular. In his coffin, however, it presented a forked, tangled appearance, exactly as was indicated in the spirit form. The figure appeared several times, so that Mr. Parker was quite certain of its identity. He also said that the matronly spirit already alluded to was his mother. Being mediumistic he felt these spirits drawing from him in a peculiar manner before they manifested, and he was therefore better prepared to recognise them.

Thus the seance was of a very extraordinary and satisfactory character. The spirits were quite substantial, for the tread and rustle of the dress of the female could be heard when she came into the room and moved the chair. The dress of most of the spirits was remarkable for its intense whiteness, that of the spirit just alluded to in particular. Expressions of pleasure came from all, and hearty good wishes were abundantly offered to Mr. Bastian for success during his trip to the Continent. Mr. Bastian's power has increased steadily since he came to London; and this is a hint for those whom he may visit on the Continent.

They must not expect with new sitters to achieve the perfect results with which Mr. Bastian's seances in London have closed. But if they form good circles and be patient to sit a sufficient number of times they will not be disappointed.

Mr. Bastian's reputation as a medium and quiet unassuming gentleman, has been well sustained by his conducts and manifestations during his recent visit to London. Many regret his temporary absence.

NOTTINGHAM ASSOCIATION OF SPIRITUALISTS.

Mrs. Coral L. V. Richmond visited Nottingham on Sunday, September 26, 27, 28, 29, during which time she delivered five trance orations to crowded audiences. At each lecture the hall was packed to overflowing. On Sunday evening many persons had to return to their homes, being unable to gain admittance. Sunday morning the subject was "Spiritual Gifts and their Various Administrations." Sunday evening, "The Kingdom of God is Within You."

The beautiful, clear, and expressive language which was used in the handling of the various themes was listened to with rapt attention by the audience, many of whom were standing, packed together for more than an hour. An impromptu poem was given at the close by Onina. On Monday evening the subject was "The Origin and End of Evil." On Tuesday evening sixteen subjects were sent to be spoken from. The following eight were selected by the chairman, Mr. W. Yates, and handled by the control in a masterly manner to the satisfaction of a crowded audience, who showed their approval by bursts of applause. 1st, Our employment in the Spirit World; 2, Where is the Spirit World, has it an objective existence; 3, The Constitution of the Soul; 4, Free Masonry, Past and Future; 5, A Popular Explanation of Astrology; 6, How do you know that Spirits can return; 7, What did Christ mean when he said to the thief on the Cross, "To-day shalt Thou be with Me in Paradise"; 8, What is the meaning of the third part of the stars falling from Heaven. In consequence of the large number of subjects debated upon the addresses had to be compressed within a period of from five to ten minutes each.

Wednesday evening.—The discourse was thus reported in the *Nottingham Journal*.—

IS SPIRITUALISM IN ACCORDANCE WITH THE CHRISTIAN DOCTRINE?—Mrs. Richmond, of Chicago, who has made quite a stir in America by the wonderful lectures she has delivered there when under control as a trance medium, gave an address in the Spiritualist's Meeting House, Shakespeare-street. There was a crowded audience, and it was announced that the lady would speak on any subject the audience selected. Seven or eight topics were suggested, and eventually the vote was in favour of the following:—Is Spiritualism in Accordance with the Christian doctrine? Without a moment's hesitation Mrs. Richmond rose and spoke for about three-quarters of an hour with the greatest possible fluency, beginning by saying that in order to answer that question it would be necessary to know what Spiritualism is. There were many persons who objected to a word of which they did not know the meaning merely because it was new. Then there were persons who object, in fact, to anything that is new, just as they have denied discoveries in science, simply because they had not discovered it first. From this point the lecturer endeavoured to show that in all ages, and in all lands Spiritualism had existed, and had been extended to the people just in proportion to their capacity to understand it, and that as the world advanced so further extensions of spirit power were granted. Christianity and Spiritualism went hand in hand, and Christ came to be the exponent of a higher development of spirit power on the earth at a period when it was absolutely needed, and when Materialism had reached its highest pitch. He came to teach men to develop the spiritual side of their nature, to worship God, not in a literal sense, but in spirit and in truth; it was He who came to transplant the religion of the Jews from the form of Materialism, and to advance a higher mode of life and worship at a time when Materialism had seemed to conquer. She then "ran through" the Old and New Testament and other sacred books, and pointed out the spiritualistic wonders in which the world professed to believe, and alluded especially to the promises of Christ that those who believe in Him and the works that He did they should do after; to St. Paul's allusion to spiritual gifts such as seeing visions, dreaming dreams, gifts of healing, trying the spirits and so forth. Passing on to later times mention was made of ministering spirits inspiring certain men in the times of necessity to come forth, such as Luther, Knox, Melancthon, the noble army of martyrs, Wesley and the like, all of whom are evidence of spiritual power on the earth. Then the Church taught in the communion of saints, but so great a hold had Materialism got upon the people, and so lacking was the Church in true spiritual influence, as so fast was orthodox teaching giving way, that the time had come when a quickening of the spirit was absolutely necessary to conquer the materialistic tendency of mankind. That was why modern Spiritualism was making way, and was thus only a natural development of that which alone could meet the wants of the people. It was thus that sensitive people rightly understanding the laws of their own nature and cultivating them, that some people could be and were now being controlled by unseen intelligences to give

evidence of the reality of a future life in the world of spirit; to heal the sick here and to teach men that as the life which now is shapes that which is to be, purity of life such as that which Christ taught in His sermon on the mount was inevitable to our happiness. It was by this high and holy teaching, of being in constant rapport with our spirit friends that Spiritualism was effecting that goodness of life in its followers that made it identical with the spirit and not the letter of the Christian doctrine.—Subsequently Mrs. Richmond delivered an impromptu poem on "Not dead, but gone before," the subject again having been chosen by the audience.

One pleasing feature in connection with Mrs. Richmond's visit was an arrangement made for the Nottingham mediums to meet and take tea with her. The meeting was both pleasant and profitable. Several mediums were controlled, and the spirits exchanged mutual greetings.

At the close of the services Mrs. Richmond was presented with the following written resolution:—

"Nottingham Association of Spiritualists.

"The Committee of the above Association, in behalf of the Nottingham Spiritualists, desire hereby to sincerely express their thanks to Mrs. Richmond for her great kindness in accepting their invitation to visit Nottingham, and their admiration at the manner in which her guides have treated them to such a feast of reason and flow of soul. And they sincerely desire that her life may long be spared, that angels and loving spirits may accompany her, assisting and encouraging her in her work of faith and labour of love. They devoutly pray that, when on earth her work is completed, loving spirits may welcome her into the 'summer land,' and that the Master may say unto her 'Well done, enter thou into the joy of thy Lord.'

"Signed on behalf of the Association,
"WM. YATES. Hon. Secretary."

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9th.—As the object held in view is to help one another to enlighten the public on the most important truths which the human mind can exercise itself, this plan can be of use to all who have the interests of the cause at heart.

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