



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

SPIRITUALISM.

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ACCOUNT OF ENTRY INTO SPIRIT-LIFE.

A Communication purporting to be given by the late
DR. KENEALY.

(Written through the mediumship of J. G. R., May 30, 1880.)

In Thy great Temple of the Universe, O God,
Hast Thou a place of refuge found for me?—
From earth, its trials, troubles, now uplifted far,
I sing, and praise Thy name, and worship Thee.
Eternity itself alone can give me time to praise,
And age on age shall roll and pass along,
While I, my song of joy upraising more,
Shall glorify and praise Thy wisdom, strength, and power.
How small am I! How like a speck I seem
Amid the countless hosts that round me stand—
A multitude that cannot numbered be,
All clad in brightness,—robes of dazzling white;
They reach afar into the realms of space;
Employments varied occupy them all.
But I would speak a little while, and tell
(Tho' short hath been my sojourn in this newer life)
Of what hath hap't unto myself; how I
Have met mine own, my father, mother, friends,
And those who lived with me in former years
And passed away from me into their rest.

I died:—I seemed to sleep,—to fall into a state
Of blissful ease,—of sweet repose and calm
I hardly can in words describe or paint;
A feeling, oh, so beautiful, so still;
Earth knows it not, nor they who dwell therein.
My spirit felt no pain, it was all gone;
And then the waking came; it was to me
As the arousing from a troubled dream
Where all had been oppression, pain, and fear,
'Mid darksome gloom and cheerless scene.
And, as I conscious came again,
Thought, memory, and feeling then were mine;
I knew that I did live, could think
And act as sentient being. Sight, hearing,
All the knowledge, sense, and mental power
That to me once belonged, were mine again,
I lived! In that is summed up, is stated all.

I gazed around. The couch on which I lay
Was formed of choicest flowers; and they
Sent forth a fragrance, oh, so sweet,
I seemed to drink it in, and feed thereon,
And at each draught, new life, new power,
And vigour o'er me came. I cannot speak,
No language can depict the joy—
The rapture filling me all through;
And these bright flowers,—yes, while I gazed,
There came a voice, so softly whispering low,
And murmuring in mine ear, "These flowers
Are thine, they are thine earthly thoughts,
Thine actions pure, thy loftiest aims
Encrystallised in form. No good e'er dies,
But lives and takes a shape again,
All beauteous in our Father's world
Of joy and pleasure here. Then rise and look,

And view the scene around." I rose,
And stood, and gazed. O God! the sight
Mine eyes beheld! Oh, how shall I describe
Or picture it in words? Around, on every side,
Space, space; and this was all infilled
With light,—so soft, so clear;
All things could be discerned; all objects stood
Defined; for myriad miles it seemed
My vision took them in; no mist obscured;
No cloud before my sight. And near to me
I saw my sire, mother dear, and others stand,
Who long ago had lived. They looked so bright,
So joyous, their hands outstretched were to welcome
Me; as their hands grasped mine, a warmth
Electrical infilled me, and
Strength and power gave. I knew them all,
They seemed as when on earth, and yet
A change was there, a beauty so divine
Shone forth from every face, a light
From out each feature came,—'twas not of earth,
But to a world beyond belonged. And as I looked,
Their thoughts I knew, could tell the story
Of each life; their pains and woes
To me were clear; and they I knew
Had shared with me my joys, my pains,
And sorrows too;—had lived with me
My earthly life, and sweet communion oft been theirs
With me. I knew, I felt all this,
Tho' words were uttered not; the mystery of soul,
And how it lives and acts, was understood,
And now made plain to me. Each wore a dress,
A robe like light it seemed, yet blended off,
And mingled with bright tints and colours fair,
More beautiful than e'er mine eye had seen.
My mother spoke; her voice so sweet
Fell on mine ear like melody divine:
"Son, thou art come, I welcome thee; thy work
On earth is done, now rest and take repose
Essential to thy soul; and when sufficient time
Hath passed in rest, thou shalt again
Go forth to toil, to work, for God and for
Thy brother-man; this is the work we do."
I listened to her tones, and down I sank
And lowly bent; with hands upraised, and
Joy irradiating from her face, she blessed me.
My father, too, he spoke, and converse sweet
With him awhile I held. Then, as
By silent wish, we onward moved thro' space,
And quickly passed away from where
We late had stood. We seemed to glide
With motion quick, by our own wish.
A feeling of sweet peace, and of content
I ne'er had known before, was o'er me
As I moved. The scene around, the view
Of things that I beheld, how can I paint
Or clothe in language fit? O God!
The earth is beautiful, 'tis fair,—but here
'Tis quite eclipsed by what I see. Here is no gloom,
No cloud, no rain, no storm, no rough,
Harsh wind, nor flash from thund'rous cloud,
No scorching air, no frost, but warmth

