



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

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THE ORIGIN, PROGRESS, AND DESTINY OF THE
HUMAN SOUL.

A Trance Oration by the Guides of J. J. MORSE, delivered at the
Town Hall, Cardiff, June 30, 1879.

Present-day philosophy sometimes attempts, unwisely in our opinion, to ignore the existence of the soul in man altogether, and endeavours to account for all the actions of rational individuals upon a purely materialistic basis. Any attempt, therefore, that we may make to-night in response to the query submitted to us, will more or less bring us in conflict with the same present-day philosophy we have referred to. It is of course very much of a pity, from a certain point of view, that this same present-day philosophy should have the position it has undoubtedly attained, and be capable of exercising the sceptical influence it undoubtedly does exercise over the thoughts and judgments of no inconsiderable or unimportant section of men and women, for it runs counter to the preconceived, religious opinions of the people, to the traditions that have been handed down in regard to spiritual matters, and altogether seems to oppose some of the best, some of the dearest, and some of the most exalted conceptions that men and women are capable of entertaining.

Yet unmistakably you are surrounded to-day by two classes of thinkers; two separate schools claim our consideration. On the one hand,—*belief* in the existence of the soul, and its life after death, with more or less of success in attempts to account for the origin of that soul; on the other hand,—simple *denial* of the existence of the soul, and therefore at once a clear sweeping away of all difficulties concerning its origin, presumed progress, or assumed hereafter. This latter school is of course the easiest and most simple. It indulges in no abstruse philosophy concerning the speculation in question; it weaves no fine-spun theory, or dreadfully enigmatical creed; it sweeps away all difficulties, and roundly asserts—*there is no soul*,—wherefore waste time in discussing a non-existence? There *is* a soul, affirms as emphatically the other school; wherefore believe those who take the negative? There *is* a soul to live hereafter; wherefore accept the doctrines of those who deny it? “Yes, there is a soul,—or at least *you* say so,”—these negationists will reply, “but *prove* your soul. Bring it here before us in visible form and body; let us measure it, let us weigh it, let us test it, let us demonstrate the certitude of its existence, and we will forsake our gospel of negation, and become willing worshippers at the shrine of demonstrated truth.”

What answer is there to give them? When the proof is asked for,—“It is a blasphemous request, and you must *believe* in the soul’s existence, for it cannot possibly be demonstrated to you now.” Such stands the position: a blind belief, in nine cases out of ten; a sincere and unquestioning acceptance of the existence of a certain factor in the problem of man’s nature, without any attempt to demonstrate it. When proof is required, the questioner is repelled with scorn and contumely. When demonstration is demanded,—“the veil is lowered: it is too sacred a problem; if God had wished or intended that we should know of the existence of the soul, He would have taken means and measures for that effect and purpose.”

But look you! You have built up this soul-idea,—so we may call it,—and placed it upon a shrine whereat you worship; around the image erected upon the altar, you have woven your brightest fancies; you have plaited your dearest thoughts for garlands to adorn its brow; its eyes you have made bright and joyous with lofty thoughts and holy aspirations; its voice you have made most

eloquent. You have adorned it as never was idol adorned before, and you have offered to it the memory of child, or friend, or relative. You have said,—here, upon the altar of immortality, we shall find rendered back to us all that death has snatched from us,—and your lives have been brightened by this worship, your hearts have been cheered, your souls warmed, and, fired with a noble frenzy, you have dared in former times to be heroes and martyrs; you would dare even to-day, for the truth’s sake as it comes to you, to be much of the same kind if needs were. In this belief of your soul’s existence, in this worship, so to speak, of the central fact of your own immortality, you have pledged yourselves deepest and truest, highest and noblest, and some of the brightest thoughts, some of the purest gems, some of the noblest inspirations that ever lifted the world out of barbarism and darkness, that have elevated man beyond the slough of despond and placed him on the rock of truth,—all these things, *if the gospel of negation is true*, must be cast on one side for ever. You must lose the inspiring agency; you must lose those precious gems; they are fictitious in their value; all these you must put on one side. The idol must be torn down, the altar shivered from summit to base, its ruin must be the end. The world is soulless, humanity is non-immortal, death is the chilling end of the prospect, and the dark and gloomy background of the grave for ever quenches all hopes and fears.

“But we get rid of the difficulties,” say the negationists. And what difficulties do you get rid of? “Well, we get rid of the difficulty of the origin of the human soul; for if there be no soul, there can be no origin thereof to speculate about. We get rid of the gospel of total depravity; if there be no soul, there can be no soul to become totally depraved. We get rid of the gospel of eternal damnation; if there be no soul to live after death, there is no need of hell for its confinement. We get rid of vicarious atonement; if there be no soul to fall stained by sin, no atonement is necessary,”—and a whole series of other difficulties that might be referred to, are, according to these believers in the non-immortality of man, thus disposed of, and they assert roundly and in effect, “that if it were not for these dreadful doctrines that have been woven around the idea of the soul’s existence, we might even to-day have been believers in that soul’s existence; but these dreadful doctrines drove out our faith in our own soul’s being; we could not reconcile our future possible life with the legacy of misery from past ages, linked on to a reversionary interest in eternal misery in the world to come.”

Whence came this soul, if there be a soul? Let us digress for a few moments from the main body of the argument, to place a very important consideration before you. In regard to the question of Spiritualism, the difficulty with the cultured sceptic, with the critical and scientific, is not to convince him that spirits come back, but rather to convince him that there is in man’s nature *now* an intelligent principle that survives the shock of death. That is where the battle is shortly to be fought between the Church and Scepticism. You will have noticed—those of you who have given attention to these matters—that the scepticism, or infidelity as it is coarsely called, of to-day, differs very materially from the infidelity of, say, fifty years ago. Then it was what has been called vulgar denunciation, scurrilous abuse, the mocking and laughing at what other people held sacred. To-day, the sceptic is content to forego those luxuries, and with a contemptuous and educated indifference, pass all these things by, and fly at higher game, and ask of the Church—ask of the believers in the doctrine of man’s immortality—for the present-day evidence that man has a soul now which will or may live after the body is dead. And the Church makes

overtures to Scepticism, egles the fair maid on the opposite bench, and says to her, "Come hither; I like you," in a half-hearted kind of way, "I want you to help us; all is fair in love and war, you know; there are those dreadful Spiritualists; most abominable people; do come and help us crush them. We have told them it is the devil; we have poured out fire and brimstone on their heads; but it hasn't done the least good. It has rather inclined people to go further than had only just commenced, and it certainly has confirmed the people who had got further on. There is something wrong. Come and help us. You are sceptical; bring your sceptical artillery to bear upon these outworks and fortifications. Show their scientific impossibility; show their scientific improbability; show that, according to the doctrines of science, it is utterly impossible for spirits to come back again into the world." And Science, with, perhaps, a covert sneer that she takes care to hide, responds to the overtures, and comes down heavily upon these poor, deluded Spiritualists, crushing them, exposing them, manifesting their ignorance of natural law, and their incompetence to scientifically investigate fact, and altogether harrying, and riddling, and generally upsetting them, and scattering them right and left.

But what is the central factor of the Spiritualist's belief? The existence of an immortal soul in man. The Church, in invoking the aid of Sceptical Science to crush Spiritualism, is crushing out—or trying so to do—the very cardinal principle upon which her own existence depends, and by-and-by vengeance will follow upon the heels of such means, for if it should be—though it *never* will be—that Spiritualism is at length crushed out by such methods, when Science had ceased from her labour, and gained time for reflection, the thought would occur to her, "Why, these people that we have been working for, believe in the like thing! Let us harry them, and see how much better position they are in." And do you imagine that the theology of the present day, when attacked upon the question of the origin of the human soul and its real existence, would emerge from the ordeal any better than it is supposed that Spiritualism itself would do, when subjected to like pressure? We answer, No! Call in science, if you will! Crush Spiritualism, if you so desire! But by the inevitable logic of events, and that Divine justice which ever guards and guides the progress of human unfoldment, the day of retribution will come, and if the Church offers no better evidence than belief, Science will say, "Away with your belief! This is the era of positive knowledge. We want facts, not musty dogmas."

Probably the majority of the friends here are imbued with religious sentiment; a fair proportion of you may be associated with some of the various religious efforts made in your midst: a certain number of you will certainly be connected with established places of worship. It is to the religious world that the three questions addressed to us to-night ought to be more particularly directed, for if man have a soul, therein do we find the charter and the need of religion. But if man have no soul, then religion becomes a by-word and a farce, when viewed from the broad platform of philosophical necessity. If, of course, you are pleased to argue that religion can do nobody any harm, whether they have souls or not, we perhaps, to a certain extent, might be prepared to admit so much. But lifting our view beyond that very limited horizon, and taking it upon the broad question of philosophical necessity, if there be no soul in man, the reason for religious existence is at once destroyed, and ecclesiasticism becomes a craft of tyranny for the subjugation and bondage of human intellect. So we ask—respectfully, and with all deference to the authority that we question,—we ask in the name of the intelligence of the 19th century; we ask in the name of the growing scepticism of the present age; we ask in the name of that indifference to spiritual things that is rapidly spreading in your midst; we ask the religious world,—Where did this soul come from that you believe in? And can you give us an answer that shall settle the question beyond a doubt? "Oh, yes! The sacred writings give us plenty of information on the point." Yes, they do, and we might be prepared to accept those sacred writings, only that, unfortunately, there are one or two little difficulties in the way. A grain of dust will derange the mechanism of the best constructed watch; and these little difficulties, very small ones, may be as grains of dust in the mechanism of the argument before us.

The origin of the human soul? "God breathed into his nostrils the breath of life, and man became a living soul." Made of the dust of the earth! *Made of the dust of the earth!* Remember that phrase. It is very expressive, and yet you are indignant when the doctrine of Darwinism is presented to you, and it is a case of being made from primeval *slime*, and worked up through a series of developments and unfoldments. The only difference we can see is, that dust is dry, and slime is wet; matter in either case; mud in the one case, dust in the other. And yet you grumble at the parentage the philosophy of Darwin assigns to you, accepting it literally, nevertheless, when presented to you under the sign and seal of the sacred record. "And the Lord breathed into his nostrils the breath of life, and man became a living soul." But you must bear in mind that there is here implied a special creative action on the part of a personal Deity. God came down into that wonderful garden, gathered the materials, moulded the man, and then breathed into his nostrils the breath of life, and man became a living soul.

But it was not good for man to be alone. He was to have a help-meet—a companion. And how was this done? Another handful of dust gathered? No. The Lord caused a deep sleep to fall upon Adam, and while he was in that state of blissful ignorance the Lord abstracted a rib from him, and made that rib into a

woman, and when Adam woke up he was considerably astonished, as well he might be, to find a companion so surpassingly lovely by his side. Evidently he was unaware of the osseous abstraction that he had suffered. Evidently he did not know that he had lost an essential portion of his anatomy. The wound healed rapidly, the effects were instantly dissipated, and woman was created. But there is no reference, in this second creation, to the breathing of the breath of life into *her* nostrils, and giving *her* a living soul. Ladies, you are soulless! No wonder the narrative tells us that it was the *woman* tempted Adam. The reason may be pretty apparent,—her moral consciousness had not developed at that day; but it was somewhat remarkable that the stronger creature was foolish enough to be caught in the trap. What becomes, then, of the question of the origin of the soul, as thus presented? What definite idea can you abstract from such an account? What fact is there that you can put your finger upon, so to speak? "The Lord breathed into his nostrils the breath of life, and man became a living soul."

Not that He put a living soul into him, understand. Not that there was a something dropped into his nature, to live after the animal economy had died. But it was literally breathed in, and the man that was created out of the dust of the earth became a living soul. But that man died, and from whence do you extract the warrant of his immortality? The man who was made a living soul died. Where do you get his immortality from? Honestly, we cannot tell. The argument utterly fails to help us at that juncture. We must give it up, as many hundreds of others have given it up, and until something more definite, more clearly indicative of the nature of the soul *per se*, is brought forward, the theological, ecclesiastical account will not be sufficient to combat scepticism with to-day. We do not, mark you, deny the existence of the soul; we do not say that the religious world is wrong in preaching the existence of the soul: we do not mean to assert that the record we have seemingly been mercilessly cutting up, does not state the truth. All we mean to say is, that in the rendering of the thought embodied in that record the central principles or ideas have not been fairly grasped, and you are the victims of an imperfect rendering, rather than any wilful perversion committed against you. But still you must remember that from this imperfect beginning runs forward all the scheme of theology, and the doctrines, stretching down to the present time, of depravity, of the flood, of the salvation and redemption of humanity through the sacrifice on Calvary, heaven and hell, God and the devil,—all the tenets and paraphernalia of your religion hinge upon and are derived from the imperfectly-expressed record that tells you man had breathed into his nostrils the breath of life, whereby he became a living soul, but makes no provision in that announcement for his continued life after the death of the man that was thus created.

