



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

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 530.—VOL. XI.]

LONDON, MAY 28, 1880.

[PRICE 1½d.

THE LAW OF THE SOUL.

A Discourse by Spirit "Emanuel Swedenborg," given through the organism of Mrs. CORA L. V. RICHMOND, before the First Society of Spiritualists, of Chicago, Sunday evening, April 25th, 1880.

(From the *Spiritual Record*.)

INVOCATION.

Infinite Spirit, Eternal Source of light and life, Thou Soul of the universe, around whom, as lesser souls, we must for ever move, within whom as finite souls we must for ever live; O Thou Infinite, Thou Eternal, Thou Ever-living, we praise Thee with unutterable words and songs of devotion; with thoughts that pulsate toward Thee in eternity; with all powers of the spirit, all adoration of the mind, all comprehension. O God, we would praise Thee utterly. Unto Thee, as to the orb'd splendour of the sun the planets turn, or as the flowers from darkness spring upward to the light, or as the freighted messengers of life fly to do the bidding of eternal law, the work of the eternal mind, so would we live responsive to that everliving power, bearing our life's work, obedient to the law of being, and comprehending Thee by the ineffable belongings of the soul. Thou art eternal; we are like unto Thee; Thou art filled with ever-living power, and Thine is the matchless love and truth of the universe. O God, let us more and more acknowledge Thee; let that love, that truth, that wisdom, that knowledge, that power, that glory become a portion of the human life, and for every gift and all experience may the human spirit praise Thee, as being a necessary portion of its being—links that bind it unto Thee and fasten the immutable chain of eternal life with golden cords of being.

O God, may each spirit feel that prophecy and power, the light of Thy love; may death and sorrow, outward pain and outward striving, be but the preparation for that higher and loftier attainment, and may each one become more and more allied (and more and more conscious of the perfect being which is Thine, of the perfect law of life, which is the origin of the soul) unto Thee and unto the obedience of that immortal power, that with Thee is eternal, and with the spirit is immortal.

THE DISCOURSE.

From afar, the soul cometh freighted with immortal possessions. Here is but its resting-place. As a pilgrim, you sojourn here for a while. Endowed with immortality, you pass the firmament, and enter the kingdom of outward life. The possessions of the soul are all of the spirit, are all eternal; but in the outward form you only know that which is broken to the understanding of the outward mind. Hence, the ultimate for ever evades you. The soul seems for ever afar, and its ultimate possessions never touch the outward-being. So far as the soul-life is concerned, its passage is through infinite cycles. The external expression of it here is but its smallest demonstration, and the wonder is, not that man asks for evidence of immortality, but that he does not for ever announce it by the surpassing powers and aspirations that he possesses.

It was said by one of old: "Who knoweth the spirit of man that it goeth upward, or of the beast, that it goeth downward?" But this is not the question. That which comes from beneath must descend to the earth. That which came from the spirit must return, and its spiritual possessions are eternal. If man's immortality were to be demonstrated by materiality, there would be no proof of it. As it is to be demonstrated not at all, but only

recognised, the proof of it is for ever. It is recognition that you desire and require; not evidence. We have often been asked concerning the soul, What evidence is there of its existence apart from matter, and of its immortality? We name the existence of thought as freighted with immortal possibilities and messages. Man, as a physical being contains no atom that could express immortality, no combination of atoms that could suggest it, no function, nor power, nor purpose, physiologically considered, that could portray anything of immortal life. As a physical being there is no prompting to eternity. The pleasure of existence is now, and the present enjoyment is the physical ultimate—all that it seeks, all that it desires, all that it can retain. There is not even memory in the physical structure, and that subtle link that connects you to past transactions is of the spirit, and must belong ultimately to the possessions of the soul. But what you discern in the external life is suggestive of the immortal, and by this you strive to recognise the immeasurable spaces that are beyond.

Let us once for all consider that the way of the soul is the infinite cycle of its possession, and that its existence, its powers, its purposes, all that belong to the soul, must be in every way different from the manifestation in outward life; differing because matter differs from spirit; differing because the soul itself is the ultimate of all that you seek, and must transcend what you seek in the degree that the eternal transcends the fleeting and transient. If you predicated a desire for immortality upon any present enjoyment; if your hope for the spiritual were dependent upon anything that time registers or records; if your spiritual faculties and functions were only excited by that which you see around you in nature, in physical being, then the universe might seem to hinge upon the atom, and man's immortality would depend upon the function that he could acquire from matter.

The scientific mind which persuades itself of immortality through what it considers material demonstration and analogy, declares that spirit is an added function derived from material combination, which function may exist after death. How? In what way? No function of matter has ever been proved to exist after the organism expressing the function or producing it has passed away. Fragrance of flowers, germs and seeds of plants, portions of organic life and structure, whatever there is that belongs to the recognised capacity of organic life, expresses itself in functions only to the degree of the organisation, and matter derives no added immortality from its combination—only variety, only changes, only something different from that which existed yesterday; but for ever the world of science and the world of mind demonstrate that the atom returns to its original state. Soul is from eternity or it cannot be eternity. Its possessions are eternal or it cannot be immortal. It is endowed with comprehension of its possessions or it can have no existence. It is individualised in that comprehension or its immortality is a failure. Its passage through time and sense must be an incident. All that belongs to its physical utterances or expression must be only as incidents in its eternal journey. You register your name, your abode, in a distant city; for the time being you take up your residence there; its pleasures, its enjoyments, its scenery, its works of art, all things belonging thereto are yours for the time being; you enjoy them, you embody them in your lives; your mind becomes embued with them; they are a portion of your then existence. You make impressions upon your surroundings; people are moved by you; you enter into the social states and places of worship; you are a part of those who dwell there. Your native land claims you. The soul enters earthly life by laws that belong to the existence of spirit and soul; it

comes in contact with matter; it registers its impressions here; it creates its purposes; it avows its intentions; it manifests itself upon all being with which it comes in contact; it impresses itself upon other minds and kindred souls; it is related to them; it recognises them as of a kind with itself; it proves by its recognition that it has a resemblance with that which is incorporated in other physical forms, and by a subtle law that is not known to any system of philosophy or outward science, man's spiritual nature reveals itself to other human beings, and the whole world of thought is thereby created and moved.

A soul coming in contact with a planet works wonders upon that planet: enlivens, uplifts, elevates. Whatever stratum of life is fitted for its reception becomes also fitted for the expression of its wonderful powers, and when once the soul of man has come in contact with matter and has wrought its work upon a world, that planet has become exalted by that contact. There is upon the earth to-day no vitality, no thought, no life, no expression, order, harmony, that is not the result of this soul-life in man, in angels, and in the Infinite. God speaks through the physical structure in organic law; angelic life speaks through the material structures in laws of regulation and order; man speaks through the physical life, and upon planets, in forms of expression, deviation, alteration, growth, progress, expansion. All these are terms as applied to matter, are the result of the contact of soul with matter.

The materialist will have it, that when matter has sufficiently advanced it will create higher souls, mind, intellect, or whatever is the seat of human intelligence; but we announce that whenever the worlds are ready souls express their god-like qualities. Messiahs, saviours, teachers, philosophers, poets, sages, philanthropists, those who are endowed with genius, work their way upon the earth by laws that pertain to the unfoldment of the spirit, and are linked to the possessions of the soul. It is not because men grow from the earth to be geniuses, but because the soul finds better adaptation for the expression of its powers in the form of genius. It is not because the earth yields as its harvest saviours and teachers, but it is because, at the right time, and in the appointed cycle, when the world is ready and needs the saviour or teacher, the soul expresses itself in that wise upon earth. You are each conscious of powers that you cannot to-day express. You say in a year, or ten years, I shall have made my arrangements, and then I will prove to you that I have a demonstration, a thought, an invention, a poem, a work of art. It is not because your work of art grows up to your hand externally, but it is because by thought, construction, and adaptation to matter, you slowly create before the eyes of men the image that has been enshrined within your minds. Ages before the world was born, the thought of it was in eternity; ages before the planets had birth, the inception was in the thought of the Infinite; ages before the solar systems were fashioned, the planets forming the vast constellations that move in space had being; the birth of the thought was there. And ages before the earth was ready to receive human life, or to give expression to human thought, or before the first man (which is the body, Adam), or the second man (which is the spirit, Christ), would be here, there was thought of it in the Divine impulsions of life beyond. If not thought of it there, then they have not been; if not known in eternity, then they have not existed; history is a fable, geniuses have never been, nations have had no existence upon the earth, and to-day is a dream; for by the same law that mind creates in outward life that which it previously has invented, discovered, or given birth to, receiving the same from spiritual sources, so through that law, in an infinite degree, the cycles of time are unfolded, planets have birth and receive the souls of humanity into their keeping.

The transcendent thought is, that any form of life that demonstrates anything to the outward comprehension must be a form that belongs to the outward life, while any form of thought that demonstrates to the spirit immortality must be the possession of immortality, and therefore is its own proof.

I would not have you lose the subtle chain of this idea; I would not have you miss this link in the establishment of your immortal states. I would have you remember always and at all times, when the mind is seeking the full evidence of its spiritual possessions, that the immortal evidence is always with you, that the soul has perpetual links connecting it with the outward mind; that you have but to look to those avenues and you find the answer; that, as, if you open a window toward the sun, you can trace its light by the rays that enter the window, so, if you look toward the soul for evidence, you will always find the evidence shining upon you, travelling toward you, waiting to meet you, unfolding, expressing, perfecting itself to your comprehension and grasp for evermore.

From the dust, the body, through countless ages of unfoldment, has been outwrought by the magic hand of organic law. From the dust, through the multitudinous changes that science has declared, the laws of being have their outward register. From the atom to the animalcule; from, this, again, to another and higher birth; and thus, you are told, the laws of being shape themselves in gradual gradations of unfoldment until they epitomise in man. But behind all this shaping and unfoldment, what is there? Beyond the law that exists beneath stratification and organic connection what is there—what subtle link or purpose that could have revealed the divine and sublime intention of nature to finally epitomise herself in the structure of man? Why not epitomise in something else? Why epitomise at all? Nature is not bound to do this by any law discoverable in the atom; but the subtle suggestion for ever creeps in that the law that can always with unerring

certainly produces from the germ of the rose its kind, the law that can always with unerring certainty make these waxen bells [referring to flowers] in semblances of one another, and the law that can always with unerring certainty produce crystallisations in exact mathematical relations, even in the darkness, must be the law that intends, when the time is fully ripe and its purposes are fully revealed, to epitomise itself in man as an expression of the angel. Without this, there is no law; without this conclusion, there is no universe; without this natural and even outward form of reasoning, there is no demonstration of nature. With the spiritual it is conclusive, for whatever man has possessed from any period of time to the present—of thought, intelligence, purpose, power, will, demonstration, discovery, science, art, religion—has been born separate and apart from any suggestion that nature contains. He discovers the suggestion, he places the comparison, he points to the law, he discovers the intention, he knows the meaning. Why? Because he is endowed with kindred faculties that have designed and shaped this ultimate. The soul of man recognises and remembers the soul of God in its outward state, and declares that this flower and these colours are arranged by an intention similar to that which exists in his innermost state. Man, then, proceeds to demonstrate this upon the earth; he epitomises, in various degrees of life, the intention of his mind and heart; he expresses, in various ways, these intentions, first by announcement. This announcement is not received; the outward nature rejects it; there is nothing in the external that recognises it. After the announcement, the demonstration comes. He prepares the way, he makes the conditions, he demonstrates by the creation of his invention into outwardness what his thought was, and man recognises in man the same power that belongs to the Deity—discovers that the subtle law of the universe is the law of spirit, and not of matter. The mind of the materialist has beclouded him into supposing that because his mind demonstrates certain possessions and powers that are adapted to creative and constructive purposes in life, therefore, this mind is similar to what he terms natural law; but if genius and art, power and religion, the divinest purposes of human thought and sympathy were not there, then he might be satisfied that his mechanical will is but a reproduction of the mechanical will of nature. But this will not suffice; more than this is required. He demonstrates a possibility that matter, without him, cannot express, and proves himself more powerful than the law that he declares gave him birth. Thus he has the giant of humanity upon the shoulders of time, and no adequate cause for his being placed there; he has the body and mind and soul of man upon the basis of organic law, which is too feeble to hold, too narrow to explain, too transient as a basis upon which this wonderful superstructure shall rest.

Far otherwise is the demonstration of the soul itself. Unannounced, undeclared, unproven, it comes. It announces itself as stars do by their light, as the morning does by its beams, as music does by its vibrant waves of harmony. You cannot forbid it; you cannot declare it not to be in existence; you cannot say you must not come, for afar on the wings of its infinite pulsations it approaches; it is here; it is yourself. You cannot shut yourself from it; the soul is you; it will not be denied, it will not be refused, it will for ever crowd itself into its own dominions, it will declare itself master of its possessions; it will say to the dust, to the man of clay, "I am your master." It will for ever say to the mind of man, "Wander as you will in the labyrinths of human doubt, I am still the guiding star." It will for ever say to human passions, "Degrade as you will the temple of the dust, I am still not degraded." It will for ever say to outward passion, and anger and striving, and ambition, "Do you this for the body's sake, but for my sake you will wash the whole clean in the river of life, and nothing shall stain you."

Nay, the soul does more than this; it sweeps ever and anon into the turbid stream of human existence, into the narrow and regular confines of human method and law, and declares itself with irresistible power and force. It is genius that is not summoned; no man creates it, no one educates it, no one declares it. It comes unbidden, springs into the heart and life of the century, carves its work upon the world, and departs, leaving the dull, outward brain to wonder at its presence. The soul does more than this; it outstrips the revelations of philosophy, the combinations of human thought and mind—everything that has become fashioned, formulated, fixed, and in a given pathway, and comes as Christ came, overthrowing the temples of human idolatry. It marches straightway into the very heart of existence, and, whether in the voice of the child or the archangel, it speaks of itself, of its laws, of its finite purposes, and makes the outward life seem pigmy and vain by its side. What were a king upon his throne playing with the toys of crowns and sceptres compared to the majesty of that voice, power, mind, spirit, soul, that can recreate a generation or a century, and live for ever in the hearts and minds of humanity, connecting his life with theirs by the immutable links of the surpassing spirit of truth! Why, the Cæars perish, the memory of the greatest kings passes from the earth, and he under whose authority the sublimest structures of the earth have been reared is scarcely known by name; while the one who in solitude has affirmed the existence of the soul, rises to the dominion of the minds of men and is enthroned as their king. The spectacle of Christ as a phenomenon in the world works its way for ever into the hearts and imaginations of the human mind, of whatever grade; while those who are soul-endowed and quickened recognise in him what geniuses do in one another—their brother, their friend, their long-lost own.

Now, the soul that you possess is here; it quickens, for the time being, this material form; it breathes upon it from the absolute, from the infinite; as the angels, it always beholds the face of the Father in heaven, but, beclouded by your intellects, shut round by your outward passions and possessions, this seems afar off. You are clothed with habiliments of clay; you are shrouded in dust; the spirit is obscured; the soul seems afar, but there sweeps into human life a revolution, born of great corruption or of ambition and fraud, and the soul straightway comes to the front. Man affirms his immortality; he demonstrates his godlike power; he breaks over the shackles and is free; he announces new governments and kingdoms; he creates new principalities; republics are born of him; thoughts are of his kingdom, and he announces his soul by the creation of new methods of life. Straightway, then, there springs another order into being. You think the world is settled and crystallised in its grooves of thought, and there comes another change, born of that crystallisation and injustice, and the soul does express itself in loftier powers. The patriot, the teacher, the philosopher, the sage, are born, and the world reaps the results of their presence. Poets breathe their thoughts of inspiration, and the masters of art, cleaving unto time, leave their impress upon the clay that is beneath your feet. Greater than yourself, a sublime philosopher like Plato, a wonderful teacher like Socrates, builds a structure of the soul that is indestructible, that for ever remains, and man awakens after long centuries of time to find it is imperishable.

At this hour, the soul of man upon the earth is its divine possession. Nature shelters and nourishes this presence as she does the young germs that lie embosomed in her sod. Nature is kind to this wonderful stranger, that, lighting upon her possessions, makes strange havoc with all that it comes in contact with. How she shelters the body! How she arranges for its construction, its existence, and preservation! How she smooths the pathway of its decay, and suggests, by her silence and pathetic awe at its departure, that she has no part nor parcel in its keeping. Go down to the tombs and sepulchres; nature will give you no answer of the souls that have gone out from her. Go out to the graveyards and she speaks no voice save the voice of silence, of decay, of transmutation, and of rest; and there comes up from her bosom no sound save this: "I have memory of those who came here from afar, who have taken these germs of life from my being and wrought them to the fine frenzy and fire of immortality. I have no memory of these; they came; they have gone; they remain not here; my silence holds no portion of their being; these atoms are not freighted with their messages; I pass back again into flowers, into trees and forms of life familiar to me, but ask me no questions as to whither they have gone." Nor would she ever reply; nor would there ever come from her ancient cities, nor voices of tombs, nor sepulchres, nor other places of immurement, a sound that should rescue man from that oblivion.

