



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. 531.—VOL. XI.]

LONDON, JUNE 4, 1880.

[PRICE 1½d.]

"HE THAT BELIEVETH ON ME HATH EVER-
 LASTING LIFE."

A Trance Address (abridged) delivered in Perth Street Hall,
 Liverpool, on Sunday, May 30, 1880, by JAS. C. WRIGHT.

Said to be by the spirit, "John Angel James."

The subject was selected by the audience.

INVOCATION.

Almighty God, Eternal Spirit, Thou art the life, the soul of everything! Every beauty, every hope, all good, flows from Thee. Thy love is everywhere; Thy wisdom is depicted in every blade of grass; Thy power is known to the ends of the earth. We uplift our souls to the fountain of Thy paternal love—the source of life. Grant the copious sympathy of bright and happy spirit-influences; enable our souls to enter the portals of Thy love. Let the love of the world fall from our hearts: all ambition or partizan feeling, all ill-feeling, all jealousy, and acrimonious intents. Let the mind come to Thee for a spiritual baptism, a washing in the life-blood of Thy love. Then we shall feel more heaven, and know less hell. May bright angels touch the cords of inspiration. Harmonise the spirits; let their song have the love of the spirit of God, that men may love one another. Give Thy children stronger spiritual-mindedness, more enthusiasm, intuition, spiritual unfoldment. May the earth-circles be spiritual, the design harmony. Let every soul feel Thy presence, whether in the field or church, at home or abroad. We praise Thee, for Thy blessings are the sunshine of soul, rich in the light of eternal growth. Keep us in the folds of Thy love like a mother, then we can sing, love, and labour. Without Thee we live not, our souls are dark as the pole; with Thee we are a Paradise, full of every virtue, illuminated with every divine power of soul. May the dear spirit-friends of Thy assembled children here this morning aspire for spiritual power, and the presence of the dear ones in the realm of spirit come and subdue all evil feelings and carnal desires. Let their pure streams of truth and love have free course in every heart. Let the immortal longing of the spirit be quenched in the dryless fountain of Thy wisdom and truth. Amen.

DISCOURSE.

Life is a great theme; it comprehends all being; you see it everywhere. On the high-shouldered mountain clothed in green, in the deep valley, rich in floral beauty, in the dense forest, and in the restless ocean. Take a handful of earth, it teems with organic life. Hold on the point of a pin a drop of ditch-water, hundreds of little living organisms float about as in a mighty sea. Inhale a breath of sweet mountain air, and thousands of minute insects enter the respiratory organs. Snatch a leaf from the first tree and examine it: you will find thereon the home of millions of beautiful perfect organisms.

In contemplating the individual principle of life in nature, the mind is lost in admiration of the wisdom, harmony, and love of God: the infinite care bestowed in the adjustment of every part; the arrangement of every tissue, cell, and organ, for a given determinate end; the individual action of the organism. The study of such grand subjects elevates the mind, and the closer you study the works of God, the wider does this creative energy in the development of life become. Life is a mystery. We behold on every hand its marvellous results. But life itself eludes our grasp; when we speculate upon it, it is but like a dream; beyond all experience, we cannot fathom it. We identify it with the wisdom

and power of the Creator. Thought and life are lost in the infinitude behind phenomena.

The life of the spirit is the same with the life of man; in man it is clothed with the personal identity of the intelligence. You cannot destroy life. You may kill a man, a beast, or a bird—you destroy nothing; you cut the proper connection between the spirit and the body; there is separation, but not destruction. The material part ceases to be controlled by the unseen forces, and then is acted upon by other agencies, that soon express another mode of material substance. The life principle dies not, but also expresses itself in a mode better fitted for the end it serves in the economy of being.

Life can never die. In God it is eternal; like God it is everywhere.

It would be interesting to trace the phenomenal and comparative growth of life in the different organisms in the vegetable and animal kingdoms, but we have not time.

We want to come to the point that man is naturally immortal—that you cannot kill the living principle when you kill the body. It is destined to supply energy for higher work. It would seem, by the naked phraseology made use of by the control of Jesus, in the words of our subject, that life is a conditional gift by or through Christ; but you cannot for one moment hold that Christ could mean anything of the kind when you consider the laws of organic nature. If life can come to an end by the decomposition of the organism, it must be in accordance with the structural purpose of the organism itself. And if life does not come to an end with the decomposition of the body, then there must be some natural essential condition for its continuous existence. It must be in the life itself. There is such a strong improbability in the statement that immortality is conditional, that without provoking the charge of dogmatism we may give it a blank denial. If man be naturally mortal he cannot become immortal; if man be naturally immortal he cannot be made mortal. The essential laws of his nature determine his condition.

The words of the Spirit: "He that believeth on me hath everlasting life," cannot refer to the mere physical life. The words would imply that he that believeth not on me shall not have everlasting life, making life a dependent, conditional, miraculous gift. Such a view is unscientific and contradictory to the facts of the case. The revelations of fact in Modern Spiritualism prove the immortality of all men, independent of their intellectual or spiritual condition. The bad man as well as the good man is necessarily immortal. God's laws are independent of one another. The sun shines upon the just and the unjust; the tares and the wheat grow together till the time of harvest; so that really the words of Christ in a literal sense can have no meaning. But we cannot accuse this exalted spiritual authority of using words with no meaning. No; the words are full of precious and beautiful truth that to the spirit can never be lost. But the meaning must be discerned by the spiritual faculty—the inner intuition of the spirit. Christ mostly spoke to man from the spiritual plane, and made use of familiar language and illustration to convey the truth.

This life, the inner agent of all organic phenomena, is a graphic form of illustrating the close relationship between God, the absolute Cause, and the immortal, progressive soul-principle in man. God is the life of the soul; man exists not independently—he is a development out of God. This is his natural condition, independent of all belief, and cannot be changed.

Life in the spiritual—that life which is the gift of Christ—is not an unconditional possession; it must be acquired as a spiritual

possession. To possess it is to possess the life of Christ—the inner thought of God in the soul. The subject of the deep spiritual relationship between spirits of different grades of progress we will try to explain.

When the soul of man takes leave of the physical body the body dies, and the elements of which it is composed enter into new combinations. The soul, as the intelligent principle, is not subject to the physical law of dissolution. It cannot enter into new combinations; its personality is complete. Its faculties can be expanded by experience, its spiritual sentiments enlarged by intuition. The soul cannot rest; it continues the thread of its experiences from the point of secession from the bodily organism.

What air and light was to the body, the power of the Christ principle is to the spirit. It is the added vigour of intellect; it is the enhanced moral adhesiveness of the spiritual faculties—of love, justice, and truth. It brings the individual life of the spiritual world into harmony without the imposition of extraneous government. Man on the earth-plane has found it expedient to establish government to protect life, liberty, and happiness. By the establishment of governments and laws, the weak are protected against the injustices of the strong. But in the spirit-world man is independent of all external governmental restraint. The power of spiritual combination is from within; he affinitises from the force of an inner influence. True compatibility of intellectual power and moral culture hold true in a spiritual sense.

The soul, as it were, gravitates to its proper sphere by the power of the interior life. Souls act reciprocally, one upon another, by the force of affinity, and the quality of growth is transmissible from sphere to sphere. Every soul imbibes the thought of its sphere. Thoughts are received from one sphere and communicated to another. So far as the intellect is concerned, it is educated by activity, as in the body. But truth is the food of the soul, which comes from God. The possession of truth, knowledge, and love, is the spiritual foundation of a true life in Christ. Truth is harmony of soul-life, that which meets the perceptive and conceptive conditions of thought. It frees the soul from the limitations of error and weakness. Ignorance is death in Christ—an inability to appreciate or digest the possibilities of the soul's activity and worth. It crushes the soul's aspiration and love. Truth is an illuminator; it is the sun of the soul. It drives away the dark errors of the morning, and brightens every avenue, and reveals the beauty of the plain.

Barriers of separation are broken down in spiritual life—souls come into closer union.

Knowledge unfolds the wealth of experience; its base rests upon the earth—not a lesson can be lost. Everything is retained by the spirit in active recollection. This knowledge is the food of affinity between souls and the basis of activity. With knowledge, the spirit applies itself to the work of Christ. Christ acts upon the earth. Intellectual progress, scientific advance, social growth, and religious development are the Spirit of God in Christ, descending to humanity. Man worketh out the wisdom and purposes of God; he responds to the musical touch of the great master hand; genius, love, and truth are his divine inspirations. The musical harmony in the soul of the spirit constitutes man's life, growth, and power, in the spiritual sense.

Christ is not a person. Christ is the collective worth of soul-life; if you will,—the public opinion of the mind-realm, God's highest expression. This power cannot be confined to one organisation, to one age or country. Jesus of Nazareth had a large measure of this power. Humanity has felt his beautiful and seraphic words. He spoke as never man spoke. His sympathy touches the aspirations of human nature. His teaching, his truth made him the god and the deliverer.

My friends, do you want spiritual illumination? Do you want to hear the voices of the night? Would you like to see the white-robed angel-band? Son, wouldst thou like to see the glistening crown on the brow of thy angel-mother? Daughter, wouldst thou like to hear the golden harp touched by the fingers of thy angel-father? Listen! it is possible. Let the spirit and life of Christ be born in thy soul, and all these wonderful manifestations of spirit-power shall come to thee.

Angels only can come in ministering love to good men. To speak with gods, the escutcheon of thy spirit must be bright with noble deeds. Purity of life, excellence of inspiration, and exalted sympathy are the excellences of well-lived lives. The life of Christ only can conform you to this beautiful image; it is the work of the Omnipotent. Every soul will be conformed to the life of Christ.

Some there are amongst you who are dark—who have not felt this glowing light of Christ; they want no spirits nor Spiritualism; they are buried in dark churchian creeds and ceremonies; they live on the husks that the swine do eat; they read psalms and say long prayers; but this is not to be in the life of Christ. If thou art engrafted on the True Vine—if thy soul has tasted of the joys of the world to come—thy Christ-life will be revealed in thy good deeds, self-sacrifice, brotherly love, charity, and excellence in all good works.

The evils of the world, the injustice done to man, the ignorance, the vice, the crime, and the unspirituality of the world will distinguish the life on earth of one that has found the true life in Christ. To do good is the best religion; and the proper end of Modern Spiritualism is to enable man to do good. Out from the phenomenal should spring the spiritual, that man may be conformed to the likeness of God.

It is not well for thee to remain for ever in the valley of dry

bones, where those linger who are always seeking, but never come to, a knowledge of the truth. With them the beginning is phenomena, the middle is phenomena, and the end is phenomena. When Christ is out the spirit is dark; there is no fire in the grate of the soul—all is dead. To be alive in Christ is a perfect, active, intellectual, and moral state. You cannot button up the mind and swallow the creeds of Christendom and have an active intellect. Free thought and a pure spirit are needful to the angelic state.

Aspire to be in the life of Christ. In silence wait upon the spirit. From the midst of the spiritual circle let the voice be heard. Welcome the messenger with silent tread. Think and reason well upon why thy eye sees and thy heart feels. For in the presence of the immortal thou art standing face to face with thy destiny. Solemn—grand the spectacle; let it not strike thee blind; let it not be a source of passive credulity in thee. Blindness is spiritual death; credulity is the spirit of superstition.

Found thy life upon this spirit and it will express in thee the power of the true artist, the man of science, the philosopher. There is nothing inconsistent or inharmonious in the ways of God. Faith in truth is the end of experience, and happiness is the purpose of all culture.

In this Christ life you have culture and faith. Seek culture in all things, that you may grow, and faith, that you stand firm upon the everlasting rock.

THE NATURE AND THE OBJECT OF EVIL.

A Discourse delivered by A. DUGUID, at 164, Trongate, Glasgow, Sunday, May 30, 1880.

We are placed in a beautiful world, full of wonders, marvellous exhibitions of power, and unfoldments of goodness. Wherever we pursue investigation we meet with design, and this impression is confirmed upon our minds by a vast minuteness as well as amplitude of structure. All around us stand embodiments of being from man down through an endless grade, clothed in design, beauty, and apparent order.

This survey does proclaim to us profound wisdom, power that is mighty and constructive, and goodness replete with means to furnish happiness to the living inhabitants of our earth. And yet when we enter into the study of the forces acting in nature and on the mind of man, we find conflicting agencies at work, producing pain, sorrow, sickness, death, and innumerable ills to which flesh is heir. Now the question arises—Whence this evil? As it seems the more general details of the world are all in order, we are forced to ask the question; we cannot dispute the existence of evil, so-called. Consciously we are aware of combating forces that disturb our peace, that unseat our schemes and plans, and thwart our lives at every turn, and send surging waves of doubt, fear, crime, and disease into the very core of our being. None seem to be exempt from this experience, however they may separate themselves from the mass of life, in the populous city, or isolated in the desert. After all, is it true that the popular interpretation of evil is right, and that everything we see is contagious; that nature, although beautiful, holds a baneful poison, which emanates and exudes from every pore, encircling the life of man in endless folds of deadly influence, as swamps that offer up incense in the form of pestilential gases to the light and heat of the sun? Can it really be true that this world, with its robes of beauty and face of smiles, holds a syren's heart, and only enchants life upon its surface, to wrap it in torture and crime? God is goodness, and if that golden word hold sway, we find the riddle darkened, and the fetters tighten, so that the philosophy of this evil becomes so complicated that the wisdom of man is foolishness.

Yet the question forces itself again—Whence comes this evil? because we think were it answered, it would give a power to man in his enfeebled position that would enable him to throw off the burden. But can it be answered? No—if you keep wrapt around the subject those dense clouds of superstitious fear and ignorance, and really hold the Almighty responsible for our position; if you make the popular theology of this country the interpreting agent, or any creed of Christendom your guide. We must widen our domain of inquiry; we must break the trammels of orthodoxy, and study life as a natural existence, and not the outcome of an artificial one; not to form opinions on its beginnings, but its ultimates; and by taking this wide and comprehensive position, we will be able to see light in the apparent darkness, and probably find the issues of pain and turmoil which reign around us.

This life is but a means to an end. It leads to a higher and more glorious existence. With this faith rooted and grounded in you, you do see results flowing from the burdens, toils, and pains of this present existence. Disease will be interpreted, not theologically as the projection of Divine anger into the life and lot of man, but a remedial agent for the perfecting of health and beauty in the human constitution; crime and vice, not the fumes from regions superhuman and hellish, but incentives that bring, as they have ever brought, the better conditions of earthly life. The facts that predominate in the teaching of Spiritualism lead you to the conclusion that all evil, however it is viewed or named, produces remedial work, and ultimately enhances the condition of mankind.

There are some classes of minds who dispute the existence of evil, and have reasoned away the term. Still, there must be in the experience of such minds pain and pleasure, inward struggles of right and wrong, influences outside and within, which militate against their peace, and produce unrest, dissatisfaction, and discord; in fact, you may be stainless in point of honesty, pure in in-

tent and action, chaste in life, temperate in all things, and yet those may be the very conditions of pain brought about through the misconduct, distress, or misfortune of others.

We might truthfully say no one is exempt from pain, disease, and death. We take this to mean our definition of evil.

If you accept the interpretation offered by Christian teachers, presumably taken from the Bible, we cannot undertake to bring you to the light, or communicate knowledge; but is it true that the Bible has such a hold upon your faith and reason, that you understand all its records to be the words of the living God? We doubt this, and give you credit for a better use of your reason, and a brighter home for your faith. What if that book, the Bible, be only a reflex of the truth, and the accumulated wisdom of various systems that were in existence when it was compiled? But let us, for the sake of having the ideas placed before our minds, pass through the historical record of the origin of evil as it is presented in Christianity, and drawn from the Bible.