What shall we do? Turn to Spiritualism? But the Spiritualists are such an unphilosophical set; great boys and girls who open their mouths and swallow whatever happens to be floating near! Our Spiritualist friends will please to hide their diminished heads, and keep out of sight a little longer. Can we find what we seek in the teachings of science, or the speculations of philosophy? On the one hand no, apparently; on the other, probably: but philosophical speculations without proof amount to but very little. However, they may help us to bridge the difficulty in the present case to a certain and most appreciable extent. Has man got a soul *now*? must be the starting point in the inquiry. If he have, we may be able to trace it backwards, and in some sort hit upon its possible origin, or its possible first manifestation here in this world. A great deal of sarcasm has been wasted, we think, over this same question in regard to man's having a soul. Some people have said that if men have souls now, they must be very small articles indeed, because if the soul is supposed to be an element of goodness in their nature, some who express such a minimum amount of goodness must have souls of a correspondingly microscopical quantity. But sarcasm is no argument, least of all evidence, in a problem of this kind. If we were to judge the average of mankind as to their quality of soul by their goodness of life, it is more than probable that many a high head would bite the dust. But are there any other factors in the case, any other elements that may help us? Well, man *thinks*. "Ah! But, my dear sir, thinking is only the consciousness of volition, intelligent volition. If men had not got brains they could not think. If these brains did not work there would be no thought. If the nerves were not agitated, if the nervous auras and ethers were not set in motion, vibrated in harmony with or in response to some exciting cause, there would be no thought, no consciousness; man would only be a mass of matter automatically moving in obedience to the constitution of its organic structure." There is nothing like using big words, friends. Yes, but what makes matter do these things? "Oh, its present form." But what makes matter assume its present form, and not some other form? "Oh, well,—the processes of life in past ages have worked up the material of the world to its present nature and character, and the evolution of organic forms, with the power to perpetuate themselves, and differentiate their qualities in forms and species and orders, has ultimated in the development of man with all his functions and attributes as the results of long processes of nature." Very satisfactory reasons, are they not? It is so, because it *is* so,—and that is science and philosophy!

"Well but," says the philosopher, "you cannot give an explanation." And indeed, why not? "Oh, because you cannot. There is no other explanation to be given." Then of course you have explored every domain of nature, know all about everything, are a species of second edition—a pocket one—of the Almighty Himself, and can dispense your wisdom for the edification of unborn

myriads. It will not do. So many have tried the trade and come to grief, that we have no confidence in these professions. "Well, but what can you say? Matter is as it is because it is?" Granted: but the "because it is" is the difficulty that we stand at. Why because it is? What is there behind matter to make it as it is because it is? Does matter contain within itself a power or quality that impels it forward, making forms, and orders of forms, and organisations finally ultimating into intelligent, rational men? Has matter containing within itself some power or quality that causes it to do these things; and if it has this power or quality, what do you call it? "Well, but you must bear in mind that the processes of matter, the forces that are working upon matter, the chemical affinities and qualities that belong to matter, are all continually operating, and driving the mass of the world, so to speak, forward, and lifting it up into higher grades." So chemical forces, and electrical forces, and the laws of attraction and repulsion of atoms, and the association of atoms, inter-relational developments, unfoldments, etcetera and so forth, are the unintelligent creators of intelligent results? These unintelligent conditions of nature ultimate in the formation of intelligent, rational men and women? A very pretty doctrine indeed. The cart draws the horse, and the driver sits upon the wheel quite still! "Well, but what other interpretation can you give? You admit that matter has the power and quality of assuming form?" Yes. "You admit that there is something working on or through matter that makes it change its state, and assume varying conditions?" Yes. "And you admit that there is a persistency in certain grades of matter; a tendency, when matter is in one certain state, to keep in that state until some stronger operating agency can turn it into another channel?" Yes. But what is this power which, in itself single, has so many marvellous manifestations? Are we to come to the conclusion that the infinite diversities of activities manifested in the realms of nature are due to one underlying basic power, or are we to assume that nature is full of a whole host of powers jangling and wrangling together, fighting the battle of atomic life, and by hap-hazard making here the lofty mountain, there the hollow valley, elsewhere the heaving ocean, the rapidly-flowing river, or the rippling brook; the tall iceberg of the frozen regions there, the burning sands of torrid climes there, the bright and glowing sun there, glittering stars that bespangle the canopy of night there, perfumed and lovely flowers, solemn groves of trees, or the marvels of vegetable growth there, the swarming life of the sea there, sweet singing birds there, noble specimens of the animal creation there, and beyond and above all, the human race with its regal attributes of reason and intelligence, its warm, and glowing, and inexpressible emotions of love and hope, its irrepressible aspirations after the pure, the good, and the true,—all as the results of some fortuitous clashing together of atoms, and blind inter-operation of forces in the realms around you? If this be so, if this be the cause of your life and nature, if you are only the result of a successful fight in some department of nature in ages gone by, no wonder you like warfare nowadays, for you were born and cradled in the realms of chaos, where warfare seems to be the normal condition, and you are only outworking your natural instincts.

The scientist is ever anxious to make you understand that everything in nature has a certain definite character and plan belonging to it, if you will only patiently investigate it and follow out the workings; that certain principles are in such a manner following exactly the lines of certain general laws; that, in fact, forms of all kinds, whether they be animate or inanimate, always assume their forms, and colours, and qualities in accordance with certain definite and determined principles. It is rather a stretch of the imagination to assume that this order and sequence in nature is the outcome of a blind, unintelligent distribution of working powers. May we not accept the conclusion that the mathematical precision attending the combinations of matter, which are always truly adhered to, state for state, and order for order; may we not assume that these are the indications of a something behind or superior to the matter that combines—an intelligent directive force, that accomplishes a definite purpose, and ultimates itself in all the various orders of life, mineral, vegetable, animal, and human, culminating in the conscious, rational, human being, where it becomes the individualised, conscious man? May we not claim a spirit in nature, the spirit of the mighty God Himself? May we not claim that God is working in and through all things, lifting up the envelope of life—His body, nature—to ever-varying, and ever-improving orders and forms, until at last it becomes individualised in the human being, and God becomes manifest in the flesh, and man indeed becomes a living soul?

The origin of the soul? We candidly confess that we are in no better position on the point than is the record we have quoted from. We are also further emboldened to make the statement that no one else is in one whit better position, for if you want the origin of the soul you must throw your life back upon itself, and ask for the origin of the God of which it forms a part. Its progress, its descent into nature, is one of the queries suggested to-night. It was before Nature unfolded, for it was part of God, and is part of God with a divine relationship still. It came into being when or where we cannot say. We may first find it glowing, pulsing, brightly glorious and divinely beautiful, when the morning stars sang together for joy, and the grand old earth, then a ball of nebulous fiery mist, came forth from the warm womb of her solar mother, pulsing and working, striving upwards in fierce cataclysms and divine outbursts of energy and power, working forward through all the devious ways of pre-human life, up through all primordial conditions, up through ever-varying stages of development and unfold-

ment, until the earth, young, fair, and virgin, assumed her noble front, and decked herself with trees and flowers and glorious things of life that sang their Maker's praises ever, until at last Nature became fit, a world prepared to bear her last best gift to God,—Humanity. But Nature has a habit of beginning with the worst first, and improving on it, making something better with each age and lapse of time, and the first specimens of humanity were as though nature's journeyman had made men, and made them ill. But Nature has plenty of time. Her energies are something beyond conception, and men improved because the conditions of her manifestation became more harmonious, until at last the great nations of antiquity arose to testify that in former ages Nature was no bungler at her work; she could turn out splendid specimens of her artistic skill.

But what do we mean by Nature? We mean the visible universe around you; all that you can know or cognise here below; that Nature that contains embalmed within itself, so to speak, the spirit of the Divine God, that is interfused in every department with the Divine energy. That is what we mean by Nature; and of course our argument of creation by Nature is purely relational to the fact that Nature is the expression of God. Hence the progress, physically speaking; but the soul *per se*, the Divine energy within you, the immortal and imperishable element, had no origin or progress in this respect; it has only had a species of development of environment, a continual unfoldment, a continual increasing of plasticity on the part of the organism through which it has had to express itself. Every age the world grows more beautiful; every era marks a distinct improvement in her; she will attain her maturity, grandly glorious and divinely human: her beauty will unfold in sweetness and harmony; and then this grand and beautiful and noble world of yours will have silver threads among the gold; wrinkles will come upon her brow, her face will grow aged, her gait slow; humanity will disappear from her surface, the waving trees, the flowers, will be known no more, the ocean will be dried up, chaos will come again, and the warm arms of the loving solar parent will embrace her wandering child, and the earth and the sun shall once more be one; only the verdict of modern science, by the way; so it may not count for very much with some.

The destiny of this soul. Where does it go to after it leaves this world?—not after it is dead. It is too illogical and absurd a word that, to use in such connection, for the soul never dies. Where has it gone? you ask yourselves, when it has floated from you. "Oh, gone to hell, for it did not go to our church." "Gone with the saints in glory," replies another, "for it did go to our church." Where has it gone? "Oh, the Lord prepares; God in his mercy and wisdom will find a home for every one of us after death. We can trust his loving-kindness; we need not worry ourselves about that." Where has it gone? "The same Power that maintains us in this life can, if it pleases, maintain us in any other future state of existence also." The man who used these words and expressed that sentiment has been and is, again and again, called an infidel and an atheist. Clearly he expresses a belief in the possibility of a future life; clearly he acknowledges the presence of a Divine superintendence, neither of which deductions qualify a man to be called an infidel or an atheist. Yet THOMAS PAINE has been called both. What has become of this soul? But we ask your pardon; you deny the existence of the soul, and therefore it is no good for us to ask you the question. You say the body has, of course, gone to the ground, and will help to manure the soil, and your husbands and wives, and brothers and sisters and children, are so many hundred-weights of good manure,—nothing else,—and the beef and potatoes that you continually eat work themselves out in epic poems and algebraic equations. If you could only stew the two edibles down, and decoct therefrom the articles mentioned, beforehand without swallowing them, it would be a great advantage.

Spiritualists! What becomes of the soul of man? "Oh, you told us we were unintelligent people; we have had to stand back; we were not to be called upon in this inquiry; don't ask us, we really could not tell you, we are so dreadfully unintelligent." But these friends here want to know what becomes of the soul, what its destiny is after death? "Then those friends must do as we have done,—find out for themselves." Oh but, Spiritualists, don't set your backs up in this way. Be kind and genial, generous and sympathetic, and good-natured and humane. Help these friends of ours out of their difficulties. "They denounced us as liars; they have said we are accursed children of the devil, disreputable, and altogether bad and dreadful; utterly incompetent to think rationally, or express ourselves clearly and connectedly. We will pay these friends of ours back in their own coin, and say we are all they have made us out to be, and therefore not fit to give them the desired information." And they would just be serving these dear friends of ours right, if they did so; for they have had all these things uttered against them with as little reason as opprobrious epithets are usually hurled against anybody, for, in nine cases out of ten, when people begin to call names, it is only an exhibition of malice and a confession of incompetence to meet the argument presented. So we will let the Spiritualists calm their excited feelings for a time, and try to get on a little longer without their assistance.

The elements of your nature are consciousness, intelligence, perception, and reflection, and another quality that we may call executive ability. Observation, reflection, and execution make up the sum total of your actions as rational men and women. The other quality of love we may introduce, which is expressed in all men, in everything more or less that you undertake, in varying shades and qualities. Our contention is that the body is not the

creator of the intelligence that directs it, but that that intelligence which lies back and behind all things is here again back and behind the human instrument; that the human instrument is necessary for the expression of these qualities and powers, and that without this instrument you could not possibly exist in your present form. All that makes up life is consciously and intelligently realised by yourselves. To the extent of your conscious and intelligent realisation of life, is the extent and character of the life that you really live and lead. What is death? Is death the annihilation of this consciousness of yourselves? Is death the hurling back into the vast vortex of power and force of this individualised power or force that is incorporated, so to speak, in yourselves? If so, then the Spiritualists are liars to a man: if so, anybody who believes in the existence of a soul is hopelessly deluded; if so, the religion that preaches immortality and a state of future rewards and punishments is an imposition and a sham. But if there is an immortality for man, if consciousness survives the shock of death, if observation and reflection and the power of emotion still remain to consciousness after death, then all who have laboured, all who have struggled, never so imperfectly, all who have perceived, never so dimly, the possibility of a future life, have been labouring and struggling forward to one grand and glorious realisation, and though they have been the wildest fanatics, steeped to the very eyes in the most abominable superstition, though their practices be utterly irrational and unsound, yet we say,—struggle on, brothers and sisters; you will rise beyond the clouds that now surround you; the broad plains of life and truth stretch before you, and you will come out of the darkness into the sunlight: you will learn to discard the errors and incompetent conclusions of to-day, in the broad and universal recognition of the truth, that immortality is for all mankind, and eternal progression the heritage of the human race.