But for the creative energy of mind and soul-life, notwithstanding the outward death, there would be no tracing the long line of history, no disentombing of ancient cities, no landmarks remembered by man where the footsteps of men have trod. The soul-life alone holds these connecting links and chains; that alone suggests and prompts the resurrection and the memory; that alone suggests that here a human footstep has been, and there a race has perished, leaving its records that man alone can remember, man alone can recognise. Born of the dust, a rock, mountain, or a city would be equally intelligent to you. Born of the human soul and of infinite soul, the rock suggests nature, the city suggests man, because there is a surpassing link connecting you with your kind, that, though invisible, is for ever immutable, and manifests itself upon the shrine of human life by these connecting links. But for the soul-life, religion were buried in oblivion, and the wonderful labyrinths and mysterious theologies of the past would have crushed the life from every revelation. Not so. The quickening pulsations are in the upper air, the breath of the spirit is alive and is upon you; it kindles anew the shrines and altars of faith, and declares its ever present and living power. The oracles are its voices; the inspirations are its possessions; the truths of all time belong to it, and in the soul-life all things are possible. Its existences are unnumbered; its possessions belong to the Infinite, the Omniscient, the Immutable. The earth is but the feeblest of its possessions. All that it experiences here is but the most remote of its sublime altitudes. The heights, the depths, the constellations, the worlds, the spiritual passages, mysterious realms that you know not of, these are its own; it is endowed with them; it recognises them; it remembers them; it is aware of them; it prophesies them; it peoples them with itself, and is the life that is eternal.

Oh, how feeble, and faltering, and fading, and how transient as a breath or vapour, is that life that expects to mould or fashion, or direct in any manner whatsoever, the immortal part of man. It is the immortal that directs you, propels you, strengthens you, moves you, uplifts you, creates you, endows you, and whatever activity is yours is born of that matchless possession; whatever is in the future state is its own; whatever belongs to the celestial kingdom is a portion of its divine inheritance, and the remotest state of angelic life is that which it most eagerly claims as being its native atmosphere.

From afar the soul cometh, freighted as with clouds and messages of life, girded round with the lightning splendours of the Infinite, clothing mortality with immortal possibilities, gleaming through the window-eyes of human life with wondrous fires of spiritual possessions, announcing itself as from afar and bound to

the distant kingdoms of infinite life. Oh, fainting! 'Tis the body that faints. Oh, weary! 'Tis the outward brain that grows weary with toil. Oh, sorrowing! 'Tis the human and material heart that sorrow. Oh, despairing! 'Tis the dust that despair, because it likewise is not eternal. Turn to the soul, for there is no faintness, no weariness, no sorrowing, no despair, no anguish; there can be no pain, for error is born of limitation; truth is eternal, and the way of the soul cleaves itself through the pathway of stars, resting and working transiently there, but dwelling for ever in the soul of the Infinite.

BENEDICTION.

Wherever you may be, whatever your abiding place, or place of outward worship, may the light of the spirit so illumine your eyes and guide your feet that you travel heavenward, though there be no temple but the bending sky, no shrine but the earth beneath your feet.

SPIRITUAL RESURRECTION.

(From the *Natal Witness*, April 3.)

Archdeacon Colley preached a characteristic sermon at the Cathedral on Easter Day evening. The tenor of it was denial of a material or carnal resurrection. He did not, however, oppose the view that Christ's resurrection might really have been a material resurrection. There were antagonistic doctrines on the point, which need not be antagonistic with fuller knowledge of the processes at work according to laws not yet understood. Death and Resurrection were but two aspects of one and the same thing. Regard the temporary, and visible, and the word is Death. Regard the eternal, and invisible, and the word is Resurrection. But the temporary and visible are in accidental association with the eternal and invisible. Matter and spirit are coupled. Body and soul held in lease together. 'Tis the change that passes upon the one that is called death, and the very same change upon the other that is called resurrection. When the body is no longer capable of performing its functions in the natural world, then man is said to die. This is when the respiratory motion of the lungs and systolic action of the heart cease. But the man does not die. He is only separated from the corporeal part, which had served him in the world. He lives right on, and sometimes is not conscious of any great change for a while. For he only passes from one state to another, as we continually do in sleep, and think no wonder of it, great wonder though it be. For so He giveth his beloved sleep, and it is death's counterfeit and proper correspondence.

The awakening into higher life, from death, which I call resurrection, is just as natural as our awaking out of sleep. And it takes place in orderly process, just step by step as death creeps on. The remembrance of our earth-life vanishes, as in dreams there is great forgetfulness of our immediate physical surroundings, when we are in a world oftentimes strangely different from this, yet with no wonder in our minds at the strange circumstances we appear to be so familiar with, and to the manner born. So in the resurrection of the soul from the body immediately on death, and not the body from the grave, goodness knows when—the dawn of the new life upon our unclothed spirit, is as a dream. There is nothing sudden; it is no leap in the dark; nothing violent, no, not in instant destruction and sudden death. All is orderly, gradational, easy, and we glide into life. No awaiting for us in the narrow, damp, dark grave, the horrible, stifling, choking pit, as it would be if we went down into it with our body. No imprisonment there with the worms, and the rotting grave attire, bursting coffins, and mouldering bones, and contagious corruption. For a foul thing were it for the elastic soul to be chained to the putrescent corpse. No awaiting there in the ruins of the mortal of our immortal part, listening for the voice of the archangel, and the trumpet of God, and the advent of the last great day—the Judgment Day. All this refers to judgment upon the spirit in its own world, and not in this lower earth, the temporary state of our probation. For resurrection is immediately consequent upon death. Nay, 'tis but death's spiritual equivalent.

At this season of the year the pulpits have been tuned to teach doctrines very different from this; made to perpetuate the wretched errors that have too long been in the ascendant, and Christ's resurrection as an earnest of ours has been unwisely commented upon. The grand fact of the immortality of the soul is made difficult to understand through the insane endeavour to demonstrate the immortality of the body. For the body is taught to be the real man. The body is taught to look for life's benefactions here, and then be housed in the tomb, to rest in idleness till at the upspringing Eastertide of a future resurrection, simultaneous the world over, it will bestir itself, arise from the dust, carry itself to some assigned quarter, and deport itself in earthly fashion compatibly with its unballowed presence in the All Father's heavenly kingdom, in spite of the words "flesh and blood cannot enter into the kingdom of God." Oh, let us to better purpose perpend the mysteries of our being, present and future. Let us recognise the fact that we are amphibious to this and the better world, mortal and immortal: citizens of the spiritual, while earth-dwellers in the natural; that there are two of us in every one of us—the quick spirit that lives, and moves, and thinks, and acts in the invisible world surrounding us; and the body tethered here, anchoring the soul but for a brief space to mundane things. Then the change which we call death upon the other will grandly signify and be prophetic of resurrection to the inner.

There has been a recent resurrection of this nature from among us again, and what we naturally call death has been active in the removal from our midst of one who assisted to render the worship

of praise to God in this cathedral. To us she has outwardly died; to those on the other side she has experienced a resurrection—a transformation, a resuscitation, a glorification. The angels that in God's providence wait upon us at death have disencumbered the immortal spirit of the mortal body, and she now lives more perfectly there than life here can know perfection. The process of her redemption from the body was painful. Death had smitten her before she was ready to loose hold on earth-life, and the parting of the two natures accordingly was hard, and the extrication of the spirit from the tenement of clay, no longer fitted for its indwelling, tedious and distressing. But the Bright Ones unseen, who are charged with the tender office of disengaging the immortal from its mortal integuments, were lovingly operative. Gradually they closed up the gates of the senses to the outer world, and opened the faculties of the resuscitating soul to the glories of the inner; bringing to her cleared vision, as earth-mists and the obscurities of time were vanishing, and failing nature was thinning out and growing transparent to the celestial light of the kingdom of grace, bringing to her cleared vision death's divine clairvoyance and the recognition of the babe, that, after twelve months' nursing in the angel-world, had not lost its instinct for the embrace of its mother, now in her arms once more about to enfold her. So weaning the young matron from earth-affections by the new-found, re-developed affection of the mother, the maternal heart-impulse reached out to be re-possessed of the now soon to be restored lost one, her spirit-child. Thus the resuscitating angels were assisted in their assigned sisterly task, and her spirit at last broke free. There was death here, but resurrection yonder. Sorrow, and bereavement, and desolation here, but congratulations, and joy, and acquisition yonder. The anthem that has this evening been sung in memory of her, she but a little while since assisted to sing in memory of another member of our choir; and doubtless the two by this time have met, and the choral antiphons of the society of the Church of the First-born above, are richer by the degree in which the power to render them has been abstracted from us.

It is not for us to repine, for every soul that goes from us in love and sympathy is a factor for good on our behalf greater than we can estimate. And friends removed from us are more divinely able to help, succour, and sustain us, reaching down from the angel-world to draw us up, than they otherwise would be did they against the will of heaven longer tarry here. This is one of the consolations of bereavement. The daughter is taken, the young wife torn from her husband, and there is solitude at home, and home is not. But the truth is, they are with us still though unseen, and the solitude, unreal, is peopled with their diviner thronging presence. They have attained Christ's resurrection through death. The bitter austerities of Lenten earth-afflictions are past, and theirs is a perpetual, joyous, heavenly Easteride. They wait and watch around us still, and without impiety may they adopt the Master's words, the firstfruits of their glorious resurrection, and say, "Lo, I am with you always even unto the end." For

When the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbered
To a holy calm delight;
Ere the evening lamps are lighted,
And like phantoms grim and tall,
Shadows from the fitful firelight
Dance upon the parlour wall,—
Then the forms of the departed
Enter at the open door,
The beloved ones, the true-hearted,
Come to visit me once more.
With a slow and noiseless footstep
Come those messengers divine;
Take the vacant chair beside me,
Lay their gentle hands in mine.
And they sit and gaze upon me
With those deep and tender eyes,
Like the stars so still and saint-like
Looking downwards from the skies.
Uttered not, yet comprehended,
Is the spirit's voiceless prayer,
Soft rebukes in blessings ended,
Breaking from their lips of air.

Peace to their ashes. Rest to their ransomed souls.

CHINESE JUSTICE.

Doolittle, in his "Social Life of the Chinese," mentions that sometimes a prisoner who is condemned to be beaten has a man provided to receive the blows which should fall upon his own person; this individual is usually connected with the establishment, and men have been known to take the place of criminals condemned to be executed, and to suffer the extreme penalty of the law in their stead, provided a sum of money be given to their friends.

This fact is quoted by a religious contemporary to show that "the principle of vicarious suffering is not unknown in China," and that "it will enable the Chinese the more readily to understand the fact of Christ's dying for the guilt of the sinner." We guess there would be a pretty row if our authorities in this country permitted the law to be enforced in the Chinese style. Our notions of justice will never permit a vicarious suffering in this sense, nor admit the possibility of the Divine Being, who is justice itself, being concerned in any such "scheme" for frustrating the Divine purpose as embodied in the Divine law.

The very fact that the uneven justice (?) of China fitly illustrates the doctrine of vicarious suffering is very strong presumptive proof that the doctrine is wrong somewhere.—*Morning Light*.

A LETTER FROM A SPIRITUAL WORKER IN CALIFORNIA.

To the Editor of the MEDIUM AND DAYBREAK.

Your progressive paper has found appreciative readers amongst the hills of California, while in the Great Babel of London there is an ignorance of its very existence by many,—a fact which was demonstrated a few days ago by friends direct from the metropolis of England.

Such ignorance regarding the live questions and papers of the day is inexcusable in this enlightened age. We have been in receipt of the MEDIUM since January of the present year. Already we begin to look for its advent as a weekly necessity. It seems that adversity attends the introduction of progressive questions and general literature amongst men. "Wedded to idols" seems applicable.

We find the spiritual philosophy thoroughly entered into by the MEDIUM. Many of its articles meet a ready response from distant as well as its more convenient readers.

In the March 12th number, page 163, you make a few observations upon the death of Jesus, in answer to the paper of the "Cornish Exile." These remarks struck me very forcibly as being the experience of the few called upon as workers by the angel-world. "The spiritual reformer becomes a theatre of war, more contentious than the battle plains of earth." True as God's Gospel, which I can testify for the last twelve years of my life. It seems to be a law in spiritual development that when purification of the inner and outward man commences spiritually, hell is let loose, with also a power for good, ready to strengthen the tempted struggling soul, steeped in the slough of wretchedness. The fight goes bravely on, first one side the victor, then the other. As I was in the middle of the struggle a spirit-voice broke upon the ear thus:—"The battle-field is strewn with the dead and wounded." Then again—

"A few may find that river in joy and gladness,
Or gorge that river in sorrow and sadness."

Death, almost under any circumstances, would be a reprieve, compared to the sufferings of those who are truly prepared to act as angel mediums. And never should men pretend to be instructors of our divine philosophy, except they know that they stand positive above the undeveloped in spirit-life. I will give my own experience in corroboration of the above statement.

Some twenty odd years ago I found that I had a mediumistic power, could mentally converse with spirits, receiving instruction in phrenology, &c. I was led on—or rather I was too willing to go on—to believe that the road was so plain that I could convert the world, and with that idea I cultivated the power until I found myself ditched,—that is, I was led—or walked—after that which I really knew nothing about, except my abiding faith in all, which came from a spiritual source. Finally, my perceptions were opened so far as to allow my better judgment to sit upon its vacated throne. I then and there vowed before God that I should no more follow this spiritual business, until I knew that I stood on the plane of truth. Not another question would I ask through myself. Up to this day I have kept my word; but God only knows what I have suffered in getting rid of invited guests. I never lost faith in the philosophy; but I did lose faith in myself; it was myself which contained the wrong, and not God's law of cause and effect. It makes me sorry when I read of ignorant mediums making themselves liable to the undeveloped influences of spirit-life, and to the assaults of ignorant prejudiced condemnors of a law which blinded worldly eyes cannot penetrate.

It may be asked; "How do you know that the hosts of darkness are let loose upon those who may be called upon as workers?" In answer I would ask: "Would you know the fact if a swarm of bees were to settle around you?" I should judge that stinging fact would soon be apparent. Sooner than go through the ordeal of spirit-purification a second time, the bees would be preferred. It is a fearful experience; but also has its recompense. You gain an altitude in spiritual matters which might take ages in the life beyond—if, like Paul, you fought and won. A lady medium once remarked on the rostrum: "It pays when it does come."

We cannot take note of all the good things published in the MEDIUM. That one article mentioned above, evidently written by the editor, more especially claimed our attention because it spread out our own inner life and experience, proving that laws of life—high or low—"are the same yesterday, to-day, and for ever;" and those gifted with this gift of the gods would do well to understand what they are about before coming before the public as public teachers. It may ruin you if ignorantly used. It is also the grandest gift, the highest honour, the most sacred calling, man may possess upon earth, reaching its influence far out into the eternities. More especially will this be the case for the next few years, when that army of students being prepared shall take their scrip and staff, to enter the battle-fields of progressive reform.

"No doubt there are not a few who can from personal experience cast some little light on this profound matter." The above quotation from the article referred to gave me courage to give merely a hint of my experience. You are aware that it is a daily, hourly, momentary battle, and to tell you all the means used to make you yield would occupy volumes. Enough may be gleaned from short expressions of experience to show that it is no sinecure to be a chosen vessel for purification and spiritual development. Also it is a lesson to those in ignorance of spiritual law who come before the public making merchandise of sacred gifts—I only pity, not blame, knowing the sufferings which it entails. Friends of the

student desert him, sometimes your own household are against you, business goes awry, every means seems to be used to straighten the crooked nature given you by a pre-perversion of Nature's law. Many are the causes which entail suffering to the future teacher of the grandest philosophy ever vouchsafed to man: 'tis a Gethsemane in suffering; 'tis the highest honour and most supreme happiness when fully free, and the goal attained. But few there be who enter into this holy of holies condition; the many mental wrecks are evidence enough of the passage: "Many are called but few chosen."

But there seems to be a law of recompense running through the workings of natural law. If we are called upon to suffer much for truth's sake, the recompense will be correspondingly great. It is for the tempted suffering the terrors of Gethsemane to be steadfast in the day of temptation. For the present hour demands bold and truthful advocates of spiritual truths, as expounded by wisdom influences. The year of conscience—liberation—is at hand. For thirty long years the friends of progress have been under social ban. Those who have borne the brunt of battle know full well what that means—whether on the public rostrum, the editorial chair, or private domestic hearth. All avocations have lent their sting to poison this heaven-born boon to aspiring man. Yet still it lives and breathes the breath of immortal love and life, and will so continue until time be lost in the eternities.