It is assumed that nearly six thousand years ago man was created perfect—with no bone of contention in his body towards his Maker, no diseased body or dyspeptic stomach, producing gloom or melancholy, nothing dark in reason, or clouded in understanding; and a wife was given him, pure, beautiful, and naked, just as all our children are given us, to see how fantastic we will make them through clothing, and thereby distort the lovely symmetry of nature. This wife turned out, as most of them do, to have a mind of her own. But what a happy pair!—no neighbour interfering with your dress, furniture, or table! In this pleasant condition of things the china bowl was broken, and the milk spilt. In that beautiful Garden of Eden was a sepulchre in the form of a tree. To eat of its fruit was death. A serpent had come into dangerous proximity to the little family; and opened its mouth, not to bite, but to talk, and by sophistical argument it persuaded Adam's wife to eat of the fruit of the tree; and on doing so, her eyes became opened to the pleasures of sense, or she had, according to the text, a knowledge of evil as well as of good. This serpent is attributed to be the agent of introducing the sourness to the grape, and is commonly recognised by the name of Satan, bringing home to one malignant bosom—a personal being—the misery that did spring up in the happy society of the primeval pair, the prototype of all family quarrels; and from that primeval pair posterity has sprung, and, as a natural sequence, evil has flowed in a mighty stream down the channels of human existence.

The subtle spirit that took possession of the serpent, or was, in reality, the serpent, is likewise named the devil, and thus from generation to generation has been repeated the consequences. From the first act of disobedience on the part of our first parents came the vast array of evil and malignant conditions among mankind—driven from Paradise, branded by their Creator, and nature around them likewise, imprinted with the curse of a broken law: such are the explanations and deductions drawn from the Bible by Christian teachers.

But we are not left without a solvent; a remedy has been provided—redemption—a buying-back process has been ingeniously established. The Second Person in the Triune Godhead arranged to leave Heaven, go to earth, and by a metaphysical process of life, according to a previous arrangement, make restitution to God the Father for a broken law. This God incarnate lived an honourable, pure, and holy life, with no credit to himself but for the good of sinful men. He was put to death by the very creatures he came to redeem, which result was also understood to be in the plan. He rose from the dead, as a natural consequence, went back to the seat of power he occupied in Heaven, and as the Saviour of men; and now he presents this life through preachers as the means of redemption. But the story of this life must be accepted in all its details as true, and then it will prove a compensation for evil done and a barrier to evil in the future, and after death secure a place in Paradise or Heaven above. It is loudly proclaimed as a powerful solvent for eradicating evil and transforming the sinner into a perfect saint. Good works or deeds have nothing to do with the matter, although at one time it could not succeed without the equivalent of good works. Three hundred years ago it was maintained by honest Martin Luther that we must have the substance of a perfect sinner as well as that of a perfect Saviour: good works as a pacifying agent in the sight of God are damning.

Such is the exposition of evil's origin in the world, and the means to escape it according to Christian doctrine; and a terrible punishment for neglecting this scheme is attached, which brings in a condition of eternal suffering hereafter. This punishment includes that of little children even under seven years of age, so says the Children's Catechism: "What must become of you if you are wicked? If I am wicked I shall be sent down to everlasting fire in hell, among wicked and miserable creatures"—a presumption that many are there.

Many objections have been raised to this scheme. If the Omnipotent and Omniscient One did create the world perfect—and there is no vestige of evidence that it ever was so—then, it is argued that He must have foreseen the disastrous consequences to His creation; and, if not, then we must arraign the wisdom of God. Another objection: If Jesus was God, would it be possible that he left the management of these millions of worlds in space for thirty-three years of life on this little planet, and that God was then subjected to death, who is understood as the Author of Life? However, we will allow this explanation of evil to rest on its own hypothetical basis; and let us rather seek to find the meaning of this very thing adopted as Christianity.

The devil, understood to be of another order of creatures than

man, superhuman and unearthly, alighting on earth and entering the serpent in the garden—Whence is this theory derived? No reading of the account in the book of Genesis leads you to suppose that any other creature than a serpent acted in the matter, and no personation was given to the devil until we find it mentioned in the Book of Job, and that of all books in the Old Testament appears to be allegorical, and an interpolation into the literature of the Jews. Satan there personified, like other gifts and powers of the human mind, is only a word in the Oriental language, signifying "adversary," and could be applied equally true to any other thing that meets that meaning in the affairs of every-day life. Is that interview between Satan and the Sons of God any other than this: that among the gifts and blessings of life there are interwoven arbitrary and adverse influences? Any other allusion to this same power in the New Testament never destroys this interpretation; and if we go to Jesus, the much-abused representative of Christianity, we have the most truthful and authoritative definition of the word and its proper application. In speaking to his disciples he said, "I have chosen you twelve, and one of you is a devil." Are these words of terror to you, my friend, plodding earnestly in the duty of life, honestly braving its difficulties, sympathising with the wretched, and alleviating the burdens of the poor? No, it is only the definition of a cankerous, ill-natured, deceptive, money-loving creature, as Judas, from his life, turned out to be. And as we go along we will come upon the actual embodiment and philological derivation of the word in the 12th chapter of the Apocalypse which you have just heard read. There we draw conclusive evidence of the meaning of that feared and hated word; it is likewise a meaning instructive, clear, and scientific. In the 9th verse there are the three chief names of this supposed spiritual embodiment—Serpent, Devil, Satan. In fact this same part of the Apocalypse arrested the genius of Milton, the Christian poet, who sang as none other did the dispraise of Satan, and the Miltonian devil, in "Paradise Lost," is certainly the climax of the idea. To take the meaning as you read it, it is wild, imaginative, and altogether unreal, and so also is that given by Christian expositors. The whole book of Revelation is understood as an initiatory service into the ancient Sabeian religion, or astronomical form of worship.

It is assumed by all here that these three words refer to one thing. Why the difference in term? In the Mithraic religion, of which the Christian is a counterpart, reference is often made to the constellation of the Dragon, and under all these names referred to in this chapter. This constellation prevails among the winter signs, and is the sign of tempest and storm, the rigour and desolation that reigns through the winter. These phenomena are supposed to be ruled by evil angels, of which the chief is the Serpent or Dragon. The spring and summer months were presided over by good angels, of which Michael is chief. In the opening month of spring, Michael, a constellation then in the ascendent, comes forward to combat the Dragon, whose reign of terror then ends, and he is cast out of the heavens, descends to earth or below the horizon; and it is beautiful in adaptation, as the God, Light, or Mithra prevails over the Dragon at spring through the sign of the Lamb, now called the Ram. The Great Red Dragon holds sway in the northern skies for almost four months of the year, and in reality draws a third part of the stars of heaven with him. The appearance of the constellation is red, and seven brilliant stars adorn the seven ascribed heads.

The firmament is also furnished with materials to explain the process of redemption, or the bringing back of the world from the reign of the Dragon. On the 21st of March, at midnight, the sun enters Aries, or the Ram, which was anciently called the Lamb. There is seen rising above the horizon the constellation of the Virgin, and the old pictures of that constellation represent it as a woman with a child in her arms, and above this is Bootes, which just means, Joseph. Thus you have all the attendants of a saviour's birth—the virgin mother and the reputed father—a very important group to explain the phenomena of evil and restoration of goodness. Were you to direct attention to these important truths, you would rid your mind from the direful effects of that hideous conception of a personal devil, and also throw immense light on the allegorical history of the serpent's doings. It is not the awakened action of superstitious fear, nor the invention of interested churchmen, but a great fact in cosmical order, and generating truths of a highly instructive character.

To take out the devil or old serpent from the presently constituted form of Christianity is only to annihilate the very life and foundation of the structure. You ask, What, then, does it all mean? Does it lead us back to solar worship, and make us partisans with those whom Jeremiah lamented as being corrupted? "Seest thou what they do in the cities of Judah and in the streets of Jerusalem?—the children gather wood, and the fathers kindle the fires, and the women knead their dough to make cakes to the queen of heaven, that they may provoke me to anger." Well, it was not right then, as it is wrong still, to idolise nature, to worship the form and discard the substance, to hug matter so that you press every particle of spirituality out of it.

The early Christian teachers never taught the personality of a spirit of evil, and not till the third century do we find any allusion made to it; and as the distance of time has increased, so have we lost the native and original truths of Christianity. And so much for the personality. Even the fantastic shape and covering have grown upon the thoughts and mind of the people through a mere accident. When persecution had set in amongst the early follow

of Christ, they were compelled to conduct their worship in secret, and thus in dens and caves they ministered. To avoid capture on these occasions, they posted sentinels, who were arrayed in hideous garbs, in wild beasts' skins and frightful costumes. These scenes have been employed in the making up of that piece of music, "Waldpurgis Nacht." On one occasion, many were slaughtered and the sentinels taken prisoners; it was then commonly understood that the Christians were protected by satyrs or evil spirits, and their dress became familiar. The grotesque form and covering of Satan is vividly pictured in Bunyan's "Pilgrim's Progress," and our youthful minds were taxed to keep possession of the idea. But it is passing away, and will certainly vanish from the minds of the people when intelligence spreads, and the avenues of knowledge widen, so that the study of Biblical scenes and language will be entered upon without superstition and dread.

You say, I do not believe in the existence of the devil. What is the reason of that hope which is within you? Has the belief only been subdued by contemplating the beautiful, considering the goodness of God, and thus allaying the apprehension in your minds of a satanic agency? If that be the state of things, at any moment you may be deceived. Get knowledge, get understanding, and unclothe the riddle from its mystic lore. This age is not fully ripe for the revelations of these mighty truths held in the grasp of symbolism. We have said enough to lead you forth into fields of inquiry; others will assist you, and cast aside the veil further, and unearth the grandeur of ancient mysticism. We have found in this reasoning, and asserted, that the devil is only an allegorical representation of something which takes place in nature, and is found also in the sphere of man's present existence. Astronomy simply tells us it is the sign of winter when the sun is darkened, and his warming beams are cut off; vegetable and floral beauty dead, the reign of tempests and storms. We also mentioned that Satan is a symbolical representation of contention and strife in the bosom of man, and likewise, according to Jesus, the inheritance of a bad man governed by selfishness and morbid feelings, uncharitable and cruel.

But as we said at the beginning, we human beings cannot avoid pain and trouble in battling for the necessities of life, or sorrow from our own bad actions, or that of others. That is the nature of the question as we desire to answer it, and around this thought revolves the great cosmogony of evil agencies, giving matter for belief in a personal devil.

In studying nature, we perceive at times that it throws off its placid and benignant look, and frowns and wars against our peace: latent forces culminate into storms, which devastate the homes and abodes of mankind; or, on ocean's surface, billow over the floating vessel with its burden of life; and we hastily decide that these scenes are not characteristic of goodness, and thus begin our search for the furies, the genii, the spirit of the tempest. The fall of the Tay Bridge in your vicinity was chronicled in some minds as a display of the vengeance of God on Sunday travelling. Were the trees and the houses and other wrecked material included in the punishment? A hundred years ago such work was really ascribed to the devil. But to be serious,—do not such disastrous scenes imprint the lesson of constructing, building, and planning better and more faithfully? We find in the juices of nature and extracts from its productions, those that are deleterious and destructive to life; we oscillate to the dark side, and grope for the black hand that mixed the baneful ingredients in the cup. We find our life full of prospect and pleasure, scenes of usefulness stretch on either hand, and plans which include our own good and that of others are all submerged in the tide of sickness and the dark wave of death; or we have done what we could, and legitimately worked ourselves into a position of comfort and ease, when the gold and the possessions we have gathered have been torn from us through the deceit and fraudulence of others. In this painful study of life the brain becomes fevered, and the imagination loaded with visions of demoniac agency, and we really think of a "roaring lion" and fiends of darkness. Or you have in life seen this true picture: beauty and purity nestling in the bosom of a lovely daughter, tenderly nursed under the care of father and mother, and as the petals of this pure life expanded, and had become a lovely-proportioned thing, its leaves withered, its flowers faded away, and the sweet face of innocence became clouded by sin and shame. In these circumstances we think not of the natural tendencies of life,—the springs and currents unseen, which were left unguided,—but we gravitate towards the cruelty of injustice and hard blackness of the human heart. We see man under the sway of base and ignoble passions, which flatter the possession of no one save a devil incarnate.

Earth's surface is blackened and scarred not by nature, but by man's infamy and lust. Everywhere on its face are traces of war, bloodshed, and murder. Valleys and hills, peopled by industry, and clothed in golden grain, have been wantonly swathed in fire, and destroyed by the sword.

Crime holds seat in every city, town, and village, and seems to proclaim the ascendancy of darkness over light, and wrong over right, and teach us that, although God does reign, He has certainly an opponent, powerful and able to keep his position. We must personify our ideas ere we take to love them, and thus it is we have goodness personified in God, and evil personified in the devil, and these help our infantile minds towards the elucidation of truths more grand and glorious.

It is only when you take life in the aggregate, or its ultimates, that order is restored to your reasoning, and you find all things

work together for good. We are travellers on an eternal path, way, and present existence is the primordial cell that holds the possibilities which will be developed hereafter. You must not be controlled by knowledge which limits the confines of existence to this life; that is throwing the mind into a savage and barbarous mould—retrogression, and not progression. The savage mind of man only sees creation through the material, and grasps existence by the five senses. It is intelligence that has led the way to higher regions, and intuition, soon unfolding its worth and wealth to the human mind, will bridge space everywhere, and commune with worlds unseen, to find Deity grandiloquent in all. The home of man curtailed at death—that scene is only the wanderer going home, the staging being removed, and the structural beauty of the human soul made manifest.

But do not despise the garniture and surroundings of present life, or the lessons it affords; they are important, and preparatory to the scenes and life of eternity. If you take away the germ of life eternal from the thought and aspiration of man, life becomes a waste, howling wilderness, and the philosophy of being is shrouded in impenetrable gloom. Let the gates—the everlasting gates of life beyond be opened wide, and let the rays from the habitation of God and the holy angels stream in abundantly on the woe-begone and faded faces of mankind. Spiritualism is God's ism, if it give you, brother or sister, more light on earth's darkened road, or nerve your hand to pluck the thorn from life's path, so that the blossoms of beauty may spring up; or give you faith in the dark hour when your bed and your board is emptied—of a loving partner and helper in the struggle of life, or a child of much love is taken home, and the remembrance of her presence on earth is darkened down to the toys and little things that amused her. And has it not done all that, and contemplates more, in spite of the rude hands which rob the children of that bread of God? Fear not, ye of a despised faith: like Galileo's rolling world, it cannot be reasoned away, but moveth still. It has become a fact, as much as the existence of the sun which measures the length and breadth of the day. And so Spiritualism weighs and measures the strength and worth of the love that is in the world.

Spirits tell you that the experiences of the present life are the means whereby the soul is educated and schooled to use its powers, and the abilities which nestle within us are drawn out. Advancement has often sprung from necessity, necessity has been called the mother of invention, and thus you can read the history of these monuments of toil and industry in your streets. Thus have grown from the little coracle of our ancestors the wondrous floating steam or sailing vessels of to-day, ploughing the ocean as birds do the air; and the steaming locomotive, smoothly tracking the desert and binding oceans together, through iron bands, for the purpose of commerce and friendship. All these achievements have been the result of ages of defeat and triumph, pain and hardship. So much for man's physical conquests: better houses, better clothing, better food, better travelling; and all the product of that restless activity which seeks to rise above difficulties and conquer obstacles.

Now what of that region not governed by the five senses—the intellectual, the emotional, the affectional, the aspirational, the inspirational. These demand attention, and all find obstacles to encounter. Intelligence has thrown aside many wrong notions of things, uprooting customs, and sending to the winds long-established theories, but not without pain, not without loss. Every new discovery has been born amid difficulties, and cradled oftentimes in sorrow. New revelations of light have come to individuals, bringing with them persecutions and death. How sad, as well as bright, is the onward march of the human intellect. Spiritualism in its beginnings has been persecuted; will it become in the history of the religious life of this country a cherished power, a popular faith, or the mighty testimony of a world unseen? But why have we Spiritualism? Did it not come when disbelief in a future state was prevailing? when atheism had ascended into high places? Therefore eager souls demanded and prayers urged the dawn of a New Dispensation, wherein immortal life could be demonstrated by fact, and its foundation be seen a natural evidence of our own being.