"Eternal progression! Why, that is unphilosophical! Utterly irrational, and altogether out of the question!" "Eternal progression! It is unscriptural! It is irreligious! It is blasphemy!" We are nicely wedged in between these two objections.

Why unphilosophical? "Well, whoever heard of a spirit progressing. When you become a spirit, your eyes are opened, and you know everything." Have you ever become a spirit? "Well, no, not yet; I am not dead." Have you ever had a conversation with a spirit? "Certainly not! I don't believe it possible for anyone to do so." Do you know anybody who has? "No! certainly not! Haven't I just answered the question?" Then how do you know that when you become a spirit your eyes are opened, and you know everything? "Well, we have always been so taught." Yes, and you were one time taught the world was flat, and the alleged flatness of the earth is reproduced in some of the people living upon it to-day. Utterly unphilosophical! Utterly out of order! Utterly opposed to the character of spirits! And when you press the objector,—“never saw a spirit,—never saw anybody who had seen a spirit,” and the whole edifice tumbles to the ground directly.

Look at the history of the past. Think of the glorious Eastern races of humankind, rich in the lore of bright and priceless tradition, flaming and glorious, shining out of the mists of antiquity with a halo and a glory even to-day. Look at the gigantic strides that art and poetry and music and mechanics manifest to-day; how the world is working forward to a larger life; how the standard of liberty and truth is being reared higher and waving broader every day. Mark how the efforts of the world are all directed towards that happy time when peace shall be with all the nations of the earth. Mark how humanity progresses from age to age, accumulating truth, expressing and manifesting higher and nobler lives continually, and then admit that the same mind lives after death unchanged in nature,—why rob it then of the quality of progress which it hitherto possessed and manifested? The lack of philosophy would be in the depriving it of that quality, rather than in the permitting it to remain. Eternal progression is the destiny of man after death, unless that man is changed in nature, and altogether different from what he is to-day.

But it is “unscriptural, wicked, blasphemous!” And why? “Oh, if everybody is going to progress after death, what is going to become of hell and the devil?” They can both take care of themselves. “Yes, but don't you know that hell is a place of punishment for sinners?” And who are sinners? “People that do wicked things, that lie, and steal, and rob, and cheat, and altogether misuse the life they live.” And if anybody does these things they will go to hell? What can save them? Leaving off lying, leaving off cheating, leaving off robbing, leaving off misusing their lives? Will that keep them from hell? “Oh, no! That will help to keep them out of hell, but they must do something else.” What else? “They must have faith in Jesus. They must believe in the sacrifice and redemption that Jesus offered and effected on their behalf.” But supposing they do not? “Then they will go to hell.” What, if they leave off their evil practices? “Most certainly.” Then it is not wickedness that sends people to hell; it is unbelief? And that is the reason why you are afraid of losing hell, because if hell is lost there will be nothing to terrify people into accepting your belief, and you who arrogate to yourselves the position of determining the fate of all mankind, will lose the noble distinction of being God's executioners here on earth. As a rule, we find those people who cling so very tenaciously to hell, always hold to it for the benefit of somebody else, although very often, we are sorry to say, if a strict audit of accounts was insisted on, those who believe in it so very thoroughly would be found quite well qualified to take up their residence in its domain.

The destiny of the dead.—One of your queries to-night was this: Can the justice and mercy of God be reconciled with the eternal misery of his children? and we would answer that with one single word,—No. It could not be reconciled, and therefore we say, when you picture to yourselves myriads of human beings whose destiny is one long doom of pain and suffering; when you picture to yourselves the smoke of their torment rising up continually before the throne of the Most High; when you picture to yourselves angels gloating over the sufferings of the damned; when you picture to yourselves heaven rejoicing that the foes of God are steeped to the very armpits in burning fire; and when you picture to yourselves the God that supports and sanctions and rejoices at such things,—then we say, that if you have a spark of humanity in your nature, if the soul within you blooms and blossoms with the deep love that God has implanted in your natures one for the other, while there is one human being enduring such a doom as that, heaven could not be heaven to you until you had delivered him from it. This brings us to a very practical issue. A portion of the work incident to the progress of the spirit is, first, the casting aside of all its own errors, the purification of its own life, the making of itself strong in righteousness and truth, and then the labouring, by every power within its grasp, to lift up and exalt all who need assistance besides.

Here come we, then, to a close. The destiny of the human soul? Heaven is too narrow, friends, hell too utterly impossible, to be a lasting residence for any soul. The broad realm of eternal life, grand and glorious, the contemplation of the infinite manifestations and unfoldments of the Divine Mind—these, and these only can present an adequate fulfilment of destiny for yourselves. Would you reach to happiness and peace? Would you stand draped in purity when threading the life beyond? Would you stand honourable and just before the searching eyes of angel-friends when you quit the shores of mortal life? Then be true to the royal origin that you have been derived from; be true to the godlike nature that is within you. Search it out, unfold it, make it flower and blossom into a practical righteousness for yourself and fellows. Be true to the deific origin from whence you have sprung, and that will be one step forward in the helping you to fitness for the life beyond. Would you realise the glories of that world? Then remember the lessons of the past, how the world has progressed from savagism to barbarism, from barbarism to maturity and unfoldment. Take the lesson of the past hero-workers to your heart, and try to do something in the world to make it the better for your having passed through it. Would you stand surrounded by loving friends who shall warmly greet you after you have passed across the flood that flows between the two lives. Would you enjoy a noble and glorious destiny? Then be true to all that is best, purest, and noblest in your nature while you are living here below, and then your origin and your progress and your destiny will alike bless you, confer happiness upon you, and make you the means of blessing and making happy all the world beside.

Then remember, this question of origin, progress, and destiny is altogether beside a narrow creedal interpretation, altogether removed from any special school of peculiar thought, and is a broad universal question pertaining to all humanity, and can only be justly and properly interpreted when such consideration is held in view.

Spiritualists! What know you of the origin of the human soul? “We know no more concerning it than has been detailed to-night.” What know you of the progress of the human soul? “No more than history recorded teaches.” What know you of the destiny of the human soul? “Only what those who have passed through the valley of the shadow of death come back and tell us.” What those who have passed through the valley of the shadow of death come back and tell you! What do you mean? “We mean that there is a starry bridge, bright and glittering, between the two worlds, that spans the chasm man has called death; that o'er that glorious highway the immortals troop to us, and hold converse with us; that with us is the evidence of man's continued life, the proof of the reality of his soul's existence, the relative argument that we have souls, here and now, also. Thus we have the life immortal brought before us, bright and glorious, shining and true; thus we have the evidence of an immortality for man, the existence of a soul, that comforts us, dispels our doubts, overthrows our scepticism, transforms our lives, and lifts us up to a knowledge of immortality, instead of a belief therein. And not only does it do this for us, but we claim to-day that we stand before the world, representing the only practical present-day evidence of the reality of the future life that the world possesses. You may scorn the argument, and say the claim is unfounded and cannot be supported; but remember, if that be your assertion, what better position are you in than the one assigned to you by the sceptic and the atheist,—they will believe in your immortality, when you have demonstrated it? Spiritualism says in effect,—we believe and know that man progresses eternally. We have observed the progress that has been made, we find that Nature is the bright mother of us all, Mother God and Father God, and we stand to-day before the world, confessing and asserting our knowledge of man's life and being as a spiritual existence. Let all take heed then. To deny this, to overthrow it, and to drive it from your midst, is to drive out the only present-day evidence of immortality the world possesses.”

The origin, progress, and destiny of the human soul, then, has been presented for your thoughtful consideration. We can only hope that in some degree at least we may have met the requirements of the triune question. All we can say as we close is this:

that man is the expression of God in human form, and the time will come when the kingliness of human nature, its grandeur and glory, its purity and beauty, will rise triumphant over every adverse circumstance. Angels in human form, gods in embryo, will walk the sands of time, and with beaming faces await the coming of the liberating angel, knowing that they go forward to a destiny of greatness where they shall ever come nearer, but never near, to Him we call our God.

HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

HENRY EDWARD FULLER, A NEW SOUTH WALES SQUATTER.

A MURDERED MAN AVENGES HIS OWN MURDER.

July 22, 1879.

The medium immediately on entering the room went into trance, and said:—

"I see a spirit with a stab in his back; he is a noble-looking young fellow; his clothes are all dripping with water; he is dressed in knee-breeches, with small buttons up the side, they are yellow; his boots just come slightly above the bottom of his breeches; water is flowing out of the tops of his boots; he has no waistcoat on, nor has he braces; he has a white coat, which I think represents linen, but it is wet and muddy, and I can hardly tell what it is made of; he has a peculiarly twisted straw hat on his head; round his hat is a wet and muddy blue veil; he says his hat is made of the cabbage-tree; he is full-bearded, and seems about thirty years of age; his name he says is 'Henry Edward Fuller.' I can see the large blood-stains on the back of his coat, despite the wet, the mud, and the dirt.

"There is another spirit standing by his side, who passed from this earth to the other side by drowning. He says his name is 'Percy Bysshe Shelly.'"

I asked whether it was the poet. He answered—

"Yes. He is very tall, and when he answered your question his voice seemed to me more shrill and effeminate than any I have ever heard in my body. He is very tall and very thin, his face is handsome; he looks at me very curiously; he hears me describing him: for some unknown cause I am an object of pity to him; at the same time also a subject of wonderment; he looks wonderingly and pityingly at me; he knows that I can hear him; he realises that I can see him; it may be that he wonders why you cannot see him, why you cannot hear him; he may pity me because he thinks the position of my soul at this present moment of time an unenviable one; he may pity me for some other cause, but I do not know. His garments are dripping wet, like the spirit by whose side he stands; he is a high and holy spirit; he has accepted truth, and received glory since his removal from earth.

"Do you see what he is doing now? He bids me watch him: his body is all aglow; the saturated garments are drying up quickly; he burns the same as a log of wood in a grate; there are flames encircling him; his body is gradually reducing itself; a sheet of white paper would contain the ashes of what ere now formed his body. He is still here, I can tell him by his face; his body is changed; his garments are not those garments worn upon earth; his garments are now snowy white, spotless, and pure; his body is like the rays of a noon-day sun; a hallowed splendour surrounds it. Why this change? why does he appear twice to me? why under different forms? why should the first presented body have been destroyed by fire? What does it mean?"

Here the medium broke off suddenly and returned to his normal state. After a pause of a few minutes, he went under control, and spoke as follows:—

"Fuller, Fuller; yes, Fuller is my name; I was murdered—murdered and revenged. I revenged my own murder; a strange assertion to make, but a truthful one, nevertheless. I did not want to leave the earth; I possessed no mock heroism; I dwelt not upon death, nor did I look at it as a favourable change. Had I been asked if I had an enemy, and had that question been put to me one hour before my murder, I should have answered: 'Not one living soul that I knew that desired to harm me.' I was liberal to my workmen, doing as much good in my sphere as I possibly could do; and there were many means whereby I might be good to others: amongst them most especially that of being hospitable to all passers by. Briefly, I was in the possession of many hundreds of broad acres, and I also held miles of land at an annual rent from the Government of New South Wales; cattle and sheep rearing was my occupation; in fact, I was one of the largest stock-keepers in New South Wales. The nearest station to mine was forty nine miles from me,—small in comparison to mine, and its proprietor was a Mr. Arthur Macfarlane, who was more solicitous of a town-life than of bush experience. He gave the control or management of his station to a Mr. Field, a careful, pains-taking, North-of-England man. Rumours were rife that Macfarlane entered into the gayest of life in Sydney, the capital of New South Wales; the consequence being, that he contracted heavy loans

from his manager, Mr. Field—Samuel Field. I knew nothing against the man; it is of Macfarlane himself I wish to speak.

