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THE REPUBLIC OF REASON AND THE REPUBLIC OF INSPIRATION.

A Discourse given through the organism of Mrs. CORA L. V. RICHMOND, by "Thomas Paine," before the First Society of Spiritualists of Chicago, Sunday Evening, March 7th, 1880.

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INVOCATION.

Spirit of every age and nation, of every world and sun—Infinite God, we praise Thee. Thy name is all life, all intelligence; Thou art the uttermost source of life. Unto Thee we turn for all inspiration, to Thee for all love and knowledge. Thine are the laws that give to the worlds their form, to the universe and suns their wonderful life. Thine the laws through which matter for ever unfolds in varied forms of being, from the vocal lips of flowers that give songs of incense, to the loud acclaims of ocean wave or tempest—everywhere Nature expresses Thee.

O Thou Light Divine! the ages of human thought have turned to Thee, and every inspiration is a prophecy for the unfoldment of humanity; the thought of man turns and cleaves to the source of intelligence; suns and atoms cleave to the source of intelligence of material life; so do we turn to Thee in thought for all of inspiration and power, for all of uttermost truth and knowledge; the ultimate is with Thee. Man realises within the sole allegiance to Thee. We turn to Thy thought in every page of human history, and the nations proclaim, in their rise and fall, the feebleness of human compared to Divine life. Thy sources of life are unchangeable, Thy truth is for ever eternal. Man, in the feebleness of human strivings, forgets the Infinite; but prophet and seer have kindled the fires of inspiration, and the saviours of every age have revealed the evidence of Thy power and presence. The laws for human governments have been fashioned by human reason, but the abiding law in humanity is from Thee—the eternal law of life unchangeable, the absolute law of truth undeviating, the Divine law of humanity that uplifts and exalts for ever without ceasing, without selfishness, without warfare.

O Life and Light Divine! gladly do we forsake the graven images of mere human worship and turn to Thee; gladly do we forsake the graven image of mere human reason and turn to the inspiration of Thy life that is eternal and fraught with all possibilities. Born with every true endeavour, exalted by every noble example, the truth itself survives all conflicts, Thy spirit alone possessing, distributing, inspiring, and giving it life within the heart of man. We turn to Thee for that guidance. Oh, may our ministrations be of that truth; may our thought, spoken in the channel of human speech, still penetrate the hearts and lives of those who are here, like a far-reaching sound reverberating upon the shores of time with the promise of eternity. Amen.

THE DISCOURSE.

The age of inspiration; the age of reason. Inspiration is revolution; reason is the receding wave. For ages the world sleeps; a new thought is born, and the world is astonished. Thrown into the darkness, the thought becomes luminous, disturbing the social channels and grooves that previously had enshrouded the mind. Reason seizes the inspiration, adjusts it to the present need, while the grander part of it passes on to the future, the inheritance of generations and nations not yet born. All inspiration must be revolutionary, because in advance of the period when it is announced. Were it not so, it would not be inspiration. Liberty is

born of new human adjustments. Reason has not fashioned her. She is not graven from the citadel and heights of human observation, but becomes these by man's incomprehension of her. She ceases to be a spirit, and becomes a marble image. She ceases to be pure, and becomes an external structure, because mankind will have her whatever they fashion her to be.

The same is true of religion. All ages announce the truth; no age fulfils it. Prophecy is truth in the ultimate; all will be fulfilled. Republics fall short of the promises of them because no people are equal to the one that dreams the dreams of liberty, and not the everyday life of that one. He is ennobled, exalted and inspired by the theme. He recedes from it, perhaps, into daily life, but the truth has been spoken by or through him, and the world looks on to see its fulfilment.

This republic was born of the necessities of the hour and the fruitage of past oppression; living in an age when oppression had reached its ultimate, those who sought to found the republic sought for eternity. The republic has not fulfilled the promise of liberty, but it has more than fulfilled the promise of reason. For who could have foreseen by any human judgment its vastness, its grandeur, its power to-day? And who would be willing to foresee by any processes of inspiration its lack of fulfilment of the essential spirit of liberty?

Let us not mistake. We are stating truths: no one is to blame; the world is growing; there must be a point to aim at; inspiration presents that, while reason comfortably adjusts herself to the needs, necessities, and conveniences of the hour. It is inspiration to state the truth; it is reasonable to adapt humanity to it slowly, and by those degrees that humanity can bear. The child is not expected to be a man in a day; the world is not expected to fulfil its ultimate purpose in one cycle. There cannot be grandeur in that step that is sudden, ineffectual, and impotent. We must all possess the complete philosophy of the universe in its least or smaller portion, that which belongs to the finite, or we falter against the inspiration that is intruded to save us. Reason seemed like inspiration once, builded and founded upon the structure of the ages; oppression grew strong, and humanity pale and weak beneath its tyranny. Was this inspiration? No; we mistake the word; this was reason. There is no other name for human bigotry but human conclusion and selfishness. Nothing is born of human thought and purpose that is not in the groove and channel of human adaptations, and reason was mistaken for the goddess, the divine and sacred genius of human emancipation.

Let us turn over a new leaf. The work of reason has wrought its way in the world. The Christ, the patriot, the saviour, the statesman, the poet, the philosopher, tells what is upon him, enkindled by the hour. The world breaks the bread to its need, soils it with its own misapprehension, perverts it from the chosen channel, makes churches and institutions of it, and reason dethrones the inspiration.

Let us reverse the method of history, and we shall find out the real secret of man's digression from the original impulse and purport of life. The digression is but a normal or usual state of life. This comes in contact with grosser material than mind, for mind is intended but to feed the mind, and man handles in his mind themes that his body cannot touch.

In thought we have freedom, in thought, we have truth, in thought we have discovered the problems of adjustment in the universe. But how comes it when we meet face to face the daily obstacles of life, here a throne, and there a tyrant, and her poverty, affliction, downfall, and ruin? Our lofty theme departs

with the grosser contact, and men's resolutions fade before the temptations of the human clay. This is not because the inspiration was unjust or untrue, but because the mind, adapting itself to the grosser nature of human life, and feeling the necessities of daily and hourly emergencies, loses the grasp that it had upon the diviner mood, and forsakes the genius of liberty for the conveniences of to-day.

The line of human policy is the line of human slavery; the line of compromise is the line of tyranny; a departure from the first truth is the thought of the human judgment, that will shape, as it thinks, the truth to the needs of the hour, but, in so doing, loses the hold on truth altogether.

We had freedom in our minds a century ago, but the only blot of slavery spoiled the word; the spirit also deserted, for could freedom live with chains around her wrists, with fetters and bonds and the lash? The inspiration was liberty; reason was policy, compromise.

You understand the illustration. A departure from the line of actual truth makes error more apparent. Claiming the Golden Rule, if we forget it, it is the more shameful. Claiming freedom, if we have slavery, it is the more appalling. It is not surprising that there should be revolution in monarchies, but a revolution and bloodshed in a republic are shameful. It is not surprising that out of terrorism, absolutism, there shall be born a revolution like those that have afflicted France, like those that Italy has seen, like the slumbering—nay, not slumbering, but the already ominous one that threatens the Czar of Russia. It is not strange that Great Britain has escaped, but, not pretending freedom, shall yet advance toward it; that is, her advance has been far beyond her law; her creed is monarchy, her observance is comparative republicanism; her theory is aristocracy, her enactments are for the people. All things that transpire under her dominion transpire in favour of the many and against the few that hold the power; the pressure is from within, therefore there is growth; there is no empty void of pretension to fill, no vacuum caused by the receding wave; there never has been a revolution adequate to a republic in Great Britain, therefore there is no pretence of a republic.

But what is France? A republic? No. A dominion without a name; but no republic ever dreamed of such an existence as is found there. Liberty never dreamed of such an existence in her name. Law, order, harmony—these are at variance, and the people are as widely divergent from the path that leads to the true spirit of a republic government as are the opposite poles. Shall we consider that a republic that survives upon anarchy, that has its foundation in terrorism, that hunts out the freedom of the people, and ceases to consider the rights of human judgment? Above all, is that a republic that has nothing but dreams, nothing but a shell, nothing to protect its adherents? Let us turn away from the name if it means nothing. America, born a republic, has been much less all the time; much less, because receding from the original impulse. Her people were not equal to the one grand idea.

The Puritans did not measure the word, and, what with political policy and religious prejudice, wrought the ruin of the name upon the very threshold. But the inspiration was in the sky, in the air, in the country itself; and the country is gradually being born every day, unfolding to the very fulfilment of that prophecy.

We measured reason once by that which was considered its opposite, namely, superstition, bigotry. I have made a discovery; I announce it to you as being what I consider absolute, that bigotry is fashioned of human reason; that there is no bigotry in inspiration; it cleaves the air with its wings, it is the soul of freedom. But I have found reason on the side of every oppression; I have found human judgment taking its place in the ranks by the side of every tyranny; I have discovered that the laws whereby religion has been perverted from the original meaning are laws of human policy and enactment. I discern that reason is blinded by the institutions of the hour, and that man passes judgment upon his inspiration according to the daily line of policy. You have intuitions toward justice, absolute justice, but policy requires a deviation from that law, and you follow it. You have inspiration of absolute truth, but policy requires that you make enactments to control human beings by. In order to control them you must meet their ignorance. The law of God is to be adapted, warped, perverted, made simple, to fit the comprehension of the ignorant mind. So soon as it is so fitted, it loses its spirit, becomes but a form and image, and that which was a truth in the beginning, ceases because it is human reason, judgment, and policy.

Rome were a republic to-day but that the perfect line which made her so was adapted by policy, tyranny, and superstition to the people. France were a republic to-day but that the Code Napoleon was born from the opposite standpoint of absolutism for one man, not for the people. America were the only republic of the world at this hour but for the fact that interest, policy, and mammon have ruled. Learning through experience and growing greater by sorrow and affliction, prove that the line of human policy has been the line of human disaster.

Had it been possible, carved out of warfare, of revolution, and born from the monarchies of the Old World, this young child of America would have steadily gone forward with no decadence or digression from the original principle, and the world at this moment had been elevated by freedom until it had not been possible to dream of monarchies, of revolution, of insurrections, of tyrannies, of conspiracies, of all bloody things that now slumber in the European world. Had it been possible, the world would have achieved a

victory that as yet is unborn, and that waits another cycle of revolution to be fulfilled.

I do not say that this revolution will be warfare; I say it will be a revolution, for sometimes there are wrought without bloodshed, and thought produces greater conflicts than those of swords, and the mind itself becomes the seat of warfare, of victory, whatever shall be uppermost in the destinies of humanity. The different schools of human philosophy have not been born upon fields of battle, nor have they derived their influence over humanity by bloody revolutions. Politics, political warfare, the contentions of ambition, that cupidity that keeps alive for ever within the heart of man the love of gain, the empire that would delegate to the one or the few the mysterious right to tyrannize and oppress the many—these are not what give birth to ideas. Ideas are the results of those fountains of inspiration that flow toward certain minds adapted to that purpose, and kindled by the ever-present necessities of the day and hour in which they are born.

The warriors who fight the battles of their country are rarely the prophets who announce the principles of freedom. Garibaldi was not Mazzini. The spirit of the former hovered with the latter. The results of it might have been better had the former possessed the entire spirit. For, do you not discover that any yielding of the policy of freedom is a loosening of its power and strength, and the army of revolution never could go steadily forward to victory without inspiration that gave a prophecy to freedom. The American Revolution had never been successful but for the fact that the armies were imbued with its spirit. Had they been serfs, had they been paid hirelings, had they been born of any system of tyranny of military jurisdiction, no republic would have existed to-day. The enthusiasm of inspiration makes good warriors, as good statesmen, and but for this there were no successful battles in the world. We will hear much of discipline, but discipline without fervour is utterly powerless. Enthusiasm is born of the spirit of the occasion, and the war which gave to you the freedom from slavery, the war that has within the last decade of years yielded its fruitage and promise in the Constitutional Amendments giving freedom, was not successful until the whole vigour of the people had been employed with the spirit in the wiping-out of human slavery. Talk of the Union as you like, the reality was slavery; talk of the Republic as you may, the reality was freedom—freedom from that which became an incubus when it stood in the way of the national prosperity. Had it been an incubus before, no necessity of war would have existed. Reason kept it in abeyance; reason deluded humanity with the idea that you could carry successfully through the two conflicting elements—freedom and slavery. Reason and self-interest blinded you to the fact that the line of policy was the line of self-destruction, until at last the torch was kindled to the fires of warfare, proving how true had been the prophecy of one who founded the Government—that without the institution of slavery there could be no future cause of war; with it the Constitution contained the elements of revolution.

Another scope and a wider range, however, has yielded the result of another thought and a grander republic, gaining knowledge by the mistake of this childhood of a republic. The larger view reaps the benefit of this smaller mistake, and you go forward to the greater fulfillments because of the lesson you have learned.