I will now end my first epistle to an English spiritual paper, with a quotation from a letter I received last night from a valued friend in Columbia (J. Winchester), also a reader of your invaluable paper:—

"Dear Brother T.,—I call your attention to the wonderful talk of 'Nadir Shah' in the 2nd of April number of the MEDIUM AND DAYBREAK. I read it to our circle composed of family, wife, and Mr. Brown, with intense interest, and by the time I was half through, Mr. Brown was powerfully influenced. On the completion of the reading a spirit took control. 'Think not that I cannot come to your little circle, attracted as I was by your intense thought in reading the message given through another medium. This thought, like electric wires, goes out to all the universe of spirit, and I am brought here by this power of attraction. When I came I found a machine whom I could use. I determined to say what I could, though not with the perfectness of control with which I used that other medium. So intent was I when I came that I did not look around me; but now I perceive that you are surrounded by bright and ancient spirits, who tell me—and I believe they tell me truly—that you have been an instrument, are now, and will be hereafter, to carry forward a great work they are engaged in, and which they are pushing forward as fast as is possible. You think that this work of the ancient and bright spirits goes on slowly, that it seems at a standstill, but they assure me it will be successfully accomplished.' Here the control ended with an invitation to make another visit."

Thus the work goes bravely on. "Nadir Shah" is not confined to London. It is a grand test for the "power of thought," a subject which I have thought much upon. Thought may attract flowers from Paradise, or flames from Tophet. Thought comes from the soul's home-centre, reaching out to the circumference of the universe.

A. T. T. P. has our sympathies enlisted in his unselfish enterprise. Riches become a blessing indeed when used for man's redemption, but too often are riches a curse to their possessors.

"Tom Paine's" article at the beginning of the year is worth reading every month of the year. Ennobled he must be amongst the galaxy of bright wisdom spirits, when chosen as the angel of the present epoch of change. Thought is lost in scanning results which may occur within the next few years. "He that hath ears to hear, let him hear" the echo of the increasing tide of possibilities rife in the very air we breathe and the thoughts we think—the judgment-day for old principles, tyrants, and propagators of error.

JOHN TAYLOR.

Mount Pleasant, California, May 2nd, 1880.

EARTH-BOUND SPIRITS IN A RUINED ABBEY.

Dear Editor,—Whilst reading in last week's MEDIUM "The Impressions of a Sensitive in the Haunted Torture Chamber at Rome," and the reflections of the writer on her strange experiences in connection therewith, I felt strongly impressed to give you some account of the visit of some friends of mine to an ancient abbey in Lincolnshire, and the strange experiences that befel them on their visit, or rather series of visits. Most of the party were mediums, in a more or less state of development. One of the circle had been impressed that there were a great number of earth-bound spirits at the old abbey, and that a visit to the place would be a means of doing good, and releasing many poor spirits from the bondage in which they had been held for so many years. At that time I had only just joined the circle, and did not myself feel disposed to form part of the expedition to the old ruins.

The party was composed of seven or eight persons, the bulk of whom were sensitives and clairvoyants. On entering the ruins they sang a hymn, and during which indications were given of the strange influences which surrounded them. The most sensitive of the mediums were controlled by spirits, who began to manifest their power by drawing up and contorting the faces of the mediums, and writhing and twisting their bodies about: some showing manifest signs by word and deed of their wonder, astonishment, and even indignation, at the visit of these people to the domain and ancient dwelling-place of the priests and monks. Many

violent manifestations and controls took place, and those who were clairvoyants and clairaudient saw and heard many strange things, and such as moved them with awe and astonishment, and made them tremble to think what the consequences of man's evil deeds on earth may lead to, and the years of misery and wretchedness that may be entailed upon themselves by their evil deeds.

The visit to the abbey was followed by a seance in the evening, after arriving home, and strange, weird, and terrible were the revelations which were made known through the medium of the trance. Some of the controls were those of female spirits filled with the grief and lamentations of years of mis-spent time, or groaning under the iron rule of a vicious, lustful, and diabolical priesthood. Many of these spirits spoke of themselves as having been the tools and victims of these wicked men, clothed in the garb of sanctity; others were of a more violent character, as of men who were full of passion and anger at having been made the tools of these priests to aid them in executing their evil deeds and carrying out their plots and schemes of aggrandisement or lust.

Several subsequent visits were made to this same old ruin, almost always resulting in some strange and weird effects upon the mediums. On one of the visits I accompanied the party and saw for myself the effects produced, and on this occasion, when we were all preparing to take our refreshment, one of the mediums was controlled to sing in Latin a sort of chant, which was very pleasing. We had also an address by the same medium under spirit-influence, and which was intended for the benefit of both the visible and invisible audience.

To me, these things at that time seemed strange, being myself under development, and not seeing or comprehending the meaning of the phenomena. It seemed to me inconceivable that spirits, many of whom declared that they had been incarcerated in those dungeons and ruins for upwards of six hundred years, could thus be held bound by the spell of a few priests and monks for such a length of time, in a state of darkness and unhappiness, and many were and have been my doubts and wonder as to how these things could be. I can understand it better now. Reading the very interesting accounts of Mr. E. B. Jackson caused my mind to revert to these strange experiences of my spiritualistic friends with additional force, and the writer of that article will have been favoured with a further proof that her experiences are not altogether unique, as she is doubtless aware.

The experiences of which I have written, could, no doubt, be supplemented by others of a like character by many other mediums and sensitives. It is the intention of the friends to renew their visits during the present warm season, and I doubt not with similar, and, I trust, better results. Many of those spirits who came violently, or sadly and piteously, have returned again and again to thank the circle for the light and happiness conferred, and to beg them to go and help the other poor spirits, very, very many of whom are still held in chains of bondage, having either no desire or else no opportunity of being released from their earthly conditions.

Thus may it be seen how a circle, whose object it is to do good, may confer incalculable benefit upon invisible humanity, as well as upon those who are still on the earth-plane. I would to heaven that men's and women's eyes might be opened to see the importance of living a pure life. They do not think how they are laying up for themselves—shall I say wrath against the day of wrath? I will not use so strong and vindictive an expression—but sadness and grief and misery in the great future before them. The record of our circle is a record of many sad and miserable beings rescued from long years of misery and darkness through the kindly influences of the spirit-circle. We never reject any who come to our circle, come they how they may; and many come rough and violent, coarse and vulgar; many headstrong and haughty, wondering why they had come—what potent influence had drawn them; but often go away much calmer and quieter, and return again and again to thank us for our words of kindness, and our pity and sympathy.

I would specially urge upon all circles to sit earnestly, quietly, and sincerely, to sympathise with all comers, speak soothingly to all violent spirits, and never on any account to send them away; to cultivate in themselves as much as possible a meek and quiet spirit, and to strive in all things to attain to a higher standard of excellence themselves, and thus lead their surroundings, visible and invisible, into a higher and happier condition. I could give you many interesting details of spirit-experience (in connection with our circle, did time and space allow, but I have already trespassed upon your space, and must forbear. I hope the above facts, imperfectly recorded as they doubtless are, will not be unacceptable to your readers, and help to confirm us in our efforts to do good, to act and think and speak so that our lives may have a reflex influence upon our invisible surroundings.—Yours truly,

T. T.

P.S.—Since writing the above I have seen the principal medium, and she says her sensations were somewhat similar to those described by Mrs. Jackson; that on walking to a certain part of the ruin—what had once been a large room—she felt the strangest sensations and as if all the strength was being drawn from her, and she consequently bent a hasty retreat. I may say that the members of the circle were totally unprepared to see or experience any such strange sensations—how the influence of the departed from earth-life still exert a potent power for evil or good, is one of those mysteries which Spiritualism is alone capable of elucidating.

— — —
SPIRITUALISM consists in understanding the nature and requirements of man as a spirit, and living in accordance therewith.

A LETTER FROM MR. W. J. COLVILLE.

Dear Mr. Burns,—My many friends in England will no doubt thank you for inserting a brief letter from me in the MEDIUM when more valuable matter does not clamour for admission to your columns. I am afraid my English friends will think I have quite forgotten them, as my numerous duties make it impossible for me to spend much of my time in friendly chit-chat letters to personal friends. I thank you very much for your very kind allusions to my work in this country from time to time. The MEDIUM you send me from week to week is always a very welcome visitor. I think it has greatly improved since I left England; its contents are always so deeply interesting that I look forward to a feast on its arrival.

I hear times have been very hard with you all over the country, but are now getting easier. Business here has been in a somewhat depressed condition, but everything is now looking up, and by next fall probably times will be comparatively easy. Spiritualism here is in a flourishing condition; many of the best educated and most influential persons in the large cities are avowed Spiritualists; but I do not find as a rule that the wealthiest and most stylish Spiritualists are the most liberal and earnest workers.

Though I have travelled a great deal I have had a regular following in Boston ever since my arrival here. Berkeley Hall will seat conveniently 650 persons. It is an elegant hall, centrally situated, and is always full twice every Sunday. Our people, many of them, come miles to attend the services. The congregation is composed largely of persons who found the churches left an unsupplied want. We have very fine music, and on Sunday mornings our congregation compares favourably with that of any church in Boston. I am obliged to speak three times nearly every Sunday, and very frequently during the week, as my work is by no means confined to Boston; and what with revision of lectures, &c., for publication, and a very large correspondence, I have scarcely any spare time. My health is almost perfect. I never have any ailment beyond an occasional cold. I think the dry American air suits me much better than the humid English atmosphere; but the weather here is very fickle, evidences of disturbance in the elements are everywhere prevalent.

I enjoyed my western trip this winter very well, but Chicago does not strike me very favourably; it is so undeveloped, though a huge city. It reminds one of a large, overgrown child, who does not possess the maturity of manhood or womanhood. Many of the public buildings there are colossal, but heavy. The air is rather like that of London—too much fog to be pleasant. I had very large audiences both in Chicago and Cleveland; the latter city is in some parts very pretty, but to me there is no place like New York. I often go there between Sunday and Friday, as the fare by water is very moderate, and the boats are magnificent. Fancy going 250 miles in a night for a dollar (4s.)! I think travelling here is very much pleasanter than with you, and much cheaper, considering the accommodation. House rent here is about as high as in London; hotel rates a trifle higher, food much cheaper, clothing much dearer. A dollar here goes just about as far as 4s. in an English city.

I wonder whether next fall will witness my return to England or my departure for San Francisco. I have had many urgent invitations to visit California, and I should not be surprised if destiny leads me thither, and from thence to Australia. Mrs. Emma Hardinge-Britten is contemplating leaving for the old country soon; and if she gives lectures, I am sure my English friends will not be over anxious for my return. I often feel a wish to be back among you all again, though I have a host of kind friends here. I ought to be contented with so many blessings as I now enjoy, but no one's pathway is entirely without thorns, and we all are victims at times to the malice and jealousy of our unscrupulous brethren.

I have succeeded here fully to the extent of my expectations, and the predictions made by my guides concerning my career have been fully realised. Please accept a "penny" (enclosed) to help on the good work of the Spiritual Institution. I wish I could send more, but I have so many claims here close at hand. I am thankful to say our meetings are entirely free from debt, and are increasing weekly in size and prosperity. Berkeley Hall is a centre from whence spiritual ideas are sent out all over the world.

Phenomenal Spiritualism is now eliciting great attention. The leading Congregational and Unitarian ministers have expressed themselves satisfied that there is something in Spiritualism not to be accounted for on the basis of fraud. All the newspapers are eagerly publishing accounts of seances. Since my arrival here the interest in Spiritualism has trebled. I am not egotistical enough to think I have been the cause of much of it; I attribute it solely to the work of our spirit-friends, who are paving the way for a higher aspect of religion than the world has ever seen before. With kindest regards to yourself and Mrs. Burns, also to my numerous friends all over the country, I remain, your friend and co-worker,

W. J. COLVILLE.

Hotel Lawrence, 8, Davis Street, Boston, Mass.

P.S.—Letters from my distant friends are always highly-prized treasures.

MISS ELLA AND MR. FRANK DIETZ beg to announce that they will give a Recital at Latham 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.

THE VISIT OF MISS SAMUEL TO LONDON.

Last week was an eventful one at this office. Visitors from distant parts crowded in and the unexpected meeting of widely separated workers gave additional interest to their trip to London. The visit of Mrs. and Miss Samuel was therefore very opportune both as regards the young lady's own enjoyment and the pleasure she conferred on others.

On Friday evening last she was invited to a reception at the Spiritual Institution. The company was harmonious, but possibly a trifle too stolid. This is a feature which seems to attend gatherings of Spiritualists in various parts of America as well as in London. In a recent issue of the *Spiritual Record* the conduct of visitors is commented on who go to "social" meetings habitually and yet never open their mouth to anyone. They come to listen and stare, and having performed these duties they retire and come again when any event attracts their notice. Now we have experienced nothing half so distressing as that at our meetings, and we think it would be impossible for anyone to maintain such an attitude in presence of an amiable, unaffected, and talented lady like Miss Samuel, who gives out sufficient action to keep alive any meeting in which she may take part.

To begin with Miss Samuel took her place at the piano, and played a piece and sang a song. Mr. Burns then gave a short introductory address. He said many spiritual workers had been received in these rooms during the past eleven years. The first guest was Dr. Peebles on his first visit to this country. Mr. Benjamin Coleman was the chairman on that occasion. Since that time almost everyone who had taken a position in spiritual work in this country had in some way or other participated in the hospitality and co-operation of the Institution. In receiving strangers the Management had exemplified the exhortation, "Have faith in one another;" and though all might not have proved worthy of the confidence placed in them, yet he did not regret the attentions that had been shown to anyone. A generous and appreciative sentiment towards others was, he argued, a worthy act on our part, and we did ourselves a moral injustice if we curbed such feelings. If others abused such treatment towards them, that was their disgrace; but it was a spiritual benefit to the one who acted charitably, whether the other party was worthy of it or not. Yet the selection of co-workers thus received had been remarkably fortunate, though in some instances taken entirely on trust. The gentleman was there present from Brighton who accompanied Mr. Colville to London on his first introduction to the Spiritualists of the metropolis. The speaker had never heard Mr. Colville, nor seen him to his knowledge, and yet he got together an overflowing London audience to listen to his first discourse, and engaged a reporter to take it down, and yet his confidence had been rewarded. On the present occasion a lady was being introduced, who, though a stranger among them, laid special claims on their sympathies and kindly appreciation. She was a valuable spiritual worker, endowed with many gifts, willing to work, and well cultured, though suffering from a loss which some would have regarded as a bar to improvement or usefulness. The present meeting was not, however, a test of her abilities, but a family gathering at which a young member was about to claim her place in the tender considerations of all. He asked all present to unlock their hearts and send forth that genial welcome which they would themselves prize if placed amongst strangers. During the evening they would also be glad to make the acquaintance of Miss Samuel's controls, though the performance of a task was not expected of her.

The table stood near the north-east corner of the room. Miss Samuel took the north side, with her face to the audience; Mr. Burns sat opposite, with his back to the company. Mrs. Samuel occupied the west end, and Mr. Towns the east end of the table. The company formed a large circle round the other sides of the room, and in the open space. This arrangement we describe for the benefit of others, as it was found to add to the comfort of the medium, by isolating her from the general influences of the room.

During the performance of some music Miss Samuel was controlled, though not in the unconscious trance. She spoke with thoughtful deliberation, and her matter was pervaded by a deep, intellectual interest. It secured the full attention of her hearers from first to last. We can only give a brief epitome of her remarks.

Miss Samuel commenced by alluding to the many forms which Spiritualism had assumed, stating at the same time that she objected to extremes. She recommended that the future should receive the chief amount of consideration, so that the Spiritualism that is to be might be enabled to find a suitable basis on which to erect its glorious superstructure. She discussed the subject in a series of interrogations: as to the form of belief which Spiritualism presented; has it a soul as well as a body? and, in view of its immortality, what kind of preparation should it pass through? She regarded it as in a deformed state at present; it was dwarfed in stature, and hideous in appearance; it partook too much of the earth, and was overwhelmed by the worldliness of the present time. Spiritualists lacked knowledge, and their spoken and written teachings were too frequently empty words—bodies without souls. The important change which Spiritualism was intended to inaugurate had not come, as yet. Many Spiritualists had left off old ideas, and taken on new ones, but they had failed in reducing these to practice in their lives. The object of sitters in the circle was too frequently phenomenalism, and nothing more, and the manifestations were reduced to the level of a curiosity, or made an article of traffic. One series of curiosity seekers, having gratified

their desires, prompted a similar course in others, and thus, too frequently, the inquiry began and there it ended. In truth, the subject could not be expected to rise above the mind that took it up; for if Spiritualism be a philosophy, it required a philosophical mind to understand it as such; if a religion, then only a moral mind could see religion in it; and if Spiritualism be a science, much earnest study and plodding work in the path of discovery would be needed to make it so. What valuable return can Spiritualism give me for its study? should be the question of everyone who enters upon it.