"A quarrel arose between Macfarlane and his manager, Field; the consequence being that Field sued for immediate payment of his bills, and once again the estate of Arthur Macfarlane was in the market. I attended the sale and bid for it, but was outbid by Field, who became the possessor; Macfarlane pathetically observing: 'Fuller, I am a ruined man; I have been an imprudent man; I have been careless and foolish; God grant that my foolishness is passed.' I proffered him the stewardship of my estate out of pure pity for his condition, and we journeyed on horseback together from Sydney to where my station was situated. It was on a tributary of the river Murray, having a junction with another large river, the Darling,—the name of the tributary being the Murrumbidgee. I instructed him in the ways I had used myself, wishing him to follow them out; instructing him with the fact that I always gave supper, bed, and breakfast to all travelling labour that came to my station: never allowing a homeless wayfarer to pass my station without offering to him these three gifts.

"I did not like his remarks nor his smile when I told him this. He asked me,—Was this politic? urging his opinion that it was offering advantages to idle, wandering loafers. I made answer to him, 'Not in every case, Macfarlane; not one of the hands on my station have been town-bred; they have all come from the ranks of what you call idle, wandering loafers; they are men upon whose character I can place the most implicit trust; they would guard my interest as dearly—nay, as keenly—as their own; so they whom I succour in their travelling cannot all be bad. I grant that there may be some who in asking for work are praying to God that it may not be offered to them; but such must of necessity form the isolated cases, for the nearest neighbour on either side of me is a good day's journey off,—one being Ford's station, 30 miles from me, and the other your own station (that was "Macfarlane,") being nearly 50 miles away from me. Now I argue that an idle man would think himself but ill repaid by supper, bed, and breakfast in return for such a day's weary marching, so that I do not think I am wrong in the hypothesis, that I am benefiting men that are really looking for work—who are really striving to obtain their living by labour, and that I am not relieving those who are aimlessly wandering hither and thither for the poor reward of sustenance. I do not blame you, Macfarlane,' I continued, 'for your excessive caution; it is a peculiarity of your countrymen; how far you have been wrong in your restrictions to travellers during your proprietorship I may not judge, but I cannot follow the example you would have me to follow, and which you have tried, and which I shall certainly never try. Macfarlane, I have had men come to me at the setting of the sun, with their swags on their shoulders, the perspiration running down their faces, and they have asked me, "Is there a chance of work, master?" and I have answered, "No, my lads; I am not in want of any hands just now." One of them would say, "I am used to the saddle, master; I can ride anything; I can fence in a bit of ground for corn or vegetable-growing purposes; I am well versed in shepherd's duties; I can attend to the lambing down; I can do my turn, master, at shearing-time; I can drive a team of oxen—can cut, or brand, or splay;" and have made answer, "I am not in want of any hands, lads." They would ask me, "May we stop here for the night?" I replied, "Yes, lads; get away down to the men's huts; tell the cook to get something under weigh there for you to eat; tell him also not to forget your dogs; you will be right also for a breakfast in the morning; so God speed you in your search for work." And this is what they have said in answer to me, Macfarlane:—"God bless you, and thank you, sir. We have travelled more than 84 miles, breaking the journey only with a night's rest; neither bite nor sup have we had. We called in at Macfarlane's station, some 50 miles down the river, and he answered our requests by saying: "What you require for the night you may have from the stores at market prices." We said, "Master, we have not a coin upon us;" "Then you will have to go hungry my men," was his answer; we said: "If you will not give us food will you give us shelter for the night, master?" and they told me your travellers' hut, Macfarlane, was situated in an isolated position some 300 yards from your station, and that you made answer pointing to it, "There is a travellers' hut, and you had better fill your canteens with water before you go to it. The natives have taken a fancy to camp round about it; they are offensive, but harmless." They told me you then bid them good-night, turned on your heels and went home. I have told you, Macfarlane, that I may not judge of this difference between our respective lines of conduct, but the plan I pursued, when you were in the position of a proprietor, is the plan that I still wish to be carried on by myself, or to have carried on by those I employ; and as we rode on together, he bowed his acquiescence with my wishes, and nine weeks after this, he murdered me.

"My two kangaroo dogs were at my feet; I had in my possession two or three home newspapers; I was within view of my own homestead, seated on a rail, thinking of home, thinking of the years of my colonial life that had passed since I left England; thinking of the successful issue of my painstaking industry; thinking that the time was fast arriving, that I should once more revisit my old home; that I should see once more those that continued still to hold me in their fond remembrance: thanking God for the success that had attended me; trying to think well of all with whom I had had any dealings; reasoning against my strange and growing dislike to my steward, Macfarlane; once more stooping to continue my perusal of the latest news from England, when a stealthy footstep at my back, a thud between my two shoulders.

Springing off from the stile, grasping at him in my weakness, turning and facing my murderer, saying: 'Macfarlane, coward—coward;' and then freedom came; and then change, and then wonder, and then thankfulness. I stood and watched him; yet it was not I, for all that I was lay at his feet. All that I am now, watched him, and he dragged that which had been myself nearer and nearer to the edge of the pond, and lifting it in his hands, he flung it into the stagnant waters, and it sank.

"My eyes were keener than his, for I could see it plainly; he thought it was hidden from all men, because he could not see it. He could not hear my voice, although I kept repeating, 'Revenge, revenge, Macfarlane, revenge! my day must come, yours reigns now.' I followed the arch-hypocrite into the men's huts; calling the servant that had been the longest with me aside, he said: 'Willie, your master bids me to tell you, that he is first going to town, and that in all probability he will make up his mind for a visit to England; but he will write to me from Sydney.' Willie said, 'Is it not strange that he never said a word to any of us about it, Master Macfarlane?' 'Well,' he replied, 'there are some matters upon which the master is very reticent.' 'I beg pardon, master,' was Willie's answer. Macfarlane said 'There are some matters that master does not care about blabbing to all his servants, to us in his employ. Now, Willie, you know your master's signature well; here are his orders in my hands; here is black and white for it, Willie; so tell the lads what has occurred, and let us try and keep everything straight until his return.' 'Lying hypocrite,' I cried; but none of them heard me; none of them could see me. I hovered around my home for months, but still the arch-hypocrite ruled. Herds of fat cattle went downwards to Sydney, and were there sold, and the proceeds appropriated by this villain. It is impossible for me just now to describe my feelings, for fear that he would escape justice. I knew that he meant taking the homeward journey after shearing time. Shipments of horses were sent from my station; the proceeds swelling the sum he coveted. He waited only for the wool sales, and then good bye for ever to the scene of his dastardly crime: but God's ways are wonderful, and His avenging justice is sure.

"In my youthful days at the Grammar School in Litchfield, my native city, I formed an acquaintance with a youth named Cleveland Ernest Smith. I settled for a time to a seat in a lawyer's office, in the city of London. He entered upon a college career. He obtained a doctor's degree, ere pecuniary circumstances transpired in his family, leading to his leaving his college training; further misfortunes came on the family, and by a letter it was notified to me that Cleveland Ernest Smith was coming out to try his fortune as a medical practitioner in the colony of New South Wales. I hastened down to meet him at Sydney by the vessel named, but he was not on board of her. I did not hear any more of him, but he was a special instrument, in the hands of God, in helping me to unmask a hypocrite and a murderer. My spirit could not leave my body, although it was fast decomposing in the stagnant water of the pond; I saw on horseback, the school-fellow of my youthful days coming towards the place; then came the thought to me, would he know me? would he pass me by like all that had passed me since my liberation from my body, unseen, unnoticed? I said to myself, 'Oh God, grant that he above all the rest may see me.' I heard him say, 'What, Fuller (springing from his horse), I heard you were settled here about; good God! how pale you look; what is the matter with you?' I could not answer him; I looked at him, I clasped my hands together, and then I went and sought my body in the stagnant waters of the pond; but God had told him—had told him that there had been foul play. I followed him at a distance; I followed him, for I knew that if I came within his aura, he was spirit-gifted, and would see me. He spoke to Willie, my old servant, and he said, 'I have seen your old master, Fuller.' Faithful Willie turned pale, and said, 'Speak, sir, what do you mean? Where did you see him?' He said, 'By the stile on the side of the pond, eastward of the station.' 'Were you sure it was master?' asked the others that had gathered around; 'I will swear it,' Cleveland Ernest Smith answered; 'we loved each other as boys at school (not so long back either), I would swear it was him; I would swear to him amongst ten thousand.' 'What became of my master,' asked Willie, 'he is in England, and perhaps he is troubled and thinking of his colonial home.' Cleveland Ernest Smith made answer, 'He is not in England; he has been murdered, and I saw his spirit. I have only realised this now; my memory bears testimony to the haggardness and pallor of his countenance.'

"In a body, headed by Willie, all my old servants with my faithful schoolfellow, came to the scene of Macfarlane's treachery, and they brought my body from the stagnant waters of the pond, and he, my murderer, stood there, the picture of extreme terror, in their midst. 'I arrest you,' cried Cleveland, 'for the murder of your master!' 'Upon what grounds of suspicion?' Macfarlane asked; and old sturdy Willie made answer: 'Your face is blanched with terror; your hair is that of a craven; your looks, Master Macfarlane, are sufficient grounds for my helping the stranger;' and he made an attempt to grasp Macfarlane's other arm. Cleveland had already seized him, and they sent to the nearest police station, and returned with two troopers, who escorted Macfarlane back again to town. He did not suffer upon circumstantial evidence alone; although the judge told the jury who were trying him for his life, that quite outside the spiritual evidence that had been offered, the case against him was full of convicting circumstances, sufficient of themselves to bring home the crime. With regard to every sale he had effected, in lieu of the

sales being booked in the usual way in the books of the station, they were entirely omitted, no entries occurring in the daily journal, nor did the proceeds appear in the cash-book; but that the dates of his visits to town during the term of his entire management had been proved to have been at the same time that each large sale had been effected, and that the amounts of the different sales of stock had, with the exception of a few pounds, been banked in his own name, thus proving that no *bond fide* trust existed between him (the accused) and his deceased master; but also besides these circumstantial facts stood his own confession upon the discovery of the body of the murdered man, which confession, continued the judge, although a brief one, was a self-convicting one, his words being: 'Does the grave give up its dead to witness against my crime?'

"I have not seen him since his release from the body; I saw his struggling, choking form swinging in mid-air, and I forgave him, and repented of my wish for revenge; but my wish did not hasten God's sentence against him. The justice of man was recorded against him; not because I wished it, but that the justice of God demanded it.

"Search, if you like—let your readers search, if they like—the annals of the Law Courts' decisions in the colony of New South Wales, between the years 1830 and 1831, and they will there find the fullest corroboration of this Control."

The seance has been altogether a most remarkable one, whether as regards the introductory prelude of the two spirit-bodies of Fuller and Shelley portraying their last earth-scenes and the events immediately following their respective releases. The death by drowning of Shelley, and the disposal of his body, are clearly and beautifully portrayed, and also the glorious fact of the high state of poor Shelley's soul. I trust and believe that Shelley will control. With regard to the wonderful story related by Fuller about himself; it is not altogether new to me, although I had never heard of the names of the actors in this foul murder. As a young man I had heard it related as one of the sea yarns, in the shape of a ghost story by sailors who had heard of it in Sydney. The story, however, that I heard, was slightly different, and in this only: The story was that a traveller, who was going to visit the murdered man, said he saw him sitting on a rail and then disappear in the pond, and that when the traveller told the story at the station, he was not believed, and that the murder was only discovered by one of the Aborigines drinking the water of the pond, and declaring "that it tasted of white man's fat." In fact, the story was a mixture between a ghost story, and a relation of the wonderful powers of tracking possessed by the natives of New Holland. I daresay the story is to be found in some of the accounts connected with New South Wales, and treated as people treat any relation of the sort occurring daily—I may say hourly, as a lie or a delusion. Of one thing I am quite certain, that the medium knew nothing either of Fuller, Field, Macfarlane, or Cleveland Smith, the principal persons in this drama, and that anything in the way of mind reading is entirely out of the question.

THE MISSION OF SPIRITUALISM.

BEHIND THE SCENE OF MANIFESTATIONS.

BY C. REIMERS.

Dear Mr. Burns,—In placing a remarkable letter of the spirit "Bertie" before your readers, I feel impressed to do some good by reminding our friends of the so much ignored fact, that these spirit-visitors do not descend to our plane to entertain us with sensational wonders for their own sake, but to prepare us for the real work behind all,—that of restoring our spiritual nature, so sadly trampled under by the clumsy reign of Materialism.

This letter was originally intended for my German friends, and was given in connection, or rather as appendix to seances for the marvellous moulds of spirit-hands and feet some years ago, which were then considered (as they are still) some of the grandest signs of spirit-power.