It will not be, however, because human reason gains a lesson thereby. We have never known one age, or generation, or nation, or people, to have profited by the experience of any other nation. We have never known a republic to profit by the experience of the downfall of other republics. We have never known monarchies, kingdoms, or any form of human government to take a lesson of past time. Grecian and Roman civilisations offered no lesson to those who have carried forward the affairs of this nation, nor has the Old World been taught by any example of ancient history. Egypt is forgotten, the empires of the East have been totally and absolutely neglected. The lessons contained in their experience were, it was said, not for later nations. No one reaps the harvest of experience which it seems another nation required. Seemingly, every nation thinks that the particular government under which it exists will survive the mishaps, the misfortunes, the disasters of other nations. Every monarch believes surely that he will be protected; every government believes surely that it will be—notwithstanding the various mistakes—protected by some unseen or ever-present power, or will trust to its own intelligence and intellectual shrewdness to escape from the conflicts, disasters, and downfalls that previous nations have experienced. Each human being thinks the same, and that the blunders which they perform or commit will not be visited by the same law that others are obliged to experience. Human reason has fashioned the community from a human policy, has girded selfishness around with its selfish laudation, and all human beings conscious of error are still flattering themselves that they do not deserve the penalty inflicted upon others for the same misdemeanor. Nations are no exception to this rule, and schools of thinkers and those who seem to carry forward the foundations of philosophy also expect the same thing. No man of science makes a discovery but what he is quite sure that the whole world will accept it, and that his discovery will not experience the same downfall that others have—will not be superseded by any other discovery.

Astronomers, chemists, geologists, naturalists, exist in the world to-day, who are perfectly confident that their theories will never be superseded, but that, on the contrary, future generations will sustain and affirm them. It is the assurance of selfishness—the security of the narrow limit of human freedom. Truth itself is never so self-asserting, for it leaves the future to find it out.

announces itself—but makes no boastings—and says of itself: “I am true: receive me if you will—reject me if you will.” But in the future time the world looks back in wonder that if it were the truth, why did it not assert itself with such power that the whole world would know it. It was said of Christ, it was said of all founders of religions, were theirs the absolute, why could it not be enforced? The Divine authority never manifests itself in this manner.

We discover that in the laws of nature we are not compelled to obey: if we obey, we are glad; if we do not, we are sorry; for we find ourselves out of harmony with the physical universe; but the wind will not force us to believe in it, the sun will not compel us to receive its light, the earth will not swallow us up, if we refuse to accept her testimony; but if we do not, we experience disaster, hunger, chilling blasts, and all that pertains to wilful disobedience, to wilful neglect of that which is around us.

In the kingdoms of human thought man has vainly imagined that he can escape these living powers, these absolute necessities, that he will be exempt, exonerated, freed; that, in some especial manner, he can make peace between himself and the infinite law by an interposition of a line of policy; that he will compromise with Deity, with eternity, with an absolute necessity and infinity, or with human beings. This compromise is fatal to his inspiration. Whenever we make a law of religion, it ceases to become so; whenever we make it arbitrary, it ceases to be the undying and actual power of our lives; whenever we cease to recognise its own authority, and conform it to lesser authority, it ceases to become the light, and necessarily is the dark. What would the sunlight be if imprisoned here? Darkness. What is it when imprisoned in the earth? Coal. What is it in solution there? The blackest substance known—coal-tar. So with inspiration imprisoned within our lives: cloistered within our selfishness, girded round with human passions and pride of power and security, it becomes blackness—crystallised it may be, but useless for purposes of illumination; still more degraded and perverted to human selfishness, to the limit of our human line of thoughts, it becomes darkness itself, with no power of illumination, excepting when the ancient splendour that gave it birth shall call it back again and reclaim it into life. For there is no substance, however dark, that is not imbued, that the sun's rays (at some time) have shone upon; at some time the atoms have experienced the vitalising light of the sun's rays, and will respond when human thought or Divine endeavour shall set them free.

In this hour of wonderful emancipations, of great proclamations, and of advancements toward the near and utter truth in the world, I wish to make this confession, that I have mistaken in my earthly life the word, but not the meaning, of inspiration; that I attributed to another name what I never mistook in soul; for I clothed the word “reason” with the endowments of inspiration, and I believed that human bigotry was born of what is called religion. I had not discovered the realm of inspiration then; I did not know the secret recesses, the vital labyrinths, and avenues, and well-springs, from which our being was fed. I knew there was an immutable, infinite, and abiding presence. I did not know this presence by the name of that limitation that men call “God.” I now know that very name is as much abused as the one that I misused, and that “God” means whatever the mind of man has capacity to appreciate and understand. The larger the thought, the larger the idea; but the infinite is infinite all the same. I did not know that inspiration was not born of human creeds, but that the latter were the receding waves of humanity, who, attempting to capture some portion of the divine dust, the golden fragments, the star-flakes, the eternity, had captured them and made them into ashes, into bitterness, into human clay.

Can you imprison a sunbeam? Can you capture the rainbow? As a child, have you wandered mile after mile over the hills to find the cups of gold that you thought had been spilt from the arch of the rainbow? So, too, men attempt to capture and hold within their narrow cup the line of light that bridges the inspirations of the universe. So do men endeavour to fold within the narrow compass of a single creed the truth that emanates from the infinite sun, and by this enfolding convert it into very darkness; the sunlight is only sunlight in the open air, in its line of vibration. That is only pure that is taken in its own height and level; we mount to its condition and appreciate it there. That is only correct which we can understand relating to itself; but if we attempt to reduce it to the lower line or level, it ceases to be itself, and is simply ourself.

We have many times in the world—humanity has—mistaken itself for the truth. This is the reason why so many believe themselves to be Christ, the reason why so many—not the true Christ—believe themselves to have all the truth. This is why there is such conceit in humanity. Because of this we see but ourselves in the enthusiasm borrowed from the idea, but which we fain would transplant to our own individual existence and possess utterly.

Beware of that within the individual which, perceiving the truth, would make the individual the sole possessor of it. Beware of that condition in your own mind that, discerning an idea or thought for the first time in your lives, supposes also that no one else has ever thought the same idea. The child may think that the stars were just made, because the youthful eyes have never known the stars to be in existence. But ages and ages ago, the patriarchs stood upon the mountains and governed their flocks by the same planets that now the infant eyes have just discovered. Ages and ages ago, the thought that is just born, or struggled to birth in your brain,

was thought by some sage or prophet, some recluse or teacher, dreamed by some poet now forgotten, and that thought was his inheritance. Do not make the mistake of supposing you are the discoverers, but rather believe that the universe moves on, and he is happy who sees that which is in it.

It is supposed by many minds to be a favour to truth if they believe it; that the acceptance of any truth in the universe by their individual minds is the bestowing of a great favour upon that truth. Was there any thrill of joy, think you, in the remotest planets when your telescopes pointed to them, and the earth was thrilled with the consciousness of their existence? If there was, it was only that which the larger feels for the lesser, the higher for that which is beneath it, knowing that thus much of knowledge has been gained.

Is the sun made glad because you open your windows and let in the light? Is it not the business of the sun to shine? You are made happy by the presence, but do you benignly and condescendingly salute the sun as though you were the first discoverer of his radiance? Is it not rather that self-importance that blinds humanity to the wonders of the universe, and keeps all truth in perpetual eclipse because of the importance you attach to accepting it? Is liberty or freedom more beautiful because accepted in dreams by men? Is not her spirit the same to-day that it will be when her life and love fully adorn your lives? Is she not the same exalted power, the same supreme and perfect soul? Does she not exist in the upper air, and feed upon the highest influences that the universe yields? And shall she grow more beautiful because you condescend to kiss the hem of her garment, or because, feeling the necessity of her presence, you reach forth to make her life a portion of yours? Is not truth as exalted to-day as she will be when you awaken from your dream of existence—your feebleness and narrowness of comprehension, and for the first time behold her light? You will think, perhaps, that her image has just been fashioned for you; you will think, perhaps, that she has just been created, and that you are destined to be her first discoverer, the one to espouse her.

Ah! But this thought has a subtle meaning. Through every age there have been those weak enough to imagine themselves the possessors of that which has lived millions and millions of ages, as old as the ages, as perfect as all perfection, the type of all beauty. What does truth gain by our knowledge? Let us clothe ourselves with humility; let us take upon ourselves the garb of students; let us wear the raiment of impersonality; let us remember that sunlight and storm, that all nature and law, that the universe itself moves without our permission; that we are a portion of that which is moved; that we do our part as an atom may, that we shine as a satellite may, the smallest moon in the infinite splendour, the least, perhaps, in the great constellations of thought; but let us not forget that never so small the truth that we may think we discover, as for the first time, the existence of, that we ourselves appropriate as an individual, has lived and adorned the universe of mind before us.

Plato had not thought of discovering the grand system that unfolded the matchless beauty and symmetry of the law of mind. There is nothing in his thought that betokens this idea. It was a system. He announced it. But whoever was great or grand in another world or nation might see the same truth, and discover the same law if it were there in the heart and mind of the Infinite.

The age which is upon you at this moment experiences the hard line and dead level of a receding wave of human thought, but behind this is another incoming age that already gives the heart-throb of the great response. If humanity were but dependent upon that which has been termed reason for its existence and the perpetuation of truth, every receding wave would leave the world in greater disaster than before, and, like some of those nations that are now expiring upon the earth's surface, humanity, as a whole, would experience decadence and decay. You will note in the Eastern empires the downfall from a preceding greatness; you will note among all civilisations and periods, when that which has uplifted and sustained them departs, how, if there were not something beside human experience and judgment, every wave that recedes would leave humanity stranded upon a more desolate shore, and every tide of civilisation would be less and less feeble, and the world would be found to be losing instead of gaining strength in all the matchless wonders of mind, of art, and science. There are those in the world to-day who declare the Golden Age to have passed; who suppose, perhaps, that the civilisations of Rome, of Greece, of Egypt, of the Orient, were greater than this; who believe that the borrowed splendours of India would more than rival all that the earth now possesses; who think that the intelligence of past times is gradually receding, leaving humanity in a poorer and childish condition. We are not of those. Each age recedes from its highest estate. Nations perish because nations cease to love liberty, cease to love truth, and, becoming corrupted with power, with favour, with prosperity, drink of the earth and expect salvation. Human knowledge and barren reason will not yield the results of perpetuity to the human race, but the fountains of inspiration, turned steadily toward the earth, yield, after every receding wave, a higher state of civilisation. Rome was greater than Egypt; Europe was greater than Rome; America will be greater than all in the coming centuries; and these cycles are born not of human judgment, or experience, or even history, for history is lost in obscurity. One nation contradicts the authenticity of what another nation has experienced, and the records of the past are buried in the oblivion of student and scholar—those who search here into the tomes and volumes of the past. Here is

a missing link, there a missing truth, until at last doubt is thrown upon the whole, and the very existence of the masters of song has been doubted in this age of scepticism. But to-morrow you will be born anew; in another wave or tide of inspiration the past is restored to you. You find yourself on the same level of thought, and you can touch poets afar off; you find yourself on the same plane of freedom, and you understand what the statesmen and patriots meant in the olden time; you realise the wonders of all truth, and then you are born with the prophets and touch the brows of the Messiahs of the past; angels minister to you on their own height; they will not descend to your level save through interpreters, and when you have no need of this, you will perceive the angels face to face; born of that power, the interpretation promises it to you, and those who are the instruments of the divine messengers do not tell you that you will see angels as creatures of the dust, but only that they will appeal to your vision as you can understand, until the eyes are opened, raising the letters of truth to your touch, until your sight is restored; give a voice to your hearing until the spirit and understanding are awakened, and then they will speak with you face to face, and soul to soul, the eye and ear being submerged in the infinite comprehension.

In the present hour, freedom waits. Her purpose is to wait until the tide of human thought setting toward her shall have exhausted its selfishness, its corruption, its individual perpetuity, its limitations, its love of power, its ambition—all that degrades her name; until all self-seeking and office-seeking powers shall have departed; until the very name of legislation, which is now a mockery upon earth, shall be rescued to the proper administration and adjudication; until that which now is pursued as a means of selfish emolument and exaltation, shall finally be pursued because of the love of the theme.

I have often wished that men loved liberty as the poet loves his art, as the painter loves his colours, as the sculptor loves to chisel the marble that enshrines the image of his devotion; but these men are rare. The truest statesmen are rare. Will there ever come a time when men will love freedom for the sake of humanity? Will there ever come a time when that which you covet for yourselves you also will covet for the whole world?—when food, clothing, shelter, and proper expression of thought will be sought for by you, not for you alone, but as the inheritance of all?

You have seen, perhaps, a band of united followers of some truth, like those who espouse the cause of Communism in the Old World, like the Nihilists that now threaten Russia. You have seen them united for some purpose by mutual grievances, presenting a solid front of petition to those who oppress them. How strong their action! How noble their endeavour! How united their purpose! They claim it not for themselves individually, but for others. These are the others—their wives, their children, their brothers. This unity makes their strength formidable.