The emotional and affectional attributes of our souls are strong incentives in the path of human progress, and these elements, since they have begun to form so important a function in life, have accelerated the advancement of man. But think of the turmoil and pain that even cling to these beautiful angels of progress. The history of love is just a repetition of the history of the devil. As it is the power that keeps archangels to the throne of goodness above, it likewise binds fiendish purposes to the heart of man. According to Swedenborgianism, every heaven of our nature has a hell in the circumference; or, in plain English, every blessing has a curse in it; or, according to the allegory of Job, a Satan among the sons of God.

It may be said, What has been is not now. Many hands of sympathy stretch forth from love to minister to the feeble ones, to clothe the naked ones, to feed the hungry ones, to cheer the disconsolate ones; and all this activity of our better nature strengthens its powers and increases its vitality. You find everywhere society teeming with institutions of mercy and benevolence. 'Tis not so, we think, because there is more misery, more wretchedness in the world, but that the sympathy of the human heart is more vital, the affection and love of human nature more active. This speaks prophetically of the future, and casts no dark cloud over the face of society.

Yet amidst this reasoning you are not to misunderstand us as applying to all things the dangerous axiom that "whatever is, is

right." We believe in the providence of God, as well as in jurisdiction of man. We are controlled more by the inner than the outer; by the law of life, than by the law of death; it therefore becomes law-makers, as well as law-breakers, to understand the philosophy of existence, and not propel obsolete and defunct ideas, more than 3,000 years old, into the minds of a people who know more of God than idolaters and savages, more of the science of life than those who dwell in tents and huts. Is it not absurd to think that if you discard the ideas of God and the universe that were held by a race 3,000 years ago, and adopt those of to-day, you therefore must be sinning, you must be erring in so doing? If I believe in the goodness and wisdom of God, these must have a better meaning to me than to them in that distant period—having all the experience of the past ages to indicate these attributes. We are approaching no dismal futurity, no collapse of human society or of the machinery of the universe. The past helps us to unroll the destiny of the future, and the pages to be opened are the grandest and the best. The fruition of many of earth's reformatory schemes is approaching, the love-tokens are to be distributed, so that many shall meet their hearts' desire, and clasp the peaceful ideals of their nature. Savagery is waning, and will cease. Despotism is dying, and will expire! Tyranny, disguised under the name of freedom, will be ignobly crushed! Constitutional governments called free and God-appointed, shall be unseated in their policy, and weeded from error, injustice, and oppression. The force of the ocean's current is seen when it strikes the rock, so do many laws when they strike against opinion. The will and the wish of the people must be listened to, and these are ever found the foundations whereon to build citadels and forts, the protecting walls of the empire.

But what of crime; does it not emanate from a corrupt heart, and flow from impure sources? The old idea of the Hindoo metaphysicians might explain this. They believed that the soul was part of Brahma, the great soul of the universe, which is absolutely good, but when coming in contact with matter it gathers a body which is impure, and brings all these conditions which are evil, and when freed from organism the soul ascends again to a region of spirituality; but the experience is necessary for the purification of matter. Or in Greek mythology, the history of Hercules in combat with Anteus, son of Earth and Sea. As long as he stood on ground he was strong, and every fall gave him fresh vigour; not till Hercules held him suspended in air did he conquer. As long as spirit and matter are associated will there be warfare, or imperfection. Crime springs from want, diseased and imperfect conditions, and ignorance. These are controlled by humanity; in the hands of yourselves is the remedy. Want, the parent of many wretched conditions, can be alleviated through the proper adjustments of the means and conditions of life; disease, which propagates through unhealthy bodies, is the very soil that fertilises crime; and ignorance, misunderstanding the laws and mission of life, sows the seed.

This triune society of pain is proved to be the bond of sympathy between individuals, communities, and nations. It is the power in the household to awaken sympathy and create love; the life that animates the zeal in towns and cities to better the condition of the inhabitants; and the connecting link which binds nations together. Personally, have you not had good conceptions of life in the midst of pain? the brightest thoughts of temperance when strong drink was raging in your home and near your heart? or conceived of health better when sickness possessed you, or pain distressed you? Do not the very wretches which crowd your streets, and surge through its lanes and alleys bring into action reform? Man's extremity is proved to be God's opportunity, and as the Almighty does reign, that is the prophecy that all things will come right. In your experience the region may be dark, but the dawn of day will reach you, the splendour of noon will overtake you. Be not discomfited for want of success in life. Its acquisitions and gains are often friends that embarrass you, and conditions that distress you. Aspire to gains eternal and blessings which are heavenly. Work on in the cause of truth; urge on the car of spiritual progress. Spiritualism holds a torch to lighten the world; its destiny is the redemption of the human race from sin and disease, from death and the devil. 'Tis a work in human hands enlivened by a divine heart, and the closer you come to its teachings and its truths the more perceptibly will you breathe the Divine presence and feel the Divine action. We do not misstate the subject, comprehending as it does, the solution of evil, the destruction of the devil, likewise the unfoldment of goodness, and the building of the tabernacle of God amongst men. Some of you have mistaken its mission, confounded its work, and been disappointed. Think you not in your case it has been the mirror of truth reflecting your own evil, presenting your own wickedness? You must see the disadvantages of wrong before you appreciate the blessing of right. The very power that tells you of the wrong will unfold the light and lift you forward. Think not of standing still and wondering where you will place the burden. Lay it at once under your feet, and make it a step to something higher. Think of no destiny but Heaven, no standard of perfection but God; Jesus your ideal; his work your holy, sacred duty.

The devil is nowhere but in the human heart; his existence *nil* except in unkind words, and ignoble deeds. Purify, then, that sacred chamber, and brighten its holy emotions. Thus will you chase away the gloom of life, and banish the fear of death; bring to your side the radiant children of the Summer-land, and hear them tell the sweet tale of human progress hereafter.

A M.D. ON MRS. ESPERANCE'S SEANCES.

To the Editor.—Dear Sir,—May I be allowed to say a few words with respect to the seances held by that estimable lady, Mrs. Esperance? I have been exceedingly interested in the account given by Mr. Fidler, yet I cannot but think he has considerably curtailed some of the most interesting portions. Business has unfortunately prevented me from attending the whole of the Tuesday evening seances, very much to my regret, but I can fully endorse all that Mr. Fidler has said with respect to the seance at which the large pelargonium was grown, and also one or two of the others. It is not long since I could honestly say, "I am a Spiritualist," but I assure you that since then I have walked away from 28, New Bridge Street wondering whether I was asleep or mad. The phenomena I have witnessed have been so astounding, that after reflection they have caused me to believe my eyes have deceived me, or I have been carried away by my feelings.

Mr. Burns was slightly inaccurate when speaking of Mrs. Esperance's height. I saw her measured one evening, and she barely stood five feet one inch and a-half in her boots. She is, I should say, between twenty-five and twenty-eight years of age, slender figure, dark complexion, dark eyes and hair, which is short and curled. When her features are at rest, they wear a thoughtful, slightly melancholy expression. This, however, is but seldom, for a more vivacious, animated little lady is not often to be met with.

She has travelled considerably, is a good conversationalist, and a pleasant companion. I might say a great deal more with respect to the lady, but it is the phenomena with which I have to deal.

I have only had the pleasure of seeing "Yolande" twice. One of those times the light was much better than usual, and I was enabled—from a peculiarity of my eyes, to see better in a subdued light than a bright one, and from the position in which I sat—to make observations that the other ladies and gentlemen were not in a position to do. Knowing Mrs. Esperance's height to be five feet one inch and a-half I was able to calculate "Yolande's" from it, and I judged her to be four feet nine inches; her skin is dark, probably about the colour of a Spaniard's. She is very scantily draped; the dark skin and lithe, supple limbs being perfectly visible through the gauzy texture of the scant drapery. She wears a small cap, or turban, and her long, straight hair falls from under it to her waist; her shoulders, arms, feet, and ankles are bare; she betrays not the slightest fear or timidity of any one. If anything interests her she sits on the floor in Oriental fashion, with her head slightly on one side, and dark hands clasped in her lap, evidently considering matters. As a copyist she is unique. No matter what it is,—a tune on the piano, a tune sung, a written word, or to the making of a fern, the imitation is perfect. It would take pages to enumerate all "Yolande's" peculiarities; even then one could not do them justice, for she is so thoroughly original that no description could convey a correct idea of her person and manners.

This is one of the beings we call "spirit-forms," though what they are and where they come from puzzle my brain many a long hour. Another is the one known as "The French Lady." This form has been spoken of as being the duplicate of the medium. Certainly there is an almost startling resemblance, and it would seem to be the medium looked at through a magnifying glass. She is five feet six inches in height, stout in proportion; her face is fuller, her hair longer, and she is in fact altogether a larger woman than Mrs. Esperance. She has spoken on several occasions, and always in the purest French. I have seen a sentence which she wrote a short time back, that to any other than a native of France, and a very well read one too, would have no meaning whatever, proving clearly to me her nationality. I once remember her speaking to the medium, and that lady cried out, "Tell me what to say, Mr. Fidler; I can't remember a single French word."

I have seen "Ali," a tall, fair, stately woman, differing as widely as it is possible from the other two I have mentioned. I have seen a tiny piece of white drapery grow up into a living, moving being; have seen its features, shaken hands with it, and have then seen it dissolve into nothingness before my eyes. I wonder sometimes when I think of these things if I am not mad.

One evening after "Yolande" had been with us for half-an-hour, interestedly examining a concertina, trying to discover where the music came from, and "The French Lady" had paid us a visit, there was a short pause for five or ten minutes. At the expiration of that time the curtains opened, and a young man, with both whisker and moustache, tall, and dressed in dark clerical garments, appeared. No sooner had he made his appearance than a lady sitting in the circle started toward him, exclaiming, "My son! my son!" He threw his arms around her, and kissed her affectionately. What more passed I cannot tell, for the lady's figure prevented me seeing that of the young man. There was another pause of perhaps two minutes, when a tall, stout, bearded and moustached man stood before us. Another lady went up to him, embraced and kissed him; a gentleman shook hands with him, and, in a voice broken with emotion, exclaimed, "Thank God for this, Bitchell!" Another interval of a minute, when the curtains opened, and a young sailor lad, in dark clothes, bright buttons, gold band on his cap, white shirt-breast, and light curling hair, stood before us, and was kissed and embraced by a lady, who in trembling tones exclaimed, "Oh, my boy!"

All this time I sat speechless, conscious only of a deep thankfulness that such things should be vouchsafed to us, repeating dreamily to myself the words I have heard my neighbour use: "Thank God for this; thank God for this!" I had scarcely noticed the withdrawal of the young sailor till I was startled not a little by the rather sudden appearance of a lady in a dark dress

and large white shawl, her dark, wavy hair worn banded over the temples and ears, and fastened in some way behind; she also wore what appeared to be a large glittering locket. This figure came forward with decided energetic steps to where a gentleman and young lady sat, both strangers to me. This gentleman rose as the lady approached, and the two stood for several seconds clasping hands, then she bent forward and kissed him, and afterwards the young girl, then walked swiftly back to the cabinet, and disappeared. A whisper passed round the circle: "Who was that? did you know her?" The strange gentleman, who was visibly affected, replied, "Yes, I know her; it is my wife!"

Now all these four different forms appeared, were recognised, and greeted by their friends in less than an hour, not two of them bearing the slightest resemblance to each other, much less to the medium, who spoke to us at intervals during the whole of the time; and indeed it would be absurd to suppose that the lady could transform herself into as many different forms and shapes, even were she so disposed, and had the power of passing through gauze screens and leaving them intact.

I read with interest "Beta's" letter in the last issue, and agree unreservedly with "Beta," that the quality of phenomena must be in accordance with the vessel through which it comes. I am not intimately acquainted with Mrs. Esperance, but all I know of her is thoroughly good, generous, and unselfish; perhaps a little quick-tempered and impulsive, but generous to a fault; she goes undauntedly amongst the lowest and roughest, in the most wretched localities of dirty Newcastle and Gateshead; she helps and comforts them as a sister would; there she is the kind friend and helper; but if any rash individual, presuming upon this kindness, were to attempt any familiarity, she surprised, haughty stare that would greet him would make him feel rather small, and regret his temerity.

Beside this peculiarity of disposition which keeps objectionable people at a distance, I consider Mrs. Esperance has exceptionally good conditions constantly surrounding her. Under the guardianship of Mr. Fidler and his worthy wife, who are well known as thorough practical Spiritualists, working constantly for the good of the Cause, and for the alleviation of the distress among the poor little news-boys and others, what wonder that the best part of her nature is brought out and developed. I am only sorry that there are not more mediums with such advantages as Mrs. Esperance enjoys, and such guardians and protectors as she possesses. If mediums were to endeavour by their lives and actions to show the value of the Cause they represented, then Spiritualism would be ennobled, and its teachers respected. M.D.

It was our intention to publish last week an extract from the letter of a correspondent, who in reference to "The French lady" wrote: "I can easily see the difference [that is between the medium and the spirit], but anyone who did not know the two intimately might have mistaken one for the other if not seen together." The remark which we published was not based upon any observation made in London, but it was a reproduction of Mrs. Esperance's spontaneous remark. From her manner of speaking of this matter it struck us that she desired to make less, rather than more, of these phenomena. This candour pleased us all very much. No doubt others, who sit outside in the circle, are better able to judge of these appearances than the medium herself. As to the statement respecting Mrs. Esperance's height, it was quite a random guess made in her absence. We shall be glad when the time comes for the investigation of the matters hinted at in the report of Mrs. Esperance's London seance. We must disabuse our minds of the supposition that the medium is made in any way to impersonate the spirit. At present the spectators at sittings are too much occupied with such thoughts, and the allied possibility of the actual power of spirits to appear in material form. When satisfaction on this point is gained, then the suspicions of the mind will calm down, and the intellect will demand something more, which will then no doubt be given. —Ed. M.

THE DANGERS AND ADVANTAGES OF CIRCLE-HOLDING.

Very few spiritualistic investigators seek for truth. In nearly all cases some foregone conclusion occupies their minds. The process is something like children playing at hide and seek. The sitters want a "form," and their theory appears to be that the medium, or the spirits, if there be such beings, or the intelligent force, or all combined, intermixed with something rascally as well as intelligent, will give a sham in bringing out the medium instead of a "materialised form." This insane theory, which could only be supposed to exist in the lower regions of moral darkness, could scarcely be credited were it not known experimentally to obtain amongst men. It gives rise to the machinery called "tests," and the more elaborate these become, the greater is the chance of deception. This is just what would be expected, seeing that the sitters have not the idea of truth in themselves, but imposition, to prevent which they construct engines of restriction. Psychically and physically the darkened den used for the experiments is covered with the indications of distrust and the worship of humbug, for the prevention of which the place is arranged, not for the entertaining of angels. But the power the "investigator" thus plays with is superior to himself. This he must acknowledge on the mere theory that he expects to be cheated by it. It is the old game of a confessed fool trying to get the better of an acknowledged rogue. What a ghastly, degrading, and shame-inspiring

picture, to be sure! But it is a true one of some who bestir themselves in search of "spiritual" evidence.

Thus far the stage and the object sought; and now for the drama. Past experience has convinced the sitters, in some degree of doubt or certainty, that forms of men and women can appear out of nothing; that the ordinary laws of "matter" are superseded by a power that is absolutely inscrutable; that the usual material forms of objects can be for the time dissolved: the converse of the production of transient material organisms. Matter can be made to pass through matter, ropes and other fastenings can be, and are, displaced, and mediums thus securely tied can be temporarily liberated and reinstated in their fastenings. What then is to be done? Invent some machine that can be handily screwed together or locked from the outside, put the medium therein, fasten the box up, sit and sing in almost absolute darkness. You will not hear the screws or locks being worked because of the singing; and though the "spirit" may come near to you as you sit there closely ranked, yet, strange to say, not one of you must go near the "spirit!"