The writing I consider as given by the spirit, "direct," although done in the cabinet, which was totally dark inside, or nearly so. There was no desk or flat surface to put the paper on, and yet it came out of the aperture perfectly smooth without the least wrinkle in the paper. Since I have obtained "direct writings" within my sealed room, the medium being in another, I look on this letter now appended as positively coming from the materialised hand of the spirit, although resembling somewhat the hand-writing of the medium. A very few orthographical mistakes I corrected; as for instance: "father" instead of *farther*, which occurred several times. In another place letters are misplaced, as "doso" for *does*. These little things may be puzzling and even welcome for those searchers into our subject who handle "letters" only, and stick there.

I ask your readers to remember that "Elizabeth Bayton," one of the remarkable "Historical Controls," belongs to my band of spirit-friends.

This letter, to be followed in time by some others equally interesting, may be regarded as a welcome addition to the higher manifestations of spirit-power; and it is certainly totally isolated from the medium's normal train of thought and ability.

LETTER WRITTEN BY THE SPIRIT, WITHOUT THE USE OF MORTAL HANDS.

"Beloved friends,—May mercy, peace, and love be multiplied unto you. I now most earnestly exhort you to faithfully contend for our Cause. You have a work to do—to help forward the holiest purposes of Infinite Spirit. This work is a reconciliation of man to God, a work which exceeds in importance all others. God is holy, man unholy; hence the work of reconciliation renders man like his Maker, and brings

him into the highest state of usefulness, and redeems him from all evil. Look abroad upon your world, and what do you behold? Nation engaged in fierce conflict with nation; destroying human life, laying waste property, desolating cities, and cursing agriculture and commerce, the arts and sciences, liberty, learning, morals and religion, with all the baneful influences of war. Man enslaved and maddened by his evil appetites in preying upon his fellow-man, cheating, defrauding, and oppressing; and from the hearts of thousands and thousands are going up the loud wails of woe. Even the learned and the great are warring against the best interests of society, and living in practices which would sever the most endearing relations of life, and bring to naught, all that is fair, and lovely, and worthy of possession.

"Now, all these evils so widespread and great, so full of poison and misery, are the fruits of unreconciliation to God. I ask, then, if the work of the spirit is not the highest to which man can be called, if it does not far transcend that of him who occupies a chair in the first literary institutions of your land, or sits on the proudest seat of worldly authority?

"You must estimate the value of our work by the benefit it confers. What then can equal its importance? No other has so intimate a connection with the highest welfare of man; none exerts on him such a holy influence. How cheerful and zealous, then, should you be? Labour for the encouragement of our glorious truth. Oh, could I but impress you!

"I pray, O Father of Light, with whom there is no variableness, no darkness at all, help me to lead Thy creatures to Thee. Thou source of wisdom and truth, the fountain of goodness and love, give to Thy people Thy blessings and directions, the preserving and guiding influences of the Holy Spirit which they so much need, and in the hour of temptation and peril, when the heart is weak and the soul is darkened with the shadows of sin, O Father, then may Thy Truth pour in its blessed radiance till the darkness and the shadows shall pass from the soul. Wilt Thou be with them, O merciful and compassionate Parent, when the burden of sorrow and suffering is upon them? Give them, then, the consolations and the comforting influences of Thy love, and when the day of their earthly career is drawing to its close, O may our teachings be present with them, and the revelations of immortal life dwell with them as angels of light, till the glorious beauty of the spirit-world shall open to receive them to enter into Thy holy presence, and in the light of Thy countenance rejoice for ever. Amen.

"From Bertie, to the friends of our Cause who are known to my beloved and best friend, Christian Reimers."

EGYPTIAN SPIRITUALISM.

As the sacred lore of Ancient Egypt is now coming very much to the front, your readers may be interested in the following fragment, extracted from the late proceedings of the Society of Biblical Archaeology:—

"A paper, by M. G. Maspero, was read on 'The Egyptian Documents relating to the Statues of the Dead.'

"After translating a portion of the text of the great inscription at Beni Hassan, which mentions the *Ka-priest* and the *Ka-room*, M. Maspero quoted other inscriptions relating to the conveying of statues of the dead to the *Ka-room*, the duties of the *Ka-priest*, and to the sacrifices for a dead person's statue.

"These statues, it was mentioned, were generally engraved with a special formula. They represented the dead man, and were used for a body by his *Ka*. They had a special priest called the *Priest of the Ka*, or the *Ka-priest*, whose duty it was to provide for the necessities of the *Ka*.

"Contracts were made by the great men of Egypt, during their lives, with the priests of the town which they inhabited, to serve for them in this office. They gave a portion of their property to the temple in order that the congregation should give to their statue bread and beer, &c., &c. A number of such agreements were translated, and the texts analysed in illustration and explanation of the passage quoted from the inscription of Beni Hassan."

I have no acquaintance with the language of these ancient inscriptions and documents, but presume the term *Ka* is employed to designate the departed spirit, and the phrase *Ka-priest* the medium through whom communication with surviving relatives and friends was effected. The statue was no doubt a means of concentrating the minds of those present upon the person whom it represented, and thus forming *rapport*. The food mentioned as provided by the congregation was probably either a simple external token of affection for the departed, or for the fair recompense and needed support of the medium-priest. It is difficult, however, to comprehend what may have been meant by the statue of the deceased being "used for a body by his *Ka*." A. J. SMART.

DR. MONCK'S HEALTH.

We are often asked for news respecting Dr. Monck, and have to say that it is months since we heard from him, or of him. We venture to publish the following extract from a letter, upon altogether another matter, written by the kind gentleman who took Dr. Monck to Switzerland more than a year ago, and with whom Dr. Monck is at present residing. This extract explains Dr. Monck's silence, and in justice to himself, and to satisfy many inquiries, we give it publicity:

"I am sure you will be very sorry to hear that Dr. Monck still continues very ill indeed; I do not see any improvement in his health: rather the contrary. He suffers a great deal, and with wonderful patience and resignation, and he is at times very weak. He has been a great martyr to the Cause of Spiritualism. He cannot get enough energy up even to write to his friends, as writing pains his chest very considerably. I often heard him complain of this, and mention you, among others, to whom he ought to write. His friends ought to be patient with him, for he is a great sufferer, and needs sympathy."

On Sunday, Aug. 3, a meeting will be held at 70, Mark Lane. Several mediums will be present. Collection at close. Commence 7.30 for 8.

SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

HOLBORN, LONDON, W.C.

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

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

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

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1879.

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

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

VISITORS FROM THE COUNTRY AND FROM ABROAD

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

LECTURES AGAINST SPIRITUALISM.

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

Address all communications to J. BURNS, O.S.T.

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

BOOKS ON SPIRITUALISM IN PUBLIC LIBRARIES.

A correspondent informs us that "Wallace's Miracles and Modern Spiritualism" has been presented to Falmouth Library, which already possesses, in addition, Hardinge's "American Spiritualism" and Serjeant Cox's "Spiritualism and Science." No better work could be done than to place in all libraries copies of standard works on Spiritualism. A few friends some time ago placed over 100 copies of Hardinge's "History of American Spiritualism" in libraries. There are more copies of the library edition still on hand for the purpose. We also hold a small fund for placing three standard works, price 5s. each, in libraries, and we are ready to supply copies to all friends who find libraries willing to accept them. In return we accept whatever contributions friends may be able to make to the fund, so that it may be kept up.

SUBSCRIPTION PRICE OF THE MEDIUM.

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

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

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

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

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

SUNDAY, JULY 27.—Address, at 7.

TUESDAY, JULY 29.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, JULY 31.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, AUG. 1.—Social Sittings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 1, 1879.

THE CAUSES AND USES OF CONFLICT IN OUR CAUSE.

Correspondents are continually reporting to us the opposition, entirely without reason, which is manifested by certain Spiritualists against the Spiritual Institution and its responsible officer. To this kind of thing we have no answer to make; we rebut no charges of the kind. At present there is conflict everywhere, and in all departments; and is it to be expected that Spiritualism can escape from the general bickering? But more particularly is there conflict in Spiritualism, for, as "James Nolan" in the direct spirit-voice said at one of Mrs. Billing's seances: We Spiritualists are now moving forward into the more perfect day, and the shadows of the night express their indignation at parting with our company. Those in the front catch it the hottest.

No living man is responsible for the existence of the Spiritual Institution, or what it may be led to accomplish. It has been and is a spiritual work, a veritable "Spiritual Institution," affording a channel for the ultimatum of spiritual plans and ideas essential to the onward advance and successful working of our Movement. The pioneer is always in a minority amongst men, as indeed he is with spirits on the lower planes. It is the more developed and far-seeing ones in the higher spheres that inspire all pioneer works, hence it is that the pioneer is not duly appreciated till long years after he has performed acts which are certain to be opposed at the time they are being done. Our work is therefore a work of conflict, unless it become a time-serving, self-seeking sinecure, and then it would no longer be the fitting labour of a "Spiritual Institution."

We ask our friends not to be discouraged when they hear unkind and false words respecting us and our work. Those who occupy the position we helped them to attain, four, seven, or ten years ago, are no longer in sympathy with us now that we have moved ahead. Yet we are in sympathy with them, for we include all, and yet are no particular person's apologist. The lower the sphere, the more tenaciously conservative and tyrannical it is, clinging to one idea or method of working. We, on the other hand, see good in all ideas and plans, while at the same time we are impressed with the necessity of fresh inspirations. This disturbs those who have fossilised around one idea or plan, for, having settled themselves down in comfort, behold, a ray of brighter light comes and shivers their beauteous bubble to imperceptible dimensions!

Many spirits are the antagonists of a higher, spiritual work. Like the bats and owls, they do not like too much light; they do not appreciate a glaring sun and a lively stirring up; they are anxious that the agency should be discredited that thus annoys them; they are ungrateful for that which would benefit them, as their highest sense of good is present comfort. No wonder, then, that even mediums, our brothers in work, should not at all times be influenced in our behalf, and that avowed Spiritualists should be the most energetic persecutors.

There is a time—there is a meridian, when every spiritual worker stands alone in his labour and agony—when he treads the wine-press in solitude. He is denied by his brethren, he is forsaken of man, he becomes the object of legal vengeance. Those who stand afar off in lower spheres of spiritual development, rejoice at what they consider to be the fall of a hated antagonist, others hide away in fear, and a more active few, in imagination, divide the effects of the martyr amongst themselves.

They are not wise; they realise not the truth that they must at some time in their lives pass through a similar ordeal, if they are ever to be accounted worthy to enter into the full light. The broad way is more agreeable to them than the strait gate; and 'till it leads them to the folly of their quest they must of necessity walk therein.

Those who slander, and revile, and depreciate, are of the Adversary—he who delights in manifesting hate and doing evil. Good brothers! be influenced no longer by demons who make

tools of you to stigmatise, censure, and detract. The good angels indeed see our faults, and make us feel the effects of them, but they do not amplify them by ungenerous reproach. Save yourselves from these wicked influences by giving your kind sympathy to him who labours and suffers, and is reviled and neglected. He is everywhere, you need not look far for him,—almost every village, yea home, contains an example of him, or more likely *her*.

Evil is contending against good everywhere. So it is in Spiritualism. The Spiritual Institution, its organ, and its work are the most powerful agency in our Cause, and to detract from its merits is the shortest road to inflict an injury on the onward progress of the work.

You have here some criterion whereby to judge of the spiritual merits of those who make their voices heard—often behind backs—in our Movement.

FEATURES OF THE WEEK.

THE oration by Mr. J. J. Morse, published in this number of the MEDIUM, is well worthy the attention of Spiritualists. It is a combination of arguments setting forth the positions of the various parties in a singularly lucid manner. We would be glad to print it in the form of a tract if any indications come to us that such a step would prove useful. It could be sold at a penny, or 6s. per 100. When Mrs. Tappan visited Stratford we sent out the invitations, accompanied by one of her printed orations, and those Stratford lectures were the most successful ventures during her stay in this country. There is no plan of advertising so good as to select good names, and send to them a specimen of the kind of matter you desire to interest them in.

MR. BURNS spoke at the Spiritual Institution, on Sunday evening, on "The Philosophy of Mediumship." He will again deliver a discourse on Sunday evening at 7 o'clock, at 15, Southampton Row. Visitors are kindly requested not to be late, as it will be necessary to close the doors before the speaker begins.

WE give a list of recent subscriptions to the Spiritual Institution, and express thankful acknowledgments to the helpers. We are also glad to be able to state that work in other departments is on the increase. Instructive literature is being more sought after, and there is a manifest desire on the part of the public to know more of the truth of spirit-communication.