One man is nothing against a tyranny; but a nation of men, how strong they become! Shall not humanity ask in the same way for truth? Will you not go to its divine possession in this united manner? Will you not march toward it with songs of glad acclaim, rejoicing as you greet the morning—as you greet the springtime?

What is there in truth that you should avoid? What is there that you should seek to entrench yourself behind the domain of error? Would you stay in the region of darkness when the light can come? Will you be in the fetters of clay and icy bonds when truth will make you free? Oh, but did you know what it was, you would go out as you would to greet the morning sunlight or song of birds. If you knew what truth is, and the inspiration that enters the heart and the mind with its possession, you would abandon the dull platitudes and formalities of thought, and no longer entrench yourself behind the narrow limits of a self-formulated creed or theory, but would say: "All truth may come to me;" would say to all inspiration: "I am free to receive you; wherever I may be borne, light and truth are there," for you cannot pass at any point from the earth without entering space, nor can you pass at any point away from yourself without approaching the infinite goodness. All brothers, all fraternities, are formed of this unselfishness, and the age of inspiration is that which does not ask for the *me*, but asks for the *you*; that which does not say: "O God, O Truth, give me salvation and strength," but "whatever measure of truth there is in the universe, let it be the possession of the world of humanity."

Have you heard of the lovely tradition of two beautiful sisters, who, walking abroad in the silence of the forest, heard the fairies whispering such low words to another, and, leaning forward, they heard the conversation; and the rose said: "Oh, beautiful sunlight, clothe my sister, the lily, in your purest rays; make her more spotless, more beautiful, if possible, than now."

And they heard the lily saying: "Oh, sunlight, clothe the rose in your benignant rays, impart more fragrance, more loveliness, if possible, than she now possesses."

And straightway the maiden said: "Oh, divine messenger of beauty, whatever loveliness you may still have to bestow, bestow it on my sister, give her the greater measure, the less to me." And the other said: "Whatever measure of loveliness or beauty you have to bestow, bestow that upon my sister, give the least to me."

Humanity will one day say above all this striving and contention, above the horrid sounds of war that desolates the world and drowns human cries in the great flood-tide of human blood: "O God, whatever measure of blessings Thou hast to bestow, bestow the larger share upon my brother, the less upon me. Whatever Thou hast to bestow, bestow that upon our brother nation, the least upon ours."

And with this prayer, the answer comes alike to all, and the world is redeemed by the common inspiration of the common humanity, that the best and choicest gifts shall no longer be captured and imprisoned, leaving the world as a dungeon cell, but that the air, the sunlight, being coveted for all, shall be the possession of all, as freedom, love, truth, salvation and immortality are the inheritance of man.

BENEDICTION.

May the blessing of liberty, and the fruit of knowledge, and the true republic of the nations be yours, in heart, in unity, in spirit, evermore.

SPIRITUAL LESSONS FROM *FORS CLAVIGERA*.

I.

Mr. Ruskin has been too long overlooked by us, and we cannot now, for our own sakes, too soon set about knowing something of him, and what he is in these days striving after.

Nearly ten years have gone since the commencement of the series of letters bearing the title *Fors Clavigera* and though these were continued monthly until the author's illness in 1878, the great message to the English people which it was the purpose of these letters to deliver appears, so far, to have fallen on deaf ears—broadly speaking, that is to say: for within its limited range there has been a sowing of seed that will surely grow.

How it happens that the name "John Ruskin" is not by this time ringing through all the length and breadth of the land we live in, is accounted for by many different theories in different ways; but so far as concerns us, calling ourselves Spiritualists, Reformers, and what not, our apathy may probably be set down, in chief measure, to lack of knowledge. Believing this, I follow my impulse and will give some smattering, at least, of what we might have learned ere this, trusting to create an interest that may afterwards press on towards wider information.

We find at once on looking about us, that Mr. Ruskin holds a place in the very foremost rank of English authors. The first volume of his "Modern Painters," written when he was but a very young man, came before the world with pages in which printed sentences seemed to glow like painted pictures. As a writer on Art he speedily grew famous, and what he has produced in that direction is, and will doubtless long remain, of priceless worth. We, however, are to look rather upon what he has to teach us in a wider field,—Social Economy, of a sort which cannot fail of finding favour in our sight, and will give scope for reflection. As to that early work of his, we will merely note the interesting fact that in 1878 Mr. Ruskin quoted from its last volume certain important passages which he was desirous might then be re-read: "Show us as they do," says he, "that the truths I have been endeavouring to teach during these last seven years in *Fors Clavigera* were as clearly established in my mind, and as strongly expressed in the close of my first work, as they will be, with God's help, in whatever He appoints to be my last."

This is the old, old story told once again. We have here one other man belonging to that minority we sometimes find in good history, who commences life with a sufficiency of wealth, and in possession of inestimable gifts; with an exquisite sensitiveness for the enjoyment of whatever the wide earth can show of beautiful and good; who can speak of art, flowers, minerals, the woods, the hills, earth, sea, and sky, with a voice such as the world can never tire of hearing. Then, as he ripens, behold, there is another mission for him! He feels that the main current of his best energy is more and more diffusing itself above the pleasant banks of those smooth courses that traverse the quiet meadows, and for him there is no longer perfect peace—nor anything very like it—save what, perchance, may come to him whilst sharing and trying to lighten the troubles of his fellows. This *Fors* we are about to look into had but passed its first number when its author must needs proclaim to us that: "There are all degrees of ability for all things; and a man who can do anything, however little, should be made to do that little usefully. . . . Of all attainable liberties, be sure first to strive for leave to be useful. Independence you had better cease to talk of, for you are dependent not only on every act of people whom you never heard of, who are living around you, but on every past act of what has been dust for a thousand years. So also does the course of a thousand years to come depend upon the little perishing strength that is in you. Little enough, and perishing often without reward, however well spent. Understand that. Virtue does not consist in doing what will be presently paid, or even paid at all to you, the virtuous person. It may so chance or it may not. It will be paid some day; but the vital condition of it as virtue is that it shall be content in its own deed, and desirous rather that the pay of it, if any, should be for others; just as it is also the vital condition of vice to be content in its own deed, and desirous that the pay thereof, if any, should be to others."

But at this point I imagine one of my readers, to whom the author's name is but half-known, pausing in his reading to demand "credentials." For it is the custom with us Spiritualists to divide our men (reformers included) into two classes, and to only one of these do we, as a rule, find it at all worth our while to listen. It is not demanded that the person who offers himself as a teacher shall know, by experimental test, the things which we ourselves claim to have become acquainted with; but, at least, we civilly decline to have our brains vexed and muddled by any man whatever whose notions are antipathetic with that quality which we call "spiritual." And some sharp eyes, doubtless, have already rested dubiously for a moment on the phrase just quoted: "what has been dust for a thousand years." This Mr. Ruskin; is he some

man with a skull full of what the colleges call "Science," and with sawdust or filings in his veins in place of warm blood? Does he find his first beginnings in the Darwinian Book of Genesis, proclaim the Gospel according to John Stuart Mill, and finish off, once and for ever, with the Revelations of Professor Huxley? Quite otherwise, my cautious friend, as I hope to show you hereafter. And as to that short phrase you will probably find, too, that our author, when he is in real earnest, (and he is seldom or never anything else), says something now and then that looks like a trap for captious critics, which, on closer scrutiny, turns out to be none other than an added truth. Look again; you see he writes, "every past act," (not *thought*) "of what has been dust:"—a nice distinction of a wide difference.

But, that we may quite clear the road, and set our minds at ease in this respect, accept the following passage from a later volume of *Fors*—

Mr. Ruskin says (8th February, 1876): "I am fifty-seven to-day, and may perhaps be allowed to talk a little of myself.

"Among several pretty love-letters from my pets, which only make me sorer that I'm fifty-seven—but I really don't think some of the letters could be nicer if I were only twenty-seven—there's one with a ghost story in it, more precious to me than all the others, seeing I draw more quickly to the Loyal land. I may as well write it as I read, thus:

"I heard such a pretty story last night of something that happened at a school at Germany, not long since. It was the custom of one of the masters to go round every night to the dormitories to see that the boys were asleep, all right. One night he was astonished to see a lady go up to one of the boys, stoop over him, and kiss him, and then vanish. Next morning, news came that the mother of that particular boy had died at the time. Isn't it lovely? Even A. believes that.' Yes,

"And A. does wisely; and so may B. and C.: but yet I should much like to know *what* particular boy, in what particular school in Germany. Nevertheless, the story has more value for me because it is written to me by a person who herself saw the shade—or rather light—of her sister, at the time of that sister's death on the other side of the world: being a member of that branch of my family in which some gift of the Scottish second sight remains, inherited by my maternal grandmother who ran away with my grandfather when she was not quite sixteen."

Come: that bit is worth noting, especially when we take into account that Mazzini, in a conversation authentically reported a year or two before his death, said of Mr. Ruskin that he had "the most analytic mind in Europe."

Here again is a little specimen bearing upon what we call "conditions," and it contains nothing that I can see which forbids us interpreting the figurative terms to suit such application as may best please ourselves:

"You think it a great triumph to make the sun draw brown landscapes for you . . . But the sun had drawn landscapes before you, not in brown, but in green, and blue, and all imaginable colors, here in England. Not one of you ever looked at them then; not one of you cares for the loss of them now, when you have shut the sun out with smoke, so that he can draw nothing more, except brown landscapes through a hole in a box. There was a rocky valley between Buxton and Bakewell, once upon a time, divine as the Vale of Tempe; you might have seen the Gods there morning and evening—Apollo and all the sweet Muses of the light—walking in fair procession on the lawns of it, and to and fro among the pinnacles of its crags. You cared neither for Gods nor grass, but for cash (which you did not know the way to get); you thought you could get it by what the *Times* calls 'railroad enterprise.' You enterprised a railroad through the valley—you blasted its rocks away, heaped thousands of tons of shale into its lovely stream. The valley is gone and the Gods with it; and now, every fool in Buxton can be at Bakewell in half an hour, and every fool in Bakewell at Buxton; which you think a lucrative process of exchange—you fools everywhere."

I think we may venture to listen to this man. A good part of his teaching will come new and strange to us, and will need turning over in the mind; but then *we* are used to strange things; used also to finding that the new things are at the same time very old: which is just the very strongest claim made by Mr. Ruskin in favour of these pet principles of his.

And now, to finish, for the present, with something that it will profit us, *if reading tend to action*, to read more than once or twice: (for writing of this kind is not so plentiful and cheap as newspaper "leaders,") here begins a portion of "*Fors*," No. LVIII.

"I believe that no sincerely good and religious person would find, whatever his own particular form of belief might be, anything which he could reasonably refuse, or which he ought in any wise to fear to profess before all men, in the following statement of creed and resolution, which must be written with their own hand, and signed, with the solemnity of a vow, by every person received into the St. George's Company.

I. I trust in the Living God, Father Almighty, Maker of heaven and earth, and of all things and creatures visible and invisible. I trust in the kindness of His law, and the goodness of His work, and I will strive to love Him and keep His law and see His work, while I live.

II. I trust in the nobleness of human nature, in the majesty of its faculties, the fulness of its mercy, and the joy of its love. And I will strive to love my neighbour as myself, and, even when I cannot, will act as if I did.

III. I will labour, with such strength and opportunity as God gives me, for my own daily bread; and all that my hand finds to do, I will do with all my might.

IV. I will not deceive, or cause to be deceived, any human being for my gain or pleasure; nor hurt, or cause to be hurt, any human being for my gain or pleasure; nor rob, or cause to be robbed, any human being for my gain or pleasure.

V. I will not kill nor hurt any living creature needlessly, nor destroy any beautiful thing, but will strive to save and comfort all gentle life, and guard and perfect all natural beauty, upon the earth.

VI. I will strive to raise my own body and soul daily into higher powers of duty and happiness; not in rivalry or contention with others, but for the help, delight, and honour of others, and for the joy and peace of my own life.

VII. I will obey all the laws of my country faithfully; and the orders of its monarch, and of all persons appointed to be in authority under its monarch, so far as such laws are consistent with what I suppose to be the law of God; and when they are not, or seem in any wise to need change, I will oppose them loyally and deliberately, not with malicious, concealed, or disorderly violence.

VIII. And with the same faithfulness, and under the limits of the same obedience, which I render to the laws of my country, and the commands of its rulers, I will obey the laws of the Society called of St. George, into which I am this day received; and the orders of its masters, and of all persons appointed to be in authority under its masters, so long as I remain a Companion, called of St. George."

"PICTOR."

BROTHERHOOD IN SPIRITUALISM.

An address was given through the mediumship of Mr. H. J. Taylor at Millom, on April 13th, at a meeting for the benefit of the Spiritual Institution. The following condensed report has been supplied:—

What is brotherhood? It is an equality. Not one superior to another, nor one inferior to another,—all on one common plane, that whenever one is faltering the other may stretch forth the hand to give help.