Taking up another part of the subject, Miss Samuel went on to define the action of the Spiritualist as a teacher. The only way to reach the inner temple of the human spirit, and there enkindle the light of truth was to begin the work with kind words and strew the path with flowers as the advance was made. Win confidence, dispel doubts, dry the tear, raise a smile, soften the atmosphere around, prepare the soil, and then plant the seed. Break up the old roots gently but effectually, and put in the seeds with care and when a useful opportunity offers; do not try to make Spiritualists in a day. Make your example your leading form of teaching, and let your good living be the chief pillar of your work. Many dark days must be endured, and muddy waters must be passed through, because you may have set up an external banner instead of an interior standard. It is not the object of the spirit-world alone to set before you accounts of the spirit-spheres, grand orations, and wonderful phenomena. The spirits say to you: plant around you gardens bearing luscious fruits of kind words and good deeds. Do not all the time praise us; invite your neighbours to this garden of spirit-communion, and help them to live with you this beautiful philosophy, but do not try to convince them on the external plane.

As to personal influence, Miss Samuel remarked that the medium who is immoral or spiritually unlightened might, on the external plane, pour out a torrent of attractive oratory, and yet be at the same time administering poison to the soul instead of balm. The mind, the spirit, had a more projecting influence than the body and external conditions, which were altogether subservient. A musical instrument, however excellent, without a competent performer was of no use; and a person, though beautiful in form, without loving qualities of mind could never become an agreeable companion, but would freeze the genial flow of soul and become distasteful. Spirits also have their dark and untoward experiences, and sometimes seek for flowers and find them not. They seek in the wrong direction; but when they turn their search within, then they find divine guidance, rest, and repose, and feel secure in the bright future. To those in the struggle of life on the material plane the spirit-world would give comfort, but it cannot come to man through the external—the senses. It must awaken the spirit within you—the consciousness of God which you possess, it may be latently, and then you will have power and courage to climb to the summit of all earth's weary tasks, and realise that there is an accessible God that can give you strength to bear every burden. But this God-Spirit within you is often too lethargic to influence your lives, and the outer man that inclines to degradation is too active, so that you receive to fulness that which is spiritually low, and cannot accept that which is lofty and pure, and thus your state becomes hellish.

If these tendencies prevail amongst those who are called Spiritualists, and if such has become the state of Spiritualism at the present time, then listen to the voice which from the inner world says unto you, "Let us be up and doing." And what is it that is so necessary to be done? It is not merely to circulate tracts and other literature. The work must be accomplished through the influence of the living mind in man. Form centres amongst you of prepared minds and set them to work; learn how to surround your mediums with purity and love, and link all by spirit-sympathy to one common centre, which centre will be no one man nor individuality. Thus organised in spirit, become the circumference of those minds who have not yet embraced Spiritualism, but are prepared to do so. Enclose them in a ring or frame, and gradually tightening it on all sides increase the pressure so forcibly that the ice of indifference will be broken, the heart of humanity will begin to melt and beautiful flowers will take the place of icicles.

In addition to reading, singing, and invocations, your exercises should consist largely of the study of the laws of psychology. How lamentable it is to see men straining after a knowledge of the higher heavens when they are ignorant of that which is in and around themselves. Things at hand are disregarded, whereas that which is far beyond their reach is foolishly sought after. You should ask, What am I? How am I surrounded? In what manner must I act to the best advantage? In looking around it is easy to see that you permit your truest and best workers to be hedged in by evil influences. As an instance of this, we perceive that your chairman (Mr. Burns) has his mind-power overshadowed and impeded in its work by dark clouds that proceed from persons, it may be, who are at a great distance. Such a mind cannot produce choice flowers while it is overhung by snow-clouds which chill the garden of the mind, and exclude the light of the spiritual sun. Alter all this. Form yourselves into circles—not too large—and I would say to you, let mediums only sit with those persons whose presence is agreeable to them. Remember, mediums, that you do not sit for the circle only, but for the world; avoid all external display, and pay more attention to interior culture. Let every spirit-circle be a temple, pure and orderly, and let there be silence when the oracle gives its utterances.

If you do your duty while there you will get your reward, and if you have to go away empty it will be your own fault.

These spiritual centres should be as numerous as possible—each independent, doing its own work; then a power will go forth which will fill the world's atmosphere with cooling waves to soothe and elevate the minds of men in their daily duties. Those in darkness and trouble will be guided and comforted by floods of heavenly sympathy. The hardest and most sceptical minds will be gradually softened and opened out, and all, whatever their state, will feel the influence of your spiritual work. Spirits do not want you to receive this as theory alone; let it appear in your daily lives as well as in your circle sittings. Do not sow the seed unless you intend to ripen the fruit. But your Spiritualism has been prostituted and defiled, made into a road-side barlot. Let her be washed and healed and rehabilitated, and be made fit to be brought into the abode of the good, the true, and the well-doing. Construct throughout your land the spiritual batteries we have described for the collection of spiritual forces, and from the magnetic currents thus derived form mental telegraphs all over the world. Let the connecting wires be sympathy and love; the messages sent thereon encouragement and knowledge; the operators good sacred-minded men and women; then we shall have the Spiritualism—not of the earth-plane, but of the soul; more of the spirit of the thing—less mere external symbolism.

When Miss Samuel sat down, the Chairman observed that it was a young girl whom they saw standing before them, but the matter and manner of her words were those of well-ripened wisdom.

A gentleman, alluding to New Church teaching, asked the control a question as to the views taught in Spiritualism on the matter of a creed. In reply, Miss Samuel gave a very complete answer, showing the injurious influences of creeds, and how Spiritualism did better without any; we regret these remarks were not reported.

Mr. Towns then spoke of Miss Samuel's mediumship, illustrating it with symbolical phenomena which he saw clairvoyantly. She had been at his Tuesday evening seance, and as a perfect stranger had received valuable information from Mr. Towns. In many instances we have found that Mr. Towns has most successfully diagnosed the gifts of mediums, and indicated the course of usefulness open to them.

Mr. J. King said he had observed certain phenomena around Miss Samuel, and Mrs. Graf described several spirits, which Miss Samuel recognised as belonging to her spirit-band.

Mr. Burns expressed his great satisfaction at making the acquaintance of their visitor. He appreciated her views and teachings more highly than any he had yet come across. She evidently belonged to a new order of spiritual teacher, the ideal of which he had long carried in his mind, and sometimes attempted to make known to others. He congratulated Miss Samuel on the excellent address which she had favoured them with, and in the name of London Spiritualists warmly welcomed her amongst them. He hoped on the occasion of her next visit better opportunities would be afforded of making the public acquainted with her powers.

In conclusion, Miss Samuel made a few remarks in the normal state, in which she expressed her determination to inaugurate a new work on her return to Cardiff. She thought the influence of woman ought to be more felt in the Movement, and that in addition to spiritualistic work ladies should endeavour to spread abroad knowledge amongst the poor on hygiene, temperance, dietetics, &c.

The meeting then separated, much pleased with the evening's proceedings.

Mrs. and Miss Samuel left London next morning, and reached Cardiff safely in the afternoon.

A NEW PLATFORM.

We see it announced that the Quebec Hall, Quebec Street, near Marylebone Road, will be occupied every Sunday evening for the following six months by our friend Mr. Iver MacDonnell, who will commence a regular course of lectures on the superiority of the teachings of Jesus over the opinions and practices of the churches, and on such truths as relate to human happiness.

The prospectus states the following conditions:—

- Religious, indifferent, and irreligious people invited.
- No public prayers, religious formalities, or dictation.
- Truth from every source recognised.
- Errors, delusions, and impostures examined and exposed.
- Perfect freedom of expression, and respect for the opinions of others.

We have no doubt that friends will enjoy a profitable and agreeable hour at these lectures, as the conductor seems to have taken pains to afford visitors every opportunity of ventilating their views by free discussion.

Our friend Dr. E. P. Miller edits a well-conducted weekly, *The National Journal*, published in New York, "devoted to the interests of the people as contradistinguished from the politicians." Europeans crossing the Atlantic would find a "home from home" at Dr. Miller's, Bath Hotel, 39 and 41, West 26th Street, New York.

AN ELEGY in memoriam H.M.S. *Atlanta*, her gallant commander, officers, and crew, has been composed for the pianoforte by Marie Louise Sarpy, the juvenile Australian composer, twelve years of age. It is a lengthy production occupying nine large music pages, price 4s. We can send a copy to any address on receipt of 2s.

SUBSCRIPTION PRICE OF THE MEDIUM

For the year 1880 in Great Britain.

As there will be 53 Numbers of the MEDIUM issued in 1880, the price will be—

	s.	d.		£	s.	d.
One copy, post free, weekly	0	2	per annum	0	8	10
Two copies "	0	4	"	0	17	8
Three "	0	5½	"	1	4	3½
Four "	0	7½	"	1	13	1½
Five "	0	9	"	1	19	0
Six "	0	10½	"	2	6	4½
Thirteen "	1	6	"	3	19	6

Additional copies, post free, 1½d. each per week, or 6s. 7½d. per year

THE MEDIUM FOR 1880 POST FREE ABROAD.

One copy will be sent weekly to all parts of Europe, United States, and British North America for 8s. 10d.

To India, South Africa, Australia, New Zealand, and nearly all other countries, for 11s.

Money orders may now be sent from nearly every country and colony to London through the post office. In other cases a draft on London, or paper currency, may be remitted.

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 28, 1880.

NOTES AND COMMENTS.

THE last two numbers of the MEDIUM have been the most popular that have been issued for months. A new life appears to be breathing its power into the work. Joyous hope and brisk activity smile upon the field which we hope soon to see occupied with busy labourers, sowing the seed and gathering in the fruit.

THIS week's MEDIUM is again of a very distinct character. It is a plea for more spiritual methods of work. "Cambor" sounds the note also touched by Miss Samuel, and a noble strain in harmony therewith is given by Mrs. Richmond. Our external Spiritualism can only be reformed by the culture of divine psychology amongst ourselves. Miss Samuel's recommendations are of a masterly kind. We have tested the truth of her theory repeatedly, and observed that one sound family circle of good people has permeated a whole district with Spiritualism, whereas a noisy society of clapper-tongued people without spiritual power, has scattered the little nucleus of strength, and introduced bickering and adversity. Let us work spiritually.

WE derive the greater portion of our matter this week from America, and Mrs. Richmond's profoundly instructive oration fittingly takes the lead. When in this country, these principles were hinted at, but we have not seen her work them out so fully before. The oration sets forth a great truth which the dark seance agnostics would do well to read and try to understand.

WE had looked at the heading of Mrs. Richmond's previous oration, "The Eye of the Soul," also by "Swedenborg," and which dwells on the same doctrine, but in much less space. It teaches that the "light," or power of perception of the soul, is inherent in itself, and that spiritual perception can only comprehend spiritual things. Mr. R. Glendinning, Southport, called our particular attention to the discourse which we now print. He writes with clear insight: "It is without exception the finest I ever read, and I want to recommend it to your notice, as I think it would do a good deal of good. Its appearance in the MEDIUM would, I am sure, please the lady, who is interested in the 'Evidences of Religion'; it appears to me to be the pure light itself." Then follows an order for copies, which, if all who can afford to do so would imitate, our Movement would in one week receive an immense impetus.

MRS. JACKSON's graphic article on her "Experiences in Rome," published last week, called for a word of comment, but circumstances would not permit of it. The friends of the late Mr. J. W. Jackson, the eminent anthropologist, will recognise the lady as his widow. She has great literary ability, which is in a high state of culture from years of continuous exercise, and if any friends can introduce her, so as to lead to the publication of her interesting MSS., it will confer a favour on the survivor of one who gave his life to the cause of human advancement. Communications may be addressed to this office. The letter which appears this week reports facts of a kind similar to those which have been observed in other ruined places. Some questions arise: If a spirit be earth-bound, can it influence a human being not on the spot to which

the spirit is tethered? If not, is it not well to keep such spirits as are vindictive fixed till power can be exercised on them to elevate them, so as to render them harmless? Will it not be impossible to improve humanity till these spirits are improved? Are not murders, suicides, and evil deeds due to these local influences?

It is a great pleasure to read the hearty, honest letter of Mr. Colville. He at once took a high position in the United States, and he maintains it. He is a worthy man—the grandest gift of a spiritual worker. It is pleasant news to hear of the near approach of a visit from Mrs. Hardinge-Britten. She laid enduring foundations in this country, and has an abiding place in the hearts of all who know her sterling worth.

THE second part of "Back to the Father's House" will soon be ready for publication. Delay has been caused by the elaborate nature of the mediumistic drawing that accompanies it. This picture is not only a remarkable example of artistic manipulation, but it illustrates the text in a wonderful way. "Milton" gives in Part II. a key to the chapters appearing in Part I., which changes the complexion of affairs altogether from a simple nursery tale to a very profound work of spiritual symbolism. We can heartily recommend all to read and circulate this most original of all spiritual works, and indisputably the product of genuine inspiration. It needs no professions on the part of the medium to recommend it.

To compile his new work on "Our Legislators on the Vaccination Question," Mr. W. Tebb has had to examine 400 volumes of Hansard. It was a novel idea, and no doubt when the unprejudiced mind becomes acquainted with the long series of medical prevarications, the unblushing enormity of State Medicine will appear in view.

INSPIRATIONAL orators are not the only pirates of other people's mental productions. An experienced editor, in *The Pen*, thus recounts some of his difficulties with unprincipled contributors:—"Once a scamp who assumed the name of Colonel Campbell, imposed on us as original a narrative of a shipwreck, which he had borrowed from an old magazine; another contributor, a lady hailing from a country parsonage, sent us a paper on 'Swans on the Thames,' for which we had to pay £10 to Mr. Van Voorst, the publisher, for a breach of copyright; and a third led us into a squabble with Robert Dale Owen, by pirating part of one of his nautical narratives." Now we would point out: if a literary man, who may be supposed to know pretty well what has already been written on various subjects, can be thus "taken in" with extracts from current literature, how easy must it be for Spiritualists, though of more than ordinary intelligence, to be hoaxed by those whose business it is to talk a few hours a week professionally, and apply the rest of their time to recruiting their inspirational repertory? If we would not bribe these gentry for being "inspirational," by paying them for its exhibition, we would protect ourselves and the Cause from their dishonest practices.

THE letter from California is of deep interest. Strange that one should from that distance notice one of the most extraordinary articles which ever appeared in the MEDIUM, while it fell flat on the thousands of ears which possibly did not vibrate to its touch. Mr. Taylor's case seems to be somewhat different from ours, in that we have not his abnormal gifts, but the teaching is all the same. To friend Winchester we would say that our spirit is often with him. Nothing can be done while the battle rages, but its fury is being spent. We shall be glad of further thoughts from Beyond the Setting Sun.

MRS. HOLLIS-BILLING reached Washington after a severe voyage, which left her prostrated for some time. After a pleasant time with friends in Washington she went on to Chicago, accompanied by Mr. and Mrs. Gales Forster. There a series of receptions and reunions awaited them, and Mrs. Billing has, as usual, given great satisfaction to sitters. We read of her having been living in the same house with Mrs. Simpson, a medium through whom "Ski" also manifests. We hear it stated that Mrs. Billing is expected in New York soon. It will interest American friends to know that "Ski" manifests still at Cardiff, and his influence is perceived in various ways at the Spiritual Institution and other places. The private advice which this spirit gave to many in this country is bearing good fruit in various places.

SIG. G. DAMIANI is expected soon in this country on a visit. He would have arrived ere this only that he has been unexpectedly detained at Naples.

THE sermon by the Venerable Archdeacon Colley, preached in the Cathedral, Natal, like a former sermon of his, which we published, is of a noteworthy character, and we hope will not be passed over by our readers.

NEW WORK BY JOHN PAGE HOPPS.—"The Witness borne by Modern Science to the Reality and Pre-eminence of the Unseen Universe." This work will appear in the *Truthseeker* from June to December, 1880. Price threepence monthly. London: Williams and Norgate, Court Garden. Any bookseller can supply the *Truthseeker* to order. A post-office order for 3s. 6d., sent to the Editor (De Montfort Street, Leicester), or to the publishers, will secure a copy for a year, by post, to any address. Two copies, 6s., post free.

THE SOIREE IN AID OF THE SPIRITUAL INSTITUTION.

To the Editor.—Dear Sir,—I am unfortunately prevented from forwarding a complete programme of the *soirée* to be held in CAVENDISH ROOMS through delay in replies from one or two of the *artistes* who will take part in the proceedings.

I trust to have all ready for publication in your next issue.—

Yours truly,
L. G. FREEMAN.