THE editor of *Mind and Matter* is writing a long series of articles describing contests he has had with "Loyola," and other Jesuitical spirits. That there are Jesuitical spirits in the flesh and out of it trying to impede and corrupt Spiritualism is a truth, but is "Loyola" one of them? It has been stated elsewhere, that the spirit referred to has seen the light, and is now engaged in teaching spiritual truth, altogether of an anti-Jesuitical tendency. An ignorant or perverted spirit is not bound to remain so. The contest in *Mind and Matter* looks more like a farce than a tragedy.

MRS. BILLING gave a general seance at her rooms on Saturday evening. Several of the sitters had never been at such a seance before, and one of them was quite a stranger to the subject. There was, however, good behaviour, and the results were highly satisfactory. "Ski," in the direct voice, gave tests all round, and this work was aided by the clairvoyance of some ladies present. As usual, the most interesting part was the communications from spirit-friends, given in their own voice direct to the sitters. The recognitions from this manifestation were highly satisfactory. "Benjamin Coleman" addressed a lady quite forcibly, and when the question was repeated as to his name, he deliberately commenced to spell it. He reminded the lady of an appointment made with her, as we understood, at Elgin, some time before his death, that he would seek the first opportunity of communicating with her from the spirit-world. We also spoke to "B. Coleman." He is as eager in the work of Spiritualism as he was when on earth. Mr. King's little "Freddy" called for "mamma," just as he did in Mrs. Lowe's circle, yet Mr. King was not present. Admission to these select sittings and others given by Mrs. Billing can only be obtained by introduction. Apply at 15, Southampton Row, W.C.

WANTED VERY PARTICULARLY.—Nos. 478 and 479 of the MEDIUM. Full price and postage will be paid for any copies sent to this office.

SOUTH AFRICA.—Mr. Berks T. Hutchinson has been installed W. M. of the Joppa Lodge, Cape Town.

AFTER next Sunday, Mrs. Mellon's seances will be discontinued till further notice, as the holidays will necessitate her absence from Newcastle.

DR. ED. LOEWENTHAL, 36, Rue Rochethouart, Paris, writes to say that he is forming a "universal spiritual alliance," the suggested rules and regulations of which are at present in the press.

"DEATH and the After Life" is the subject for next Sunday's lecture at Steinway Hall. The questions on the above subject will be handed to Mr. Fletcher, and answered by him under spirit-influence. To begin at 7 o'clock.

MRS. WELDON's Wednesday Evenings, Tavistock House, Tavistock Square, from 7.30 till 10 o'clock.—Mrs. Weldon continues these entertainments weekly. They consist of a short lecture; sacred and romantic, serious and nursery songs, music to suit all tastes, by Gounod, Uriah, Mrs. Weldon, &c. Tickets on application, free. A collection is made by Mrs. Weldon for her orphanage. Tavistock House is about three minutes' walk from Euston Road; corner, St. Pancras Church.

THE JUBILEE CONVENTION OF SPIRITUALISTS.

The Committee appointed at a public meeting to prepare suggestions and make arrangements for this Convention, now publish the following results of their labours.

GENERAL FEATURES.

Fourteen years ago, the first Convention was held at Darlington, and seven years ago, the first Jubilee Convention of Spiritualists was held at the same place. The forthcoming Convention is the second Jubilee Convention. It will also commemorate the tenth year of the Spiritual Institution at 15, Southampton Row.

This Convention will not be held in the interests of any class, profession, party, society, committee, or personal interest, but solely on behalf of the Movement.

It is not intended to form any societary, sectic, or political body thereat, or to exercise authority, or promulgate views to coerce individuals or Spiritualists in any way, but to consider practical methods for spiritual work.

When the Convention assembles, it may constitute itself as may then be determined, but to facilitate business, the Committee submit the following

SUGGESTIONS UPON WHICH DISCUSSIONS MAY TAKE PLACE.

I.

The Unconscious Influence, beneficial or injurious, of one Individual upon another, especially in the case of Sensitives.

II.

The proper Development of Mediums.

III.

The best Means of Introducing the Phenomena of Spiritualism to the outside Public.

IV.

Individual Responsibility and Mutual Inter-Dependence of Mediums and Spiritualists. The Position of Professional Mediums in the Movement.

V.

Healing Mediumship.

VI.

Public Meetings. Lectures. The Use of Trance Speakers.

VII.

The Literature.—Periodicals. Tracts. Books. Libraries.

VIII.

Educational Spiritualism.—Schools for Spiritual Study. Lyceums for Children. Plans for Intellectual Development.

IX.

Spirit-Culture.—Aspiration, Spiritual Gifts, the Religious Aspects and Ultimate End of Spiritualism.

CONDITIONS AND ARRANGEMENTS.

The Committee recommend that one subject only be dealt with at a time, and that speakers be ruled out of order if they do not speak to the point.

The opener to read a paper, or speak ten minutes; subsequent speakers or readers to occupy a similar time. No person to speak twice on the same subject, except to reply to questions or make needful explanations.

It is not necessary to be present at the Convention in order to take part in it. Friends in all parts of the country are cordially invited to put their best thoughts, on any topic in which they take a special interest, upon paper in as few words as possible, and forward such papers to the Committee before the last day in August.

To suit the convenience of those engaged during the week, it has been decided that the Convention commence on a Saturday afternoon at the Spiritual Institution, 15, Southampton Row, London. On Sunday morning it may be resumed at the same place, or at a hall in which a public meeting can be held in the evening, to be addressed by well-known speakers. The business of the Convention will thereby be comprised in three sessions—viz., Saturday afternoon, Sunday morning, and Sunday afternoon, allowing three subjects to be discussed at each session.

On Monday evening a Happy Evening will be given in some convenient hall, to commemorate the tenth year's existence of the Spiritual Institution in its present premises.

The date has not yet been fixed; but it will be early in September. As it is desirable that as many country friends as possible be present, the Committee will be glad to receive suggestions from friends who desire to be present, indicating the time which will generally be most convenient.

On behalf of the Committee, J. BURNS, Chairman.

J. KING, { Hon.
AMY IVY BURNS, { Secs.

Committee Rooms, 15, Southampton Row, London, July 30.

ANONYMOUS MUNIFICENCE.—At the recent meeting of the Governors of the Chelsea Hospital for Women, the Earl of St. Germans (the President) received at the hands of the Rev. Canon Fleming (one of the Board of Management) an anonymous donation of £1,000 towards providing furniture for the new hospital. In the spirit of true charity, it is given on the express condition "that no name is mentioned," it being simply acknowledged as "From a friend, per Rev. Canon Fleming." We know not which to admire the more—the munificence of the gift, or the manner of bestowment.

Contents of the "Medium" for this week.

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"THE DOCTRINE OF HELL" IN SCOTLAND.

Scotland is much agitated at present over the case of the Rev. D. Macrae of Gourock, whose opposition to the hell-fire doctrines of the United Presbyterian Church has caused the Synod to shut his church doors against him—as yet, however, with but small success. When the Rev. Mr. Boyd, the instrument of the Synod, went to Gourock church on Sunday, to intimate the decision arrived at, Mr. Macrae's elders locked the doors and refused to admit this modern Papal Nuncio, so he had to perform in a field. Mr. Macrae's friends act with energy. "A strong guard is placed inside the church, and a patrol of the elders and the leading gentlemen of the congregation were on the alert outside to resist any forcible attempt at entry." Mr. Macrae has been expelled without a trial, upon which conduct the *Scotsman* thus comments:—

The U. P. Synod have turned upon the Rev. D. Macrae, and have tarred and feathered him to save further trouble. That is the practical meaning of the Synod's resolution of yesterday to strip their heretical brother of his ministerial functions without going through the formality of trying him by regular libel. They evidently felt that if they gave him the advantage of being judged according to the strict forms of justice, not only would a good many questions, which many of them wish kept from the public ears, be widely ventilated, but the heretic might possibly slip through their fingers after all, and make their last state worse than their first. They have, moreover, displayed an intolerance, rancour, and personal animus, in addition to a disposition to mete out a different law to different people, which, taken in connection with the fact that the subject in respect of which the exhibition has been made is one in which many of the best names in Christendom are at one with the object of their condemnation, will do much to damage their good name, and will enable the Established Churches to contend, with pardonable satisfaction, that such proceedings not only would not have been resorted to among them, but would not have been legally possible.

In the same article, specimens are given of the hell-fire teachings of Ralph and Ebenezer Erskine, John Brown, and other divines of the old school. These teachings are strongly reprobated by the *Scotsman* and other powerful organs of public opinion, which indicates the tendency of modern thought in the North.

What bearing have such proceedings on Spiritualism, or how does spiritual truth affect the question? Side by side with this repudiation of hell-fire we have baseless speculations, fraudulent commerce, and universal bankruptcy. Consequences no longer act as a barrier to enable conscience to deter men from acts of inordinate selfishness. Personal responsibility, therefore, is denied; and are we as Spiritualists to understand that this kind of thing is our moral platform? God forbid! Spiritualism, we admit with shame, savours, as a human movement, far too strongly of the selfish tendency of the times. Instead of its proving future punishment to be a myth, it, on the other hand, demonstrates that every wrong act must be atoned for, and that through grievous suffering. Those who do not suffer for their faults are the gross animals who have not yet arrived at that degree of moral sensibility that they know they have a conscience. Their punishments are in the "future," indeed, as they must pass through the fire of purification, or remain in the selfish state till all eternity. The term hell-fire and other phrases used by these pithy divines were mere figures of speech, to symbolise the purifications of suffering that await the earth-stained sinner. There is no more significant indication of the utter depravity of the age than this outcry against hell. Why don't the burglars appeal against the police court and houses of detention? Possibly they are, after all, sounder in their principles than their would-be teachers. When men are prepared to "pay to the uttermost farthing," and devote their all to eternal purposes, then they will not fear hell, for they will understand the spiritual purport of suffering. It is the selfish coward alone who is so anxious to remove justice out of his path, that he may be at liberty to continue in his self-indulgences undisturbed.

THE NEW MESSIAHSHIP.—MESSIAH No. I.

I little dreamed when I penned my last article on the Great Pyramids of Jeezeh in Egypt, and printed in the MEDIUM of July 11th, and drew the attention of your readers to the fact that I was aware of several persons who fancied that they were the chosen messengers, and "The Messiah" of the new Dispensation,—that the expected announcement of the claimants to this vacant office was to be so soon verified; yet such is, nevertheless the fact, and Manchester has the honour, or otherwise (I believe,) of being the city selected for the first proclamation of the fulfilment of the long-expected appearance of the "Coming one."

Last evening, July 27th, 1879, I was crossing Albert Square, and attracted by a crowd of people, I drew near and saw a man holding forth from the steps of the monument in front of the Town Hall. The proceedings seemed to be in form of a dis-

cussion, between a Mr. Hall and two others who opposed him. A good deal of time was taken up in desultory talk, until a chairman was selected to keep time and order between the disputants. The chairman was a working man, who, though his eyes and countenance appeared to be slightly affected by fluid, yet, nevertheless discharged the duties of his office in a creditable manner, during the time I was present, which, unfortunately was not more than three quarters of an hour, but still sufficiently long to hear and understand the nature of the "discussion."

Mr. Hall (for such was his name as given by his opponents,) began by referring to the iniquity of the lunacy laws, and showed that any person having an evil intent against another, could, by obtaining the written signatures of two doctors, have such an one conveyed and incarcerated in a madhouse. I expected when he had made his statement, that many of his hearers would go away.

At this point one of his opponents stated that he had reviewed Mr. Hall's pamphlet, and was prepared to prove that the contents were blasphemous, a falsehood and lie, and that Mr. Hall was an impostor, inasmuch as he had stated that he was the expected Messiah, who was to lead the Jews or others to Jerusalem and colonise Palestine: to which Mr. Hall replied, that what was prophesied in the Bible (which, by the bye, he stated contained truth and falsehood, and good and evil) must be fulfilled in a man, and, he said, "Behold! the man stands before you!"

There was a good deal of cross-firing between the disputants, which was irrelevant to the main subject, but I was an eye and ear witness to the phenomenal fact of a man, who, acting under what he doubtless considered a strong belief in his own selection as Leader and Messiah of the New Age, publicly pronounced himself as the promised Messiah, and enters upon his mission, whatever that may be: and my object at present is merely to note the fact, as it is more than probable that ere long there will be other "claimants" in the field to contest his claims. At present I know nothing of the said Mr. Hall or his antecedents, but if opportunity presents further information will be given. WILLIAM OXLEY.

Higher Broughton, Manchester, July 28.

INDICATIONS OF THE NEW MESSIAH.