To have the honour of assisting, upholding, or sustaining a brother is the highest honour that man can receive from his fellow. It is the highest honour that you can give to a man, to say that he is full of brotherhood, that he seeks to do his duty, and whenever there is strength required, to the extent he possesses, is willing and ready to give.

You are asked to assist one that is struggling against materialism to build that which is spiritual, and to draw men into paths of Virtue and of Right—striving to destroy that which stands as a barrier to the true development of the spirit. This is our brother, and we wish him success. We find him a man worthy of support, labouring not for his own glory, or to accumulate wealth, but that he may give all that he possesses that he may spread more widely that which he is satisfied is the true path to righteousness and the true development of the spirit.

We see now, as we have seen in the past, that when a man comes before the public to defend that which is a spiritual part of man's nature,—the spiritual atom within man,—that there comes against him an overwhelming influence of materialism, and thus the cry is raised—"Down with him! He is a traitor to our cause, an antichrist, a false prophet, a deceiver of those that would be right. Let us, therefore, spit upon him; let him no longer exist." Was not this said of Jesus, the prophets, and all those that have lived in the true elements of Spiritualism?

You will have noticed the slander and accusations that have been brought against this man. For what? For criticising, chastising the wrong-doer; speaking plainly, denouncing materialism, and defending those that are seeking to uphold that which is right.

Who are his accusers? The would-be teachers: those that are seeking to attain that which they accuse him of asking for—help; they that are grasping at everything that there may be nothing to uphold a central source.

If we were to act in this manner, by what means could we, as Spiritualists, communicate one with another? From whence would knowledge come if we had no centre? We should feel wanting in knowledge, in strength, in guidance. Thus we advise you, as spirits embodied, to draw to a central source, that ye may have from this source the strength that is being accumulated from its branches, and as ye receive this strength, courage take and onward walk.

It is in this wise that families are upheld, and it is essential for the success of a household, for when you find a household looking to a central source, you find success within it, and peace and happiness reigns. They are like bees, going forth and gathering from the surrounding districts strength, bringing it to the central source, that they may be united.

If men would use and not abuse wealth, it would bring them joy and peace; you would not find then the toiler complaining as you find him now; you would find them looking towards those that are respectable; they would not envy their station or place, but they would look to them and aid them, labour for them, till the last drop of blood runs through their veins.

We ask you therefore to see One that is straining every nerve in the brain that He may spread and develop that Truth that man is

wanting of; and thus labouring, let the labourer receive his reward, let his spirit be satisfied, that the enemies shall be conquered, and thus liberate him from the brambles and shackles of materialism, that he may be at liberty to fly through the air of spiritual life, and, thus liberated, give to the world that which he has received.

Thus speaking of the material state, let us strive to comprehend the spiritual. We find as men have assembled in the past in those chambers of quietude—in those upper rooms—that they have assembled in brotherhood of spirit; that they have not envied each others' talents; not met to rob each other of that which has been developed within them, but that they have assembled to aid and strengthen the great trunk that leads to the Centre Source from which spiritual light springs, that man may become a fruitful vine.

Brotherhood of spirit! spirits unite together for one cause: travel to every part where the voice has been revealed. No part where intelligence exists does man remain alone, but is surrounded by this brotherhood of spirit; and thus they come to uphold and strengthen that which is true; give the teacher strength that there may be breathed through him that which shall conquer and subdue materialism, that he may be the instrument through which the spirit may be awakened unto the true light.

Thus we come, not divided, but united: come to place before you that which will give strength to each. We come that each may receive according to that power which is within him. We come in plain and simple language; address you so that you may comprehend our real meaning. We come using expressions and words in accordance with the reason and intelligence you possess. Thus we feed you as feeding a child, making it palatable, therefore satisfying your wants and demands; you feel refreshed, and grow like the true vine. You grow that you may comprehend the spiritual; you strive to reach out the hand to grasp the brotherhood of those that have departed from you. Thus you strive to enter into spirit that you may become one in the brotherhood of spirit, that you may walk hand-in-hand with your spirit-friends. But never at any time do you feel that there is one spirit higher than another. You feel that they are the instruments of Divine truth; you feel that they come to awaken you to the realities of life: they come to reveal to you that which has been, and is now, a delusion, thus awakening you to these truths,—they establish the brotherhood of truth, the brotherhood of the spirit.

Many times when man is alone the spirit says, Come. Come from where? Come from the weary condition in which thou art. Come, be free—free from the stain of materialism. Thus we come to awaken you to that which exists, that ye may see where men are acting unwisely.

Can it be possible, after what you have heard, read, and seen, that there really exists deception among Spiritualists? Yet it is. It is possible, for we find in our experience that deception does exist. Men lose sight of that which is real by looking at the shadow. Let us look for the spirit within—the hidden spirit. Let us comprehend the kingdom of God. Let us seek to enter into the temple where God dwells that we may be joined in spirit.

We say, act as a band of brothers, and thus acting we shall become strong and powerful. Where the household is divided there is war to the knife. Progression is not under such conditions. We are going back to go forward; we are materialists, not Spiritualists. We are seeking for popularity, wealth; we cannot see that which is spiritual—that way which leads to life eternal.

Let us not slumber, but awaken into the real life, that we may see into the future state, and not into the past abyss. Let us feel that we have an interest in that life beyond. This is how man should act from a spiritual standpoint: be united, feel that he is defending his fellow-man; that he is defending the innocent, and to enlighten those that are in darkness, that they are giving that which they possess to protect those beneath, and to give them power. Let your strength, therefore, go that it may sustain and strengthen the cause for which you are fighting—the battle of life, that you may understand and be sustained in the spiritual development before you; that you may see in the future that which shall bring to you a peaceful home and contented mind; that nations around you may be lifted from the state they are in, become one in brotherhood, seeking to sustain their rights as men and as spirits.

Seek not to stamp out, to bring in the life without; strive not to crush out men, to create men, but change from the natural to the spiritual, from the mortal to the immortal. As they see the dangers that surround their mortal condition, then will they call forth the immortal powers that surround them, to aid them in the battle of life, and thus gaining courage will waken into a purer state, and will become a united brotherhood: and God will breathe the spirit of Truth among all men, bless their acts and lives, and bring the spirit home at last. Amen.

MY LIFE.

BY T. M. BROWN, SPIRIT-MEDIUM.

I. EARLY LIFE.

I was born in the town of Newcastle-on-Tyne, county of Northumberland, near to Earl Grey's monument, some time in the month of April, but I am not certain in what year, as my parents died when I was very young, and I have been unable hitherto to find the true date of my birth, but calculate my age at 47. My mother had only two children, an older sister and myself. My father's name was Robert Brown, he was a builder and contractor, but of his fore-elders I know very little, except that they were farmers in the West of England. My mother's name before

marriage was Ann Mills, her parents at one time had been in very prosperous circumstances. The Mills family on the male side were very tall and energetic men: they were ship-builders and seafaring men, and as far back as the battle of Waterloo, and other conflicts, they fought on the high seas in defence of their country. I think my mother was descended from the Scotch on the Mills side.

When little over a year old, my parents removed from Newcastle, with their two children, to Liverpool, and about three years after my mother passed into spirit-life. On the death of my mother, father sent us back to the North of England, and we were placed under the care of mother's parents. My grand-parents were exceedingly kind, but unfortunately getting stricken with age, so that the prospect of a long home with them was somewhat uncertain. My great-uncle, grandfather's brother, who was both owner and captain of a ship, took great interest in me, and when his ship was in port, he used to keep me on board for a week or two. He would have looked after my future life, but death put a stop to his arrangements, and his passing away was a severe blow to me.

The time came when I was again to find another home with other friends or relations, where I was sent into the fields to work to help to maintain myself. I was thus removed from place to place and from friend to friend for years, and put to whatever work was called for in the various neighbourhoods in which I was placed. After passing through many changes of guardians, and suffering many privations and trials, I resolved to be my own master, and try the world for myself, and sever myself from friends and guardians alike.

When I made this resolution I think I was just entering my teens. My object was to get into some iron-works. I set off on my journey about six o'clock in the evening, without, of course, informing my guardians of my intention. I proceeded on my journey that night for about twenty miles when I was wearied out. I went to an inn and asked permission to stay over night. The kind lady of the house, after asking me many questions, allowed me to sleep on a rug by the fire, as they had had a ball and all beds were occupied. I slept soundly till morning and resumed my journey till I reached my destination. I soon found employment, and for some time did well, in an iron-factory. With industry I could keep myself very well, but in time, owing to my youth and severity of employment, my health gave way, and I was obliged to leave.

The time had come when I was very desirous to learn some trade, and my education was so scant that I resolved to teach myself all I could before I engaged in any trade, for up to this time I had not been six months at school in my whole life, and could not write my name. I got books and carried them in my pocket that I might read by the wayside, or when alone in my walks, and the little I had learned in a Sunday-school before, enabled me soon to make progress in reading. This created an intense desire in my mind to know more of men and other things, and soon I was able to read any book in English. I also began to practise writing, but not with the same success as in reading. The latter is more tedious to me than the other.

I came to Newcastle-on-Tyne, and found that a number of lads were being apprenticed as stone-cutters and masons. I went to the foreman, and engaged myself for three years to learn stonemasonry or stone-cutting. I was furnished with tools, and on the Monday commenced my new occupation. For three days I worked with an older hand; after that time the foreman put me to a large block of stone by myself. Some time after, I was able to begin and finish a stone, dressing and making it fit for use. I liked my situation very much, and thought to finish my time, but I was doomed to disappointment. I engaged for 7s. per week, out of which I had to pay 2s. 6d. per week for lodgings, which only left me 4s. 6d. for food and clothes. With this I could have managed if I had got full time, but the frost set in, and the bell would ring five minutes after we had commenced work, which meant that we could not work, owing to the weather, and what with frost and rain, sometimes we would make but three days per week, and our wages were paid accordingly. This state of things rendered it necessary for me to change again. I went to the foreman and told him my case. He sympathised with me very much, and promised to give me more wages than the rest if I would stay, but said that he would set me free if I could do better. I thanked him for his consideration and kindness, but said I would rather go where I could get a higher salary for my work.

On leaving Newcastle I came to Witton Park iron-works and found a home with Mr. Thos. Henderson and his family. They proved to be friends, and the kindness received at their hands by me will never be forgotten.

While at Witton Park I joined the religious bodies, but my views of Methodism and the discipline in church policy were such that I did not feel that freedom my soul required. I searched for truth in some more liberal church, and for a time tried to make myself useful. Some of the leading members said I had the ability to speak and would be more useful in that way. Accordingly I accompanied a brother preacher for three months, and I say it to the credit of that gentleman, that he took as much interest in me as if I had been his brother or son, and, although differing from his opinions in many ways, I still hold him in high esteem.

(To be continued.)

OLDHAM.—A correspondent writes: "I am glad to tell you that we had an excellent entertainment last night (May 3), given by Mr. E. W. Wallis, assisted by our choir. Our people were quite astonished at the variety of songs and recitations given by Mr. Wallis."

VIEWS ON INSPIRATIONAL ORATORY.—I.

To the Editor.—Dear Sir,—In the MEDIUM for April 23rd, I find an article headed "Inspirational Oratory," emanating from the able pen of Mr. A. J. Smart, in which he pleads for a better understanding of the above topic among Spiritualists in general. I quite agree with Mr. Smart that we need to know what inspiration is, and what it is not. And how much of what we hear come from an inspirational medium is genuine inspiration given from the spirit side of life. And I think that if Spiritualists would come forward and compare notes with one another we would be better for it.

Seeing, Mr. Editor, that you are willing to allow correspondents space in your valuable paper to do so, I venture to give mine, hoping that others will follow suit. I understand the word medium as indicating a means or instrument serving between two points, as a bridge connects shore to shore. And the inspirational medium I understand to be a human being through whose brain disembodied human beings can communicate with embodied human beings. Seeing, then, that these disembodied human beings or spirits have to use another's brain or mind, it is natural to suppose that the communication will to some extent partake of the characteristics of the mind through which it is being given. If the medium be logical and argumentative normally, the addresses will be logical and argumentative also, and *vice versa*. A medium is a sensitive in the true sense of the word—that is, he is sensitive to whatever influence he may go into, be it embodied, or disembodied; and the controlling spirit is not the only mind or will power that is known to influence him. Being a sensitive makes him liable to receive impressions from those in the audience or circle, who are in his mind-sphere.

And it has been shown, and with some show of reason too, that those who are within the mind-sphere, or in close sympathy with the medium, although still clad in mortal flesh, who have an active brain and strong will-power, exercise to some extent a power over the communication which is being given. This is to say, that the controlling spirit takes hold of whatever ideas it may receive from the influences surrounding the medium, that will help to elucidate that which it wishes to impart unto the audience or circle. Nay, we may venture a step farther than this, and say that part of the address is characteristic of someone in the audience or circle, while other portions are characteristic of the medium.