That does not seem to harm, nor weary,
Nor make faint; it seemeth like a bath
Of life and strength, this atmosphere celestial
We breathe. The landscape, too, how grand!
The flowers, the trees, the lovely fruits
That from their branches hang; the birds
Carolling soft; there's not a note
That soundeth harsh; the murmuring streams
Of water clear, with boats that glide,
And songs that fill the air; the voices
Sweet that echo round. And see!
On every side the mansions fair, the homes
Of spirits bright, where dwell the good,
The free, the pure, who lived and toiled
Not for themselves alone;
Musicians, painters, poets—all have
Here a home, and every form of Thought,
Of Genius, Art, and Science lives again,
Is resurrected here. I think, "Oh, this is heaven!"
My thought they know, and swift respond,
I hear them say, "No! no! 'tis not! 'tis but
The lowest stage of progress infinite:
This thou dost now behold is naught;
'Tis but the vestibule, the entrance door, the road
To mansions, palaces of light, to kingdom's vast,
And continents as yet unknown to thee.
Wait but a little while, and thou
Shalt fitted be to travel on, and see
The glories we behold; eternity is thine
In which to contemplate and know
The beauties of the spheres."

I am content with this:—

Yes, I will wait until I fitted be
For higher flights; to soar away
To realms of space I can discern
But faintly yet; I need more strength,
More power in my soul to rise
A little nearer God, and view
The treasures of His love and power.

We pass on still, by wish it seems to me;
Volition has an easy part to play.
At last we pause; a mansion large
Before us stands, with trees emplant round,
And gardens large engirt; I follow on,
While others lead the way; and through a door
We enter in; apartments vast and
Beautiful, behold with treasures filled,
And paintings grand adorned. I gaze
Upon the walls, and there in colours bright,
Events portrayed I view, and scenes of earth
Pourtrayed are. My earthly triumphs past,
And failings too, are there; and o'er them writ
Are words so comforting, that I
Should now much courage take, and strive
Still greater things to do. Within this room
Are books; I scan them o'er, and find
A library, with Thought and Wisdom full.
They tell me it is mine,—that I
May soon possess another, larger still,
When I have this explored, and master stand
Of what is stored therein. I seem to need
Refreshing food to give me strength, and lo!
'Tis there before mine eyes, on table well
Arranged; my friends they take their seats;
Me first they place upon a couch so soft
And pleasant to the touch of wearied limbs;
And they then food before me place,
And drinks of flavours exquisite;
Earth hath not such. I quaff refreshing draughts
Of Nectar from the golden cups, and fruits
I taste, so perfect in their form, and
To the palate sweet; the banquet o'er, lo! sounds
Of music do our ears attract, and from
Another room the loveliest sounds
Do echo forth, and hymns of praise
By unseen choir are sung. A perfect calm
Doth o'er my spirit fall, and slumber
Soon my senses wrap. I wake again,
And, much refresh'd, I rise and ponder deep;
I wonder why I needed rest and sleep,
But soon am told that other weakness still
Around me clings; 'twill soon be gone,
And then, with strength renewed, I shall
Go forth to view the glories and delights
That God doth give to those who try
His work and will to do.

Awhile now must I cease,
And silent be; an earthly brain I've used
This story strange to tell. This brain must rest,
No longer used be; I will return
In some few days, and give account
Of greater things than these. Meanwhile,
Oh, earthly friends who these lines read,
Do not offended be; you will receive

And judge this at its worth; you know
From whom it comes; and in so far
As truth can come to earth, I here
To give it, strive. And now, Farewell.
I will return. May God, the Father Great,
In His safe keeping hold you all
While earthly life shall last!

V. K.

THE COMMUNICATION FROM "DR. KENEALY."

The poem given above is a very striking and beautiful picture, and strongly characteristic of the mind from which it purports to emanate.