To the Editor.—Sir,—In concluding the very interesting papers on the "Grand Pyramid" the writer makes rather a startling statement as to several mediums having received notice from the spirit-world of their being appointed the Messiah that was to come a second time, and now wait further instructions before setting out on their mission. The subject is one which I think worthy of minute investigation, as it may give the key to much that is contradictory and hitherto unexplainable. Without giving any names or places, I would suggest that a brief notice be given of each case, and particularly the date when the communications were given: when once we have the facts of the case, so far as ascertainable, we may then formulate a theory and try to discover the truth. There is no doubt that the communications we are frequently receiving from the spirit-world are building up a new faith which will ere long revolutionise society, and it is well to watch every step and see that we do not in any way be deceived.—Yours, H.

July 21.

MR. MATTHEWS AT NEWCASTLE-ON-TYNE.

On Sunday, July 13, Mr. F. O. Matthews commenced his second engagement with the Newcastle-on-Tyne Spiritual Evidence Society for a series of meetings for seance, test, and clairvoyance. The special feature of this gentleman's mediumship is in the fact of his being able to give satisfactory tests in a public audience.

The meeting on Sunday afternoon was not so well attended as it would have been had the weather been fine, there being a down-pour of rain all day. The evening meeting, however, was crowded to excess—so much so, that the hall doors had to be closed and many were unable to gain admittance. Mr. Hare occupied the chair in the afternoon, and Mr. T. P. Barkas, F.G.S., in the evening. After singing, Mr. Matthews opened the meetings by giving a short address under control of one of his guides, after which he gives clairvoyant delineations to individuals from amongst the audience.

At the two meetings on Sunday 25 delineations were given altogether, 19 of which were acknowledged to be correct, 3 as partially correct, and 3 were not acknowledged at all.

The following are a few of the tests, recorded nearly verbatim, which were given to different individuals, all of whom were strangers to Mr. Matthews:—

1. A young man comes to you (pointing to a gentleman in the audience) and gives his name as William. He says "Father, John, I wish to speak to you; I am your son William." He also says you have an uncle in the spirit-world whose name is Joseph; you have a likeness of him. Why does he call mother? The lady sitting beside you is his mother (Answer). "Yes." You have been accustomed to carry the likeness of your boy? "Yes." Last week you offered up an invocation to the Deity that your son might be able to communicate with you? "Yes." William bids me tell you he was with you in your room, he heard your prayer, and he will try and answer it by manifesting himself to you in your own home.—Correct.

2. I see a female near a gentleman about the middle of the hall. She does not seem to be a relation to anyone present. She seems to have passed away only a few days ago; she points to the cemetery; she points to the ground, to the open grave, which is not finished yet. She gives no reason for coming here. She apparently does not know how to manifest or make her wishes known.—Recognised.

3. This lady here (pointing to a lady on the front seat) has got a likeness in her pocket which she wishes to get some information about. (The likeness was handed to the medium.) Is this person not across the sea? "No." This picture has been wrapped in a paper, and that paper was handed to you by another female? "Yes." This intelligence calls for Mary in a person still living. This intelligence says you have one William living, who has had a great deal of trouble lately. "Yes."

You have one named John in spirit-life. "Yes." He says you were trying to have manifestations the other night and hopes you will be more successful the next time.—Recognised.

4. I see a very curious concern, I cannot understand it rightly. I see a kind of chimney-stack, but it is broader than an ordinary chimney; I see fire and smoke coming out of it. There are a number of men working on the top of it. One man suddenly disappears; he has fallen into this chimney. A Roman Catholic priest ascends the chimney, he reads the burial service; a soul has passed away. He comes here to manifest his presence to a gentleman who was present, and therefore knows all the facts of the case. Two or three persons present stated they were acquainted with such a case.

5. There is an intelligence beside a gentleman near the middle of the hall on the right-hand side. She says, "God bless you my brother; I am Mary." She portrays you as being a tutor or something of that kind as you are often perusing books; she appears to have been much attached to you; she died of small-pox.—Recognised.

6. I see an intelligence standing beside that gentleman, sitting on the fourth seat down from here; when in earth-life he was a soldier; he did not die on the field of battle, but from fever, on the line of march. It appears to have been in a tropical climate—India, I think. He was a cousin of yours, and gives his name as William. The gentleman referred to replied, that he had a cousin named William, who was a soldier and died of fever, but not in India, but at Scutari in Turkey.

7. I see down towards the lower end of the room, a friend who wishes to manifest himself to some friend down there. He portrays a scene before me, in which I see a steam-engine at work. I see a large flywheel revolving quickly; I see some belts and shafting going round. While adjusting one of the belts, a man gets entangled, and is dragged round and round, and yet he was not killed, although everyone who saw the occurrence thought every bone in his body would be broken; yet, strange to say, only his legs were. The individual to whom he wishes to manifest, was one of those who extricated the man who was entangled in the belt. The reason why this spirit comes here, is simply to show that spirits were there, and were cognizant of this fact, and many more which are transpiring in your midst to-day.—Recognised.

8. There is an intelligence beside that lady, down there in the body of the hall. (The medium here left the platform, and went direct to the lady in question.) She has a child with her, she says it is your child; she wishes to communicate with Mary, who has her likeness at home. She says, "I bring your child to-night to let you know that I am its guardian; I am its spirit-mother."—Recognised.

9. There is a spirit wishes to manifest to a gentleman at the lower part of the hall. The gentleman is sitting near the lower window. The intelligence is that of a female, and wishes to say that your friend will get safely across the water; he started only a few days ago. She has been accompanying him, and will continue to do so until he reaches the end of the journey.—Recognised.

10. I feel a very strange influence again. There is a scene portrayed near that lady sitting on the left. I see a man (description given); he is not dead, but as good as dead; he is very ill, he has been away for twenty years, and his friends have heard nothing of him. You (addressing the lady) have had a great deal of thought about him last week? "Yes." He will recover and get well, you will hear from him shortly, and in a very curious way.—Recognised.

11. There is an intelligence beside that lady there (pointing to her), which says she has brought some hair, or intended to bring it, thinking it would cause a rapport between herself and her spirit-friends. (The lady.) "I had the hair in my hand to-day, but have not brought it with me." (The medium.) You have a friend in spirit-life whose name is Elizabeth. (Lady.) "Yes."

During the past week, Mr. Matthews has given, in all, 96 communications, at 6 open meetings; of these, 58 were recognised at once, 22 were stated as being partially correct, and 16 were not recognised, or the parties failed to speak, this shows a very high per-centage of successful tests.

SEANCES AT NEW BRIDGE STREET, NEWCASTLE.

To the Editor.—Dear Sir,—Will you have the kindness to make the following intimations in your next issue.

As Mr. and Mrs. Mellon intend leaving town for their summer holidays, Mrs. Mellon will discontinue her weekly seances after Sunday morning, August 3, until further notice.

In order that the friends and visitors of these rooms may not be disappointed, arrangements will be made with known and approved materialising mediums to continue the Sunday morning seances during Mrs. Mellon's absence.

Mrs. Esperance, with restored health, has resumed and will continue her Monday and Thursday evening seances: Monday evening, spirit-drawings (when the conditions are favourable); Thursday evenings, clairvoyant delineations and advice.

Mrs. Esperance continues to give clairvoyant advice to the poor gratis on the Sunday mornings at her own residence, 11, Denmark Street, Gateshead.

That the rooms may be made as useful as possible to the Cause of Spiritualism, Mesdames Esperance and Mellon have kindly granted the use of them to other mediums (when not occupied by themselves) for the formation of developing and other circles, one of which will meet on the Wednesday evenings. Others are in prospect.

Mesdames E. and M. will not be held responsible for anything that may occur at any of those seances.

28, New Bridge Street, Newcastle, July 29.

EWE HILL.—Two very good meetings were held at the house of Mr. J. Beck, on Saturday and Sunday evenings. Steps were taken to form a district association with a book-club attached. Next meeting on Saturday, at 7.30., to draw up rules and adopt means for the benefit of Spiritualism. On Sunday evening, Mr. J. Beck gave a discourse, followed by another control, who gave a dozen descriptions of spirits, six of which were recognised. On Sunday evening, there will be a public meeting at the house of Mr. C. Campbell, when the guides of that medium will deliver an address.—W. GARDNER, Sec., Brown's Buildings.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.

On Sunday evening last Mr. G. King addressed the meeting on "The Teachings of T. L. Harris." He was listened to with marked attention.

On Monday evening Mrs. Weldon spoke on the subject of "Lunacy Law Reform," and sang several of her beautiful songs in such a manner that those present will not readily forget. The hall was full to the door, and the collection at the close, which was for the benefit of the M.A.I.S., exceeded all expectation. If all that heard her feel and wish as I do towards Mrs. W., the cry will be—God speed Mrs. Weldon!

On Sunday morning, at 11.15, a class for mutual conversation and discussion for intellectual and spiritual development; in the evening, at 6.45, Mr. Aplin will address the meeting.

On Tuesday next, at 8.30 prompt, C. C. Massey, Esq., on "Unexplained Phenomena."

On Wednesday, at 8.30, a seance for members only.

On Saturday, at 8.30, a seance; Mr. Webster, medium.

On Sunday, at 8.15, a seance after service.

J. M. DALE.

MR. A. DUGUID, Kirkcaldy, will visit Glasgow on August 3 and 4; Alva, August 9 and 10; Dundee, Dunfermline, and Edinburgh, dates not fixed.

MR. T. M. BROWN at Leeds from to-day till Tuesday; care of Mr. W. L. Squire, 11, Cross Belgrave Street. At Halifax, middle of next week, two days; address for Thursday, General Post Office, Halifax. On leaving Halifax, Mr. Brown will proceed to Manchester.

DOVER.—Mr. David H. Wilson, M.A., LL.M. (Cantab.), will deliver a discourse at the Rev. T. A. Briggs' Chapel, Adrian Street, on Sunday evening next, August 3rd, subject: "Teachers and Tempters." Service at 6.30 p.m.

RIVIERE'S PROMENADE CONCERTS.—Season October. Mrs. Weldon's amateur choir. Three classes weekly—tuition gratis. General rehearsals, Fridays half-past 7, at Tavistock House, Tavistock Square. Apply by letter (enclosing envelope addressed and prepaid) to Mrs. Weldon for prospectus.

ASTROLOGY.—J. W., jun., in a long article, insists on the importance of Astrology, its truth, its use, and how to acquire a knowledge of it. To that there is no royal road; patience, ability, and long-continued application are needed. The books recommended are Casael's, advertised in the MEDIUM, and Pearce's, which was advertised some time ago. When these are mastered, Ptolemy may be taken up.

YARMOUTH.—Fredk. Palmer, No. 8, Row 24, Market Place, Great Yarmouth, desires Mr. J. A. Johnstone to inform him, per post, whether any more sitters may be admitted into his circle. Mr. Palmer rejoices that a circle has been formed, and that there is a prospect of the Cause taking foothold in the town, which very much requires such a visitation.

MR. JOHN BARKER, Binchester, has travelled 400 miles on foot in the service of Spiritualism, in six months, and worn out two pairs of shoes. His present appointments are: August 2, Brandon; 3, Ushaw Moor; 6, Low Spennymoor; 10, Candon; 17, Sunnybrow; 24, Auckland Park; 31, Bishop Auckland. He gives many tests, and valuable medical advice.

EDINBURGH.—We are desired to announce that on Wednesday, the 13th of August, it is intended to have a social tea and *conversazione* at 7 p.m., and a trance address at 8, for those who cannot come earlier, enabling Spiritualists and their friends to make Mr. Morse's personal acquaintance, and to hear his guides under more favourable conditions than on the last occasion; the meeting to take place at "Geddes' Temperance Hotel, 150, High Street, Edinburgh.

FLOWERS.—J. M. Dale, 50, Crawford Street, Bryanston Square, W., begs to announce that he will sell on Saturday next, July 26, and during the week following, at his house of business, as above, the flowers, in baskets, dishes, vases, &c., of various devices, not disposed of at the Floral Display, Quebec Hall. Fresh flowers of a very choice kind, and very cheap, will be introduced. J. M. D. will be very glad of the visit of any friend.

ASTROLOGICAL PREDICTIONS.—According to "Elion," No. 4, The Shore, Huddersfield, there is to be great mortality amongst crowned heads within the next twelve months. It is no pleasure to us to be the publishers of fatal warnings having a direct reference to certain persons, and therefore we leave all who are curious on the matter to write to "Elion" direct. The manuscript in our possession can be held till the time of the events comes round, and will then be proof of the accuracy of the predictions, should they be realised.