It is well known to intelligent minds that when listening to an address they intuitively perceive the drift of the argument, and can also perceive the point the control wishes to carry, and equally active is their mind in deciding upon the course they would pursue to carry that point. The controlling intelligence receives these ideas in a more or less broken strain, and chooses such portions of them as it finds most suitable. Hence we find that part of the principle they wish to enunciate is often characteristic of our minds, or clothed in the words that have been coursing through our minds, and thus that part is a reflex of our minds.

Dear reader, have you never been struck with the similarity of the discourse, and what has been passing through your own mind? and did you never conceive the idea that that similar part was a reflex of your own mind?

To my mind this does not invalidate the genuine inspiration of the medium. Inspire is to draw in, and as that is the office of the inspirational medium, he has no choice when in that negative state to choose between the embodied and disembodied; it is left to the controlling intelligence or spirit to accept and reject; and with the spirit it is not so much a matter of originality of speech as the conveying of the principle; and it is this conveying of principle that is a surer test of inspiration than anything else that my mind can conceive.

Seeing, then, that communications are greatly influenced or coloured by the mind-sphere of the medium and audience, what ought to be done, or what course ought Spiritualists and mediums to pursue, in order to obtain teachings pure and simple?

To my mind the only way open to attain this is by living a highly spiritual life, and being temperate in all things, and cultivating the inner man. This course should be followed out by medium and audience alike; for the controlling spirit often finds it difficult to rise above the conditions of the audience, on account of the low, grovelling, sensuous nature of the influence given off by the audience, and then the poor medium is blamed for the defect.

Dear reader, our spirit-friends cannot do all the work, nor is it requisite they should. There is a portion left for us to do. Let us do this portion, and we shall value the result much more than if we had contributed nothing. Let us try to live aright, and cultivate the good, the bright, and the beautiful phases of human life; and, as like attracts like, corresponding influences will be ever present with us.

In conclusion, let me say that the Spiritualist's life is a real life—a life of earnest endeavour to attain the good, the true, and the holy. This is the view my mind takes of "Inspirational Oratory."
—Yours faithfully, A. K.

HELP IN A VERY DESERVING CASE.

The friends of Spiritualism who have for many years been frequent visitors at Mr. Williams's seances, 61, Lamb's Conduit Street, are making an effort to collect a small sum for Mrs. Andrews, the landlady of the house, who has been left in painful circumstances through the death of her husband. It is a genuine and highly-deserving case, as the gentlemen's names which appear on the list of subscribers amply testify. We have been asked to recommend it to our readers, which we do in the heartiest manner.

Mr. Reimers has been corresponding with Sig. Damiani, of Naples on the subject, and the following reply has been handed to us. Sig. Damiani writes:—"Your letter of the 23rd instant calls for response, and I send you two guineas for the late Mr. Andrews's widow. Poor Mr. Wallis also deserves the help of all Spiritualists, as a valiant champion of our Cause, I therefore send him also two guineas, as per enclosed cheque." We hope many who read these words will be immediately influenced to act in a similar manner.

The following subscriptions have been already received:—

	£	s.	d.
Mr. Whalley
J. R.
Dr. Dixon
H. R.
J. Cooper
H. Cooper
Sig. G. Damiani
Acknowledged last week

Subscriptions should be sent to Mr. J. Wootton, 33, Little Earl St., Soho, W.

THE TESTIMONIAL TO E. W. WALLIS.

	£	s.	d.
Amount already acknowledged
Mrs. Ford, Belper
A Friend, Oldham
R. Glendinning, Southport
A Friend, Edinburgh

Further donations will be thankfully received by
39, Lower Talbot Street, Nottingham. W. YATES, Hon. Sec.

THE MYSTICAL BUDDHIST'S HYMN TO THE LOTUS.

"Om, mane, padme, boum!"
O the treasure in the lotus!

For years I have sat and tended thee,
O lotus!—mystic flower!
And as the hours in silence flee
I call upon thy power;
But all in vain, I still remain
The slave of Time's unceasing pain.

"O treasure in the lotus flower,"
For many years I have sung;
They say no other words have power
With Thee, Almighty One;
And yet my prayers are but as wind;
The One I seek I cannot find.

"O treasure in the lotus flower,"
What can that treasure be?
By night, by day, at every hour
I only sigh for thee:
O love within the lotus leaves,
See how for thee my bosom heaves.
O lotus, loved by gods and men,
Open thy heart to me;
O priceless treasure, when, O when,
Shall I be part of thee?
O treasure in the lotus flower!
O when shall come that longed-for hour?

To be enfolded in thine arms,
Encircled by thy love,
Shielded from all Time's cruel hours,
Portion of Him above;
O treasure in the lotus flower!
O Buddha, let me feel thy power!

know, for I have heard it said
Within the assembly's sacred hall,
He whom we worship is not dead,
But is the secret soul of all—
That every object of our love
Is but a part of Brahm above.
O Brahm within this lotus flower,
Thou seem'st the maid I loved on earth,
I feel within my soul the hour
That presages the second birth,
When she and I, and all we see,
Shall live in love's great mystery.

Lucerne, 1872.

A. J. C.

MR. E. HARRISON GREEN writes in commendation of the "high tone" which the MEDIUM is taking in respect to the working of the Movement, and Mrs. Green sends her best wishes for the increased success of our work.

MISS ELLA AND MR. FRANK DIETZ beg to announce that they will give a Recital at Langham Hall, 43, Great Portland Street, W., on Friday, May 28th, at 8 o'clock. Sofa stalls, 5s.; chairs, 3s. and 2s.; balcony, 1s. Tickets may be had at the hall, or of Mr. Dietz, 54, Denbigh Street, S.W.

A GENTLEMAN writes in a letter, accompanying a remittance: "Although I am sending cash at the rate of 2d. per week for the MEDIUM I am quite of a mind with some of your correspondents that the paper ought rather to be 1d. a week; not that it is not worth more than 2d., but at 1d. it would be accessible to many more than it would were the price fixed at 2d."

AN excellent paper on the subject of "Spiritualism" was read by Mr. F. Everitt, before the Socrates Debating and Literary Society, on Friday, April 30th, Mr. J. Jones presiding. A warm discussion ensued, in which Mr. J. Burns, Mr. Barber, and Mr. T. Everitt supported the essayist; and Mr. Franjée, Mr. E. C. Robinson, and Mr. Hiscock opposed.

SUBSCRIPTION PRICE OF THE MEDIUM

For the year 1880 in Great Britain.

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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.

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 7, 1880.

NOTES AND COMMENTS.

MR. FREEMAN'S introductory comments and experiments with Mr. Haxby are equally instructive. Not only was the electrical condition maintained, but the medium was heard in his place while two spirits were in view. It is evident that some strain is occasionally put upon the medium which would rupture slight fastenings even when no fraud is intended or perpetrated. There is little chance in meeting with fraud *where no one is looking for it*. But we warn experimenters against the folly of trying to succeed in this experiment by engaging Mr. Haxby to sit in a promiscuous circle for one occasion only. As far as we can understand the conditions, Mr. Freeman and his friends had been in the habit of sitting together regularly, and had sat repeatedly with the same medium. The psychological conditions were, therefore, in a favourable state, and satisfaction rewarded the sitters for their faithfulness. Mr. Freeman's method of a properly constituted circle for a certain number of experiments is the true mode of investigation. It tends to develop the powers of the medium, who, in addition to being taken care of, no one will grudge to see him rewarded for his time, trouble, and vital expenditure. There is a right and a wrong way in everything, even in sitting for materialisations and rewarding mediums.

We give our readers this week a taste of "Thomas Paine," through the lips of Mrs. C. L. V. Richmond, and the style and matter may be compared with the Thomas Paine of history and him of "Historical Controls." As to identity in these cases, we were quite as well pleased when orations were printed without any such pretension. The egotistical vehemence with which such bubbles are grasped at by spiritual children is the very thing which this oration most significantly reproves. The advice given to Spiritualists is unique, but will they follow it? Assuredly they will not, and in crystallising truth into another human invention they will blunder and suffer, but only by such folly can they gain more light. The strata thus laid down by them will be dug up and burned as fuel for the locomotive of progress a few years hence. The vain self-praise of "inspirational" speakers is also severely nipped in the teachings of the oration.

THERE are points in the Goswell Hall report worthy of notice. It is, however, somewhat of a mistake to suppose that the progress of Spiritualism is unsatisfactory. The non-success which the speaker deplors is perhaps the most satisfactory feature about it. The work of this Movement was never in a more healthy, far-reaching state; but the depth of a stream is not estimated by the turbulence and bubbles which appear on the surface. We are pleased to observe the well-timed words of A. T. P. on the "backbiting" that prevails only in that outer margin of the work where no progress is being effected, unless it be progress backwards.

THE new book inspired by "Milton" is being asked for rather abundantly, and calls for the second number are being made by those who have read the first. The delay in getting out numbers

depends on the drawings; the medium can only work at certain hours, and the great labour taken to perfect the work makes it impossible to get a drawing done by any given time. The drawing for Part II. is, we understand, about ready for the autotype process, after which the appearance of the second Part cannot be long delayed.

THE suggestion that has been made to us that "Historical Controls" be issued in monthly parts, so as to bind up and form a volume, is a very practical idea. It is beyond our province to take any part in such suggestions, and we would say to all correspondents that any letters intended to reach A.T.T.P. will be forwarded if sent to the care of the publisher of the MEDIUM.

THE trance address of Mr. Taylor on "Brotherhood" is profound and spiritual. It is full of truth, which all readers would do well to endeavour to comprehend. Brotherhood can never exist on any other basis.

A SERIES of sittings will be given for the benefit of the Spiritual Institution at 102, Clarendon Road, Notting Hill, commencing May 12, at half-past seven, for eight o'clock, and every following Wednesday evening. Admission 1s.; medium, C. Pawley.

MRS. MELLON held her first seance of a series of twelve at 28, New Bridge Street, Newcastle, on Thursday evening of last week. The attendance was strictly select, and the results satisfactory. "George" has said that he will vary the manifestations at each sitting.

MR. JAMES C. WRIGHT, the eloquent trance speaker, now residing in Liverpool, intends paying London a visit. Goswell Hall is occupied by Mr. Morse on May 30, or he would no doubt have been welcomed to that platform.

MR. AND MISS BROWN IN LONDON.

On Wednesday evening, May 19, Mr. and Miss Brown will remain in London previous to sailing from Southampton the following day. This will be their last evening in England, and it will be spent with the friends of Spiritualism in London at the Spiritual Institution, 15, Southampton Row. All friends are kindly invited to be present at 8 o'clock.

CIRCULATE NEXT WEEK'S MEDIUM.

NEXT week's MEDIUM will contain a report of the speeches given at Mr. and Miss Brown's farewell on Sunday last. These contain very fine testimony to the truth of Spiritualism; and the number will be well adapted for circulation. We have also in hand a sketch of Mr. Brown's development as a medium, which is also of a very instructive character: it will be completed next week. Orders of copies for distribution received not later than Thursday will be supplied at the low rate of 6s. per 100.

In our next issue will appear an account of seances at Gateshead, at which the controlling spirits produced many growing plants and flowers in the presence of the circle. This lengthy and well-written paper from the pen of Mr. Fidler shows that in Mrs. Esperance's presence phenomena are being obtained that redeem these extraordinary manifestations altogether from the realm of doubt. An account is given this week of the materialisation of a well-known Gateshead man who died a year ago. He was recognised at once by four persons, one of them being his widow. Every Spiritualist should make an effort to circulate as many of next week's MEDIUM as possible. Orders should be received not later than Thursday.

EDITORIAL RAMBLE INTO COUNTY DURHAM.

It must be another week before we report what took place at the series of meetings held at Howden-le-Wear on Sunday last. They were on a par with the grandest meetings we ever attended. It is some time now since we met these good, earnest County Durham brethren, and we were astonished at the marked progress they have been making since we were amongst them last. And yet the reader will say that very little has been reported; that very little commotion has been visible on the surface in that district. Such is the case, and possibly that is why there has been so much effected. If a band of men be all the time engaged in a bustling traffic of "spiritual" things, they have not time for true spiritual development. Like the church people, they pay other parties to be developed on their account, while the congregation remains in a stock-still position. If we imitate the churches, the fate of the churches must befall us; but if we seek for individual spiritual good, then, when we come together, all the individual "littles" will constitute an overflowing spiritual "mickle." Sectarian zeal and party strife, and indeed seance astonishment and speculation, are not spiritual exercises at all, and to engage in them is to neglect true spiritual work. The action and inaction conduct taught by Krishna is a lesson which should be attentively studied.

We hope to be in the North again soon, and quietly co-operate with true workers, whose hearts are in the right place, and their hands at the service of their most sacred impulses. For many months our ark has been anchored in one place, and like the friends in County Durham, we find that the period of interior sitting-up has been highly advantageous.

MRS. ESPERANCE'S SEANCES.