Ever since the passing away of the talented Dr. Kenealy it has been our desire to put on paper a few words to his memory, but hitherto the opportunity has not presented itself. Very often has the thought of him been present with us: that generous, soulful feeling which united us many years ago.

It is not known that Dr. Kenealy was for a long time our friend and contributor, but his position rendered it necessary that his papers should appear anonymously, and we strictly adhered to his request in that matter, even after our relations of a literary character had ceased. The "Book of God" from his pen which was for a time eagerly read by the friends of this Institution, was circulated by us without reference to the personality of the author. Though these and others of the same author's works bear a strong resemblance to it, yet the identity of the spirit which communicates the poem will be rendered more apparent on turning to the volumes of *Human Nature*, published seven or eight years ago, and reading the articles on the "Imaum Mahidi" and poems on Fo-hi. The style of description, language, and verse are the same; the gorgeous word-painting, flow of feeling, and longer and shorter lines, being very striking and confirmatory of identity of authorship. The medium certainly did not know that the contributions referred to were written by Dr. Kenealy, and we question if he were aware of their existence at all. Even if he were in possession of all the facts, whence came the power to write so well and so closely in imitation of the deceased gentleman's style, and with such significance in relation to the sublime realities of spiritual existence? Of all the "Controls" which have been published there are few which bear such striking features of genuineness as this one. It is utterly unlike the mental characteristics of the medium through whom it was written, and there was no second person present to give to the production the bias of his mind.

Dr. Kenealy, though not perhaps a Spiritualist, was much interested in the subject. He attended at least one seance at the Spiritual Institution, and if we remember aright, he was reported to have been present at Mrs. Makdougall Gregory's. He was a true Spiritualist in thought, as his works and a few contributions to this journal show. He was, moreover, of a most sensitive temperament and inspirational genius. He had a large heart, and was aflame with noble emotions. We visited him frequently before the close of the memorable defence of the Claimant, and could realise his true position in that great conflict, in the struggles of which he yearned for sympathy. He had not simply to perform the professional duties of an advocate, but in him was exercised a power which had to withstand another power surging through the personalities of those whom he so freely spoke of as his enemies and obstructors of justice. What Dr. Kenealy realised in this matter he boldly avowed, notwithstanding the punishment which it brought upon himself; and to see him in private, wrestling not only with the legal processes, but also with that unseen enemy which bars the way of all who take sides against a powerful opposition, was to realise the self-sacrificing truthfulness of his mind, and the large-hearted nobility of his motives.

Thus Dr. Kenealy was not understood nor appreciated according to his true merits; and this consciousness of the inharmonious of the world around him with his true position as a man may have been the cause of those little peculiarities and eccentricities over which his enemies made themselves merry. The man who is a sensitive is either made or marred by the influences of which he becomes the centre. The Tichborne trial made Dr. Kenealy the focus of a determined and unscrupulous psychological influence, from the effects of which he never rallied; and it is just possible that his end was accelerated by those forces of which he had been so long the object. We are aware that this theory may not be recognised amongst the so-called thinkers of the day, but it is true nevertheless. To our mind the deceased gentleman was never the same man after the crisis of conflict had passed, and his persistent opposition to dominant persons and institutions was no doubt the recoil from the sharp pangs which encounter with them had imposed upon his sensitive nature.

It would appear that in early life his spirit was of a far different tenor from that which manifested itself during his latter years. His great intellectual industry and lofty ambition were evidenced by the vast amount of literary labour which he accomplished in addition to the usual tasks of life. He published from time to time nearly a dozen massive volumes to our knowledge, and in addition he has shown us piles of MSS., all neatly arranged on shelves—work done for the pure love of doing it. We hope these unpublished productions will be preserved and yet be given to the world.

Phrenologically speaking, Dr. Kenealy had a massive intellect. The brain was very large, particularly in the intellectual and institutional faculties. The imagination and consciousness of the beautiful and the grand were inordinately developed, which goes

to account for the diffusiveness of his literary style. In stature he was not tall, the lower extremities being deficient in development, but the body was stout, giving him force of passion and that warm ardent temperament manifested in such men as John Bright. He did all from the plane of feeling, and there was heart as well as intellect in all that he undertook. He was somewhat deficient in dignity and self-control, and the circulation, under excitement, became somewhat unbalanced, and these organic peculiarities, with a sensitive temperament, which received and treasured up all influences that impinged upon it, are ample to account for the seeming eccentricities and weaknesses of his character.