LIVERPOOL.—The Liverpool Psychological Society intend making the 4th of August, Bank holiday, a day of real enjoyment. They have decided to have a social gathering, entertainment, and tea-party, with a concert, to be given at Perth hall, Perth street, West Derby Road, beginning at 3 p.m., in the grounds adjoining, if weather not permitting, in the hall. Tea will be provided from 5 till 7 o'clock at 1s. each, otherwise, 6d. At 8 p.m. a grand concert will be given, by the kindness of the "Favourite Choral Union" of Good Templars. This will be intermingled with other entertainments. The friends expect a large number to attend as they throw it open to the public and will have first-class talent for the concert.—J. C.

WE have received a somewhat violent letter from Mr. Bland. There is no necessity for this; we have reported Mr. Bland's good works before and hope to do so again. We simply dealt with a public letter, and if the writer of that letter has done wrong in any way, then Mr. Bland must rebuke that writer; if that correspondent did not talk to Mr. Bland on the methods of public mediums, and in approval of that conversation write the letter which was first inserted in the MEDIUM, Mr. Bland had better get it contradicted by his friend; we do not say that any statement in these letters is true or untrue, we take them just as they stand, and hope the comments to which they have given rise will be a warning to all who desire to rush into print.

A very suitable Book for a Present.

INTUITION.

A TALE FOR THE YOUNG.

By MRS. FRANCES KINGMAN.

164 pp., Handsome Cloth, 2s. 6d.

CONTENTS.

CHAPTER I.—At the almshouse—Mrs. Daley's story—Mrs. Blake's monologue—Henry Ward Beecher's assurance—The ancients saw and conversed with angels, Why not we?—Cecil comes, led by Intuition's hand.

CHAPTER II.—Miss Phebe and Miss Hope Wilberforce, also Mr. Mackenzie, spend the evening with Mrs. Blake—Geological conversation upon the first chapter of Genesis—Mr. Mackenzie accused of being an infidel, and Mrs. Blake's defence of the Bible.

CHAPTER III.—Cutty comes from the almshouse, a desolate little thing, crucified through fear of everlasting punishment—Lizzie Holt, and her idea of Church members—Conversation between Cutty and Lizzie concerning election and future punishment—A wonder for the "girls of the period."

CHAPTER IV.—Twilight monologue—Lizzie's elucidation of the Grecian bend—Cutty's tears—The catechism—Interrogations—Mr. Mackenzie calls—Conversation upon the flood—Lizzie Holt's ideas of the ark, of Mr. Noah, of death—Her mother shocked.

CHAPTER V.—Cutty goes to Mrs. Blake's chamber—Black Jennie's sagacity—Cutty deeply affected by Mrs. Blake's love for her—Parepa's "five o'clock in the morning"—What is hell?—Answer—The way to hold communion with those we call dead.

CHAPTER VI.—Cutty changes rapidly—Lizzie Holt's plain talk to the minister, and of Church members—"Out of the mouths of babes and sucklings"—Mrs. Holt's chagrin—At Cecil's grave, strewing flowers—What is the spiritual body?—Answer—Does Cecil come back?—Answer.

CHAPTER VII.—Lizzie institutes herself Gabriel, and tests the superintendent and her Sabbath-school teacher—Lizzie's question: "Miss Blake, tell me if you think kitties or little dogs don't know anything after they are dead?"—Answer—Do idiots change their condition after death?—Answer—The dead body and its resurrection—Do the angels wear clothes?—Answer—The mourner at the grave called hopeless.

CHAPTER VIII.—Mortification of cutty—Mrs. Holt in trouble at Lizzie's anomalous but loving act—Cake-tins upon the paupers' mounds—Lizzie dislikes the word *figurative*—Do they grow old in heaven?—Answer—Do they love us as well as they did here? and can they help us?—Answer—Do they come very near us?—Answer.

CHAPTER IX.—A visit to Miss Grace Miles—A story of her disappointment, from her manuscript—Shall the yearning soul, denied here, be satisfied there?—Answer—Marriage in heaven.

CHAPTER X.—Mr. Mackenzie and Miss Hope call upon Mrs. Blake—Arrival of Mr. Charles Dalton from California—He questions the Bible, defies and denounces death, pleads for help, with his sister—The Infinite Bosom is so large.

CHAPTER XI.—Lizzie's wonder—Who is Mrs. Grundy?—Yankee guesses Who Mrs. Grundy is—Conversation on scandal and scandal-mongers.

CHAPTER XII.—Lizzie Holt's Dove gone to the Summer-land—Lizzie goes to poor Suky Black's to carry her some snuff—Can we really feel the presence of our lost ones, and seem to converse with them?—Answer—Lizzie's comfort to Mr. Dalton—Her idea of a catechism; would not have any miracles or *figurative* language in it.

CHAPTER XIII.—Lizzie promised to take Belle Orcut to Sabbath-school with her—Mrs. Holt refuses to allow it—Lizzie's grief—She has led into her class, however, Norton's two poor children—Mrs. Holt declares her intention of separating Lizzie and Cutty because they talk too much of the *false* religion.

CHAPTER XIV.—Lizzie's parting with Mrs. Blake and Cutty—"What'll you bet this won't turn out *figurative*?"—Lizzie at boarding school—Her letter to Cutty—Letter from Mr. Dalton to his sister, Mrs. Blake—Belle Orcut's story—Do you think we shall eat in the next world?—Answer.

CHAPTER XV.—Sabbath morning—Mrs. Blake watches the parish and indulges in a monologue—Belle Orcut's first appearance at a grand church—Goes to Sabbath-school with Cutty—The lesson and its effect.

CHAPTER XVI.—Mr. Mackenzie returns from Europe—The Deacon ostracises him from his house, because he has uttered offence against the Deacon's belief—Mr. Mackenzie ready to elope with the Deacon's daughter, Miss Hope—Cutty's progress in art—The Deacon, in prospect of death, sends for Mr. Mackenzie, who goes—Is importuned for the ridiculed belief, &c.—"All's well that ends well."

CHAPTER XVII.—Snow-storm, during which Mrs. Blake falls into the true normal state, and receives a visit from her precious Cecil and her brother Charles, whose death she has not heard of—They hold converse with her—Lizzie's return from boarding-school—She has talked too much of *her* heaven, and Intuition defies all terror of everlasting punishment—Tells of her interview with the minister, &c.—Meaning of the word *demon*, &c.

CHAPTER XVIII.—Geological lecture—Preparing Cutty for boarding school—Lizzie Holt threatened with typhoid—Mrs. Holt's story—Intuitive argument for heaven.

CHAPTER XIX.—Mrs. Blake lonely, for Cutty has gone—Lizzie Holt in a decline—Mrs. Holt will not believe it—Black Jennie's visit to the sick-room—Messages for heaven—Afraid of getting two names confounded there—Sent for Cutty—Her arrival—Her marvel at the ways of the "Period."

CHAPTER XX.—A lovely Sunset—Summoned to the dying bed—Only an angel going to the Summer-land—Lizzie has all her messages safe in mind—The *figurative* all going away—His kiss quick, Miss Blake—He's come—His white hands are stretched out for me—O Cecil! he points upwards, to the beautiful hill-top.

CHAPTER XXI.—The funeral—Belle Orcut and the old white-haired man have come—Mr. Blaisdell converses with Mrs. Blake—At the grave—A mother led by Intuition's hand, finds peace at last—Longfellow.

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

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday and Monday, Aug. 3 and 4. See Society's notice below.

GLASGOW.—Sunday and Monday, August 10 and 11.

EDINBURGH.—Wednesday, August 13.

LIVERPOOL.—August 17.

DERBY.—August 31.

Mr. Morse is open for engagements in all parts of the United Kingdom. Address all letters to him at Elm-Tree Terrace, Uttoxeter Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

NOTTINGHAM.—Pic-nic, August 2. For particulars see announcement elsewhere.

NEWCASTLE.—August 17 and 18.

GLASGOW.—August 24 and 25.

Mr. Wallis will accept calls to deliver trance addresses in all parts of the United Kingdom, and attend open-air meetings and pic-nics. Apply, 92, Caroline Street, Nottingham.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Edlington Terrace, Jesmond Road.)

LECTURES FOR AUGUST.

Sund., Aug. 3, at 6.30. "The New Eden" ... Mr. J. J. Morse.

Mond., " 4, at 7.30. "Man's Work" ... "

Sund., " 10, at 2.30. "Was Shakespeare a Spiritualist?" ... "

Mr. J. W. Mahony.

" " 10, at 6.30. "From the Cradle to the Grave" ... "

" " 17, at 2.30. "The Distinctive Features and Mission of Spiritualism" ... Mr. E. W. Wallis.

" " 17, at 6.30. "Three Voices: their Messages" ... "

Mond., " 18, at 7.30. "Life's Object and Aim in the Light of Spiritualism" ... "

Sund., " 24, at 6.30. "The True Cause of the Great French Revolution" ... Mr. H. Burton.

" " 31, at 6.30. Inspirational Address ... Mr. W. Westgarth.

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.

Tuesday, " 8 p.m.—"Physical Manifestations," "

Wednesday, 7.45 p.m.—"Spiritualists' Improvement Class. (Discussion.)"

Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.

Friday and Saturday, 8 p.m.—Developing Circles for Members and Friends (free).

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

GLASGOW ASSOCIATION OF SPIRITUALISTS.

164, TROGATE.

Mr. James Robertson, Hon. Sec., 15, Upper Grafton Street.

The Rooms of this Association will be re-opened for public Sunday services and seances on and after August 3.

Aug. 3, 11 a.m. Annual Conference of the Association, for the transaction of business, &c. Mr. Walker will preside. It is to be hoped there will be a large muster of the members and friends.

" " 6.30 p.m. Trance and Inspirational Oration, by Alex. Duguid, Kirkcaldy.

" 4, 8 p.m. Lecture and Answers to Questions, by Alex. Duguid.

" 10, 11 a.m. Sunday Morning Lectures, resumed by J. Coates.

" " 6.30 p.m. Inspirational Discourse, by J. J. Morse, of Derby.

" 11, 8 p.m. " and Answers to Questions, by J. J. Morse.

" 17, 11 a.m. Sunday Morning Lecture, by J. Coates.

" " 6.30 p.m. Lecture by J. Coates; subject: "The Heresy of Yesterday the Orthodoxy of To-day."

" 24, 11 a.m. Sunday Morning Lecture, by J. Coates.

" " 6.30 p.m. Trance Oration, by E. W. Wallis, of Nottingham.

" 25, 8 p.m. " " "

" 31, 11 a.m. Sunday Morning Lecture, by J. Coates.

" " 6.30 p.m. Trance Oration, by E. W. Wallis, of Nottingham.

Sept. 1, 8 p.m. " " "

N.B.—Mr. J. Coates, having recovered from his recent indisposition, will continue his Morning Lectures, which have given so much satisfaction to the Association and the public.

TO THE NOTTINGHAM SPIRITUALISTS.

A PIC-NIC AND DEMONSTRATION PROPOSED.

Several friends having suggested the advisability of holding a pic-nic I take the liberty, by the kindness of our brother the Editor, of publishing the following announcement:—

That it has been arranged to hold a pic-nic at Gedling on Saturday, August 2. A train leaves the G. N. R. Station at 2.30 p.m., reaching Gedling at 2.40. The friends will assemble outside the station and receive instructions where tea will be held, and be then left to follow their own inclinations till 4 p.m.

At 5.30 a short conference will be held, to be addressed by several speakers, each one being allowed ten minutes. At the conclusion, games and dancing will be carried on until time to return; trains leave Gedling at 8.23 and 9.28. Friends will please provide their own refreshments.

E. W. WALLIS.

A COMPANY, having for its object the opening of restaurants in the City and elsewhere, where neither fish, flesh, or fowl will be sold or provided, is being promoted by a number of gentlemen interested in Food Reform. The Hon. Sec. is Mr. Wm. Gilchrist, of 37, Huntley Street, W.C., from whom all information respecting the proposed Company may be obtained.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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

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 MONDAY, AUG. 4.—6 Field View Terrace, E. Seance at 8, Members only.
 TUESDAY, AUG. 5.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, AUG. 6.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.
 THURSDAY, AUG. 7.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 3, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.
 ADDINGHAM, Yorks. 1, Crag View. Trance and Healing Seance, at 6.30.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.
 DARLINGTON, Mr. J. Hodge's Rooms, Herballat, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HACKNEY, Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Devotional Meeting at 7; Seance at 8; Collection at close.
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
 KIRKLEY, 2 p.m. and 6.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 OLDHAM, 186, Union Street, at 8.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
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