It is a very great pleasure to have to perform the duty which devolves upon me of recording what transpired at a seance held by Mrs. Esperance on the 21st of March last, the manifestations being to me amongst the most remarkable and satisfactory of anything I have seen in connection with Spiritualism. There were about twenty persons present, all of whom, with one or two exceptions, were well known to me as Spiritualists. The first form we had was that of a lady, but she was not known to any of the sitters. The next manifestation was that of a form being materialised in our presence outside the cabinet. This form, a lady friend of mine, after growing up, walked to me and took some flowers I had brought with the intention of giving her. These she gave to one of her lady friends present amongst the sitters, who requested a piece of the spirit's drapery to be given her. This I was allowed to cut off with a pair of scissors, after which the spirit, holding up the dress, showed a large hole of about one foot square. This hole she appeared to repair by one or two movements of the left hand. The form that next appeared was "Visitor," the chatty and wise little friend and control of Miss E. A. Brown.

ONE OF THE SO-CALLED DEAD RETURNS AND IS RECOGNISED BY FOUR PERSONS

The last form that appeared at this seance was to me the most remarkable, and produced an impression I shall not readily forget. I often feel how little I deserve to be permitted to work in such a cause as that of Spiritualism; and I feel, too, my unworthiness of the innumerable privileges that have been continually bestowed upon me; notwithstanding this I felt a stronger determination and resolution to work more earnestly than ever I had done to spread a knowledge of the facts brought before me, proving the bond of union between this world and the next.

An esteemed friend of mine, Mr. Hugh Biltcliffe, died about twelve months ago. He was a man well known in Gateshead; took an active part in the Temperance Cause, and was some years superintendent of a Sunday-school. Both he and his wife, Mrs. Isabella Biltcliffe, were Spiritualists; but she had never attended a seance for materialisation before the one I am now describing. When the seance was, as we thought, about to be closed, there appeared at the opening of the curtains a fine, tall, well-built man, with dark whiskers, dark hair, and clothed in long white robes. Altogether, he had a majestic and noble appearance. In an instant I recognised in him my friend, Mr. Biltcliffe.

What is most remarkable about this materialisation is the fact that not only did I recognise him, but his wife, my wife, and another lady present, all knew him immediately he appeared. Besides these there were two gentlemen sitting further away who mentioned my friend's name, and asked if they were correct in their surmises as to the identity of the form. Thus four persons recognised him, without a doubt in their minds; whilst the other two, evidently knowing him, somewhat doubted the evidence of their senses. He came near me and reached forward to shake hands. His grasp was firm and vigorous, as was his wont during earth-life, and I accepted his fervent shake as an expression of thanks for little services I had rendered him during his illness. His hand was somewhat larger than mine, was warm, soft, and quite natural. Had my eyes been closed when he grasped my hand, I could not have mistaken it for that of the medium, seeing that it was at least a fourth larger. Indeed, I have no hesitation in affirming that I recognised him just as I know any friend that I unexpectedly meet.

This is not the first case of recognition of a friend coming across the boundaries of the two worlds to visit those who are dear to him, yet I must say that it was the most conclusive evidence of man's immortality of anything I had ever witnessed.

On the evening of the same day as that on which the seance took place—from the same platform at Gateshead as that on which Mr. Biltcliffe had so often taken part in the work connected with the advocacy of Temperance—I announced the fact of his return and appearance amongst us; and a lady, Mrs. M. A. Hall, who had been one of his co-workers, and who recognised him at the seance, publicly confirmed my statements.

At almost every seance held by Mrs. Esperance, when favourable conditions are provided, we see a maintenance of the progress already made, and frequently some evidence of advance.

Another phase of phenomena has been developed, and we have had great numbers of real flowers grown in the seance room. At the present moment I have beside me a large pelargonium obtained at the seance, and which grew up as a materialised form does. I have also a frond of a fern made according to my own pattern. A description of this very beautiful and wonderful phenomenon, I shall, however, reserve for my next.

MATTHEWS FIDLER.

16, Ely Street, Gateshead, 25th April, 1880.

The above report of a seance, which we attended on the 21st of March last, at which we distinctly saw and recognised "Mr. Hugh Biltcliffe," being a statement of facts of such very great importance, we deem it a duty that it should be given to the world properly attested; we therefore subscribe our names and addresses:—

ISABELLA BILTCLIFF, 13, Peterborough Street, Gateshead.

GRACE FIDLER, 16, Ely Street, Gateshead.

MARY ANN HALL, 21, Ellison Street, Gateshead.

April 25th, 1880.

Mr. E. W. WALLIS will be entertained at a meeting at the Spiritual Institution on Friday evening, June 4.

Contents of the "Medium" for this week.

	Page		Page
The Republic of Reason and the Republic of Inspiration	259	Mrs. Esperance's Seances	297
Spiritual Lessons from <i>For's Clavi-gera</i>	262	Indisputable Materialisations under Electric Conditions—Mr. Haxby	297
Brotherhood in Spiritualism	263	Medium	298
My Life.—I. Early Life	264	Meeting at Goswell Hall	298
Views on Inspirational Oratory	265	The Better Management of Spirit-Circles	298
The Wallis Testimonial Fund	265	Obituary—Mr. John Chadwick	299
Poetry—The Mystical Buddhist's Hymn to the Lotus	265	Meeting at Leicester	299
Notes and Comments	266	Vaccination	300
Editorial Ramble in Co. Durham	266	Appointments	300
		Advertisements	301—304

INDISPUTABLE MATERIALISATIONS UNDER ELECTRIC CONDITIONS.

What are known as materialisations in Spiritualism have frequently taken place for some years past, and like every other phase of manifestations called spiritual, have been weighed in balances more or less perfect in construction, and in a few instances have been found wanting. We are not presuming to say whether the defect in these cases has been in the balance, in the manifestation, or both, for we have been spared the pain of being present at a so-called exposure; but we do know, after a careful study of Spiritualistic phenomena during the last twelve years, occurring in the presence of many professional as well as private mediums, that investigators are more ready to attribute an unsatisfactory seance to deception on the part of the medium, than to the bad conditions supplied by themselves.

If it be a fact that our friends on the other side are compelled to use for their purpose a subtle *something* emanating from and surrounding those composing the circle, and if this *something* be an intermediate link between the things we call spirit and matter, neither the one nor the other entirely, and yet partaking of the nature of both, it is not difficult to perceive that unreasoning and uncharitable scepticism on the one hand, or unreasoning credulity on the other, to say nothing of moral obliquity, will always give a corresponding tone to this *something*, and that every manifestation will be coloured by it, making good the words in this as in all other instances, "Whatsoever a man soweth that shall he also reap."

Most people would say, of course, when a medium is discovered in the act of personating a spirit there is abundant proof. Proof of what? Not proof that the medium was a deceiver, nor proof that the manifestation was not genuine. Would anyone be bold enough to assert, when dealing with a subject which at present is not, and perhaps never will be, ranked amongst exact sciences, that a substance built up from the medium, and other surroundings, but principally from the former, when forcibly retained, as in cases of seizing the "form," must either vanish from sight and melt from the grasp—must remain as new created matter, or that it might not resolve itself into its former condition, and if prevented by a force superior to its own from going back to the medium, that the medium might not, having less force opposed to such a step, be compelled to go to the "form" for incorporation?

Before we could speak confidently of so-called exposures it should be known whether the medium is where he is supposed to be whilst the "form" is somewhere else. I do not think it would be prudent, for the sake of the medium, nor perhaps the investigators, to use sufficient force upon the "form," and the medium at the same time, to prevent the return of one to the other, although without trial no one could predict what the result of such a proceeding would be.

There are many ways, however, of proving beyond a doubt, if the trouble be taken, that materialisation is a fact. Mr. Crookes proved it by means of a delicate electrical test, and he has given the details; but it cost much time and trouble.

The medium in these experiments was one who has recently passed through the ordeal of what is called exposure. It sometimes happens that the medium and the form are seen together; in other cases the medium has a companion, not a confederate, in the cabinet or recess whilst the form is outside, so that one vouches for the whereabouts of the medium, and the circle of sitters see the form elsewhere.

Notwithstanding this, there are many who have witnessed the phenomena under strict test conditions, and have been perfectly satisfied at the time, yet upon the first appearance of failure, for which perhaps they and not the medium are responsible, will ignore the past, and without hesitation brand the medium as an impostor. This should not be. Want of success is no proof of imposition. On the contrary, it is partial evidence in the other direction, for when does the conjurer fail?

Being anxious to test for myself and in my own way whether what is known as materialisation is a fact, I have during the last winter had fourteen weekly seances at my house, and attended three others at the house of a friend, having in each case engaged the services of one or more of the well-known public or professional mediums. At each sitting we had other manifestations as wonderful, and perhaps as useful, as the production of the form; but as this was the special feature to be investigated, I shall omit to notice anything which does not bear upon that feature.

Previous to trying any experiment or applying any test it was necessary to observe carefully every particular as to the circumstances under which the form was presented, in order to cover as much ground as possible with the fewest number of experiments. I need not trouble you with an account of these observations; to do so would occupy more space than ought to be used upon this

one point. It will answer every purpose if I give details of the thirteenth and fourteenth seances—medium, Mr. W. G. Haxby.

Having come to the conclusion that the best test I could apply, so as not to interfere with the comfort of the medium or the conditions most favourable for satisfactory results, was a simple electrical one, I prepared for its application. An electric bell was fixed upon the wall of the seance-room, in connection with sufficient battery-power to cause it to ring freely through the length of about fifty yards of insulated wire. Another circuit was made from the same battery, much shorter—say about ten yards in length—which did not pass through the bell. When both of these circuits were complete the bell would not ring, because the current always prefers a shorter to a longer journey where an option of choice is afforded; but immediately upon the rupture of the short circuit the current perforce travels the longer one, and of course gave evidence of the rupture by ringing the bell.

At the thirteenth seance I proposed to tie the medium with this short circuit by taking the centre of—say ten yards—fine insulated wire, passing it round his neck tightly, and making several close knots one upon the other, in such a way that they could neither slip nor be untied, and passing the ends through the frame of the chair, which was fixed in its place, and thence to the opposite walls, proceeding to the battery. Mr. Haxby readily agreed to this, and we placed him in the ante-room, bound, as described, and having left the door (the only one) open, awaited the result in the seance-room which communicated.

In a few minutes the bell gave evidence that the wire was broken, and upon examining the medium we found it was the case, although he appeared unconscious. We regretted this failure, but thinking perhaps we had tied the wire uncomfortably tight, we tied him again, but this time round the waist, but in such a manner as to make it equally impossible for the medium or the chair to be removed without breaking the wire. We again waited, and were rewarded only by the ringing of the bell and the fall of the medium.

Upon going into the ante-room we found the wire again broken, the medium upon the floor, still to all appearance, unconscious, but the wire which we tied round his waist had been removed and placed very tightly round his throat. All this did not look like success, and as it was late we closed the seance, with many misgivings as to the possibility of obtaining the satisfaction we desired; but we resolved to try again at the next seance.

On Saturday, 24th April, we held another seance, medium as before (Mr. Haxby). Many very remarkable manifestations are again omitted, being of another character; but we once more secured the medium as at previous seance, but with very different results. In a few seconds (less than a minute) two draped figures appeared at the door and walked into our room, and were visible to each of the nine persons composing the circle. They then retired, and a few seconds later the bell rang, indicating again that the wire was broken, but not till after the forms were seen. We again tied the medium, but this time with insulated wire, thick enough to resist an accidental movement on his part without breaking. This done, we again retired, and had the satisfaction of seeing several "forms" come amongst us, sometimes two at the same time, both talking, whilst we heard the voice of the medium in the other room. We saw them plainly by the light of a candle shaded so as not to throw its direct rays on their forms. We heard them speak. We grasped their hands, arms, head, and drapery, which was thrown over us, and all this time the silence of the bell proved the wire which secured the medium was intact.

But to make doubly sure we now requested one of the forms to break the wire and release the medium. This was done, the bell immediately rang, and the medium was found clothed as usual (the forms, some of them had little or nothing upon them but the white drapery), and we had abundant proof that it is possible for these beings we call spirits to make up a distinct solid form, having all its members complete, which appears in no respect for the time being to differ from one of ourselves.

I cannot speak too highly of the readiness of Mr. Haxby to submit to any test we proposed.

J. FREEMAN.

MEETING AT GOSWELL HALL.

On Sunday last, Mr. Herbst occupied the platform, about 200 persons were present: he was assisted by Messrs. A. T. T. P., Reimers, Wortley, Towns, and Swindin who presided. During the intervals and service, Mr. Raper's excellent choir delighted the audience; altogether the evening was very profitably and happily spent; and as the subject was of an important nature, we have been asked to give a condensed report thereof, with which we have been supplied.

THE BETTER MANAGEMENT OF SPIRIT-CIRCLES.

Mr. Herbst said that to spirits and Spiritualists the subject he had chosen was of grave interest. It depended on the *present* for existence in the future, and it was absolutely necessary that we should organise on a grand, broad, and universal principle, so that we might systematically investigate the laws governing the phenomena with which we were at present playing, and that we might spiritually develop ourselves so as to practically carry out the beautiful philosophies of Spiritualism. He asked the questions—How far the Spiritualism of to-day came up to the ideal conception most of us formed of it when we first became acquainted with the subject? and why that ideal was not yet realised? and whose fault it was that almost every phase in Spiritualism was at a dead standstill at present.