Patience, Truth-seeker. There is yet another way of getting at a little truth, though it be the truth that exposes falsehood. Truth-seeker sees the force of the folly engaged in from external considerations; but, in addition, Truth-seeker may be impenetrable to spirit-thought—may be clairvoyant or clairaudient. Thus relieved from the glamour which enthalls the worshippers of humbug, Truth-seeker has sharp ears to hear, sharp eyes to see, vivid resolution to act. The "spirit" is there on the floor in familiar twaddle with the sitters. It is too dark to see anything but a patch of white, near to which a vulgarly affected voice emanates. The foot of Truth-seeker is slightly stretched out to relieve a contracted muscle, somewhat to the rear of where the spirit ought to be, and behold, feet are found projecting from behind the supposed spirit. What! it is someone kneeling. Is the medium out of the box? Patience, patience; they are all so occupied with the vulgarisms of the "spirit" that the dim patch of white, which is all that can be seen of Truth-seeker, is not missed for the moment; a very little time is needed to move forward, pass within the curtain, and find the supposed-to-be-screwed-up box door open, and therefore, to a certainty, it is no spirit that is out in front of the circle, but the medium.

"Form" fancier, have you got any truth here? No, you were not looking for it, you set your trap to catch falsehood, and you got what you merited. The false was in your heart, and all your little arrangement was to detect it—that is, entrap it, catch it. And is it worth having now that you have got it?

No truth has been discovered. All is mystery and gloom. The job is shrouded in darkness: physical, moral, spiritual. Foul air, foul thoughts, foul acts, are concentrated there, and from that as a centre emanate influences to destroy character, to blast honest reputation, and to connive with means and purposes, which in secret seek to undermine truthfulness, goodness, and usefulness.

It is the interest of every Spiritualist, yea, every Spiritual being, to seek for the suppression of such practices. Such a place is, indeed, a ventilator to the Infernus. The sanitary engineer sees that the drains in dwelling-houses are provided with traps to prevent sewer gas from coming into contact with the lungs of the inmates. But here we have the spiritual cesspool tapped purposely, and the spiritual sewer gas is being industriously circulated in all parts of our Movement. The otherwise pure and commendable, as well as the tainted, public missionary is baptised in this unhallowed vapour, and forthwith he goes on his rounds to infect with the leprous virus all who come within his influence. Thus we have the scandalous anomaly of division and detraction abounding in our ranks, and much that is done in the name of Spiritualism is the very antipodes of all that can be conceived of as spiritual.

Spiritualists do not act so; but there are many who are recognised as such who do not profess to be Spiritualists. No Spiritualist could act thus contrary to spiritual instinct, any more than a dove could dive into the pond like a frog.

"Investigators," spiritual evidence hunters, whoever you may be, think when you commence your work whether you are sinking a pit to hell or building a staircase to heaven. For your own sake, for your soul's sake, beware! An end must come, and that end is too shocking to think of. God help those who persistently violate spiritual law, and place themselves in the hands of a power which blights all reason, moral feeling, and manly effort, in respect of the forces with which they have to deal.

When you sit down for spiritual experiment and knowledge, let your object be Truth, not "forms" or any particular fanciful consideration. Seek for the truth alone, and you will always get the truth. If the medium be made to personate a spirit, it will be the truth. If results do not accrue, the spirits will candidly tell why, and help you to remove the difficulty. Seeking for the truth, and having the truth uppermost in your mind, you will gather around you an atmosphere of truth. It may be that in ignorance you are breaking some law that will for the time bring its legitimate penalty of falsehood or evil. Never mind, through that evil the truth will be revealed and error removed, and you will have one obstacle taken out of the path. Seek for the truth, and thus it will grow from day to day, knowing well that just as much as your vessel can hold, that you will receive. But do not, for God's sake, invert the process: seek for falsehood instead of truth—turn the vessel bottom upwards, so that it can contain no truth.

May the light divine shine upon all hearts and minds, so as to show them the way of truth, and protect them from the dangers that lie so thick in the path of error.

SPIRITUAL KNOWLEDGE.

- (i.) "Get wisdom, get understanding."—*Proverbs*, iv. 5.
- (ii.) "God giveth to a man that is good in his sight, wisdom, and knowledge, and joy."—*Ecclesiastes* ii. 23.
- (iii.) "God hath chosen the foolish things of the world to confound the wise?"—*1 Corinthians* i. 27.

Pleasures alike of the intellect and of the mind ruling the body, are denoted apparently by (i.); pleasures of intellectual and spiritual knowledge by (ii.); spiritual knowledge alone by (iii.). I know this explanation is arbitrary; let it pass, however, for once, if it may serve "to point a moral."

"Treasures of wisdom and knowledge," *Col.* ii. 3, "hid in Christ," that is, hidden in a Christ-like life and "conversation," and only to be thus revealed. Physical science can open up to us "treasures of knowledge" from nature's ample store-houses, but "what shall it profit a man if he gain the whole world and lose his own soul" or spirituality? Treasures of spiritual knowledge: these are the true treasures worth seeking for; happy he who unlocks the casket which contains the pearl of great price. How shall these treasures be obtained? ask you. Have I to do some great thing, to make some great sacrifice, to break some cherished idol, or see it ruthlessly shattered before my tearful eyes? Nay, "the word is nigh thee, even in thy mouth and in thy heart." This is the divine *logos*, about which Christians (falsely so-called) have wrangled so much, this is "the true light," i.e. spiritual knowledge. It is the divine spark of conscience, which is "spiritual knowledge," differentiated; a scintillation from the "absolute good" spoken of by Plato; that gleam of a higher and purer life found in the soul of the most abandoned; that one tender spot in the otherwise callous and hardened soul. This spark it is which must be "kindled to a flame;" this "light which lighteth every man that cometh into the world." This glimmer of light, if fostered, "will shine more and more unto the perfect day." This light, however, cannot be evolved, but must lie dormant in obscurity, as long as jealousy and bickerings occupy the hearts of cliques of those who have profaned the holy name of Spiritualism. Time, indeed, is it, that "the axe" were "laid at the root" of the upstart of phenomena-hunting, unaccompanied by any true desire for spiritual development. What, forsooth, are the "treasures of wisdom and knowledge" of things spiritual and eternal to those who gaze at frivolously-conducted seances? How can any blessing or good accrue to an earnest truth-seeker from the mechanical appliances used in some places for "tests"? Because men want to investigate in what they call a "scientific spirit," therefore God's order of action is to be reversed, and the "wise things of this world" are to vanquish "the foolish." But it cannot be; we cannot, if we would, alter the manifestations to please the purblind scientists. Spiritual knowledge will never be attained by saying "Lo! here," and "Lo! there," but it will be imparted to those who, diffident in their own wisdom, receive spirit-messages humbly, always, of course, proving them, and "trying the spirits." This is to be borne in mind; but this "proving" is very different from the dictatorial tone of many a pseudo-scientific investigator; for pseudo-science is that which acknowledges the things created, and denies the Creator. Only to him "who is good in" the Creator's "sight," does He give wisdom, and knowledge, and joy: the joy of spiritual knowledge surpassing all intellectual, much more physical, pleasures, leading through life, and comforting in death, removing the barriers of infidelity, and establishing us in the "most holy faith" of spirit-communion. "CAMBOR."

MR. J. C. WRIGHT'S VISIT TO LONDON.

There is nothing more improving to the spiritual student than acquaintance with different mediums. Not always is it the amount of knowledge actually acquired that stimulates the mind, but our deficiencies in view of much that remains misunderstood produce a firm resolution to skim the surface no longer, but dip into the mysteries hitherto concealed. Mediums, physical and intellectual, exhibit such a variety of development and style at different sittings, that the question becomes more intricate. But it is this bewildering variety that adds a charm and scientific advantage to the study; and this variety of results shows us that we must not rely on the medium alone for success in spiritual manifestations, but rather on those who sit with mediums, for the spirit-world can come no nearer to a sitter than his state will permit. Our attention is directed from the medium to his auditory, and there a large proportion of the responsibility must for the present rest.

When this truth takes hold of the mind of Spiritualists, there will be a complete revolution in the Movement. Sitters, look within!

Mr. Wright was personally an utter stranger to us before he presented himself at this office on Monday week. The work of acquaintance had to make a beginning from the smallest point, which soon enlarged, and as it grew we found that our visitor was, in addition to being a medium, well versed in psychology, and acquainted with mesmerism, to which he owes his development as a trance-speaker. Mr. Wright is an enthusiast in his work, and eagerly devours all forms of knowledge that have a bearing on spiritual science. His company is entertaining and instructive, and just such companionship as the spiritual student too seldom meets with.

Our first introduction to his controls was on the Wednesday evening, as reported last week. These manifest in a variety of styles, the platform, colloquial, personal, &c. The first style did not appear to the best advantage in small rooms, but in a large hall

it must have a powerful effect. In this style the word-sphere of the mind is fully controlled; but in the colloquial and personal phases, the more interior elements of communion come into play. Mr. Wright is thus adapted for a variety of useful purposes: to speak in the external form of thought to an outside audience, or to deliver particular information of a spiritual character to a select few.

This *finis* form of mediumship we witnessed to perfection at a private sitting, which afforded very satisfactory indications of personal identity. A spirit who has been long recognised by a seer as an influence in the sphere of the writer was perceived by another clairvoyant—and who knew nothing of this spirit having been previously seen—as being present. It was the ancient Greek, and when he took control it was soul speaking to soul, revealing the inner workings of mind, of which Mr. Wright knew nothing. Controlling one portion of the brain, he discoursed on his life on earth. Nearly three centuries before our era he was a student of spiritual science in Greece. He travelled into Egypt and Persia, and learned the hidden wisdom then prevalent in these lands. He explained the use of symbols. In that age language was not so flexible as it is now, and ideas inexpressible in words were recognised by forms or symbols. He said sitting with the writer he could soon give through Mr. Wright an account of what he acquired during his earth's studies. His father was a man of wealth; and after he came into possession of it, he distributed it to the populace in accordance with a doctrine he held of equal rights, after which those whom he thus benefited turned on him and kicked him. He was somewhat unpractical, he said, and warned reformers against it. Many of the stirring thoughts that find their way into the MEDIUM he claimed as his. He had a compatriot who works also with him in spirit—one of entirely different temperament—a politician and man of war.

We asked the spirit to give his name, and in doing so he had to pause for a minute and change the condition. Controlling the fact-regarding faculties of the medium's brain, he gave his name, also that of the other spirit, and many other interesting details. He said he could control Mr. Wright with facility, because a friend of his, also a Greek, was one of Wright's habitual controls. The solicitude and tender love of this spirit were palpable almost to the touch, so rich in emotion did the atmosphere seem to become. Thus the spirits who have toiled and suffered for human progress come to earth again to lead their brothers in the flesh upwards, and assist teachers in their labours. When we are ready for them, there are hosts waiting to do mankind mighty service.

Then the control described a band of children, who came into the sphere of the spiritual workers with a joyous, life-giving feeling, when the spirit is bound down with care and chilled with the neglect of earth-"friends." Foremost was seen "Maggie Simpson," who controlled and recited in a joyful manner a very nice little poem. She said spirit-life was all poetry and music, beauty and flowers. She was just the same sprightly child as when in the body, from which she was suddenly removed in her tenth year.

There were controls through other two mediums for the encouragement and benefit of Mr. Wright, so that altogether it was a grand sitting.

On Friday evening, a well-attended meeting was addressed by Mr. Wright in the trance. The platform control, after an invocation, gave a discourse on the nature of the soul and spirit-culture. The second control was of a poetical description. The third control purported to be "George Washington." He deprecated bloodshed, and thought there was a better method of settling international disputes than war. He made an appeal on behalf of Ireland. He said as a spirit he was no greater because it had fallen to his lot to take part in the building up of a republic. The fifth control was "John Shaw," who in the trance holds the physical surroundings of the medium in magnetic control. He gave a humorous account of himself in the Lancashire dialect. When on earth he was weak in the head and strong in the arm. He had been a very tall, powerful man, but meeting with an accident that disabled him, he took to keeping school, and congratulated himself that he had not taught the children any but the simplest studies; he particularly objected to geography, which he regarded as the chief cause of war and human suffering. What was the Franco-German war but a question of geography; the trouble between Russian and Turk was all due to geography; with the Zulus it was the same, and the trouble in Afghanistan was all owing to geography and the finding of a "scientific frontier." He could lay no blame to himself that he had perpetuated evils by teaching the children geography, for he knew nothing of it himself.

Another control concluded the meeting in a very pleasant manner, after which Mr. Burns spoke of the great pleasure he had experienced in making Mr. Wright's acquaintance. Mediums and spiritual workers met with few who could understand them, and feed their minds with appreciative sympathy; but he was of opinion that both he and Mr. Wright had benefited by the enjoyment they had experienced in personal intercourse.

Mr. Wright left London for Liverpool on Saturday, much refreshed by the change.

WANTED by a lady a situation, either as sub-editor of a journal or matron of a home. For further particulars apply to the Editor of the MEDIUM.

A WIDOW LADY, resident in London, desires to meet with a governess for her children, and to assist her in the superintendence of the home. To anyone of domestic and companionable disposition, with the necessary intellectual acquirements, this would be a good opportunity. Apply by letter in the first place to "Columba," care of J. Burns, 15, Southampton Row, London, W.C.

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, 1d. 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 Sitings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 4, 1880.

NOTES AND COMMENTS.

MR. WRIGHT'S discourse indicates genuine spiritual insight. There are various degrees of life. But "everlasting life," which men may enjoy even when in the body, is the only kind of life which gives happiness to the spiritual nature. It is the eternal life of the soul—God's image, or Son of God—expressing itself in the individual. The Nirvana of the Buddhist is the same thing. When spiritual truth is properly set forth, then there is neither Christianity nor Buddhism, but one universal teaching applicable to all men and all times and ages.

AGAIN a wonderful sympathy flows through our columns this week, and the discourse of Mr. A. Duguid opens up the abode of darkness, and lets in light on those enemies which militate against the actualisation of eternal life sketched by Mr. Wright. We are very pleased indeed to present in this number discourses from two public men who are genuine home products of the Spiritual Movement, and whose spiritual form of thought is on a much higher plane than has been the usual run of our platform utterances hitherto. There is no priestly demand made for attention because of trance or inspiration; the self-evident truth and beauty of the performance being the best guarantee of its ultra-mundane origin. There will soon spring up amongst us thousands of genuine spiritual teachers, whose intellectual light will beam on every hearth. Then will Spiritualism be an accomplished fact, and reforms in righteousness will require no pleaders.

MRS. CORA L. V. RICHMOND has intimated to Mrs. Nosworthy, that she will leave the United States on June 5, on a visit to this country. She will receive a most cordial welcome from all friends of the Movement. Her memory is as fresh amongst us as when she left these shores for her native land; a remembrance which we have been impressed to sustain by frequent reproduction of her discourses in these columns.

MR. BURNS has received the following on a postcard.—Dear Sir,—W. J. Colville, accompanied by Colonel Dacres, will set sail for Liverpool during August. After lecturing there and in Manchester, Mr. Colville will proceed to London and reside in South Kensington during the winter. Please give publicity to this.—Yours truly, A. JEFFERSON, West 49th Street, N.Y. City.

THIS is glorious weather for open-air meetings, and we are glad to see that our Co. Durham friends are alive to the importance of such work. Mr. Dunn did a deal of good in that line a few years ago. We hope this work will be universally entered upon, and that the friends doing so will provide themselves with printed information to circulate. We will give out supplies as long as our fund for gratuitous circulation holds out. We solicit contributions to our free distribution fund.