When men learn enough of themselves to understand their own nature, and estimate the positions of one another phrenologically, a new light will be thrown on men's motives and actions. Praise and blame are now scattered about indiscriminately, as one-sided prejudice may direct, and the real merits of truly great men are unseen by the mere pignies around them, whose childish vision is filled with their superiors' external foibles, these being on a level with their own infantile development!

Though of late years Dr. Kenealy's path diverged entirely from the one which we tread, yet our sympathies constantly followed him, an unexpressed relationship, which we think was reciprocated. We have never seen a Magna Charta procession pass down Southampton Row, but our people say that route was occasionally taken, and opposite the Spiritual Institution a pause or motion would sometimes be made in friendly recognition.

That the communication printed this week is indeed from Dr. Kenealy there is much to warrant, and if so it be, we are not astonished at the fact; it is just what we some day expected. Accepting the description as true, setting forth the beauties of a state in which all men are estimated at their real worth—not what their weaknesses made them appear to be or what the world thought of them—we congratulate the ascended spirit in having realised those beauties which the happy dreams of the intellect and imagination in earth-life so ardently endeavoured to picture to the world's readers.

SPIRITUALISM: ITS MISSION AND EVENTUAL TRIUMPH.

A POEM IN ENGLISH AND ITALIAN BY SEBASTIANO FENZI.

English Version.

TO—WHOEVER CHOOSES TO READ.

One night a few weeks ago, as I was lying sleepless in bed, I felt an irresistible wish of getting up to write.

I obeyed,—got up and wrote.

Was it, as the quakers say, "*that the spirit moved me*"?—I know not; nor do I pretend to give any mysterious interpretation to a freak of the nervous system: but certain it is that when the pen was released from my hold, I found, to my astonishment, that it was already half past six in the morning!

What I then indited, without being aware that the hours were speeding fast, is the following brief poem in English verse, which I afterwards also put into Italian.

Will my words have an echo?

Very likely not—it is too early yet!—There are, however, white streaks adorning the intellectual horizon, which bode fair to usher in the new day . . . amidst all the ruins of past eras!—ruins to which we have until now been helplessly clinging, for want of the coming light!

SEBASTIANO FENZI.

Florence, April 15th, 1880.

What's life, the world, the universe—what's God?
Wherefore is man placed here?—And whence is he?
And whither doth the living soul within us
Wing its flight, when grim death hath chilled our clay?

Hath any sage in any era yet
Answered these queries so that Reason's gaze
Might hail a green spot, 'midst the narrow range
Of its horizon, where to alight and bide
Resigned until our latest sun hath set?

We've dreamed a thousand dreams religious—Yea!
And crafty priests have ever forged their tales
Of God and Beelzebub, enjoining all
To blindly trust to their inspired word
Or meet the wrath of Him, whom yet they vaunt
The Bounteous Father and the God of Love!
We've dreamed a thousand dreams, but none that could
Assuage the craving of our busy brain,
Whose power of well-poised thought and subtle sense,
Doubts the mirage of fancy and of hope.

And now that snaps the iron rod, wherewith
Fell tyranny did whilom sway the world,
And that the human voice can free emerge,
Those dreams are waning, and the watchword sounds:
"Knowledge we need, not faith!"—And thus a void
Is formed, that anxiously the mind doth yearn
To see quickly filled up.

Yet Nature's mute!

And Science boldly tells crowds, still befooled,
That in the orbit of its knowledge, naught
Can warrant that there be a God, a soul!!!
And that, through Matter's vital power, we here
Awake to smile and sigh a few short days

And then return our mother earth within,
Enshrouded in Naught's darkness as before.
That all we suffer here and all we do,
Are as the heaving of the wave at sea,
Which shapes itself, receives the solar ray
And shines and smiles one instant—murmurs—groans,
Then flattens down, uncared for and forgot!