He confessed that when he became a Spiritualist he looked upon physical manifestations not merely as a means to an end in convincing sceptics, but that, as we by degrees educated ourselves to understand the

laws governing the phenomena, and subscribed to the conditions these laws required, we would be enabled to see our dear departed friends and relatives, that we should communicate with them face to face, and that we should obtain undeniable tests, and that the pentecostal gifts would be showered upon us as plentifully and powerfully as of old on the followers of Jesus. But we are very far from it to-day, and why? We blame the spirits for what is our own fault. Spirits are not omnipotent; they are also, like ourselves, subject to the laws of nature, and we, in refusing to subscribe to the conditions these laws require, prevent them from manifesting.

The first law in the spirit-circle is that of Harmony; and if we go there, each with a desire for special tests, we so weaken the power that the tests are unsatisfactory and unreliable, for each sitter has a number of attendant spirits attracted to him or her by the atmosphere surrounding them, they will simultaneously try to obtain control, and what magnetism they have collected they will stick to, instead of uniting the whole. Now by not asking for tests, but waiting patiently for what might come, the spirits will be enabled, with the united power, to give one grand test, and perhaps an individual test. Well, if those who have not received any will but wait, their turn will come. It is also according to the conditions of the sitters that the circle will be of an elevated or undeveloped kind; sitters give and make the conditions, not mediums or spirits, and the sitters, as spirits in the flesh, have more power over matter than those out of it; the medium is but a machine for the strongest body to act upon. When the medium is fully developed, *i.e.*, in full rapport with his guides, they of course will have absolute power over his organism, but until fully developed he is at the mercy of the sitters, as the mesmeric subject is at the mercy of the operator: hence, I hold that sitters are more to blame for trickery, since they make the conditions, than spirits or mediums; for if the circle be strong, not only the medium, but his attendant spirits, are subject to the will of the circle. Again, by treating the subject in its proper light, that is, by approaching a circle with an earnest desire after light and truth, we find that we draw a corresponding class of spirits: the more elevated the minds, and the loftier the aspirations of the sitters, the higher and nobler the controls.

Most phenomenologists of to-day are disappointed because spirits can't or won't tell them about a lost will, or other property. Well, if I were a spirit I should most decidedly object to return to earth for no other purpose than to do dirty work for people I would think beneath me to do even in this life. The object of Spiritualism is to fit man for a future state, and the society he is likely to dwell in hereafter depends upon his spiritual development here. Spiritualism begins with little raps and table-tiltings, in order to attain the glorious and noble end it aims at: the elevation of the human soul, the expansion of the human intellect, the creating of love and harmony instead of strife and war.

The objects of Spiritualism are to teach man to know himself and to make him see the wondrous power he is possessed of, and also to teach man to help himself; but to-day, if spirits were to do all for us we in our ignorance ask of them, Spiritualism would prove a curse instead of a blessing, for it would make us lazy and indigent; but thank God spirits don't do all we ask, but what is good for us.

Now with regard to phenomena, I glory in it; but I say we have been premature in calling in our friends and neighbours to see what we have seen. When a man has a good he wishes to introduce to public notice for public use, he first perfects his idea, then he perfects the practical carrying out of the idea, then he patents it, and then he allows the public to enjoy the benefit thereof; but if he were to rush upon the world simply with the bare idea, some mind more active than his may be enabled to carry it into practice, and so rob him of his own, or he may not be believed because he cannot show and prove practically the use and benefit of his idea; and so with phenomena, if we call in our friends and sceptics before our mediums are developed, we do two things detrimental to the Cause we would advance: We sacrifice the development of our mediums to the curiosity of our friends, and we fail to convince sceptics because we are not sufficiently strong to give them undeniable tests. Organisation will do away with it.

I suggest that we form secret circles in concord with one another, acting under the supervision and control of a body or council to be formed of representatives sent by the circles; that such circles should meet regularly, and commence punctually, and that from it be excluded not only sceptics, but also our friends who cannot attend regularly, and by so doing we will soon develop our mediums. We will ourselves become practically acquainted with the laws of love and harmony, and when that is we shall be strong enough to resist the detrimental effects sceptics generally exercise on undeveloped mediums, and we shall have practical proofs to give to sceptics at all times. Let us, then, try, for nothing and no one but ourselves prevent the recurrence of the glorious Pentecostal gifts of Spiritualism being in our midst to-day as they were in full force and power of old among the Apostles. I now call on A. T. T. P. to favour with a few remarks on the subject.

A. T. T. P. rose and said: For once I would rather have listened than speak, and I fully agree with Mr. Herbst in what he has said, especially where he remarked sitters, and not mediums and spirits, make the conditions. My guides have told me, "You succeed because you make conditions." To-day I am in bad odour amongst Spiritualists for various reasons; amongst others I find it is harder to drive a new truth into the heads of Spiritualists who have formed ideas for themselves, and stick to them and will not forego the belief in such ideas on any account, than to drive such a truth into the head of an honest sceptic. Again I must say that I heartily coincide with Mr. Herbst where he says that Spiritualists do more harm to Spiritualism to-day with the everlasting quarrels and backbiting than it suffers at the hands of sceptics. Mr. Herbst talks of organisation; in St. Paul's, over the tomb of Sir Christopher Wren, is a Latin inscription, *Si monumentum requiro circumspice*, which means, "If you require a monument look around you." I say what better proof can we have of the excellence of organisation than to look round here to-night, where six or seven hard-working men have, with determination and perseverance, worked up these meetings, which I hope will increase in number as they do in interest and the spreading of truth.

A. T. T. P. agreeably surprised the audience by showing them the result of his last seance. First, he produced a pencil drawing of a

design which was done by his medium under control, with a pencil in both hands. Then he produced some negative writing, both of which he said were done rapidly. It appears that the drawing illustrated what was being done at the medium's house by the spirits, four miles from where the speaker and the medium were sitting. On going to the medium's house afterwards, A. T. T. P. inquired of the medium's wife if she had heard any noises. She replied that she was dreadfully disturbed by the working of a machine which she thought belonged to her next-door neighbour; however, it was a machine A. T. T. P. had got from Manchester for the spirits, under their direction. On entering the room where the machine was, they found a piece of leather with a floral design worked on it by the machine without cotton, and this design was an exact pattern of the pencil drawing made under control at A. T. T. P.'s chambers, the spirits actually were acting on matter four miles from the medium. The bit of leather was handed round with the drawing for inspection.

Mr. Reimers said he looked upon that gathering, not only as the verification of an organisation, but Mr. Herbst's able speech as an inauguration of it. He thought inharmony in the Movement might be due to the fact that though when a man sat quietly reading of Spiritualism at home his higher faculties were alone in operation, yet when he ventured to take an active part in outside work, then his lower organs came into play, and he might be said to stumble over his phrenological bumps, and thus produce inharmony. But this mingling of self with the spiritual element in time taught valuable lessons of wisdom and restraint, from which he hoped the efforts made at Goswell Hall would profit.

Mr. Wortley expressed his pleasure in what the previous speakers had said. He concurred in their views. He had come into conflict with the sceptical element, which had relegated his views of Spiritualism to dreamland. It might be a dream to them, but to him it was a reality of eternal significance.

Mr. Towns said Mr. Herbst's object was that, having discovered a beautiful truth, he wished all to partake of the blessings therefrom to be derived. He said that luckily he (the speaker) did not come under the category of those who want spirits to do everything for them. When he was in doubt and difficulty he found beautiful impressions flow in upon him.

Mr. Swindin regretted the want of time, else he and other gentlemen would gladly have spoken in favour of Mr. Herbst's proposition.

Mr. Herbst rose and said: I have to thank the gentlemen who so kindly assisted me with their favourable views, and also do I heartily thank Mr. Raper and his excellent choir for their great support. It enabled me to speak fluently, and I doubt not but what it equally psychologised the audience.

OBITUARY.

Mr. Burns.—Dear Sir,—In the MEDIUM for April 2nd you recorded the death of Mr. Samuel Quarumby, of Oldham, who passed away after a painful illness, leaving a wife and three small children with no means of support, on whose behalf an appeal was made, and some little response was made to that appeal; but there still exists much need for help.

I now have to inform you of the death of Mr. John Chadwick, of Oldham, the father of Mrs. Quarumby. Mr. Chadwick passed to the Summerland on Sunday the 25th April, after a long sickness which dates from Dec. 27th, 1878, when he had a paralytic stroke, which took the entire use of one side. Medical treatment of various kinds was tried, but all to no purpose. From that time he has not been able to do anything at all for himself; he had to be moved about from place to place by his daughters, for he could not make the least attempt to walk or move about of himself. But, for the encouragement of faint-hearted Spiritualists, who cannot yet understand the advantages to be gained by spirit-communion, and also for the refutation of our Orthodox friends, who say that no comfort or consolation can be had from any source but by having faith in the atonement of Jesus, I am glad to say that from the commencement of his illness he has been as patient as ever Job or any noted Christian could possibly be; he has been constantly cheerful and happy, and could always feel the presence of loved ones who had previously passed over, and come back to comfort and console him; and when one of our town missionaries came to see him he always spoke of the comfort and consolation the knowledge of spirit-presence was to him; that he knew they were waiting to welcome him home; that he knew he would go to the place prepared for him, wherein he could be happier and be more useful than he could ever be while he had his physical form to drag about; and that as he lived here so would the quality of his happiness be hereafter; and, as is often said in obituaries, he died in peace at the age of 65 years, after being an acknowledged Spiritualist for over twenty years. Often have I heard him speak of his introduction to the subject about twenty-two years ago, and of the various proofs of identity of parties whom he had previously known in earth-life, and the various theories he propounded to explain away what he saw, heard, or felt, but always found that his explanations would not cover the facts presented to him, so eventually he found himself compelled to accept the spirit-theory as the only one that could give any rational explanation of the phenomena. From that time he has never wavered, but constantly, either in public or private, advocated its claims to public attention. For many years he took an active part in the Movement in Oldham, and was a member of the committee of management of the Oldham Society at the time he had the paralytic stroke, from which he never recovered.

His last appearance at the society's meetings was at the annual tea-party and *soirée* on Christmas Day, 1878, when he took part in the proceedings. For many years he held circles at his house, at which several mediums were developed. To relate the phenomena that have taken place in his house would require a whole number of the MEDIUM. I may say from my own experience that physical manifestations have taken place of great power and variety; that extraordinary cures of sickness have been performed; that inspirational and trance addresses of the highest order have been delivered, and proofs of identity have been given in scores of cases, and many Spiritualists can date their conversion to sitting at 31, Plane Street, Oldham. For many years both he and his family have been in constant communication with the friends

of long ago, denizens of the Summerland, who had gone to prove the reality of the life beyond, and who gladly came back to tell to those who would receive the information that death had no terrors, but was a friend that transplanted them from a world of shams and professional hypocrisy to one of reality, where good motives and good deeds are the passport to happiness. Faith without works is dead, and to live a life of sinfulness, and then cast those sins upon an innocent being, is cowardly and sinful; and to believe that sinners will be transformed into angels, and immediately forget the sorrowing ones on the earth, and live without a thought of pity or compassion, is a sign of ignorance and superstition.—Yours truly,
J. Wood.

MARYLEBONE PROGRESSIVE INSTITUTION 25, Great Quebec Street, Marylebone Road.—On Sunday last Mr. Iver MacDonnell delivered an address of nearly an hour and a half in duration, which was, to say the least, masterly, and I think, clear to every mind, even to a number of non-Spiritualists who were present. On Tuesday evening Mrs. Olive gave her seance for healing, which was well attended, and in every way satisfactory, everyone who was treated testifying to the correctness of the diagnosis of "Dr. Forbes," Mrs. Olive's control. For myself, I must say it was a pleasure more than ordinary to be present; the harmony was perfect, and I lost somehow (though I was not one of the patients direct) much of what I have been suffering from for three weeks—a great pressure on the brain—which prostrated me. On Saturday the usual seance at 8. Mr. Hancock will be present at 7.30 to speak with strangers; Mrs. Treadwell, medium, who is giving great satisfaction. On Sunday morning at 11.15 conference meeting. Evening 6.45 addresses by the members, their experience, &c. After which a seance at 8.15. On Monday, May 17, at 8 p.m., a vocal and elocutionary entertainment will be given. Particulars next week. On Tuesday next, May 11, at 8 prompt, Mr. Burns will give his phrenological lecture, so much asked for. Please note the time: 8, not 8.30.—J. M. DALE, Hon. Sec.