THE June number of *The Truthseeker* contains the first of J. P. Hopps's six lectures on "The Witness borne by Modern Science to the Reality and Pre-eminence of the Unseen World." The opening lecture is devoted to a consideration of "the urgent need of a scien-

tific basis of belief in an unseen universe." We will not quote, as we think it would be well if all of our readers procured *The Truthseeker*, and perused the whole. Other articles in the same issue—"The Supernatural in Nature," and "Jesus and His Religion," by W. Mitchell, are of particular interest to Spiritualists. *The Truthseeker* is published monthly, price 3d. It may be ordered from any bookseller; or we will be happy to send a specimen copy for 3½d., post free. We are glad to see the *Spiritualist* receiving attention at the hands of such an able teacher, and we would be pleased to know that many Spiritualists do what they can to strengthen his hands in the work.

OUR readers are becoming much interested in John Ruskin from the papers of "Pictor," which we publish occasionally; hence, we specially note that in the *Phrenological Magazine* for June a portrait of John Ruskin is given, and a phrenological delineation by Mr. L. N. Fowler. It is a powerful lesson to study in such a marked man the correspondence between thought-products and organisation. The other contents of the *Magazine* are varied and interesting, as were those of the May number, which we did not notice at the time. In fact that month's issue was the best of the series. The *Phrenological Magazine* has been enlarged; we send post to our readers specimen copies on receipt of 7d. each.

THE new "Spiritual Lyre" is in the hands of the binder, and will be ready for delivery in the course of the week. We will send on parcels as quickly as possible. The paper-wrapper edition will be ready first.

ON Thursday evening of last week, Mr. B. Howard gave his second lecture on "Spiritualism," before the Holborn Literary and Debating Society. Like the former lecture, which appeared in these columns, Mr. Howard's effort was of a thoughtful and instructive character. We wish he would prepare a paper on "Spiritualism according to Dr. Tyndall." Mr. Howard appears to be a master of the inner thought of the great physicist, who in Mr. Howard's hands is altogether a Spiritualist. The opposition was very meagre; Mr. Burns and Mr. F. Everitt supported the lecturer.

RECEPTION TO MR. E. W. WALLIS THIS EVENING AT 15, SOUTHAMPTON ROW.

THIS evening, at 8 o'clock, the long-looked-for reception to Mr. E. W. Wallis will take place at the Spiritual Institution. Without doubt the proceedings will be highly interesting, but we would rather cultivate the hope that the friends of the Cause will not think of what they can get, but of what sympathy and encouragement they can give to a spiritual worker. Mr. Wallis works laboriously, honestly, and usefully, and by mingling our spiritual interests with his we may give good and get good. A collection will be made in aid of the testimonial, and friends who cannot be present may forward their contributions in stamps. Mr. Wallis will speak at Goswell Hall on Sunday evening, and at Quebec Hall on Tuesday evening.

MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY.

Seeing in last week's MEDIUM a statement made by Mr. Thompson that our meetings at the Trinity Coffee Tavern, Salford, have terminated, many friends, doubtless, by this announcement would think the Society has terminated, instead of a change of meeting place. On behalf of the society I am requested to state we still exist as a society, and at our last half-yearly meeting (May 9th) we were gratified to find we stood in a better position financially, thus showing the voluntary principle is not a failure. New officers were elected, and a committee formed.

We are now treating for a new room, and hope this week, when again housed, we shall set to work with renewed energy and right good earnestness, each and all of us striving to do our part, and assist in his or her sphere allotted to us.

JOHN CAMPTON, Sec.
33, Downing Street, Manchester.

OPEN-AIR MEETINGS IN CO. DURHAM.

TO the Editor.—Dear Sir,—At a large meeting, held at New Shildon, on Sunday, May 30th, 1880, it was decided to commence a series of open-air meetings. Will you be so kind as to insert in the MEDIUM AND DAYBREAK that there will be an open-air meeting at West Auckland on Sunday, June 13th, 1880, to commence at 2 p.m., also at 6 p.m., when addresses will be delivered by Mr. J. Dunn, of Shildon; and others; meeting to be held in Mr. J. Lupton's yard. Tea provided for friends at 6d. each.—Yours fraternally,
Spencely Street, Old Shildon, May 31st.

THE Cambridge "Spiritual Leaflets."—We have received from the author from time to time quantities of these thoughtful and neatly-printed tracts, which we have enclosed in letters, much to the satisfaction of those who received them. We regret that the duty of noticing their issue in these columns has not hitherto been performed. No. 1 has just been "printed privately for distribution." It argues the position that the spiritual phenomena could not be due to any other cause than "spirit-power," which may be demonstrated by domestic experiments, and is already attested to by eminent scientific men. Public opinion, as expressed by the newspapers, is shown to be false and one-sided. Objections are then answered, and the importance of the times is indicated as manifesting from the disembodied is well set forth. That the most astounding manifestations cannot be at all times forthcoming is stated, and the tract concludes by discussing the qualities of spirits and sitters, advising those who would investigate, as to the dangers to be avoided, and the proper frame of mind to assume. We wish these little publications were more accessible to the public.

SOIREE ON BEHALF OF THE SPIRITUAL INSTITUTION.

To the Editor of the MEDIUM AND DAYBREAK.

Dear Sir,—Enclosed I hand you copy advertisement containing programme of *soirée* and full particulars.

We have chosen the Cavendish Rooms as being well known to all London Spiritualists, very central, conveniently arranged, and easily reached. The date fixed is Wednesday, the 23rd of the present month. Tickets will be ready in the course of a few days, the prices being: single, 1s. 6d., double, 2s. 6d.

We have taken considerable pains in all our arrangements to make everything as comfortable and attractive as possible, and trust we shall receive such hearty and liberal support from the Spiritualists who know how to appreciate the benefits to the Cause derived from the Spiritual Institution as to enable us to hand over to its well-worthy Manager a sum that will repay us for our trouble in making the effort to thus aid the most useful Institution we have, and at a time when it most requires help.—I am, dear Sir, yours truly,

L. G. FREEMAN.
Lawn Villa, 74, Acre Lane, Brixton, June 1.

To the Editor of the MEDIUM AND DAYBREAK.

Dear Sir,—Kindly allow me space in the columns of the MEDIUM, to acknowledge receipt of cheque for £1 1s., from J. Wootton, Esq., on account of expenses connected with forthcoming *soirée* in aid of Spiritual Institution.—Yours truly,

L. G. FREEMAN.

Lawn Villa, 74, Acre Lane, Brixton, June 3.

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

	£	s.	d.
Amount already acknowledged	31	12	7
W. Armstrong, Newcastle	0	2	6
Gateshead-on-Tyne Society	0	5	0
H. P., Plymouth	0	2	6
A. H., Bingley	0	2	0
Mrs. C. Groom, Birmingham	0	8	0
E. M. B., Sheffield	0	5	0
H. S. H., Nottingham	0	10	0
W. E. W., "	0	4	6
39, Lower Talbot Street, Nottingham.			

W. YATES, Hon. Sec.

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.
Mrs. Brain's Seance	0	6	0
Amount previously acknowledged	15	9	0

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

THE GOSWELL HALL SUNDAY MEETINGS.

On Sunday last Mr. Morse occupied the platform at Goswell Hall, a fair audience listened to an eloquent address under control, entitled, "Spiritualism the New Birth."

On Sunday next Mr. E. W. Wallis will lecture at the above hall, subject—"True Religion, and How to Establish it."

We are glad to state that the first call on the guarantees of "Goswell Hall Sunday Meetings" for the present quarter was made on Sunday last. The Secretary requests that guarantees not present then will kindly forward amounts due to him. Address—the Secretary, Goswell Hall Sunday Meetings, Goswell Hall, 290, Goswell Road, Islington.

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

Mr. HERBST is getting up an entertainment at Goswell Hall. We trust he may meet with success. A number of talented ladies and gentlemen have kindly consented to assist him. The entertainment will consist of a musical and literary display in the first portion of the evening, and dancing the latter.

WEST PELTON SPIRITUAL ASSOCIATION.—On Sunday, June 6th, 1880, Mr. William Westgarth will deliver two inspirational addresses in the West Pelton Co-operative Hall; in the afternoon at 2 p.m., subject: "True Happiness, and how it is to be obtained;" evening at 6 p.m., subject to be chosen by the audience. All are kindly invited to attend. Admission free. Collections will be taken to defray expenses.—Thos. Cook, Secretary, 13, Grange Villa, West Pelton, May 31st, 1880.

NEW WORK BY JOHN PAGE HOPPS.—"The Witness borne by Modern Science, and 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, Covent 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 publisher, will secure a copy for a year, by post, to any address. Two copies 6s., post free.

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View, London Fields, E.—To the Editor.—Sir,—Mr. Webster will give a seance next Sunday, June 6th, at 7 p.m., when it is hoped there will be a large attendance, as from the testimonies received, Mr. Webster has more "than a local reputation and a name." The number of inquirers increase, but I wish I could persuade them to read the Rules of Spirit-Circle, as given in the MEDIUM, and that the strength of Spiritualism is the home-circle. I should like to form a circle for Spiritualists only on Monday evenings, with the object of developing more advanced phenomena. Those who favour my suggestion should communicate with me.—Sincerely yours, CHARLES B. WILLIAMS, Sec., June 1st, 1880.

Contents of the "Medium" for this week.

	Page		Page
"He that believeth on Me hath Everlasting Life—Trance Address by Jas. C. Wright	353	Open-Air Meetings in Co. Durham	359
Nature and the Object of Evil	354	Soirée on Behalf of the Institution	361
A M.D. on Mrs. Esplanade's Seances	357	Goswell Hall Sunday Meetings	361
The Dangers and Advantages of Circle-Holding	358	The late Mr. David Burgess	361
Spiritual Knowledge	359	Spiritual Lessons from <i>Fora Clavi</i>	362
Mr. J. C. Wright's Visit to London	359	Earth-bound Spirit in a Dwelling	363
Notes and Comments	360	House	363
Reception to Mr. E. W. Wallis	360	Nottingham Association	364
Manchester and Salford Society	360	Questions and Answers	364
		Appointments	364
		Advertisements	365-368

THE LATE MR. DAVID BURGESS.

"The fear of the Lord is the instruction of wisdom; and before honour is humility."—*Proverbs* xv. 33.

"A good name is rather to be chosen than great riches."—*Proverbs* xxii. 1.

The fulsomeness of the eulogy heaped upon our friends who have passed over, sometimes lavished on those who little deserved it here, or who, if they deserved it here, would be loth indeed, as spirits, to see their good actions held up to the admiration of their friends' partial vision,—this excess of praise should deter no fair-minded Spiritualist from chronicling from time to time, as they cast off their "earthly tabernacle," the deeds of those who have been the pioneers of our "glad tidings" of spirit-communion. The more incumbent does this duty become, when, as in the present case, the dear one who has just "shuffled off this mortal coil," was a man who, by humble and unostentatious toil, strove alike "in season and out of season" to further all movements (unpopular though they were) which his conscience told him were for the welfare of the human family. For forty years a soldier in the Temperance army, he began that campaign when to be an abstainer was to be a butt for derision—nay, for positive discomfort. Opposition to that noble cause he lived to see worn away, and to see it become (comparatively speaking) popular. It remains, let us hope and believe, for us to see disappear the rancorous opposition to a yet nobler cause, Spiritualism, which aims at enfranchising the soul, even as abstinence from alcohol tends to emancipate from the domination of bodily appetites.

Mr. Burgess's connection with Spiritualism dated from 1871; and no sooner was he convinced than he sought to enlighten his friends and neighbours on this most important and heart-stirring subject. So engrossed was he in spreading a knowledge of Spiritualism that many a time has he gone forth upon his rounds of business carrying leaflets and tracts on Spiritualism and copies of the MEDIUM, bent on a higher errand than that of mere "diligence in" worldly "business." Yet it must not be supposed that his discharge of earthly duties was cold and perfunctory: ably did he couple in his last illness "fervency of spirit," with "diligence in business." Both occupied his attention: and here I would humbly point a lesson that cannot be too often repeated. It is not needful for spiritual development to shut ourselves up in some hermit-cell, to neglect our body, or to stamp out the affections which an All-wise Creator has seen fit to implant. No; the true path of duty lies in "keeping the body in subjection," making it our servant, not allowing it to be our master, not stifling the affections, not setting our face against family and domestic ties, but seeking by earnest and vigilant prayers and aspirations, and by due attention to the laws of life and health, to keep our body and soul in a sound and well-balanced state. Had he not been a man of the strictest sobriety, an absolute abstainer from strong drink for forty years to the day of his death, one whose diet was simple, and almost wholly vegetarian, his spirit could never have so long tenanted a body containing within it the germs of hereditary disease. Unfortunately his zeal for the Spiritual Cause in latter years told upon his health; not only did he exhaust his failing strength in long rounds without refreshments for the body (forgetting to take a fitting amount of thought for the body; "take no thought for the body," meaning "anxious care"), but he taxed his own energies too much in often attending seances, and in untiring efforts for the good of the distressed, and for the development of mediums. Mention you had an ache; at once he was all attention to soothe it. And a very powerful magnetic healer he was, as the writer can testify. Many a time has he been benefited by his magnetic passes. To refer to one instance: the writer one day on entering the room was so hoarse from a severe cold as to be unable to speak; about five minutes' magnetising enabled the writer to speak plainly, and the cure was permanent. How often, too, has Mr. B. spent his Sunday morning in going from house to house magnetising the sick; and several wonderful cures he effected. He was greatly aided in magnetising by a good Indian spirit, a healer.

Of the material means expended by the dear one who has left the mortal form, of the time given up, of the inconveniences undergone, in promotion of all good causes, time would fail to speak. Let it not be thought that the writer's wish is to portray an unblemished paragon of excellence. Like all men, he had his failings, but they were all on the side of mistaken zeal over unworthy persons, and of kindness frequently scandalously required, not only by contumely and reproach, but by base and heartless injury. These expressions are no mere verbiage: the writer necessarily must forbear to enter into details, or many a sad tale of wilful wrong done to a kind heart, which always beat in unison with the suffering and the sad, would be unfolded, to the lasting disgrace and shame of those who wrought such cruel deeds,

and who made a victim of one too ready to succour those apparently distressed. Let it suffice to observe that the conduct of the unworthy and unthankful is not for us to judge; it is almost a problem how such behaviour can be possible: yet we need not doubt but that it will meet with a just punishment, whilst the stripes borne by the innocent will redound to his praise hereafter. Failings our dear friend had: especially that failing so prevalent amongst large-hearted Spiritualists (would we could see more of them, even if they did fail in this one point!) owing to the mistaken conviction that it is the best thing possible to collect a heterogeneous mass of friends to whom to explain Spiritualism, by holding a promiscuous seance. Such a course of action, however, resulted in constant dissatisfaction. Nor was it pleasing to the spirits who kindly communicate with his (I may say our, as long as it lasted,) circle. At length he acknowledged his mistake; but soon after the permission to sit was denied by the interference of hard-hearted authorities, the bigot priests of a virtually lifeless ritual, and from this stroke he never recovered. It was the hardest blow he ever experienced, this attack upon his individual and religious liberty, and he was much weighed down thereby.

At length the time came, though he remained at his duties to the very last, for him to be laid by, or rather to sit, for to lie down would have choked him. Seven months of patient and unwearying watching his beloved wife endured, and then at length on Wednesday morning last, without a struggle, his spirit was parted from his diseased body. No one can tell the agony of body which he experienced during these seven long months; but the fortitude he displayed, and the happiness of which he testified, showed how a Spiritualist may die. For him there was no "dark shadow" of death; all was light and peace. He expressed his willingness to leave the flesh, and promised that his spirit should ever attend and watch his wife and friends. With an unflinching reliance on a Divine Providence, with an unshaken trust in the goodness of human nature, when kept free or redeemed from the corruptions and seducements of evil thoughts and habits, buoyed up by this belief through life, and by the knowledge of spirit-communication and of spiritual truths, he met death with unflinching confidence, he hailed it as his deliverer, he looked for it, when racked by pains, as a friend.