74, Acre Lane, Brixton, May 26.

TO FRIENDS—ALL FRIENDS.

May we kindly request the cordial co-operation and support of all towards the work of the Spiritual Institution?

The work never went on so grandly. Progressive changes are being unfolded of the greatest importance to the Movement.

Do not forget that the workers at the centre have for years toiled in your midst without reproach, and with signal success. Whether the surroundings have been fair or foul the ship has gone forward.

Now is the time to inaugurate a new era in this work and lift the platform of action above some of the difficulties that are too much felt.

Let us be warned by the sad experiences of the past. Valuable lives are in danger from undue pressure; and sensitive natures, that have done their best, yearn for sympathy and support.

Up then, every true Spiritualist, and make the cause of the Spiritual Institution your own. It is thus alone that we can have union, organic completeness, and true success.

We are ready to receive an early renewal of subscriptions for 1880, and wish to clasp hands with you all in the field of labour.

MR. J. C. WRIGHT IN LONDON.

Mr. Wright reached London on Monday, and soon related himself favourably with London friends. Wednesday being "Derby Day," it was unfavourable for a meeting; but the company was collected from wide distances: Birmingham and Chesterfield being represented, also a gentleman from Illinois was present. There was a fine influence, and Mr. Wright was controlled in a perfect manner.

In the unconscious trance he first gave an eloquent oration under the influence of his platform control. Then a poem was given, addressed to the American visitor, by some American spirit. That gentleman then recognised the control of his own father, which was followed by that of "Maden," who used the Lancashire dialect, and was very amusing and instructive as well. "Darcy Magee," the Canadian statesman, spoke of Ireland's wrongs, and in conversation showed a complete knowledge of history and politics. An ancient Greek, who influences Mr. Burns, controlled and spoke to him, telling him to beware of the fact that his vitality was becoming exhausted. Mr. King was addressed in a similar manner by another spirit. Then a playful, intellectual, keen, cutting control conversed for some time, and the sitting closed with a poem from another spirit.

Mr. Wright is highly refined and intellectual in his manner under influence, yet full of entertainment and variety which never wearies. As a medium he is unique, and certainly the meeting on Wednesday evening was one of the most interesting sittings we ever had the pleasure of attending. As a gentleman in private, Mr. Wright is unassuming and sympathetic, and as a Spiritualist his enthusiasm for a movement setting forth pure and lofty teaching seems to be boundless.

He will address another meeting at the Spiritual Institution this (Friday) evening at 8 o'clock, and no doubt the rooms will be filled to overflowing. Those who cannot be present will miss a treat. Mr. Wright returns to Liverpool on Saturday, as he has two meetings on Sunday, and one on Monday. Next week's MEDIUM will contain one of his orations and other interesting particulars. For extra copies, please order before next Thursday.

RECEPTION TO MR. E. W. WALLIS.

On Friday next, June 4, at 8 o'clock, the friends of Mr. E. W. Wallis will meet at the Spiritual Institution, 15, Southampton Row, to encourage him in his work and add a mite to the testimonial. All friends are invited.

NEWS FROM MISS BROWN.

MRS. ESPERANCE'S SEANCES.

Tuesday, May 25th.—"Visitor," Miss Brown's control, has been here at Mrs. Esperance's seance this evening and materialised. She spoke to the sitters, took hold of my whiskers, and drawing me up to the cabinet, said she had come to practise talking for Sunday. She said that both Mr. Brown and her medium, Miss Brown, were quite well. She comes on Sunday next again.

Gateshead.

F. ORTHWAITE.

A LONG letter in defence of Spiritualism appears in the *Millom Advertiser* of May 22.

MR. WRIGHT, of Liverpool, is open to an engagement for June 14th in Durham or Northumberland. Apply 16, Ely Street, Gateshead-on-Tyne.

LAST evening (Thursday) Mr. B. Howard was to give his second lecture on Spiritualism before the Holborn Literary and Debating Society, 36, Great Queen Street, W.C.; chair at 8 o'clock. On Thursday evening, June 3, there will be a "Symposium." Subject: "Jesus of Nazareth;" to be opened by Mr. P. Handford. Mr. Howard's former lecture was published in the MEDIUM, and elicited warm approval.

Contents of the "Medium" for this week.

	Page		Page
The Law of the Soul—A Discourse through Mrs. C. L. V. Richmond	337	"An Evil Heart of Unbelief"	346
Spiritual Resurrection	339	Mrs. Olive's Healing Seances	347
Earth-bound Spirits in a Ruined Abbey	341	News from Mr. and Miss Brown	347
Letter from W. J. Colville	342	Good Conduct makes a Good Medium	347
The Visit of Miss Samuel to London	342	Food Reform <i>Soirée</i>	347
A New Platform	343	Wallis's Testimonial	348
Notes and Comments	344	The Midland Counties Association of Spiritualists	348
Mr. J. C. Wright in London	345	Provincial News	348
To Friends—All Friends	345	Appointments	348
Our Editorial Policy	345	Advertisements	349—352

OUR EDITORIAL POLICY.

There have appeared in these columns at various times letters from correspondents publicly asking us whether we would not endeavour to secure a continuous series of papers from writers whose articles have from time to time been highly appreciated by our readers; and in the same manner hints have been thrown out by sincere well-wishers, in effect that the stability of our work in various respects should be made to devolve upon the good offices of this or that eminent individual.

We believe in free speech, but in allowing it to assume such lengths we find we have committed a grave mistake. There are few persons, even of ability, who have manly dignity enough to enable them to withstand the insidious influences of self-importance. While their services are permitted, and they feel that they are making some headway in their work, men toil on with a respectable degree of humble enthusiasm; but no sooner do they wake up to find themselves famous, and that the welfare of something outside of themselves is supposed to depend upon their merits, than they lose all self-command and fall willing victims to the moral horrors of egotistical vanity; and they endeavour to assume tyrannical sway over those at whose hands they may have earned their ephemeral reputation.

In our journalistic career we have seen this unhappy feature manifest itself repeatedly in the case of mediums, writers, and speakers. Possibly good nature on our part has been exercised too freely in the treatment these parties have received. Through a feeling of generosity, and a desire to give them scope for improvement, we may have put them into a quart pot when a half-pint measure would have been sufficient to hold them. Our sin we humbly confess. Some may suppose it to be an amiable defect; but it is one for which we have nevertheless suffered very bitterly. If our *protégés* were all which we in our heart sincerely desire them to be, we would be safe in our expression of confidence in them; but in bestowing praise or blame, many persons unwittingly give forth the reflex of their own good or bad feelings—not the actual merits or demerits of the individual praised or blamed. So it may have been many times in the treatment we have given our "friends," and in the return "compliments" with which they have belaboured us.

More particularly as to how we desire our literary arrangements to be carried out, we cannot express our views better than in the words of Mr. E. Walford, in the first number of *The Pen*, a new "journal of literature." Speaking of the manner in which *Once a Week* was conducted, just recently discontinued, Mr. Walford, an eminent journalist, in allusion to the editor, says:—"I was his sub-editor from the second or third number, and I honestly and heartily seconded his effort to keep *Once a Week* free from a 'staff' and a 'clique,' and to obtain the best contributions from the outside world of 'unknown but aspiring authors.' I sincerely believed in the principle, and still believe in it; but I own that its acceptance doubles an editor's and sub-editor's work."

The MEDIUM has been, as far as practicable, conducted on this principle from the first: hence it has become the universally recognised "organ of the Movement" in this country. It has been, and still is, open to all writers as exponents of spiritual knowledge, and it has been, and is, sustained by its readers because of their interest in the onward development of the Movement, and not because they desire to read the productions of any particular contributor.

If too much prominence be given to any one department of contributions: orations, phenomena, spirit-messages, or lengthy literary works, the object of the MEDIUM becomes deflected from its true purpose, and its readers read it, not because of their interest in Spiritualism as a whole, but from their attachment to the orations of Miss This, the mediumship of Mr. That, or the philosophical speculations of Mr. Somebody else. That this abuse has crept into the MEDIUM at various times is a partial truth, but circumstances have always rectified it automatically.

We have never sought after any writer, or intrigued or bargained in any way for exclusive attentions in that respect. We always recognise the fact, that the responsible Editor in the flesh is in reality only sub-editor. His "chiefs" are above, and they, for their own purposes, introduce and take away contributors, as in their wisdom best suits the purposes they have in view. Our duty on the earth-plane is simply to make the best use of the literary advantages which may from time to time be placed at our command. If we were to try by intrigue and worldly wisdom to supply our columns with the productions of a certain set of men, we would run several grave dangers,—the first of which would be our own freedom! for instead of being Editor for the spirit-world we would be Editor for the "clique," who would become so important that they would insist on being in the place of control. If the Editor under such circumstances stood up for his rights—to

be free to fulfil the offices of editorship as he thought best, then the clique of contributors—who were a few months ago buried in obscurity—would, now puffed up with applause which these articles elicited, *conspire together* to get up a *new paper*, or the full control of the old one, and effect, as far as lay in their power, the ruin of that organ, and its spiritually-appointed conductors, who had led to their bubble popularity. Let such grateful and honourable men try it by all means. With all their self-assumption and consciousness of superiority they will find it an altogether different affair when they have to stand alone on their own merits, and pay the piper—beg pardon, the printer—into the bargain.

By the "clique" principle the same ideas would be repeated from week to week without much variation. There are few orators who can give more than one oration—with variations; there are few mediums who can utter more than one "control"—with variations of personal incidents; there are few philosophical speculators who can write more than one article—with variations. But the resources of the spirit-world are inexhaustible, and as "many men have many minds," from a great number of inspired instruments we may receive an infinitude of thoughts and teaching.

If we restrained ourselves to the services of a clique of writers we would infringe upon the privileges of the spiritualistic public. We hold it as a principle, that everyone interested in Spiritualism has a right to be heard in the MEDIUM within certain limits; for this right is of course subject to restrictions, of matter and manner, and convenience as to space, of which the Editor is the competent officer to judge. We must confess that in granting privileges to correspondents we have erred altogether on the side of liberality, and have been too deferential to the wishes of the public,—that is, looking at the matter from a worldly point of view.

We have lost hundreds of readers temporarily by admitting contributions written in a style and containing matter which, though they did not altogether meet with our approbation, yet, we thought we had no right to impose silence on their authors because of such differences, regarding, as we did, free expression more than personal interest. We have lost good friends from this freedom which we have allowed the public; and yet we do not regret anything that has been done in this connection. All of these insertions we find have fulfilled a useful purpose, and though we have been sacrificed in these acts, yet the cause of truth and freedom has gained, and that is the object we have had in view.

From this liberal principle we do not intend to deviate. We invite all enlightened minds to send on their thoughts to us, and by so doing learn to take part in the world's enlightenment and salvation. It is not necessary to write long articles. Some of the shortest contributions which we publish, and from unknown writers, have the greatest effect on the Movement, because they contain germs of truth not buried in too many words. We often cull extracts from letters that are better than if the writers had penned the thoughts for the purpose of publication; they are stated simply and unpretendingly, in as few words as possible.

As to our Editorial contributions, they are, perhaps, the most difficult for us to deal with in this brief summary. As the most prominent teacher in Spiritualism, we feel that we must act the part of Pioneer, if called upon to do so. We regard Spiritualism as an eternally progressive work, a series of untried experiments, each of which, upon being effected, must be given up for a still newer set of experiments. There is nothing fixed or staid in the external sphere of Spiritualism, or of aught else. It is *within* where the fixity exists, and leaning on that, the whirling march of Progress disturbs not the soul, for all external movements as they follow on approximate more closely to the interior ideal.

In this progressive work the most moderate Spiritualist offends the usual standard of thought as it exists in society, and when that half-and-half Spiritualist becomes set in his thoughts and acts, he becomes as bigoted and opposed to new light as the sectarian was to the Spiritualist when he first embraced the investigation of this subject.

The one who dares to step out ahead is certain to give offence. We find that the plans which we originated ten years ago, have lost in the hands of those who have since taken them up, all the spirit in which they were first suggested to our mind. They have now sunk to the earth, embraced by earthly minds, and are obstacles—dead logs in the path of progress. As we pass on we step over them without recognising their presence, or would hoist them out of the way to clear the path for the car of Progress; but those who have a "vested interest in abuses" say, "Hands off," we may even get a rap on the knuckles for rolling aside those stumbling-blocks; but all this defers us not. These abuses we *must* denounce, these idols we *must* demolish, the better way we *must* point out; and, Heaven helping us, we shall. And in doing this—our painful and ever-renewed duty—we have never feared the face of man, nor dreaded the opposing influence of demon. We could no more disobey the call "Go forward!" when the voice commands, than a soldier would dare to halt when ordered on to the assault which must win the victory. The soldier would forfeit his life for his cowardice, and we would incur a similar species of spiritual punishment for ours. The words come burning through our brain, like bullets from the cannon's mouth; and however painful and distasteful to us the process may be, print these burning words we must, and forth they must go. They have a work to do or they would not be given to us to publish, and we could no more disobey than we could die by our own hand. The MEDIUM has been and will be FREE! The MEDIUM has been and will be the organ of

Spiritual Progress, and not of any human party, or standstill, shortsighted, worldly-wise policy.

The MEDIUM never did such useful work as it does now. The Cause is undergoing a transition of the most vital importance, and to that great change this paper will be devoted. We cordially invite all lovers of truth to strengthen our hands, and add to the effectiveness of our work.

"AN EVIL HEART OF UNBELIEF."

"Take heed, brethren, lest there be in you an evil heart of unbelief, in departing from the living God."—*Heb. iii. 12.*

To Spiritualists "it is given to know the mysteries of the kingdom of God"; but, alas! without their camp stalks many a pale Agnostic who "knows not" (nor cares) "if there be a Holy Ghost." The cause of Agnosticism is plain enough. A belief in God and a hereafter has naturally grown weak in the late descendants of men who have in their hearts despised their Maker, and seen none of the "signs" that accompany those who "believe" in the true sense. Who is responsible for the pendulum now swinging in the minds of many from extreme credulity (taking whatsoever falls from the mouth of a benedicted priest as gospel) to extreme incredulity, refusing to look beyond the narrow cycle of time into the wide vista of eternity? Are not the degrading traffickers in religion (so-called) who pay a priest so much to do their religion for them, and the degraded recipients of the ill-won wage alike to blame for the present deplorable lack of "lively faith" in a "living God"?

The position of an Agnostic is much that (to employ a homely illustration) of a gardener, who, disgusted that his beautiful flowers and agreeable plants should be surrounded with weeds, petulantly roots up the whole, weeds and flowers alike, and determines that henceforward no plant or crop of any kind shall live in the soil of his garden. He thinks that it will lie barren, but this cannot be; many an ugly weed will shortly rear its head, while here and there a stray flower will perchance peep out, a sorry remnant of the formerly abundant blossoms. Or he may be compared to the man in the parable, whose "unclean spirit" was cast out, and the place he occupied, albeit "swept and garnished," was soon refilled by spirits yet more dark, so that, as we read, "the last state of that man was worse than the first." Now precisely this is likely to befall the Agnostic; from being bigoted in respect of Orthodoxy, he becomes for a time "swept and garnished," empty of all belief; but this condition is but the prelude to another and far worse state, in which his bigotry, in defence of a "creed of negation," will prevent any ray of spiritual light from entering.

It is not without cause or reason that the above few imperfect lines are penned; they are the result of the writer's own experience in conversing with these "negationists." Agnostics, he finds, are full of dogma, and so belie their title to the name of Agnostic (i.e., know nothing). They start with the most monstrous assumption—that "man can know nothing of a future life." Such persons are best (the writer believes) let alone, the strong positive influence (of flat denial) which they send off being highly distasteful, if not injurious to those of a mediumistic temperament.

The time will doubtless come when spiritual facts will become so widely known and diffused, that they will compel belief. It becomes us, in the meantime, to concentrate our energies on spiritual development, both by individual labour for the Cause, and by frequenting seances held under the best conditions, with no dogmatic Agnostic present to disturb the mental equilibrium found to be indispensable for a successful sitting. I do not say we should make no effort to introduce Spiritualism to Agnostics, but in the event of their steadily refusing to listen to our plea, we had (if sensitive) better desist from urging it.

Happy indeed are they to whom "*it is given*" (mark the phrase) "to know the mystery of the kingdom of God;" yea, happy are they who have "become as little children," that they may win the Christ-spirit (a "quickening," i.e., life-giving, "spirit." See 1 Cor. xv. 45). To them, even in the darkest hour, shall minister the messengers of peace, white-robed angels; for humility has a noble reward, and is one of the fairest of the galaxy of graces. Will not the loving, trustful spirit stand us in far better stead when the sights of earth recede, than the proud, cynical, contemptuous sneer of the atheist and materialist? "*Respicere finem*,"—"Look at the end;" this is a grand old motto, be it the touchstone alike of our actions and our beliefs. It *does* matter what a man believes, when on that belief morality and all high aspirations are at stake. We are blessed with a glorious revelation; let us purge our Movement of all the dross which clings to it. Some, I write it with grief, show that they have this "evil heart of unbelief," though they rank themselves as Spiritualists, but by their opposition to our good brother Burns prove all too plainly what manner of men they are. "Love the brotherhood;" is it too much to ask these erring members of the brotherhood to prove themselves worthy of that love unfeigned?