Dear Mr. Editor,—I shall feel obliged by your affording me space to acknowledge, on behalf of the Marylebone Society, the kindness of Mrs. Olive, who has, unsolicited, given two seances in aid of the funds, the former of which resulted in a very handsome sum, and the one given last Tuesday resulted in considerable help to the society. But apart from money, although important in carrying on the work, the influences which pervaded the hall were of the grand knitting and uniting character, which it is a pleasure—nay, a real joy—to feel. The control suggested—and the medium said she was willing to comply with anything her friends had dictated—that she should give a seance once a month for the benefit of the work here, and which is to be held on the last Monday in each month. I would say to all, come, see, hear, and feel for yourselves, and if you are none the better for coming, why then I don't know what you are made of.
J. M. DALE.

THREE gentlemen would like to join a private circle in the neighbourhood of the following address. Apply to Mr. Hall, 26, Great Titchfield Street, Oxford Street, W.

"THE ELECTRIC LIGHT OF THE NEW ERA" is a lecture recently delivered at Newcastle by W. Stoddart, B.A. It is a well composed essay showing what "light" Spiritualism throws on important questions. Thus "Spiritualism is the key to history"; "Spiritualism is the gospel of the kingdom of heaven"; "Spiritualism is a revelation of man to himself." This publication has already had considerable circulation and it well deserves it. Copies, price 2d., may be obtained at this office.

DICKENS and Lytton on Spiritualism.—To the Editor.—Dear Sir,—The *Western Daily Mercury* of March 5 contains the following paragraph, copied from the *Whitchell Review*:—"The next volume of the 'Dickens's Letters' will be of extraordinary interest, containing, as it does, the correspondence between Mr. Dickens and the late Lord Lytton *apropos* of Spiritualism. I presume everybody knows that the two famous writers held diametrically opposite opinions on the subject." No doubt many of your readers will be glad to have their attention called to the above book when it is published.—Yours truly,
"OMEGA," *Devonport*.

LEICESTER.—Silver Street Lecture Hall.—April 25. This morning we had a very good attendance, and several good descriptions were given by mediums under control; one in particular, namely, J. T. A spirit took possession of him, and said in earth-life he had a broken leg, and with great effort he hobbled along to one who is an investigator, and repeated the exact words that his father spoke when dying, and fell down like a log of wood in precisely the same way as his father did. I need hardly say he was convinced. In the evening there was a good attendance considering the wet night, and there was very good influence. The medium under control spoke for three quarters of an hour from the two first words of the 131st hymn, which had been sung, "Speak Gently." He alluded in the first place to great calamities that had befallen nations through diplomatists speaking in a way that caused angry feelings to arise, and as an ultimate resorted to the sword: and in the next place gave a vivid description of a vessel leaving Old England on a voyage of discovery, and nearing a coast where dwelt savages, how they spying the vessel were about with their arrows to let fly, when beads, cloth, and other things were held up, which caused the natives, after a consultation with their chiefs, to receive these unknown white men, and how by gestures and signs they were induced to allow them to land, and although neither understood each other's language, yet by the white man speaking gently it had its effect even upon the breast of savages. Coming nearer home, he exhorted his hearers to speak gently and kindly of and to each other; how by so doing, they and their principles will become more widely known. As the angels of heaven speak gently, so should man; that by so doing, high and hallowed influences may overshadow him: but when man becomes violent in his expressions, then the unseen ones take advantage, and the man becomes a slave to the unholy power that thus besets him. I might just add that we are progressing very satisfactorily, and our Sunday services are giving great satisfaction to the public.—R. WIGHTMAN, Secretary, 56, Cranbourne Street, Belgrave Road, Leicester.

"EVER SINCE IT WAS VACCINATED."

To the Editor.—Sir,—The following, from a chemist and Associate of the Pharmaceutical Society, is a specimen of letters frequently received by me.

Kingscote, Wokingham.

"I have just had a very sad case resulting from vaccination under my notice. A child suffering for years and requiring the closest care and attention all the time, from a mass of running sores and sores nearly all over the back part of the body, and yet the doctor had said when vaccinating that the lymph came from one of the healthiest children he had seen, and the child which was vaccinated was, previous to the 'beautiful, healthy lymph' being inserted, a fine, strong, clear-skinned little thing, and its parents both healthy people, and now the poor thing is a wreck to what it was. This is merely one case out of scores I have witnessed. I constantly have children brought to me to prescribe for suffering from some vile disease or eruption of one kind or another, and almost invariably the reply to my question, 'How long has the child had this?' takes this form, 'Ever since it has been vaccinated, sir.'"

"It is the vilest curse beneath the sun, and I will do or undergo anything rather than my child's pure blood should be tainted with the filthy poison."

"WALTER HADWEN."

GEORGE FOX AND THE DOCTORS.

"I have sent an extract from Geo. Fox's journal, which I think very suitable for the A. J. I think G. F. was the most pure-minded and honest Englishman that ever lived. Matters have not mended much in the three great professions since his time.—A FRIEND.

"The Lord opened to me three things, relating to those three great professions in the world—Physic, Divinity (so-called), and Law. He showed me that the physicians were out of the wisdom of God, by which the creatures were made; and so knew not the virtues of the creatures, because they were out of the word of wisdom, by which they were made. He showed me that the priests were out of the true faith, which Christ is the author of—the faith which purifies and gives victory, and brings people to have access to God, by which they please God; which mystery of faith is held in a pure conscience. He showed me, also, that the lawyers were out of the equity, and out of the true justice, and out of the law of God, which went over the first transgression, and over all sin, and answered to the Spirit of God, that was grieved and transgressed in man. And that these three—the physicians, the priests, and the lawyers—ruled the world, out of the wisdom, out of the faith, and out of the equity and law of God; the one pretending the cure of the body, the other the cure of the soul, and the third the property of the people. But I saw they were all out of the wisdom, out of the faith, out of the equity and perfect law of God; and as the Lord opened these things unto me, I felt that His power went forth over all, by which all might be reformed, if they would receive and bow unto it. The priests might be reformed, and brought into the true faith, which was the gift of God. The lawyers might be reformed, and brought into the law of God, which answers that of God—which is transgressed in everyone—and brings to love one's neighbour as himself. This lets man see if he wrongs his neighbour he wrongs himself; and this teaches him to do unto others as he would they should do unto him. The physicians might be reformed, and brought into the wisdom of God, by which all things were made and created; that they might receive a right knowledge of the creatures, and understand the virtues of them, which the Word of Wisdom, by which they were made and are upheld, hath given them."—*London Anti-Vaccinator.*

GATESHEAD.—Sunday, May 9, at 6.30 p.m., Mrs. Esperance will speak at the Temperance Hall, High Street.

HACKNEY.—To the Editor.—Sir,—The tea-meeting at the Hackney Spiritual Evidence Society takes place on the 9th of May. Tickets 1s. each, which must be obtained before date. After tea, Spiritualists' Experience Meeting, to be followed by a seance for the manifestations of spiritual gifts. Miss Barnes, Mrs. Cannon, and other mediums will be present. From the present demand for tickets I anticipate the most successful meeting we have ever had.—Faithfully yours, C. R. WILLIAMS.

GOSWELL HALL, 290, Goswell Road.—On Sunday, Mr. Reimers will read a paper on "Medium Persecution; and recent objectionable objections;" to commence at 7 o'clock. Mr. Raper's choir will in future take part in the service every Sunday evening. Their excellent singing conduces much to the harmony and enjoyment. Mr. Herbst has accepted the duty of secretary in connection with these meetings. There is a meeting for conversation, on Sunday mornings, at 11 o'clock.

ARRANGEMENTS have been made to hold a series of sittings, commencing May 6th, for materialisations with the now well-known medium Miss Barnes. Astounding phenomena have of late been developed, and under the most satisfactory conditions. To prevent disappointment, intending sitters would do well to make arrangements beforehand. Address:—H. F. Parker, 57, Freke Road, Lavender Hill, Clapham Junction, S.W. N.B.—Tram, rail, and bus close at hand.

WEST PELTON SPIRITUAL ASSOCIATION.—On Sunday, May 9, Mr. Jas. Dunn, of New Shildon, will deliver two inspirational addresses in the West Pelton Co-operative Hall. Meetings to commence at 2 and 6 p.m. The afternoon subject, "Man's Duty in relation to the Present and Future Life"; evening subject, "The Supernatural: its Influence on Humanity in the Past, Present, and Future." All are kindly invited to attend. Collections will be taken to defray expenses.—THOS. COOK, Secretary, 13, Grange Villas, West Pelton, Chester-le-Street.

THE Food Reform Society will give a *soirée* on the evening of Monday, May 25th, at the Food of Health Restaurant, Farringdon Road, close to the Metropolitan Railway station. Tickets, 1s. each, entitle to refreshments. It appears to be indeed a dinner as well as a *soirée*. A great variety of food reform dishes will be in readiness. Visitors may be supplied with such viands as are most agreeable to their tastes. Chair to be taken at 7.45. Tickets must be procured in advance. They are on sale at 15, Southampton Row.

MR. J. J. MORSE'S APPOINTMENTS.

KEIGHLEY.—Sunday, May 9. Temperance Hall. Afternoon at 2.30. Evening at 6. Monday, May 10. Same hall. Evening at 8. LIVERPOOL.—May 16. MANCHESTER.—May 21. BOLTON.—May 17. CARDIFF.—May 23, 24, and 25. ROCHDALE.—May 18. LONDON.—May 20. WHITWORTH.—May 19. NEWCASTLE.—June 6 and 7. OLDHAM.—May 20. GLASGOW.—June 13 and 14.

Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address him at 22, Pallatine Road, Stoke Newington, London, E.

MR. E. W. WALLIS'S APPOINTMENTS.

GLASGOW.—May 9 and 10. WEST PELTON.—May 23. NEWCASTLE-ON-TYNE.—May 16 & 17. NOTTINGHAM.—May 30. NORTH SHIELDS.—May 18. KEIGHLEY.—June 13. LONDON.—June 1 to 10.—Reception at 15, Southampton Row, June 4. Goswell Hall, June 6.

Mr. Wallis will accept calls to deliver trance-communications in all parts of the United Kingdom. Apply by letter, to him at 335, St. Ann's Well Road, Nottingham. N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MRS. ESPERANCE'S SEANCES.

At 28, New Bridge Street, Newcastle, on Sunday Mornings at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 136, Ferry Street, Newcastle, or Mr. Armstrong, Cross House, Upper Clarendon, Newcastle. Strangers not admitted without recommendation.

On Tuesday evenings, at 7.30. In order to obtain the highest manifestations none will be admitted on Tuesdays unless they arrange to attend twelve seances. They must also have a knowledge of the conditions required at the spirit-circle.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

TRINITY COFFEE TAVERN, 63, CHAPEL STREET, SALFORD, MANCHESTER.

Public Meetings every Sunday evening at 6.30 prompt.

May 9.—Mr. Cross, late of Glasgow.

May 16.—Mr. Ainsworth, Manchester.

May 23.—Mr. Tetlow, Heywood.

May 30.—Mr. Howell, Manchester, at Hulme Town Hall (special).

33, Downing Street.

J. CAMPION, Secretary.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, MAY 9.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation and Seance at 11 a.m. Address by Mr. Reimers, at 7 p.m.

Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.

6, Field View Terrace, London Fields, E. Seance for Development, at Miss Barnes and other mediums. Collection.

TUESDAY, MAY 11.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, W.1.

THURSDAY, MAY 13.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 9. ASHTON-UNDER-LYNE, 1, Bradgate Street. Meeting at 6 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.

BOWLING, Spiritualists' Meeting Room, 2.30 and 8 p.m.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 5.30 p.m.

CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.

DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.

GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.

GLASGOW, 164, Trongate, at 6.30 p.m.

HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.

KEIGHLEY, 2 p.m. and 5.30 p.m.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.

MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.

OLDHAM, 156, 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.

SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

ROWEBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

MONDAY, MAY 10. LIVERPOOL, Perth Street Hall, at 8. Lecture.

SHEFFIELD, W. S. Hunter's, 25, Netherthorpe Street, Portmanon, at 8.

TUESDAY, MAY 11, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

WEDNESDAY, MAY 12, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30, for Spiritualists only.

CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.

DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.

MIDDLESBRO', 38, High Duncombe Street, at 7.30.

THURSDAY, MAY 13, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

SHEFFIELD, W. S. Hunter's, 25, Netherthorpe Street, Portmanon, at 8.

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TABLE OF CONTENTS:

- | | |
|-------------------------------------|--|
| I.—Laws of Beauty | VIII.—The Mouth |
| II.—Hereditary Transmission | IX.—The Eyes, Ears, and Nose |
| III.—Air, Sunshine, Water, and Food | X.—The Neck, Hands, and Feet |
| IV.—Work and Rest | XI.—Growth, Marks, &c., that are Enemies to Beauty |
| V.—Dress and Ornament | XII.—Cosmetics and Perfumery |
| VI.—The Hair and its Management | |
| VII.—The Skin and Complexion | |

RARE WORKS ON ASTROLOGY.—Send for catalogue to J. Burns, 15, Southampton Row, London, W.C.

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.

PSYCHOLOGICAL 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.

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