Blessed spirit! thou hast crossed the boundaries of time! thou hast embarked upon the ocean of eternity! No surging billows shall buffet thy angel-guided barque as it sails along upon the ever-flowing tide of ceaseless progression. Thou hast won the fight! thou art wearing the crown! thou hast left us an example such as, though we may strive, we cannot hope to outvie, yet we would fain seek to emulate. The future ages shall call thee blessed; thou wast verily endued "with power from on high;" thy "speech and" thy "preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power."

This latter verse was placed upon the coffin, which bore the plain inscription "David Burgess, died May 26, 1880; aged 66." The burial took place at the Histon Road (Cambridge) cemetery, on Friday afternoon, the poor body not suffering the ceremony to be longer delayed. It was conducted with the Unitarian service, Mr. B. being a staunch Unitarian. The minister (Rev. A. Chalmers) made a very feeling address in the chapel—an address which bore manifest tokens of inspiration, although the speaker makes no profession of Spiritualism. This is mentioned, in passing, to show that the funeral was as nearly a spiritual one as could be, the local Spiritualists being well represented.

Reader, if ever there was a meek, honourable, exemplary man, one stern to resist oppression, the friend of religious freedom, the enemy of the tyranny of priest and vaccinator, first and foremost in every good word and work, with a kind heart for all, and a far-reaching sympathy, with a hand ever ready to help the afflicted, with a foot ever swift to succour the needy, here was one. "Go, and do thou likewise." Then, at thy life's close, shall thy spirit peacefully pass to the realms of light and love.

SPIRITUAL LESSONS FROM *FORS CLAVIGERA*.

III.

We will devote this chapter almost wholly to quotation from Mr. Ruskin, leaving the reader for the present to judge for himself or herself between the two states of human life so graphically portrayed by our author at the commencement and at the end of the article; and to determine, especially, under which of these two social conditions we might most reasonably hope to find a speedy and full development of the Cause which so many of us are striving to advocate—the cause, namely, of Modern Spiritualism. That many of us incline very decidedly towards simplicity of living, as opposed to the conventional and mostly artificial customs everywhere surrounding us, is shown plainly by the various efforts (some of them quaint enough) which we make at colonisation. It is but a short time since a party of our friends, in their aspirations after pure "spirituality," resolved that the very atmosphere of England was too "crude" to permit of perfect cultivation of the highest spiritual gifts, and somewhere in the balmy regions of California they settled down to live *on fruit alone*, and breed proper anazels, in a happy land which was to be known (please the map-makers) as "Fraternia." Prosperity and a sweet life to them! and a motto, if they will pardon the pleasantry: "Seraphs and syrups!"

We will now briefly observe that Mr. Ruskin, with all his indignation against the class of squires, is nothing of an incendiary or Chartist. We are living in a chaos, but pikes and firebrands are not the instruments that will make a thousand wrongs into one right.

Let us now turn to *Fors*, No. XLIV.

"On any good farm in Switzerland or Bavaria fifty years ago, the master and his servants lived in abundance on the produce of their ground, without machinery, and exchanged some of its surplus produce for Lyons velvet and Hartz silver (produced by the unhappy mechanists and miners of those localities), wherewith the happy peasant made jackets and bodices, and richly adorned the same with precious chain-work. It is not more than ten years since I saw in a farm-shed near Thun three handsome youths and three comely girls, all in well-fitting, pretty, and snow-white shirt and chemisette, threshing corn with a steady shower of timed blows, as skilful in their—cadence, shall we literally say?—as the most exquisitely performed music, and as rapid as its swiftest notes. There was no question for any of them whether they should have their dinner when they had earned it, nor the slightest chance of any of them going in rags through the winter. That is entirely a healthy, happy, and wise human life. Not a theoretical or Utopian state at all; but one which over large districts of the world has long existed, and must, thank God, in spite of British commerce and its consequences, for ever somewhere exist. But the farm, we will say, gets over populous (it always does, of course, under ordinary circumstances), that is to say, the ground no longer affords corn and milk enough for the people on it. Do you suppose you will make more corn because you now thresh it with a machine? So far from needing to do so, you have now more hands to employ than you had—can have twelve flails going instead of six. You make your twelve human creatures stand aside, and thresh your corn with a steam-engine. You gain time, do you? What is the use of time to you? Did it not hang heavy enough on your hands before? You thresh your entire farm produce, let us say, in twelve minutes. Will that make it one grain more to feed the twelve mouths? Most assuredly the soot and stench of your steam-engine will make your corn *less* next year, but not one grain more can you have to-day. What is to be done then? Emigrate of course; but under different laws from those of modern emigrants. Do not emigrate to China, poison Chinamen, and teach them to make steam-engines, and then import Chinamen to dig iron here! But you do not mean to use your engine to plough with or thresh with. Well, that is one point of common sense gained. What will you do with it then?—spin and weave cotton, sell the articles you manufacture, and buy food? Very good: then somewhere there must be people still living as you once did; that is to say, producing more corn and milk than they want, and able to give it to you in exchange for your cotton or velvet, or what not, which you weave with your steam. Well, those people, wherever they are, and whoever they may be, are your lords and masters thenceforth. They are living happy and wise human lives, and are served by you, their mechanics and slaves. *Day by day your souls will become more mechanical, more servile**; also you will go on multiplying, wanting more food and more; you will have to sell cheaper and cheaper, work longer and longer, to buy your food. At last, do what you can, you can make no more, or the people who have the corn will not want any more; and your increasing population will necessarily come to a quite imperative stop—by starvation, preceded necessarily by revolution and massacre.

"And now examine the facts about England in this broad light. She has a vast quantity of ground still food-producing, in corn, grass, cattle, or game. With that territory she educates her squire, or typical gentleman, and his tenantry, to whom, together, she owes all her power in the world. With another large portion of territory—now continually on the increase—she educates a mercenary population, ready to produce any quantity of bad articles to anybody's order; population which every hour that passes over them makes acceleratingly avaricious, immoral, and insane. In the increase of that kind of territory and its people, her ruin is just as certain as if she were deliberately exchanging her corn-growing land, and her heaven above it, for a soil of arsenic, and rain of nitric acid. 'Have the Arkwrights and Stephensons, then, done nothing but harm?' Nothing; but the root of all the mischief is not in Arkwrights or Stephensons, nor in rogues or mechanics. The real root of it is the crime of the squire himself. And the method of that crime is thus. A certain quantity of the food produced by the country is paid annually by it into the squire's hand, in the form of rent privately, and taxes publicly. If he uses this food to support a food-producing population, he increases daily the strength of the country, and his own; but if he uses it to support an idle population, or one producing merely trinkets in iron, or gold, or other rubbish, he steadily weakens the country, and debases himself. Now the action of the squire for the last fifty years has been, broadly, to take the food from the ground of his estate, and carry it to London, where he feeds with it* a vast number of builders.

* Italics mine.—Pictor.

† "The writings of our vulgar political economists, calling money only a 'medium of exchange,' blind the foolish public conveniently to all the practical actions of the machinery of the currency. Money is not only a medium of exchange, but a token of right. I have, suppose, at this moment, ten, twenty, or thirty thousand pounds. That signifies that, as compared with a man who has only £10, I can claim possession of, call for, and do what I like with, a thousand, or two thousand, or three thousand times as much of the valuable things existing in the country. The peasant accordingly gives the squire a certain number of these tokens or counters, which give the possessor a right to claim so much corn or meat. The squire gives these tokens to the various persons in town, enumerated in the text, and they claim the corn and meat from the peasant, returning him the counters, which he calls 'price,' and gives to the squire again next year."

upholsterers (one of them charged me £5 for a foot-stool the other day), carriage and harness makers, dressmakers, grooms, footmen, bad musicians, bad painters, gamblers and harlots, and in supply of the wants of these main classes, a vast number of shop-keepers of minor, useless articles. The muscles and the time of this enormous population being wholly unproductive (for, of course, time spent in the mere process of sale is unproductive, and much more that of the footman and groom, while that of the vulgar upholsterer, jeweller, fiddler, and painter, &c., &c., is not only unproductive, but mischievous),—the entire mass of this London population do nothing whatever either to feed or clothe themselves; and their vile life preventing them from all rational entertainment, they are compelled to seek some pastime in a vile literature, the demand for which again occupies another enormous class who do nothing to feed or dress themselves. Finally, the vain disputes of this vicious population give employment to the vast industry of the lawyers and their clerks, who similarly do nothing to feed or dress themselves.*

"Now the peasant might still be able to supply this enormous town population with food, but it cannot without machinery supply the flimsy dresses, toys, metal-work, and other rubbish belonging to their accursed life. Hence, over the whole country the sky is blackened and the air made pestilent to supply London and other such towns with their iron railings, vulgar upholstery, jewels, toys, liveries, lace, and other means of dissipation and dishonour of life. Gradually the country people cannot even supply food to the voracity of the vicious centre; and it is necessary to import food from other countries, giving in exchange any kind of commodity we can attract their itching desires for, and produce by machinery. The tendency of the entire national energy is therefore to approximate more and more to the state of a squirrel in a cage, or a turn-spit in a wheel, fed by foreign masters with nuts and dogs'-meat. And, indeed, when we rightly conceive the relation of London to the country, the sight of it becomes more fantastic and wonderful than any dream. Hyde Park, in the season, is the great rotatory form of the vast squirrel-cage; round and round it go the idle company in their reversed streams, urging themselves to their necessary exercise. They cannot with safety even eat their nuts without so much 'revolution' as shall in the Venetian language, 'comply with the demands of hygiene.' Then they return into their boxes with due quantity of straw; the Belgravian and Piccadillian streets outside the railings being, when one sees clearly, nothing but the squirrel's box and the side of his wires. And then think of all the rest of the metropolis as the creation and ordinance of these squirrels, that they may squeak and whirl to their satisfaction, and yet be fed. Measure the space of its entirely miserable life. Begin with that diagonal which I struck from Regent's Circus to Drury Lane; examine it house by house; then go up from Drury Lane to St. Giles's Church, look into Church Lane there and explore your Seven Dials and Warwick Street; and remember, this is the very centre of the mother city—precisely between its parks, its great library and museum, its principal theatres, and its Bank. Then conceive the East end, and the melancholy Islington and Pentonville districts; then the ghastly spaces of southern suburb—Vauxhall, Lambeth, the Borough, Wapping, and Bermondsey. All this is the nidification of those park squirrels. This is the thing they have produced round themselves; this their work in the world. When they rest from their squirrelian revolutions, and die in the Lord, and their works do follow them, these are what will follow them: lugubrious march of the Waterloo Road, and the Borough, and St. Giles's; the shadows of all the Seven Dials having fetched their last compass. New Jerusalem, prepared as a bride, of course, opening her gates to them; but, pertinaciously attendant, Old Jewry outside. 'Their works do follow them.' For these streets are indeed what they have built; their inhabitants the people they have chosen to educate. They took the bread and milk and meat from the people of their fields; they gave it to feed and retain here in their service this fermenting mass of unhappy human beings—news-mongers, novel-mongers, picture-mongers, poison-drink-mongers, lust and death mongers; the whole smoking mass of it one vast dead-marine store-shop, accumulation of wreck and the Dead Sea, with every activity in it a form of putrefaction. . . 'But what are you to do, having got into this mechanical line of life?' You must persevere in it, and do the best you can for the present, but resolve to get out of it as soon as may be. The one essential point is to know thoroughly that it is wrong; how to get out of it you can decide afterwards at your leisure."

There probably exists in literature no more vivid and truthful word-picture of Modern Babylon than the above wonderful passage. Such are the spiritual surroundings and "conditions" of this great metropolis!

"But somebody must weave by machinery, and dig in mines, else how can one have one's velvet and silver chains?" Whatever machinery is needful for human purposes can be driven by wind or water; the Thames alone could drive mills enough to weave velvet and silk for all England. But even mechanical occupation not involving pollution of the atmosphere must be as limited as possible, for it invariably degrades. You may use your slave in your silver-mine, or at your loom, to avoid such labour yourself, if you honestly believe you have brains to be better employed;—or you may yourself, for the service of others, honourably become their

slave, and in benevolent degradation dig silver or weave silk, making yourself semi-spade or semi-worm. But you must eventually, for no purpose or motive whatever, live amidst smoke and filth, nor allow others to do so; you must see that your slaves are as comfortable and as safe as their employment permits, and that they are paid wages high enough to allow them to leave it often for redemption and rest. Eventually, I say:—how fast events may move, none of us know; in our compliance with them, let us at least be intelligently patient—if at all: not blindly patient."

The eyes of our aristocrats are possibly being opened to their duty. It is to be hoped so; but, judging from the recent case in our law courts, the point of perfection is still afar off. I quote from a last week's newspaper: "The character of Lambri, playing for high stakes in the rooms of ladies of title, is of less interest than the character of the 'society' into which Lambri successfully seeks admission. A few years ago 'play' was unfashionable. To play for high stakes in a lady's drawing-room was regarded as an insult to her. Now we find the lady herself taking part, and apparently winning £1,000 from her guest. The Lord Chief Justice knows the world pretty well, and he has had a great deal to do with putting down gaming in public. He tells us that since the public rooms have been suppressed private gaming has increased."

The reports of the evidence give us a glimpse, too, at the interiors of some of the great club-rooms—those sumptuous palaces of aristocratic seclusion, where, under the bright gas-light until the small hours of the morning, some of our squires are expending their vitality, killing time, and changing a great deal of money at "baccarat." What better might they be doing: or, at least, training themselves for doing? Mr. Ruskin would reply (*Fors II.*):—

"The upper classes might by this time, without cost, have taught the poor many beneficial things. In some places they have taught them manners, which is already much. They might have cheaply taught them merriment also,—dancing and singing, for instance. The young English ladies who sit nightly to be instructed, themselves, at some cost, in melodies illustrative of the consumption of 'La Traviata,' and the damnation of 'Don Juan,' might have taught every girl peasant in England to join in costless choirs of innocent song. Here and there, perhaps a gentleman might have been found able to teach the peasantry some science and art. . . Tithes, not of the income of the country, but of the income, say, of its brewers . . . would have founded lovely little museums and perfect libraries in every village."

In my last article I proposed the question, "Does a higher civilisation imply a moral advance, keeping pace always with what we call refinement?" Surely there is but one answer. Civilisation that sinks the spiritual, and aims only at material prosperity and animal indulgence, may spoil a good savage by converting him into a Pallmall dandy.

Mr. Ruskin, dating from Lucca, 7th May, 1872, says: "Only the evening before last I was up among the hills to the south of Lucca, in places where no English, nor Neapolitans either, ever dream of going, being altogether lovely and at rest, and the country life in them unchanged. . . Not unblessed, such a people, though with some common human care and kindness you might bless them a little more. If only you would not curse them; but the curse of your modern life is fatally near, and only for a few years more, perhaps, they will be seen—driving their tawny kine, or with their sheep following them,—to pass, like pictures in enchanted motion, among their glades of vine." "PICTOR."

EARTH-BOUND SPIRIT IN A DWELLING-HOUSE.

To the Editor.—Dear Sir,—I think if your subscribers would more frequently give reports of what occurs in their circles (making minutes at the time, and condensing them for publication), we should thus get an amount of evidence the usefulness of which could not be estimated. In my humble opinion such communications would certainly be preferable to the vast quantity of *high fallutin* and tall talk with which the spiritual literature of the day is flooded.

Example being preferable to precept, I proceed to give you a short account of a spirit manifestation that occurred in this house on Thursday last.

The house is an old one, built about 130 years ago. My family have just moved in. My little boy (ten years old) is a medium: writing and speaking by spirit-dictation in his normal state; also clairvoyant, and also speaking in trance. Some of your readers may remember him being present at Mr. Duguid's meeting at your rooms. Well, on Thursday morning the boy was writing out his history lessons, when his hand was suddenly arrested, and he commenced writing the figure 6, and, in spite of every effort to the contrary, he was compelled to keep on making this figure. I tried with all my strength to prevent it, but in vain. I took the pencil from him, and he was forced to wrench it from my hand. After this had been going on for some time, I asked if any spirit was doing it—proposing three raps on the slate for Yes, one for No—reply, "Yes." Question: "What do you mean?" Then an effort to write letters, but running into the figures again. I then spoke in a friendly way, saying we would try to help the spirit if it required help. Then was written: "6 sins." Question: "What sins?" Answer: "Murders." Then came the particulars and motive of the crimes of a very dreadful character. The spirit then appeared to the medium, begging our prayers and aspirations, and saying that he had been bound to this place for over 100 years. He had tried to get into better conditions, but in vain; and he could not get rid of the knife he carried in his hand, with much more to the same purpose. He begged us to let him come to our circles, and confessed to having disturbed our circle a few nights previous.