"CANNOR."

[In the article by "Cambor," printed last week, for "newly enhanced faith" read—newly embraced faith.—ED. M.]

THE WORSHIP OF DEATH.

There is no god so universally worshipped as Death. Oh, what paganism in our Christianity is here, and how have we wandered from the example of him who came to live one life that we might do likewise. Where in the gospel histories can we find a warrant for the one theme of so many preachers: "Christ died for us"? as if the one awful hour of death constituted the whole life-long work

of the redemption of mankind, instead of being the consummating act. If we still only worship the Saviour on the cross, where is the glorious accomplishment of his work? Are we not rather abetting the triumph of death and hell? Not that we would repress the sublime grandeur of the voluntary laying down of life, but let us not forget that the Saviour said: "I lay down my life that I may take it again." And surely if it were right for our thoughts to dwell much and often on our coming death, Jesus would oftentimes have made it the theme of his discourse. Oh, if half the thoughts devoted to wondering when, how, and where we shall die, were given to active duty, no need to dread a death-bed; if half the families who anxiously secure a place together in the churchyard would make life together bright and happy, the epitaph would be less often a mockery; and if death were regarded as a bridge instead of a yawning chasm—if we tried to show a little of the bright side of the burial instead of only the solemn warning or the admonishing resignation—death would be a less terrible thing. If we look round for our "loved and lost ones" in their accustomed places, rather than going to the graves which their bright souls never entered, we should feel them nearer; and if we tried to live as they would like to see us living, if we carried out the work they showed us how to do, they would be nearer still, and helping us weave everlasting flowers for heaven's festivals, more than when we lay wreaths on the grassy mounds of the cemetery with morbid worship of death. Yet "Jesus wept" at the grave in Bethany, precious, worthy, tear-gems of his love and sorrow; so let God's Acre be consecrated soil; plant flowers still, for He, too, bids the daisy spring; but don't make it your paradise of morbid grief. Go there, kneel there, weep there, if it comfort you, but take care that you weep with Jesus; take care, too, that you arise when he calls you. I. H. C.

MRS. OLIVE'S HEALING SEANCES.

About twenty persons attended Mrs. Olive's free healing seance, at 121, Blenheim Crescent, Notting Hill, on Monday morning. Two-thirds of them were ladies, the remainder gentlemen. They were not all patients, but some, having heard of the fame of Mrs. Olive's work, attended to make observations.

The medium was in the first place controlled by "Sunshine," who called the greater number of the visitors up to the medium, and gave them some message or other. The one we received was quite appropriate. Then "Dr. Forbes" controlled, and immediately set to work. He causes his medium to stand on the right side of the patient, who stands upright. Mrs. Olive's left hand is therefore on the patient's back, and her right hand on the chest. In some cases, the left hand remains fixed on that region of the spine which is opposite to the part in front being passed over by the right hand. In other cases, passes are made both by the right and left hands simultaneously, the movements taking a diagonal direction from the left shoulder to the right hip of the patient. The face and front of the head are also treated in a similar manner, the left hand being on the occiput. It should be observed that diagnosis is first attended to, and in all cases with marked success. A powerfully-built working man attended for the first time; the region of the disease, at the pit of the stomach, was at once pointed out, and the patient declared that the subsequent passes gave relief. All the time that the treatment is going on, the "Doctor" is, through Mrs. Olive, talking quietly to the patient under her hands, giving directions and prescriptions; these, in a medicinal sense, are usually homœopathic. A gentleman sits near, takes notes, and hands the scrap of paper to the patient when the treatment is over. A very short time is devoted to each.

The most of the diseases suffered from are magnetic, and we were pointing out this fact to a group of ladies, respecting whose cases we were making inquiries; showing them that by allowing themselves to be in the company of certain persons they had their vital magnetism drawn from them, and often, in return, had thrown over them a morbid influence. If such were the case it would be impossible for Mrs. Olive to make a permanent cure, however beneficial the treatment at the time; for no sooner were patients supplied with fresh magnetism and deprived of their morbid fluids by the treatment, than they might gossip with or sit with individuals who would make them as bad as ever. "Dr. Forbes" quickly gathered the purport of our remarks, which he enforced energetically, at the same time stating that his treatment could be but of little avail unless his patients implicitly carried out his instructions. We understand that in addition to personal instructions, the spirit-doctor sometimes gives a general lecture to the circle, which is very much to be commended; a circle held for that purpose alone would be a good idea.

Mrs. Olive now occupies a whole house for her own use. The parlours have just been fitted up for these public healings. These rooms are spacious, and would accommodate nearly 100 sitters. The private seance room is up-stairs. A few friends, at the close of the seance, discussed amongst themselves the propriety of instituting some little movement to take the burden of furnishing these rooms for free healing off Mrs. Olive's shoulders. She surely does enough if she works for nothing, without having to incur expense in so doing; we hope this proposal will commend itself to Mrs. Olive's many friends as well as to the patients who receive the benefit of her treatment.

The free healing seances are held every Monday morning at 11 o'clock, at 121, Blenheim Crescent, Notting Hill, and private seances in accordance with arrangements stated in our advertising columns.

NEWS FROM MR. AND MISS BROWN.

The meeting at the Spiritual Institution on Wednesday week to say "good-bye" to Mr. and Miss Brown afforded, from the speakers, a clear statement of spiritual teaching. Mr. Brown laid down a solid foundation, and he was followed by Miss Brown, Miss Samuel, Mr. Towns, and Mr. Burns. Speeches of that class have not been heard hitherto very frequently in Spiritualism.

Miss Brown was enabled to obtain last week's MEDIUM and post letters at Plymouth on Friday. She says: "We have had a splendid sail. We reached here at 1.30 this morning. No one has been sick yet. Father is just going into Plymouth with the tug to post the letters. We got your letter and the MEDIUM. Father's kind love to you; he is very low-spirited; I am wonderful in that respect, but I long for home and friends. Father's berth is next to mine. I will write as soon as we land. This is a splendid ship." Now there, we give all the news in a small compass, and hope the next we receive from the same source will be equally encouraging. As far as we can ascertain, this is the first voyage of the *Trojan*, the finest vessel of the *Union Company's* fleet.

GOOD CONDUCT MAKES A GOOD MEDIUM.

Mr. Burns.—Dear Sir,—In the MEDIUM of last week there is an account of excellent materialisations taking place through the mediumship of that estimable lady Mrs. Esperance, whose mediumship seems to be of a very varied character. One week we read of materialisations, the next of clairvoyant descriptions of individuals; then we have the healing power described; after this we are treated to another phase, which is seldom heard or read of in the Movement, though of a most pleasing character to those connected with it, and that is the production of flowers, as related in the MEDIUM for May 14th. Now the question that arises in my mind upon reading these descriptions is this: How is it that in this lady's presence, and through her organism can be produced such a variety of phenomena of such a useful kind?

Now I am a total stranger to Mrs. Esperance, never having had the pleasure of seeing her, nor yet conversed with anyone personally acquainted with her, but in view of the extraordinary phenomena that take place, I venture to say that she is a woman of spotless character, whose sole desire is to live a life of purity and usefulness, financial matters being secondary considerations with her. Only upon the above provision can I understand her superiority over mediums in general.

I believe that one of the great hindrances to the development of mediums and the progress of the Movement is to be found in the low, depraving habits of both mediums and sitters. Take, for instance, a medium who can scarcely be seen without pipe or cigar, sitting in company with half-a-dozen persons, smoking and handing round a jug of beer previous to the commencement of a sitting for spiritual communications, (this is by no means an uncommon circumstance), what kind of communications can be expected? Does not like attract like? Or again, a medium mixing up with those whose conversation is upon the faults and failings of others; where slanders are enjoyed and circulated; where profane language is used and laughingly encouraged: will not the communications or manifestations partake of the nature of the surroundings?

For instance, a medium who is accustomed to take alcoholic drinks is asked for advice in cases of sickness; a mixture of herbs is recommended but they are not sufficient in themselves, there must be a little stimulant along with them—a small quantity of common gin, some Irish whiskey, or, most commonly, spirits of wine. (The above is a fact of daily occurrence.) Now my idea is this, that if we must have a truly useful class of mediums they must themselves live pure and holy lives—abstain from the very appearance of evil; they must be surrounded by persons whose lives are pure, whose thoughts and actions are blameless in the sight of the world, who are living epistles to be read, and known of all men in their daily transactions with the world honest, upright, and charitable.

If the great multitude of Spiritualists in England will take the above to heart, the time will very soon arrive when Spiritualism will not be a byword, and Spiritualists considered to be deranged in intellect, and avoided in the streets as dangerous animals are avoided, as now they often are; but Spiritualism will become the prime mover in every good work; it will recommend itself to our churches and legislative assemblies, and the advice of the spirits will be asked and followed, and the grand millennial period will be ushered in by men becoming, as it were, members of one family, and loving each other for love itself, doing good for no selfish motive, but for the benefit of each other and the glory of God.

"BETA."

A FOOD REFORM SOIREE.

On Tuesday evening, the Food Reform Society of London gave a supper at the Farringdon Road Food Reform Restaurant. About 112 sat down, and many were unable to procure tickets. After a glee and some remarks, supper was declared to be ready. This is how the food reformers, *alias* modern vegetarians, sing grace:

"GRACE BEFORE MEAT.

"These fruits, do Thou, O Father, bless,
Which Mother Earth to us doth give;
No blood doth stain our feast to-day,
In Thee we trust, and peaceful live!"

"GRACE AFTER MEAT.

"We thank Thee, Lord, for these Thy fruits,
Which Mother Earth to us doth give;
No blood hath stained our feast to-day,
In Thee we trust, and peaceful live!"

The supper consisted of four courses. It was an ample meal, well cooked, neatly served, and apparently enjoyed to the full. After supper came speeches by a learned professor, who represented Dr. Nichols, by Mr. J. Burns, and Mr. J. Homfray, Birmingham. Mr. F. P. Doremus presided, and Messrs. Gittens furnished the vocal music. All passed off well, and it is intended to repeat these practical demonstrations of food reform monthly.

DR. MONCK'S TESTIMONIAL.

Dear Mr. Burns.—Kindly allow me space in the MEDIUM to acknowledge with thanks the following subscriptions received by me on behalf of Dr. Monck's Testimonial Fund:—

	£	s.	d.
B. K. (Kendal)	1	0	0
T. D. (Suffolk)	0	3	6
T. T. (Hull)	0	2	6

—I remain, yours truly,
A. FROWD JONES.
9, Villa Grove, Villa Road, Handsworth, Birmingham.

THE FUND FOR MRS. ANDREWS.

The gentlemen who are promoting this truly charitable object desire us to kindly urge the benevolent to act promptly in sending in their contributions. The following sums have already been received:—

	£	s.	d.
Joseph Swinburne, Esq.	0	5	0
Mr. G.	0	5	0
Amount previously acknowledged	14	19	0

All contributions will be gratefully received by Mr. J. Wootton, 33, Little Earl Street, Soho, W.

MR. E. W. WALLIS'S TESTIMONIAL FUND.

	£	s.	d.
Amount already acknowledged	27	12	6
Mr. Charlesworth, Nottingham	0	5	0
J. Cropper, Esq.	1	0	0
Mr. Reedman, Stamford	0	5	0
Collection by Newcastle Friends	2	0	1
B. M. P. G., London	0	5	0
G. F. G.	0	2	6
J. G. Pilborough	0	2	6

Many are the kind expressions of sympathy with Mr. Wallis, from which the following are selected:—One says, "I know Mr. Wallis well, and have witnessed his development for nearly three years, and I know him to be honest and truthful, and hope he will be long spared to advance the Spiritual Cause."

Another says: "Mr. Wallis's services in the cause of Spiritualism should be appreciated much more than they are. I hope he will get the amount you expect subscribed for."

Another says: "I trust you will be successful in getting a hearty response from those who can give as I would like to do, for one I so sincerely respect."

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

THE MIDLAND COUNTIES ASSOCIATION OF SPIRITUALISTS.

The next conference will be held at Nottingham, on Sunday, May 30th. An address in the morning, at 10.45, through Mr. Wallis. The meeting for business in the afternoon, at 2.30.

A trance address in the evening by Mr. Wallis; subject: "Great is the mystery of Godliness: God manifest in the flesh."

The friends are urgently and most earnestly invited to attend the conference, and assist in making it a thorough success.

SALFORD.—Dear Mr. Burns.—Will you permit me through your columns to intimate that the Salford Spiritualist Society, whose meetings have been held at the Trinity Coffee Tavern for the last eight months, came to a termination on Sunday last, May 23rd. I therefore trust this may be a means of bringing the notice of my Spiritualist friends to the fact, in order that they may not be led to come and be disappointed.—I am yours. I. THOMPSON, Trinity Coffee Tavern, 83, Chapel Street, May 25th, 1880.

THE MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY beg to announce that on Sunday, May 30, 1880, Mr. Walter Howell (trance medium) will give an oration in the Hulme Town Hall, Stretford Road, Manchester. Subject: "Spiritualism, Ancient and Modern." Chair to be taken at 6.30; admission free. Collection. For friends at a distance (which we hope to see in large numbers) tea will be provided at 5 o'clock at 6d. each in the Temperance Hall, Grosvenor St., C.-on-M., Manchester.—J. CAMPION, Sec., 33, Downing Street.

GOSWELL HALL.—On Sunday last the usual morning conference was held. "Solar Worship as the more ancient form of religion" was the topic of discussion, introduced by Mr. King, who read an admirable paper thereon. All present seemed to take considerable interest in the subject, and several original ideas were broached in the course of conversation, illustrating the evolution of the human soul according to that of nature, as portrayed in the heavens. Mr. Alsop was present, and was also the lecturer in the evening, at which Mr. Hunt presided. Both gentlemen, avowedly Christian Spiritualists, were warmly appreciated by the audience. In the absence of the secretary, Mr. Yeates read the financial report of the committee for the last quarter, which showed, after all expenses were paid, a small balance remaining. Mr. Morse will deliver a trance lecture next Sunday evening. In the morning the subject of the previous Sunday will be resumed.—[Communicated.]

NEW SHILDON.—To the Editor of the MEDIUM.—Dear Sir,—On Sunday, May 30, two meetings will be held: in the afternoon at 2, and evening at 6 o'clock. The afternoon meeting to consider the question of open-air meetings for the summer. The evening meeting will be addressed by Mr. Dunn, Shildon, and other friends. A tea will be provided for the friends at 8d. each. All are earnestly invited to attend, and we hope that good gatherings will be obtained to lay down some plan of work by which the Cause we love may once more raise its banner to the breeze, and lead us on to victory. "Work, while it is called to-day, for the night cometh when no man can work." Come and help us.—I remain, yours sincerely, THOMAS MENSFORTH, 22, Redworth Road, New Shildon.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON.—Sunday, May 30. Goswell Hall. Evening at 7. Subject: "Spiritualism the New Birth."
NEWCASTLE.—June 6 and 7.
GLASGOW.—June 13 and 14.
ROCHDALE.—June 20.
MR. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address him at 22, Palatine Road, Stoke Newington, London, N.

MR. E. W. WALLIS'S APPOINTMENTS.

NOTTINGHAM.—May 30 and 31.
LONDON.—June 1 to 10.—Reception at 15, Southampton Row, June 4. Goswell Hall, June 6.
KEIGHLEY.—June 13.
PARK GATE, near ROTHERHAM.—June 19, 20, and 21.
MR. Wallis will accept calls to deliver trance-orations in all parts of the United Kingdom. Apply by letter, to him at 338, St. Ann's Well Road, Nottingham.
N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MRS. ESPERANCE'S SEANCES.

At 23, New Bridge Street, Newcastle, on Sunday Mornings at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 136, Percy 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, 83, CHAPEL STREET, SALFORD, MANCHESTER.
Public Meetings every Sunday evening at 6.30 prompt.
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 30.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation & Seance at 11 a.m. Trance-Address by Mr. Morse, 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., near Blanchard Road. Seance at 7. Miss Barnes and other mediums. Also Tuesday, at 8, and Wednesday, inner circle, at 8.

TUESDAY, JUNE 1.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
THURSDAY, JUNE 3.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.
Mr. Hutchinson, 70, High Street, Islington, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 30 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 6 p.m.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

CARDIFF, Spiritual Society, Heathfield House, West Lutan 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, 186, Union Street, at 6.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

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

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

MONDAY, MAY 31, LIVERPOOL, Perth Street Hall, at 8. Lecture.