At the subsequent sitting he has controlled for a short time, thanking us for our assistance, and showing himself to the medium with the knife partly loosened from his hand. He was accompanied this time with a

* A pretty kettle of fish this is for the London Spiritualists to sit over whilst they sing "Hand in hand with angels," and "Come, let us gather at the river."—PICTOR.

upholsterers (one of them charged me £5 for a foot-stool the other day), carriage and harness makers, dressmakers, grooms, footmen, bad musicians, bad painters, gamblers and harlots, and in supply of the wants of these main classes, a vast number of shop-keepers of minor, useless articles. The muscles and the time of this enormous population being wholly unproductive (for, of course, time spent in the mere process of sale is unproductive, and much more that of the footman and groom, while that of the vulgar upholsterer, jeweller, fiddler, and painter, &c., &c., is not only unproductive, but mischievous),—the entire mass of this London population do nothing whatever either to feed or clothe themselves; and their vile life preventing them from all rational entertainment, they are compelled to seek some pastime in a vile literature, the demand for which again occupies another enormous class who do nothing to feed or dress themselves. Finally, the vain disputes of this vicious population give employment to the vast industry of the lawyers and their clerks, who similarly do nothing to feed or dress themselves.*

"Now the peasant might still be able to supply this enormous town population with food, but it cannot without machinery supply the flimsy dresses, toys, metal-work, and other rubbish belonging to their accursed life. Hence, over the whole country the sky is blackened and the air made pestilent to supply London and other such towns with their iron railings, vulgar upholstery, jewels, toys, liveries, lace, and other means of dissipation and dishonour of life. Gradually the country people cannot even supply food to the voracity of the vicious centre; and it is necessary to import food from other countries, giving in exchange any kind of commodity we can attract their itching desires for, and produce by machinery. The tendency of the entire national energy is therefore to approximate more and more to the state of a squirrel in a cage, or a turn-spit in a wheel, fed by foreign masters with nuts and dogs'-meat. And, indeed, when we rightly conceive the relation of London to the country, the sight of it becomes more fantastic and wonderful than any dream. Hyde Park, in the season, is the great rotatory form of the vast squirrel-cage; round and round it go the idle company in their reversed streams, urging themselves to their necessary exercise. They cannot with safety even eat their nuts without so much 'revolution' as shall in the Venetian language, 'comply with the demands of hygiene.' Then they return into their boxes with due quantity of straw; the Belgravian and Piccadillian streets outside the railings being, when one sees clearly, nothing but the squirrel's box and the side of his wires. And then think of all the rest of the metropolis as the creation and ordinance of these squirrels, that they may squeak and whirl to their satisfaction, and yet be fed. Measure the space of its entirely miserable life. Begin with that diagonal which I struck from Regent's Circus to Drury Lane; examine it house by house; then go up from Drury Lane to St. Giles's Church, look into Church Lane there and explore your Seven Dials and Warwick Street; and remember, this is the very centre of the mother city—precisely between its parks, its great library and museum, its principal theatres, and its Bank. Then conceive the East end, and the melancholy Islington and Pentonville districts; then the ghastly spaces of southern suburb—Vauxhall, Lambeth, the Borough, Wapping, and Bermondsey. All this is the nidification of those park squirrels. This is the thing they have produced round themselves; this their work in the world. When they rest from their squirrelian revolutions, and die in the Lord, and their works do follow them, these are what will follow them: lugubrious march of the Waterloo Road, and the Borough, and St. Giles's; the shadows of all the Seven Dials having fetched their last compass. New Jerusalem, prepared as a bride, of course, opening her gates to them; but, pertinaciously attendant, Old Jewry outside. 'Their works do follow them.' For these streets are indeed what they have built; their inhabitants the people they have chosen to educate. They took the bread and milk and meat from the people of their fields; they gave it to feed and retain here in their service this fermenting mass of unhappy human beings—news-mongers, novel-mongers, picture-mongers, poison-drink-mongers, lust and death mongers; the whole smoking mass of it one vast dead-marine store-shop, accumulation of wreck and the Dead Sea, with every activity in it a form of putrefaction. . . . 'But what are you to do, having got into this mechanical line of life?' You must persevere in it, and do the best you can for the present, but resolve to get out of it as soon as may be. The one essential point is to know thoroughly that it is wrong; how to get out of it you can decide afterwards at your leisure."

There probably exists in literature no more vivid and truthful word-picture of Modern Babylon than the above wonderful passage. Such are the spiritual surroundings and "conditions" of this great metropolis!

"But somebody must weave by machinery, and dig in mines, else how can one have one's velvet and silver chains?" Whatever machinery is needful for human purposes can be driven by wind or water; the Thames alone could drive mills enough to weave velvet and silk for all England. But even mechanical occupation not involving pollution of the atmosphere must be as limited as possible, for it invariably degrades. You may use your slave in your silver-mine, or at your loom, to avoid such labour yourself, if you honestly believe you have brains to be better employed;—or you may yourself, for the service of others, honourably become their

slave, and in benevolent degradation dig silver or weave silk, making yourself semi-spade or semi-worm. But you must eventually, for no purpose or motive whatever, live amidst smoke and filth, nor allow others to do so; you must see that your slaves are as comfortable and as safe as their employment permits, and that they are paid wages high enough to allow them to leave it often for redemption and rest. Eventually, I say:—how fast events may move, none of us know; in our compliance with them, let us at least be intelligently patient—if at all: not blindly patient."

The eyes of our aristocrats are possibly being opened to their duty. It is to be hoped so; but, judging from the recent case in our law courts, the point of perfection is still afar off. I quote from a last week's newspaper: "The character of Lambri, playing for high stakes in the rooms of ladies of title, is of less interest than the character of the 'society' into which Lambri successfully seeks admission. A few years ago 'play' was unfashionable. To play for high stakes in a lady's drawing-room was regarded as an insult to her. Now we find the lady herself taking part, and apparently winning £1,000 from her guest. The Lord Chief Justice knows the world pretty well, and he has had a great deal to do with putting down gaming in public. He tells us that since the public rooms have been suppressed private gaming has increased."

The reports of the evidence give us a glimpse, too, at the interiors of some of the great club-rooms—those sumptuous palaces of aristocratic seclusion, where, under the bright gas-light until the small hours of the morning, some of our squires are expending their vitality, killing time, and changing a great deal of money at "baccarat." What better might they be doing: or, at least, training themselves for doing? Mr. Ruskin would reply (*Fors II.*):—

"The upper classes might by this time, without cost, have taught the poor many beneficial things. In some places they have taught them manners, which is already much. They might have cheaply taught them merriment also,—dancing and singing, for instance. The young English ladies who sit nightly to be instructed, themselves, at some cost, in melodies illustrative of the consumption of 'La Traviata,' and the damnation of 'Don Juan,' might have taught every girl peasant in England to join in costless choirs of innocent song. Here and there, perhaps a gentleman might have been found able to teach the peasantry some science and art. . . . Tithes, not of the income of the country, but of the income, say, of its brewers . . . would have founded lovely little museums and perfect libraries in every village."

In my last article I proposed the question, "Does a higher civilisation imply a moral advance, keeping pace always with what we call refinement?" Surely there is but one answer. Civilisation that sinks the spiritual, and aims only at material prosperity and animal indulgence, may spoil a good savage by converting him into a Pallmall dandy.

Mr. Ruskin, dating from Lucca, 7th May, 1872, says: "Only the evening before last I was up among the hills to the south of Lucca, in places where no English, nor Neapolitans either, ever dream of going, being altogether lovely and at rest, and the country life in them unchanged. . . . Not unblessed, such a people, though with some common human care and kindness you might bless them a little more. If only you would not curse them; but the curse of your modern life is fatally near, and only for a few years more, perhaps, they will be seen—driving their tawny kine, or with their sheep following them,—to pass, like pictures in enchanted motion, among their glades of vine." "PICTOR."

EARTH-BOUND SPIRIT IN A DWELLING-HOUSE.

To the Editor.—Dear Sir,—I think if your subscribers would more frequently give reports of what occurs in their circles (making minutes at the time, and condensing them for publication), we should thus get an amount of evidence the usefulness of which could not be estimated. In my humble opinion such communications would certainly be preferable to the vast quantity of *high falutin* and tall talk with which the spiritual literature of the day is flooded.

Example being preferable to precept, I proceed to give you a short account of a spirit manifestation that occurred in this house on Thursday last.

The house is an old one, built about 130 years ago. My family have just moved in. My little boy (ten years old) is a medium: writing and speaking by spirit-dictation in his normal state; also clairvoyant, and also speaking in trance. Some of your readers may remember him being present at Mr. Duguid's meeting at your rooms. Well, on Thursday morning the boy was writing out his history lessons, when his hand was suddenly arrested, and he commenced writing the figure 6, and, in spite of every effort to the contrary, he was compelled to keep on making this figure. I tried with all my strength to prevent it, but in vain. I took the pencil from him, and he was forced to wrench it from my hand. After this had been going on for some time, I asked if any spirit was doing it—proposing three raps on the slate for Yes, one for No—reply, "Yes." Question: "What do you mean?" Then an effort to write letters, but running into the figures again. I then spoke in a friendly way, saying we would try to help the spirit if it required help. Then was written: "6 sins." Question: "What sins?" Answer: "Murders." Then came the particulars and motive of the crimes of a very dreadful character. The spirit then appeared to the medium, begging our prayers and aspirations, and saying that he had been bound to this place for over 100 years. He had tried to get into better conditions, but in vain; and he could not get rid of the knife he carried in his hand, with much more to the same purpose. He begged us to let him come to our circles, and confessed to having disturbed our circle a few nights previous.

At the subsequent sitting he has controlled for a short time, thanking us for our assistance, and showing himself to the medium with the knife partly loosened from his hand. He was accompanied this time with a

* A pretty kettle of fish this is for the London Spiritualists to sit over whilst they sing "Hand in hand with angels," and "Come, let us gather at the river."—PICTOR.

higher spirit. After controlling for a few minutes, he gave way to our usual controls (our own friends, who are spirits of a high order).

Now for the sequel. Last Saturday, when out at market, we were introduced to a woman who had previously occupied this house. We made no mention of the above occurrences, wishing for obvious reasons to keep them secret; but the woman told a friend who was with us that she left the rooms owing to their being troublesome; in fact, a spirit had appeared to her, and almost frightened her out of her wits. This explained the fact of the place being let to us at about half its value. I must not give my name and address for publication, as there are various interests to consider; but I enclose them to you as a guarantee of bona fides. Some of your readers, I believe, know me by the signature of

London, May 27.

The writer, some years since, was at a meeting in Lambeth Palace, and permission being given for any so disposed to view the premises, he examined (*inter alia*) the Lollard's Tower, with some very old rooms adjacent. This inspection produced on him feelings of a most despondent, nay, miserable character—something akin to those of Mrs. Jackson as lately described in the *MEDIUM*; and his reason for sending this is for the Editor to bring said circumstance to the notice of Mrs. J., and if that lady can obtain permission, for her to go there, and afterwards to kindly describe in the pages of your journal whether she felt any and what influences during her visit.

NOTTINGHAM ASSOCIATION OF SPIRITUALISTS.

President: A. S. BRADSHAW, Esq.

The following report and cash account was presented to the first quarterly meeting of the Association, held May 13.

The committee, in presenting this their first quarterly report, are much gratified to find the finances in so favourable a condition.

As was stated at the commencement, the sum of £22 14s. was required for the furniture, fittings, &c., and it was also evident that other expenses besides the ordinary would soon follow. Notwithstanding the then gloomy outlook, the premises were opened by our esteemed brother, E. W. Wallis, on Sunday, Jan. 25.

On Jan. 29 the Association was formed, and thirty-seven members were enrolled; since that time fifteen more members have been added to the register.

The Association having been formed, the members set to work in real earnest, and during the quarter, by donations, weekly offerings, proceeds of tea-meetings, &c., have realised the sum of £28 3s. 8½d. This your committee deem to be very satisfactory.

Your committee have arranged with Mr. Wallis to conduct the services on the first Sunday in each month. Mr. Lamont, Mrs. Hitchcock, and other friends have very kindly consented to assist occasionally. With these arrangements, and with the services of Mr. Wallis and other friends, it is expected the platform will be well supplied.

Outside influences are at work to overthrow our "noble Cause;" opposition seems to arise on every hand; yet in the midst of all, God has blessed and prospered us. The committee earnestly exhort the members to be united, full of loving sympathy, ready to help when necessary, and success must follow. The seeds of eternal truth will take deep root and bring forth fruit a hundredfold to the honour and glory of God.

W. YATES, Hon. Sec.

CASH ACCOUNT.

RECEIPTS.			EXPENDITURE.		
Donations ...	£15	17 0	Brought forward from	£2	14 0
Collections & offerings 10	5 8½		old Association...	0	4 0
Sale of old furniture ...	1	9 6	Hymn-books...	0	7 1
Proceeds of tea-meeting	0	11 6	Furniture and fixtures	20	0 0
Balance due to Treas...	4	0 1½	Rent ...	3	0 0
			E. W. Wallis ...	2	2 0
			Cleaning ...	1	10 0
			Matting for platform	1	10 0
			Sundries ...	0	16 9
	£32	3 10		£32	3 10

Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

QUESTIONS.

1. Will man have control over the weather or the fall of rain in the New Dispensation?
2. How is it that this subject above all others has been kept in the background, or at least has been but little spoken of?
3. Is it not one of the most important subjects we could speak of? Last year's harvest being so poor, says—Yes.

"FREEDOM."

PAYMENT AND RECEIPT.—The Editor, *MEDIUM*.—Sir,—With reference to a letter published in your issue of 12th March, 1880, respecting the visit of Messrs. Firman and Chapman to Walsall, I beg to state that I have received full compensation of all dues and demands from Mr. Chapman, and that as regards him I withdraw all I stated, the explanation offered being quite sufficient to satisfy me that he did not contemplate doing anything dishonourable or unfair; and I trust this letter will have the effect of dissipating any prejudice my former letter may have caused.—By giving this letter publicity, you will greatly oblige, yours truly.—THOS. BLINKHORN.—16, George Street, Walsall, May 28.

MR. J. J. MORSE'S APPOINTMENTS.

NEWCASTLE.—Sunday and Monday, June 6 and 7.
GLASGOW.—June 13 and 14.
ROCHDALE.—June 20.
OLDHAM.—June 21.
WHITWORTH.—June 22.
BOLTON.—June 23.
New Mills.—June 24.
MANCHESTER.—June 25.
LONDON.—June 27.
KEIGHLEY.—July 25.
CARDIFF.—August 15, 16, and 17.

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, E.

MR. E. W. WALLIS'S APPOINTMENTS.

LONDON.—Reception at 15, Southampton Row, Friday, June 4, at 8 p.m. Friends invited to meet Mr. Wallis.
GOSWELL HALL.—Sunday, June 6, at 7 p.m. Subject: "True Religion and How to Establish it."
QUEEN'S HALL, MARLBOROUGH.—Tuesday, June 8, at 8 p.m. Subject: "The Value and Purpose of Spiritualism."
KEIGHLEY.—June 13.
PARK GATE, near ROTHERHAM.—June 19, 20, and 21.
NOTTINGHAM.—July 4.
NEWCASTLE-ON-TYNE.—July 18 and 19.

Mr. Wallis will accept calls to deliver trances orations in all parts of the United Kingdom. Apply by letter, to him at 333, 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, 100, Fern Street, Newcastle, or Mr. Armstrong, Cross House, Upper Claremont, 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-control.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JUNE 6.—GOSWELL HALL, 250, Goswell Road (near the "Angel"). Conversation & Seance at 11 a.m. Address by Mr. E. W. Wallis, 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 med. unts. Also Tuesday, at 8, and Wednesday, inner circle, at 9.
TUESDAY, JUNE 8.—Mrs. Pritchard's, 10, Devonshire Street, Queen Square, at 8.
THURSDAY, JUNE 10.—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, JUNE 6 ASHTON-UNDER-LYNE, 1, Bradgate Street. Meeting at 6 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Wall Street. Hoekley, at 8.30 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 8.30 p.m.
CARDIFF, Spiritual Society, Heathfield House, West Lutton Place. Public Meeting at 8.30.
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 8.30 p.m.
HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 4.30.
KEIGHLEY, 2 p.m. and 5.30 p.m.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 8.30.
LIVERPOOL, Perth Hall, Perth Street, at 11 and 8.30. Lectures.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 1.30.
OLDHAM, 156, Union Street, at 8.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum 10 a.m. and 2 p.m. Public Meeting, 8.30 p.m.
MONDAY, JUNE 7. LIVERPOOL, Perth Street Hall, at 8. Lecture.
SHEFFIELD, W. S. Hunter's, 25, Netherthorpe Street, Portman, at 8.
TUESDAY, JUNE 8, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
WEDNESDAY, JUNE 9, BOWLING, Spiritualists' Meeting Room, 4 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Wall Street, for Development at 7.30, for Spiritualists only.
CARDIFF, Heathfield House, West Lutton Place. Developing Circle, 1.30.
DERBY, Psychological Society, Temperance Hall, Crossed St., at 8 p.m.
MIDDLESBRO', 35, High Duncombe Street, at 7.30.
THURSDAY, JUNE 10, 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, Portman, at 8.
FRIDAY, JUNE 11, SHEFFIELD, Psychological Institution, Pond Street Cocoa House, at 8 p.m.

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.

Now Ready. Price 2s. 6d.

The New Volume,

Higher Aspects of Spiritualism.

BY "M.A. (OXON.)"

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

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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. 6d.
- 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 DUFRENE. 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, 2s. 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 is number.)

By DR. JOHN BOYER DODS.

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.

TO RELIEVE DISTRESS IN IRELAND

S. C. HALL, ESQ., F.S.A.,

Editor of the "Art Journal," one of the Authors (with Mrs. S. C. Hall) of "Ireland: its Scenery and Character," &c.,

WILL DELIVER

A LECTURE

ON

"The Fairy Legends of Ireland,"

WITH ILLUSTRATIVE AND

CHARACTERISTIC ANECDOTES OF IRISH WIT AND HUMOUR,

On FRIDAY, JUNE 18th, at 7.45 p.m.,

AT THE

VESTRY HALL, KENSINGTON.

PART I.

Universality of faith in Fairies—The essentially poetical character of Irish Fairies—Their meeting-places, &c.—Fairy changelings—The Mother's Darling—The Phooka—The Fiend-Spirit of the Morass—The story of Daniel O'Rourke and the Aigle. The Banshee—The White Lady of Sorrow. The Cleuricaune—The Irish Treasure-keeper. The Dullabaun—Spirits without heads—Perils of Ned Sheehy. The Thierna-na-oge—The Land of Perpetual Youth—Stories of Ossian's white horses, and the holy monk of Aghadoo. The Hy-Brasil—The Isles of the Blest. The Merrow—The Irish Mermaid—Story of John of the Glyn—Monastic legends—Glendalough.

PART II.

Illustrative Anecdotes of the Humour and Pathos of the Irish Character—Irish Bulls—Irish Brogue—Irish Beggars, Waiters, Car Drivers, &c.—The ever-ready wit of the Irish Peasantry—Summary of the high capabilities for good of the Irish people. Impressions of the Lecturer regarding Ireland as resulting from frequent visits, and from journeys through many of the high-ways and bye-ways of the country.

Admission by ticket to

Reserved Seats, 2s. 6d.; General Admission, 1s.

(For tickets to Reserved Seats early application will be necessary.)

Tickets to be had of

Mr. Wade, bookseller and newsagent, 25, High Street, Kensington; Mr. Verrinder, bookseller, 36, High Street, Kensington; Mrs. Wade, bookseller and newsagent, 98, High Street, Kensington; Mr. Lord, bookseller, &c., Gloucester Road; Farmer & Sons, booksellers, &c., 1, Edwardes Terrace, Kensington; Miss Leggatt, bookseller, &c., 12, Newland Terrace, Kensington; Mr. Spalding, bookseller, &c., 46, High Street, Notting Hill; Westerton, The Library, St. George's Place, Hyde Park Corner.

ON THE CONNECTION OF
CHRISTIANITY with SOLAR WORSHIP.

TRANSLATED FROM THE FRENCH OF DUPIUS BY T. E. PARTRIDGE.

Neat Wrapper, price 1s.

CONTENTS.

Allegorical Nature of the Hebrew Scriptures. Opinions of the Christian Fathers. The Story of the Creation is symbolical. The Hebrew Cosmogony is borrowed from the Persian. Persian and Christian Theology compared. Origin of the idea of good and evil Deities. Theology derived from Astronomy. What the Serpent signifies in Theology. The meaning of the Virgin Mother and her Child. Correspondence between Egyptian and Roman Myths. The Mithraic Religion described. The Blood of the Lamb, its signification. Identity of Christ, Horus, and the Sun. Assumption of the Virgin, what it means. The origin of Easter. The resurrection of Christ. The dragon and lamb of the Apocalypse. The lamb a symbol of Christ. Why? Redemption and Restoration under the Lamb. Sun Worship in Egypt—Osiris. Parallels between Osiris and Christ. The Phœnician idea of Christ. Adonis and Christ compared. Similarity of the Gods of Egypt and Greece. The Phrygian God, Atys. The God Atys compared with Christ. Coincidence of Christianity with Paganism. Light, the great Divinity of all Nations. The Christian Sacraments borrowed from Persia. The Sympathy of Religions—Christian Redemption an Allegory. The Spiritual meaning of ancient mysteries. Authors, Ancient and Modern, noted:—

Archbishop Burnet, Maimonides, Philo, Origen, Cedrenus, Josephus, Beausobre, Clement, Augustine, Zoroaster, Strabo, Plutarch, Pook, Abulfeda, Manilius, Geminus, Pliny, Hyde, Virgil, Abulferragius, Syncellus, Cyril, St. John, Macrobius, Proclus, Eratosthenes, Father Petau, Emperor Julian, St. Justin, Tertullian, Porphyry, Celsus, Montfaucon, Torrè, Kirker, Freret, Abulwazar, Selden, Pic, Roger Bacon, Albert the Great, Stöfler, Columella, Ptolemy, Epiphanius, Theophrastus, Theodore of Gaza, Isidore, St. Jerome, Martianus Capella, Pope Adrian, St. Paul, Athanasius, Eusebius, Diodorus, Diogenes Laertius, Procopius, Vossius, Suidas, Cheremon, Abnephius, Synesius, Theophilus, Athenagoras, Minutius Felix, Lactantius, Julius Firmicus, Herodotus, Arnobius, Pausanias, Ammianus Marcellinus, Corsini, Damascius, Varro, Sallust, Theodoret, Chrysostom: Jews, Manicheans, Eresians, Therapeutæ, Rabbis, Persians, Allegorists, Christians, Catholics, Assyrians, Ninevites, Magi, Romans, Greeks, Neapolitans, Egyptians, Phrygians, Brahmins, Phœnicians, Scythians, Bythinians, Arabians, &c.

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

FOWLER'S WORKS ON
PHRENOLOGY, PHYSIOLOGY, &c.

AMATIVENESS; or, Evils and Remedies of Excessive and Perverted Sexuality. With advice to the Married and Single. By O. S. Fowler. Price 3d.

LOVE AND PARENTAGE; applied to the Improvement of Offspring; including important directions and suggestions to Lovers and the Married, concerning the strongest ties, and the most sacred and momentous relations of life. By O. S. Fowler. Price 3d.

MATRIMONY; or, Phrenology and Physiology applied to the selection of congenial Companions for life; including directions to the Married for living affectionately and happily. By O. S. Fowler. Price 3d.

PHYSIOLOGY, ANIMAL AND MENTAL; applied to the Preservation and Restoration of Health of Body and Mind. By O. S. Fowler. Price 1s.

FAMILIAR LESSONS ON PHYSIOLOGY; designed to aid Parents, Guardians, and Teachers in the Education of the Young. By Mrs. L. N. Fowler. Price 3d.

TOBACCO; its History, Nature, and Effects on the Body and Mind. By Joel Show, M.D. Price 3d.

MARRIAGE; its History and Ceremonies. By L. N. Fowler. Price 6d.

FAMILIAR LESSONS ON ASTRONOMY. By Mrs. L. N. Fowler. Price 6d.

MEMORY AND INTELLECTUAL IMPROVEMENT; applied to Self-Education. By O. S. Fowler. Price 6d.

HEREDITARY DESCENT; its Laws and Facts applied to Human Improvement. By O. S. Fowler. Price 1s.

LESSONS ON PHRENOLOGY; designed for the use of Children and Youth. By Mrs. L. N. Fowler. Price 6d.

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

Sixteenth Thousand. Price: Paper Wrapper, 6d; Cloth, 1s.

ILLNESS: ITS CAUSE AND CURE.

Showing how to preserve health and cure diseases by a safe, scientific, pleasant, and efficient means within the reach of all.

HOW TO PRESERVE HEALTH is a matter of no small importance, nor is it an Utopian undertaking. Nearly all diseases are preventable, and the fraction of time and money spent in acquiring the necessary knowledge is insignificant compared with the loss and suffering incurred by ill health, doctors, and drugs.

HOW TO CURE DISEASE NORMALLY is indicated by the means required to preserve health. Such modes of cure are:—

SAFE,—being in accordance with the laws of health, they cannot possibly destroy the patient or undermine the constitution, as the common practice of administering poison does.

SCIENTIFIC. The remedies propounded in this book are based upon the nature of disease, and the demands of the system in respect to regaining the normal condition. Hence dangerous courses of experiments are superseded by a certain means producing the desired result. This practical knowledge will prove the death-blow to all kinds of medical quackery and malpractice.

PLEASANT are such means and grateful to the diseased condition as food is to the hungry, drink to the thirsty, or rest to the weary. No disgusting draughts, painful operations, or enfeebling processes, but the whole is regenerating and restorative.

EFFICIENT in all cases where cure is possible, is this system. Under it acute diseases, small-pox, fevers, diphtheria, bronchitis, rheumatism, &c., and all common ailments lose their virulent character; and by observing the rules of health, laid down, they might be banished from the land, and with them the dreaded cholera.

THESE MEANS ARE WITHIN THE REACH OF ALL. The poorest in the land may understand the system and avail themselves of its blessings. Sanitary associations should be formed in each town, and missionaries employed to teach it to those who cannot read and investigate these simple phenomena for themselves.

Send 7 stamps for a sample copy at once, while you are well, and do all you can to spread it amongst your friends. They are sold at a reduced price in quantities for distribution.

Other Works by the Author of "Illness: its Cause & Cure."
Simple Questions and Sanitary Facts. For

the use of Schools, Families, and the Working-Classes: an attempt to teach the simplest natural phenomena, and to explain the functions and structure of the human body. By the Author of "Illness: its Cause and Cure." 163 pp.; wrapper, 1s.

A Chat upon Health. An interesting Dialogue for the use of the People. 1d.

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

A New Book for Everybody.

Now ready, in neat cloth, eighty pages, price 1s.

HEALTH HINTS;

SHOWING HOW TO ACQUIRE AND RETAIN BODILY SYMMETRY, HEALTH, VIGOR, AND BEAUTY.

TABLE OF

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

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

PURE SOLIDIFIED CACAO

TRY IT, AND YOU WILL USE NO OTHER.

Price 4s. per lb. Sold in Packets of 1 lb. each. Full Instructions for its preparation accompany each packet. By sending for a quantity at a time it will be sent carriage paid, preventing the necessity for agencies, additional profits, and the risk of adulteration. When kept in a tin caddy with closely fitting lid, it may be preserved for years without deterioration.

Agent: J. BURNS, 15, Southampton Row, 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 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. CASSELL, 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—18, Nottingham Street, High Street, Marylebone.

ASTROLOGY.—Nativities.—Questions answered at the following rates:—Nativities, 10s. 6d.; any Questions, 2s. 6d., in stamps. Correctly answered by giving for Nativities the exact time of birth, and for Questions the time the querist writes the letter—to **URANIA**, care of Editor, "Circle Magazine," 10, The Crescent, Fife.

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, 28th Feb., 1880.

LADY 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.

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, Sciatic 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 Euston 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.

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, Pelmouth Road Sandown Isle of Wight.

MUSICAL AND LITERARY ENTERTAINMENT.
GOSWELL HALL, 290, GOSWELL ROAD, ISLINGTON.
On Thursday, June 10, Mr. Herbst gives a Musical and Literary Entertainment, to be followed by a dance, at Goswell Hall. Admission 1s. Tickets at Spiritual Institution and at the door. Doors open at 7 p.m., commence at 7.30. Dancing at 10.45 p.m.

A SOIREE

IN AID OF THE SPIRITUAL INSTITUTION

WILL BE HELD ON
WEDNESDAY EVENING, JUNE 23, 1880,
AT THE
CAVENDISH ROOMS, MORTIMER STREET,
CAVENDISH SQUARE.

To commence at 7.30 p.m. precisely.

The order of Proceedings will be as follows:—

At 7.30, a Short Address on the SPIRITUAL INSTITUTION.

At 8, **THE CONCERT,**
OF WHICH THE FOLLOWING IS THE PROGRAMME:—

Part I.

PIANOFORTE DUET { Selection, "Fra Diavolo" *Sidney Smith*
MISS CARTER & MISS WALNE.

TRIO - - "The Wreath" - *Mazzinghi*
MESSRS. L. G. FREEMAN, CASE, & PRESLEY.

SONG - "The bend of the River" - *Blumenthal*
MISS ALICE EVERITT.

RECIT. & AIR "The Pilgrim of Love" - *Bishop*
MR. MING.

DUET - "Sweet visions of Childhood" - *S. Glover*
MISS ALICE EVERITT & MR. F. EVERITT.

SONG - - "The Message" - *Blumenthal*
MR. L. G. FREEMAN.

PIANOFORTE SOLO { Selection, "La Somnambula" *Bellini*
MISS WALNE.

SONG - "The Magic of Music" - *Levey*
MRS. PILGRIM.

Part II.

PIANOFORTE DUET { "Maypole Dance" *Sidney Smith*
THE MISSES EVERITT.

SONG - "What will you do, love" - *Love*
MISS LILLIE GILLAM.

SONG - - "The Silver Cup" - *S. Adams*
MR. PRESLEY.

RECITATION "Vision of Consolation" -
MISS KEEVES.

SONG - "The Midshipmite" - *S. Adams*
MR. CASE.

SONG - "She wore a Wreath of Roses" - *Knigh*
MRS. PILGRIM.

SONG - "The Arab's Farewell" - *Blockley*
MR. F. EVERITT.

PART-SONG "I know a Maiden fair to see" *Girschner*
MESSRS. MING, L. G. FREEMAN,
CASE, & PRESLEY.

DANCING will commence at TEN o'clock; M.C. - - - Mr. FRANK EVERITT.

Carriages at 11.30.

Refreshments will be provided.

Tickets:—To admit one, 1s. 6d.; to admit two, 2s. 6d.—Will be ready in the course of a few days, and can be obtained at the Spiritual Institution, 15, Southampton Row, or of the undersigned—

L. G. FREEMAN, Lawn Villa, 74, Acre Lane, Brixton, S.W.

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 FISH.**

**NO FOWL.
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.