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

TUESDAY, JUNE 1, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

WEDNESDAY, JUNE 2, 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 Lutan 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, JUNE 3, 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, Portmahon, at 8.

FRIDAY, JUNE 4, SHEFFIELD, Psychological Institution, Pond Street Cocoa House, at 8 p.m.

[ADVERTISEMENT.]

£10 REWARD.—This sum will be paid to any person or persons who will prove the identity of the writer of two anonymous letters and post-card, addressed respectively to Mr. W. Eglinton, 32, Popstone Road, S.W., Mr. H. Eglinton, St. James's House, Walthamstow, and to Dr. T. L. Nichols, 32, Popstone Road, Earl's Court, S.W., to whom communications may be addressed, in confidence if required.

HACKNEY.—To the Editor.—Sir,—Madame Prunier's seance last Sunday gave great satisfaction to those who take an interest in her phases of mediumship—about thirty persons were present. Also I should acknowledge the kind assistance of Mr. Webster, who will give a seance here on Sunday, June 6, at 7 p.m. He gave some very excellent tests last Sunday.—Faithfully yours, C. R. WILLIAMS, Sec. Hackney Spiritual Evidence Society, 6, Field View, London Fields, E., May 24.

DOCTORS BLINDED BY SELF-INTEREST.—Doctors are paid to vaccinate, paid again a good bonus for doing it well, and paid again for attending to the sickness produced by this blood-poisoning. When will people see that vaccination is unnatural, sinful, filthy, and dangerous, and that doctors are blinded by self-interest and professional pride from admitting themselves to be wrong, so long as it pays to do wrong?—GEORGE DAWSON, M.A.

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

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

32 pp. Price 2d.; by post, 3d.

RATIONALE OF SPIRITUALISM.

BY F. F. COOK.

J. BURNS, 15, SOUTHAMPTON ROW, W.C.

"'Spiritualism,' as Mr. F. F. Cook points out in his very able paper, 'is Revolution, not simply Reform.' This is exactly the view that I have long had impressed upon me. There is very little Conservative about it; little that is orderly, any more than there was in the great Revolution that left us Christianity. It is an upheaval, and is attended with all the apparent disorder and chaotic confusion of an earthquake. * * * In order rightly to estimate the progress of the Movement, it is necessary to view it from within, and from the standpoint of the Spiritualist. In no other way can any clue be got to what seem its manifold absurdities, contradictions, and vulgarities, to say nothing of other more serious blemishes. In this pamphlet Mr. Cook points out with much shrewdness and force, that the Movement which we call Spiritualism is controlled and governed by spiritual methods from a spiritual plane, and that what we see around us here are the results of causes over which we have comparatively little command."—*M. A. (Oxon.)* in *Higher Aspects of Spiritualism*.

"This 'paper' is full of indications of fresh free thought. Its writer has the genuine spirit of a seeker after truth, and there is something most refreshing in his treatment of a subject that too often calls forth the drivel of denying bigots, or the hysterics of affirming fanatics. Mr. Cook is a hundred times more of a 'philosopher' than many of the sublime persons who would have their doubts about listening to him. We will only add that the paper covers thirty large pages, that it is presented by the printer in a high-class manner, that it is published at the nominal price of twopence, and that we commend it to such inquirers as may still be humble enough to suspect that, after all, they may not know everything, and that they have not yet exhausted the boundless possibilities of the universe."—*Truthseeker* for April.

BOOKS AT DEPOSITORS' PRICES.

For conditions, see page 286.

- The Debatable Land between this World and the Next. By R. D. OWEN. Cloth, 7s. 6d. To depositors, 6s.; post-free, 6s. 6s.
- Psychography. By "M. A. (Oxon.)." Cloth, 5s. To depositors, 4s.; post free, 4s. 3d.
- Spirit-Identity. By "M. A. (Oxon.)." Cloth, 5s. To depositors, 4s.; post-free, 4s. 3d.
- On the Connection of Christianity with Solar Worship. Translated from the French of DUPUIS. By T. E. PARTRIDGE. Wrappers, 1s. To depositors, 9d.; post-free, 10d.
- Intuition. A Tale by Mrs. F. KINGMAN. Cloth, 2s. 6d. To depositors, 1s. 11d.; post-free, 2s. 2d.
- Supramundane Facts in the Life of the Rev. J. B. Ferguson, D.D. Edited by Dr. NICHOLS. 5s. To depositors, 2s. 6d.; post-free, 3s. 4d.
- Jesus; Myth, Man, or God; or the Popular Theology and the Positive Religion Contrasted. By J. M. PEEBLES, M.D. Paper, 1s. 6d. To depositors, 1s. 2d.; post-free, 1s. 4d. Cloth, 2s. 6d. To depositors, 1s. 11d.; post-free, 2s. 1d.
- Where are the Dead? or, Spiritualism Explained. By FRITZ. Cloth, 2s. 6d. To depositors, 1s. 11d.; post-free, 2s. 2d.
- Life Beyond the Grave. Described by a Spirit through a Writing Medium. Paper, 2s. To depositors, 1s. 7d.; post-free, 1s. 9d. Cloth, 3s. To depositors, 2s. 4s.; post-free, 2s. 7d.
- Footfalls on the Boundary of Another World. By R. D. OWEN. Cloth, 7s. 6d. To depositors, 6s.; post-free, 6s. 6d.
- Letters and Tracts on Spiritualism. By JUDGE EDMONDS. Memorial Edition, with Memoir and Passing Away of the Author, and Discourses by "THEODORE PARKER" and "JUDGE EDMONDS," through Mrs. C. L. V. RICHMOND. Cloth, 3s. 6d. To depositors, 2s.; post-free, 2s. 4d.
- The New Illustrated Self-Instructor in Phrenology, Physiology, and Physiognomy, with 100 portraits. 175 pages. Cloth, 2s. To depositors, 1s. 7.; post-free, 1s. 10d.
- Lectures on Man, as explained by Phrenology, Physiology, Physiognomy, and Ethnology; 21 in number. By L. N. FOWLER. In one volume. Cloth, 4s. To depositors, 3s. 2d.; post-free, 3s. 6d.
- Modern American Spiritualism; a Twenty Year's Record of the Communion between Earth and the World of Spirits. By EMMA HARDINGE-BRITTEN. Library Edition, 15s. To depositors, 7s. 6d.; post-free, 8s. 6d.
- Researches in the Phenomena of Spiritualism. By WILLIAM CROOKES, F.R.S. With 16 Illustrations. Cloth, 5s. To depositors, 2s. 6d.; post-free, 2s. 10d.; 5 copies for 10s. 6d.
- Arcana of Spiritualism; a Manual of Spiritual Science and Philosophy. By HUDSON TUTTLE. English Edition. Revised. Handsome cloth, 5s. To depositors, 3s. 10d.; post-free, 4s. 3d.
- Experiences in Spiritualism. Records of Extraordinary Phenomena through the most powerful mediums. By CATHERINE BERRY. Elegant Binding, 3s. 6d. To depositors, 2s.; post-free, 2s. 4d.
- The Seers of the Ages; or Spiritualism Past and Present. By Dr. J. M. PEEBLES. Bevelled boards, 5s. To depositors, 3s. 10d.; post-free, 4s. 4d.
- Concerning Spiritualism. By GERALD MASSEY. Cloth, gilt edges, 2s. To depositors, 1s. 4d.; post-free, 1s. 6d.
- Incidents in My Life. Second Series. By D. D. HOME. 10s. To depositors, 3s. 6d.; post-free, 4s.
- Brain and Mind: or Mental Science considered in accordance with the Principles of Phrenology, and in relation to Modern Physiology. By HENRY S. DRAYTON, A.M., and JAMES MCNEILL, illustrated with three portraits and 119 cuts, (New York) 6s. To depositors, 5s.; post-free, 5s. 6d.
- The Words and Deeds of Joshua Davidson. Two letters from a lady in London to her friend in Paris. 3d. To depositors, 2d.; post-free, 2½d. This clever little work is intended to show how Jesus of Nazareth would be talked of were he at work in the neighbourhood of London at the present day.
- Buddhism and Christianity. Remarks on the Opinions of the Right Rev. Bishop Claughton on Buddhism. This little work gives an account of the tenets of the Buddhists, price 6d.; to Depositors, 4d.

Cloth, 3s. 6d., to Depositors 2s. 6d., post free 2s. 10d.

LECTURES ON THE PHILOSOPHY OF MESMERISM AND ELECTRICAL PSYCHOLOGY. (18 in number.)

By DR. JOHN BOVEE DODE.

CONTENTS.

PHILOSOPHY OF MESMERISM.—1. Introductory Lecture on Animal Magnetism.—2. Mental Electricity, or Spiritualism.—3. An Appeal in behalf of the Science.—4. The Philosophy of Clairvoyance.—5. The Number of Degrees in Mesmerism.—6. Jesus and the Apostles.

THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY.—Dedication—Introduction.—1. Electrical Psychology: its Definition and Importance in Curing Diseases.—2. Beauty of Independent Thought and Fearless Expression.—3. Connecting Link between Mind and Matter, and Circulation of the Blood.—4. Philosophy of Disease and Nervous Force.—5. Cure of Disease and being Acclimated.—6. Existence of Deity Proved from Motion.—7. Subject of Creation Considered.—8. Doctrine of Impressions.—9. Connection between the Voluntary and Involuntary Nerves.—10. Electro-Curapathy is the best Medical System in being, as it involves the Excellences of all other Systems.—11. The Secret Revealed, so that all may know how to Experiment without an Instructor.—12. Genetology, or Human Beauty Philosophically Considered.

BUSINESS AND MEDICAL CLAIRVOYANCE.

MR. TOWNS, is at home daily to receive friends from 10 a.m. till 6 p.m., at other hours by appointment. Address—1 Albert Terrace, Barnsbury Road, Islington.

All Books at from 20 to 50 per Cent. under published price
TO DEPOSITORS IN
The Progressive Literature Publication Fund.

At the request of many Depositors and others I have resolved to supply

ONE COPY of any Work at "DEPOSITORS' PRICE."

To enable me to do this a large capital will be required, and as all can participate in the advantages, all are invited to become Depositors and raise

The Publication Fund to a minimum of £1000.

CONDITIONS.

£1 is the smallest deposit that can be made.

Each Depositor will receive a deposit certificate, stating the conditions on which the money is received.

No deposit can be returned in cash nor in goods till it has remained in the Fund twelve months.

Depositors have the privilege of purchasing at Depositors' prices, as announced in general catalogues and advertisements, any works in value to the amount marked on the deposit certificate.

All purchases made by Depositors must be paid for in cash with order, as there is no available margin for credit, collecting accounts, and book-keeping.

Frequent purchasers may enlarge their deposits beyond the sum stated on the deposit certificate, which extra deposit may be made available for the payment of purchases, and thus save the trouble of frequent remittances.

The usual reduction to Depositors on the works of other publishers will be 20 per cent.—thus: A 5s. book will cost Depositors 4s., a 2s. 6d. book 2s., a 7s. 6d. book, 6s., &c., &c. Postage, carriage or carriers' booking fees, extra.

All American works on Spiritualism and works in general literature will be subject to this reduction. The 7s. 6d. vols. of A. J. Davis will be 6s. each. The 5s. vols. by "M.A. (Oxon.);" will be 4s. each.

Works published by myself will be subject to a much greater reduction, as stated in special price lists, for the use of Depositors.

It is the object of this Fund to raise capital, increase and cheapen Spiritual Literature, that no impediment may be placed in the way of its universal diffusion.

Circles and Book-Clubs may unite together to take up one Deposit Certificate, so that this system may be enjoyed by the poor as well as the rich.

Spiritualists in foreign lands may, by becoming Depositors, have small editions of any works at cost price, and thus have all the advantages of local publication without the risk and expenditure of capital.

All Friends of Spiritualism are earnestly urged to take this matter up. Unless a large Fund be raised it is impossible to give the Movement the advantages of this plan.

It is by this arrangement the interest of all Spiritualists to promote the production and circulation of the Literature.

All remittances should be made to—

J. BURNS,

SPIRITUAL INSTITUTION,

15, Southampton Row, London, W.C.

To Depositors, 4 Copies for Seven Shillings.

THE BEST BOOK FOR INQUIRERS. THE LATEST PHENOMENA.

Where are the Dead? or, Spiritualism Explained.

Account of the astounding Phenomena of Spiritualism, affording positive Proof by undeniable Facts that those we mourn as

DEAD ARE STILL ALIVE,

And can communicate with us; that Spiritualism is sanctioned by Scripture and consistent with science and common sense, with Specimens of Communications received; Extracts from its Literature; Advice to Investigators; Addresses of Mediums; and all useful information, by **FATZ.**

Re-issue, Price Two Shillings and Sixpence.]

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, HOLBORN, W.C.

J. BURNS, PRACTICAL PHRENOLOGIST, 15, SOUTHAMPTON ROW, W.C.

Mr. Burns's many engagements render it necessary that visitors make appointments in advance.

MR. BURNS gives his **Psychic Organic Delineations** on the following terms:—

For a full Written Delineation—the remarks made by Mr. Burns being taken down in shorthand, and written out *verbatim*, with Chart of the Organs, 21s.

For a Verbal Delineation, and Marked Chart, 10s. 6d.

Verbal Delineation, 5s.

A Short Verbal Delineation, for children and those of limited means, 2s. 6d.

Mr. Burns may be engaged to give Delineations on his visits to the country.

ASTROLOGY.

"Worth its Weight in Gold."

EVERY adult person living should purchase at once "YOUR FUTURE FORETOLD." a book of 144 pp. cloth, only 2s. 6d.

London: J. BURNS, 15, Southampton Row, W.C.; E. W. ALLEN, 11, Ave Maria Lane, Paternoster Row; or post-free of E. CABELL, High St., Watford, Herts.

Instructions to purchasers gratis.

ASTROLOGY.—PROFESSOR WILSON may be consulted on the Events of Life, at 103, Caledonian Road, King's Cross. Personal Consultations only. Time of Birth required. Fee, 2s. 6d.; instructions given. Attendance from 2 till 8 p.m.

ASTROLOGICAL CHART.—Send One Stamp and an addressed (square size) envelope stamped for my Astrological Chart. Address—Madame STOFFER, Dorking.

Miss P. Knight is no longer agent for M.S.

THE SCIENCE OF THE STARS.—Are you anxious about Marriage, Business, or absent friends, &c.? Consult SYBIL, who will resolve your doubts. Fee 2s. 6d. Nativities, one guinea.—19, Camelford Street, St. James Street, Brighton.

ASTROLOGY.—Gabriel can be consulted upon any event in life. Questions 5s., Nativities 15s. Apply by letter only—13, Nottingham Street, High Street, Marylebone.

CAPE TOWN, SOUTH AFRICA.

THE ATHENÆUM HALL

HAS within the last few weeks been vastly improved in its Seating, Lighting (Gas), and Stage Arrangements, and for uniqueness, convenience, and economy, it will be found unrivalled for Miscellaneous Entertainments.

The Stage has been widened two feet, made far more spacious, and supplied with a complete set of (twelve) practical scenes, 19 x 14 (by FRIGERIO).

1. Proscenium, Green Baize, and Act Drop Curtains, Side Wings, &c. 2. Grand Saloon (Modern Drawing-room). 3. Plain Drawing-room. 4. Plain Interior Chamber, Furnished. 5. Plain Interior Chamber, suitable for Cottage Interior, &c. 6. Grand Garden Scene with Fountain, &c. 7. Woods, Castle, and Cascade. 8. Mountain, Lake, and Woods. 9. Grand Forest. 10. Practical Prison. 11. Cottage with Door and Window. 12. House Front, with Practical Door. 13. Street Scene, and adapted to suit any ordinary Dramatic or Operatic piece, and just the thing for the use of Amateur Dramatic Companies. Terms as usual.

Circulars with full particulars on application at the Hall, 2, New Street.

Cape Town, 23rd Feb, 1880.

ALADY residing in Cornwall wishes to receive into her home six little children not under three years of age. No objection to entire charge of orphans. Board, education in English, French, and Music, from £30 to £40 per annum. Inquiries may be made care of J. Burns, 15, Southampton Row, London, W.C.

Weekly, 1d.; Monthly, 6d. (Portraits weekly.)

HOUSE AND HOME, A Journal for all classes; discussing all matters pertaining to the dwelling and to the household.

"It may be read by everyone, and to advantage."—*Graphic*. "A variety of interesting subjects."—*Daily Chronicle*.

Dr. Benson Baker's papers on "How to Feed an Infant" should be read by every woman in the land. Of all booksellers and newsagents. Office, 335, Strand.

S. J. LANG, TAILOR, 4, Orkney, Street, Battersea Park Road, S.W.

Trousers from 12s. 6d. Suits from 42s.
Ladies Mantles. Juvenile Costumes.
Shirts, Collars, and Cuffs.

Customers own materials made up well, and in the best styles to order, on the shortest notice. Prompt attendance, with patterns &c., on receipt of postcard, for London and suburbs.

HINTS ON LECTURING, &c

By HENRY PITMAN. 144 pages, price 1s.

This book contains an account of the Origin of Phonography, showing that it originated in the study and revision of the Bible. It also contains a History of Shorthand in Ancient Greece and Rome as well as in England; with chapters on Shakespeare and Shorthand, Reporting in the House of Commons, Universal Language, Oratory, or the Art of Speaking Well, Elocution, the Art of Breathing, Culture of the Voice, Logic, Music, Art of Reasoning, Origin of the Penny Post and Biography of Sir Rowland Hill, Paper and Paper Making, &c.

Dr. Nichols, in the *Herald of Health Review*, wrote, "The Chapter on Breathing is a contribution to Sanitary Science."

HINTS ON LECTURING has been favourably noticed by the Press, and the first edition has been sold in a few months. The book is full of valuable hints to readers, speakers, and writers, and is both entertaining and instructive.

F. PITMAN, 20, Paternoster Row.
JAMES BURNS, 15, Southampton Row.

THE CELEBRATED

"JOHN KING" NUMBER OF THE MEDIUM.

IN turning over our stock, we have come across a small parcel of this most popular of any document on Spiritualism which has been printed in this country. It contains the portrait of "John King" as sketched by an artist who saw him materialise in daylight, and the matter of which the number consists is of the greatest interest to investigators. Recent investigators of our Cause who have not seen this publication would do well to secure a copy. Price 1d., post free 1½d.

MEDIUM Office, 15, Southampton Row, London, W.C.

Now ready, price 6d., post-free 7d., the June Number of the

PHRENOLOGICAL MAGAZINE: A SCIENTIFIC AND EDUCATIONAL JOURNAL.

CONTENTS.

Phrenological Character of Ruskin (with Portrait).
Phrenology as a Guide to a Trade or Profession.
Physiognomy (illustrated)
The Soul, what is it?
Only Half a Hero—a Tale of the Franco-German War.
The Children's Corner.
Reviews, Correspondence, &c.
London: L. N. FOWLER, Phrenologist and Publisher,
Imperial Buildings, Ludgate Circus, E.C.

JOSEPH ASHMAN'S EMBROCATION, FOR THE

RESTORATION OF VITAL EQUILIBRIUM AND THE RE-ESTABLISHMENT OF HEALTH.

To be had of the Proprietor,

JOSEPH ASHMAN,

14, Sussex Place, Cornwall Gardens,
Kensington, London, W.,
and Chemists generally,

Price 2s. 9d. per Bottle.

The Embrocation is composed of animal and vegetable essences. The value of the compound was proved, by years of practical use amongst friends and relatives, before it was offered as a remedy to the public. It was found to be invaluable for the development of vital force in children, as well as for the arresting of vital decay in the aged. Many a child, that showed signs of weakness of limb and stagnation of growth, owes health and strength to this compound. By its use in age, life has been both prolonged and the enjoyment of it enhanced, by the retardation of decay and the removal of crude deposits upon the joints, which prevent the free flow of the arterial blood and the nerve forces.

The compound is perfectly harmless, so that, in case it does no good, it can do no harm. Its mode of application is pretty much the same in all cases. In sprains, bruises, inflammation, bronchitis, pleurisy, congestion of the lungs, gout, rheumatism, burns, scalds, chilblains, wounds, and cuts, by its application to the parts affected, it clears the pores of the skin, draws out inflammation, and feeds the debilitated arts.

TESTIMONIALS.

Bury St. Edmunds, Nov. 25, 1878.

Mr. ASHMAN,

Dear Sir,—Please send me some more Embrocation. Enclosed find 5s. 6d. in stamps. I apply it to everything, and it seems to act like magic. Baby grows stronger every day; the fistula seems almost gone; he had a very bad cough a fortnight ago, and I rubbed his chest with the Embrocation, and he is quite well now, and seems to have more colour in the face, as some little time ago he was very pale; everyone that knows him thinks it wonderful to see him get on so soon, as he was so delicate.

I performed a cure for a neighbour with your Embrocation. In coming downstairs she sprained her ankle. It was so swollen, red, and so very hot; and I rubbed it gently for an hour and a half, and it was so painful that she could not lift it; but by that time it was a great deal better. Then I rubbed it again, and the next day she was going about as usual. —Yours very truly, Mrs. ASTON.

Bury St. Edmunds, Oct. 31, 1879.

Mr. ASHMAN,

Dear Sir,—I enclose P.O.O. for 5s. 6d. for you to send two bottles of the Embrocation. I must also tell you that the rupture of my child is quite cured, and he has not worn any band for a long time, and he is now the most healthy child you ever saw, and grown so big, that I must send a photo. to let you see by-and-by.—Yours very truly, Mrs. ASTON.

AMATEUR AUTHORS WANTED,
Specimen magazine; particulars, 3d. Articles paid for.—Editor, 231, Crown Street, Liverpool.

MR. C. E. WILLIAMS, 61, Lamb's Conduit Street, W.C. At home daily from 12 till 5. On Thursday and Saturday evenings from 8 o'clock for Reception of Friends. Address as above.

REMOVAL.

MRS. OLIVE, 121, Blenheim Crescent, Notting Hill, W., three minutes' walk from Notting Hill Station. Public Trance Seance for Healing, Mondays 11 a.m., free; Healing Seance, Fridays, 3 p.m., admission 2s. 6d.; Trance Communications, Wednesdays 7 p.m., admission 2s. 6d. At home for Private Seances every day from 11 to 5; fee one guinea, or by arrangement. Persons unknown to Mrs. Olive must have an introduction from some known Spiritualists.

MR. J. W. FLETCHER, 22, Gordon Street, Gordon Square, W.C.
At home every day except Sunday.
Sunday Evenings at Steinway Hall,
Lower Seymour Street,
at 7 o'clock.

MR. J. J. MORSE,

INSPIRATIONAL TRANCE SPEAKER

22, Palatine Road,
Stoke Newington, London, N.
Agent for all kinds of Spiritual Literature.

MRS. WOODFORDE.—Any form of Mediumship developed. Mesmeric Healing. At home daily (except Tuesdays and Fridays) from 1 to 5 p.m.—4, Keppel Street, Russell Square, W.C.

A SEANCE for CLAIRVOYANCE and TRANCE at Mrs. PRICHARD'S, 10, Devonshire Street, Queen Square, W.C., Tuesdays at 8 p.m.

REMOVAL.

MR. E. W. WALLIS, INSPIRATIONAL SPEAKER. For terms and dates apply—338, St. Ann's Well Road, Nottingham.

MISS M. A. HOUGHTON, Medical Clairvoyante and Healing Medium. Examinations at a distance by lock of hair. Paralysis, Sciatica and Rheumatism, specialities. At home from 12 till 5 p.m. Patients treated at their homes when desired.—99, Park Street, Grosvenor Square, W.

MRS. WALKER, Trance, Test, and Clairvoyant Medium gives sittings only by appointment. Address—45 Jubilee Street, Commercial Road, E.

JOSEPH ASHMAN, Psychopathic Healer,

14, Sussex Place, Cornwall Gardens, Kensington, W.

Tuesdays and Thursdays from 11 a.m. to 5 p.m.

REMOVAL.

D. YOUNGER, Mesmerist and Healer, removed from Woolwich and Eustor Road to Moscow House, corner of Moscow and Hereford Roads, Bayswater, W., three minutes' walk from Queen's Road Station, where he continues to treat the most complicated diseases with marvellous success. Mesmerism and Healing taught, written instructions, with anointing oil for home-use or self-treatment. Office hours—Monday, Tuesday, Thursday, and Friday, from 2 till 6, or by appointment.

MISS GODFREY, Curative Mesmerist and Rubber, has REMOVED to 51, George Street, Euston Road, where she sees patients by appointment only. Ladies suffering from weakness, misplacement, or prolapsus, speedily cured without medicine. Terms moderate.

WANTED the services of a Clairvoyante, neighbourhood of Brompton preferred. State terms to E. Edwards, care of Mr. Channon, 100, Brompton Road.

HEALING BY LAYING ON OF HANDS
DR. JAMES MACK,
37, Upper Baker Street, Regent's Park.
At Home from 10 to 5.

GERMANY.

HOME for the Sons of Spiritualists, with a German Tutor who has studied and taught ten years in England. Excellent opportunity for a few pupils of continuing their studies and learning German French and other languages by an easy method, enabling pupils to master a language within about six months in average, without regard to age.

The method of instruction and education adopted is in perfect agreement with the principles and reforms recently set forth, and recommended by Prof. Max Müller, of Oxford, in his treatise on "Freedom" in the *Contemporary Review*, of November.

Healthy climate. Terms moderate. For particulars apply to the Editor of this paper.

SEASIDE.—Pleasant Apartments near the Sea. Very moderate terms. Address—M. A. Johnstone, 2, Belmont Road Sandown Isle of Wight.

WORKS BY HUDSON TUTTLE.

CAREER OF RELIGIOUS IDEAS:

THEIR ULTIMATE—THE RELIGION OF SCIENCE.

BY HUDSON TUTTLE.

AUTHOR OF

"ORIGIN AND ANTIQUITY OF MAN," "CAREER OF THE GOD IDEA," "CAREER OF THE CHRIST IDEA," "ARCANA OF NATURE," &c., &c.
Handsome Cloth, 164 Pages, Price 2s. 6d. To Depositors, 1s. 11d.

CONTENTS:

RELIGION AND SCIENCE. First Religious Proposition—Dependent Propositions—Results. First Scientific Proposition—Dependent Propositions—Results.

Chapter I: INTRODUCTORY—The Power of Religion—What is Religion? Answer of the Persian, the Chinese, Moslem, Jew, Hindoo, Christian, Mother Church, Protestant—What is the Church?—Gospel Religion—The Authority of the Church Defined—The Church and Education—Knowledge the true Saviour.

Chapter II: WHAT IS RELIGION?—The First Germ of Religion—Man's Primitive State—Drawn of the Religious Idea—The Savage has no Religion—Religion, its Ultimate Analysis.

Chapter III: HISTORICAL REVIEW: FETISHISM—Universality of Fetishism—It is the Cradle of Theology—Worship of Rocks, Trees, Streams, &c.—Christianity is full of Fetishism—The Jews were Fetish Worshippers—Moral Influence of Fetishism—Fetichism evolves Polytheism.

Chapter IV: HISTORICAL REVIEW: POLYTHEISM—Early Anthropomorphism—Origin of Polytheism—Ignorance the Paradise of Priestcraft—Influence of Priestcraft on Progress—Morality of Polytheism—Religious Influence of Polytheism—Sacrifice and Worship of Polytheism—Dualism and Pantheism—The Origin of Satan.

Chapter V: HISTORICAL REVIEW: MONOTHEISM—Character and Tendencies of Judaism—Moral Influence of Monotheism—Monotheism a Development of Fetishism—Human Sacrifice and Object Worship—The Nightmare of Religion—Human Ideas of God—Persecutions by Christians—Christian Fanaticism and Cruelty—Civilisation Repressed by Christianity.

Chapter VI: VALUE OF THE OLD AND NEW TESTAMENTS AND SACRED BOOKS AS AUTHORITY—Antiquity of the Bible—Lost Jewish Scriptures—Origin of the Apostolic Records—Transmission and Translation of the Bible—Numberless versions of the Bible—Genuineness of the Bible—The Right of Private Judgment.

Chapter VII: MAN'S MORAL PROGRESS DEPENDENT ON HIS INTELLECTUAL GROWTH—Illogical Position of Protestantism—War between Science and the Bible—Ethics are Independent of Revelation—The Bible an Imperfect Moral

Code—The Same is true of other Sacred Books—Futility of Moral Law Effort—Growth Required, not Conversion—Religion Organically Opposed to Progress—Influence of Christianity on Learning—A Thousand Years of Mental Darkness—Christianity and Human Liberty.

Chapter VIII: THE GREAT THEOLOGICAL PROBLEMS: THE ORIGIN OF EVIL, THE NATURE OF GOD, AND THE FUTURE STATE—Evil is Imperfection—Various Conceptions of Evil—It can only be Overcome by Growth—Various Ideas of God—The Vanity of Theological Speculation—Early Ideas of Immortality—Biblical Ideas of Immortality—Immortality a part of Nature's Plan—The Future Life a Scientific, not a Religious Question.

Chapter IX: MAN'S FALL, AND THE CHRISTIAN SCHEME FOR HIS REDEMPTION—Popularly viewed, Creation is a Gigantic Failure—Christian Views of Salvation—Cramping Tendency of Christian Doctrines—The Vast Antiquity of Man—Did Man ever Fall?

Chapter X: MAN'S POSITION; FATE, FREE-WILL, FREE AGENCY, NECESSITY, RESPONSIBILITY—Man and his Circumstances—The Doctrine of Necessity—Man's Free Agency—Man's Responsibility—Morality Dependent on Physical Conditions—The Individual is Accountable to Law.

Chapter XI: DUTIES AND OBLIGATIONS OF MAN TO GOD AND TO HIMSELF—Man can do nothing for God—To serve God is to obey Law—Man acts for his own sake, not God's—The Nature and Efficacy of Prayer—Respective Merits of Faith and Knowledge—Intelligent Action is True Religion—True Holiness is Obedience to Law.

Chapter XII: THE ULTIMATE OF RELIGIOUS IDEAS—Society is at present a system of Organised Hypocrisy—Religious Observances will be Superseded—Final Conflict of Reason versus Superstition—The Ultimate Triumph of Knowledge.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

English Edition, Revised. Handsome Cloth, 5s. To Depositors, 3s. 10d.

ARCANA OF SPIRITUALISM:

A MANUAL OF SPIRITUAL SCIENCE AND PHILOSOPHY.

BY HUDSON TUTTLE.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

Food Reform Restaurant Company

LIMITED.

Capital, £5,000, in £1 Shares,

Of which it is intended to issue only 2,500 in the first instance.

NO FLESH.

NO FOWL.

NO FISH.

NO INTOXICANTS.

Bankers..... The National Provincial Bank of England.

Prospectus and full particulars can be had on application to the Secretary, 10, Warwick Lane, E.C.

A New Mediumistic Work. Illustrated with Autotype Fac-similes of Exquisite Mediumistic Drawings.

Now Ready, Part I., Price 1s.

BACK TO THE FATHER'S HOUSE:

A PARABOLIC INSPIRATION.

MILTON'S MEDIUMISTIC CONTROL.

This work, in a handsome illustrated wrapper, contains Two Mediumistic Drawings, beautifully reproduced by the autotype process.

The literary department is sustained with great interest, and is replete with sound instruction. A band of eminent spirits, under the leadership of "Milton," purport to produce the work; the writing through a lady, and the drawing through a gentleman, who have not been trained to literary and artistic studies. The work is itself the best evidence of its being indeed the product of spirit-influence.

The Rosicrucians: their Rites and Mysteries,

with chapters on the Ancient Fire and Serpent Worshippers, and explanations of the mystic symbols represented in the monuments and talismans of the primeval philosophers. Second edition, revised, corrected, considerably enlarged, and illustrated by upwards of 300 engravings. By HARGRAVE JENNINGS, author of "The Indian Religions; or, Results of the Mysterious Buddhism," &c. &c. In symbolical binding, price 7s. 6d.; to depositors, 6s., post free, 6s. 6d.

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

VERITAS: REVELATION OF MYSTERIES

BIBLICAL, HISTORICAL, AND SOCIAL,

BY MEANS OF

THE MEDIAN AND PERSIAN LAWS.

By HENRY MELVILLE. Edited by F. TENNYSON and A. TUDR.

Large Quarto. One Guinea. To Depositors, 16s.

CONTENTS.

Seventeen full-page plates of the Constellations (illustrated), Zodiacal Signs and Emblems, Masonic Certificate, Ancient Britons, &c.; and many woodcuts representing Ancient Deities, Classical Symbols, &c., &c. also the following chapters:—

Introduction—Correspondence with Masonic Lodges—Astronomy and Masonry—Construction of the Median and Persian Laws—Construction of the Triple Law, &c.—Masonic Ceremonies—Masonic Certificate—Ancient Dates—Celestial Points—Celestial Cycles—The Birth of Moses—The Creation—The Deluge—The Birth of Christ—The Death of Christ—Celestial Cities—Terrestrial Fable Celestially Interpreted—Modern History—Mary, Queen of Scots—Charles the Martyr—Celestial Officers of State—The Revelation of St. John the Divine.

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