Such is man's lot—they trow—and if the heart
Doth heavenward aspire in search of Him,
Whom we instinctively, through force unslacked,
Do feel must be our very source of life,—
These godless men of lore chuckling blurt out:
"*That, silly notions all!*" (such is their rant)
"*Are past and gone: that no more shall the mind
Be made subservient to such childish toys,
Soothing a morbid fear;—that Darwin's words
Have solved the problem: MAN IS BUT A BRUTE!
That God is nowhere found.—He make us? Never!!
'Tis we made Him, forsooth!! . . . and that we must
Nerce our breast, and with manly courage gaze
Straight in the eyes of Truth, and read: ALL'S NAUGHT,
FOR DUST WE ARE AND BUT TO DUST RETURN!*"

Such is the present tide of high-placed thought,
Destroying all, yet raising nothing new.
Blind-unbelief hath by degrees crept in,
Ousting blind-faith from off its time-worn seat.
Where learning now abounds, the tenets all
That filled with pious pride mediæval knights,
Are cast upon the shelf, there to receive
Their tumult beneath the dust of years,
As thrown off thongs that shackle men no more—
Leaving the gloomy chasm all free to yawn.

Yet in God's work, if but our myope sight
Could only rightly judge, the evolutions,
Incumbent on our steadfast progress, are
Suited to timely meet our new-born wants.
And, in the present crisis, now that we
Wend through a century of triumphs such
As ne'er before our human ken achieved,—
Making us giants to the men of yore,—
Our need is paramount to scan,—beyond
The solemn moment of our latest breath—
A something real to suit our latent thoughts
Of God and bliss beneath the azure vault,
Where myriad systems, spreading unconfined,
His infinite omnipotence proclaim!—
Such need, such wish He opportunely now
Proffers mankind the means to gratify,
Through *spiritual communion with the dead!*

The glad tidings are spreading—yes! a beam
Of light, which now our riper thoughts can prize,
Has dawned upon our earth!—Yet it behoves
That slowly it ascend, as else it might,
If evident at once to all below,
Be cause of dire confusion, such as drove
All wild, in earlier days, the hapless wights
Intent on raising Babel's vaunted tower.

The glad tidings are spreading, none the less,—
Yet we, who zealously did lend our aid
In preaching it abroad, are doubted, shunned,
And often meet with sarcasm and contempt!

And still the glad tidings are spreading—slow,
But sure!—The haughty men, who bar the way,
Are through the *Mind Supreme* urged on to be
Thus hostile to the glorious news, thereby
Its final triumph they awhile retarding—
Yet its true worth enhancing!—and at last,
When pressed and forced to ope their eyes,—when all
Shall view the ray propitious hither sent
To scare away the darkness that till now
Obstructed human sight,—then shall *their* voice,
Wellnigh delirious through un hoped-for joy,
Be louder than all else; and victory,
The greatest victory that ever man
Dared list for here, at length shall crown our brow—
Our brow! for dauntless did we brave all scorn
And, Christ-like, did in charity opine
That we were bound to pray for and forgive
The men who—though great scientists—knew not
What they indeed were doing, when they heaped
Words of offence on our devoted heads.

Then shall man not in vain ask: What is life?
The Universe around—the soul—and God?
Or what his lot may be when lies his frame
A prey to worms beneath the verdant sod?
For he shall learn, *communing with the dead*,
All the reality of life to come
And a religion universal find
In the revealed light: *Spiritualism!*
Florence, February, 1880.

M. M., GOTH, GERMANY.—The verses contain very beautiful thoughts, but the form of composition is not sufficiently perfect to render them suitable for publication. You should try again.

MR. E. W. WALLIS AT THE SPIRITUAL INSTITUTION.

The meeting on Friday last was not large, but very harmonious, and the proceedings were of such an instructive character that we do what we can to place a faithful report before our readers.

Mr. Wallis desired that a circle be formed at the table. He occupied the north end, supported by two warm-hearted friends. Mr. Burns sat at the other end, facing him, and opened the proceedings with a few remarks.

Mr. Burns recounted Mr. Wallis's labours in the Cause, and the sacrifices he had made in faithfully giving his services where needed, and breaking up new ground. The missionary work was one that entailed hardships rather than realised emoluments, and when the ordinary burdens of life had to be sustained as well, it was impossible for the spiritual worker to pursue his course unaided. But the spiritual worker stood too much alone, and his work was too frequently regarded simply as his own affair, whereas it should be the interest of every true Spiritualist to see that conditions were supplied. In the olden time it was the custom for every devotee to make some sacrifice upon the altar of Truth. That system contained a principle which he did not desire Spiritualists to lose sight of. They might not place at disposal a dove, a goat, or a lamb; but there was surely some faculty of the mind, some gift of the spirit, some energy of the body, some worldly possession, that all could bestow on the Cause, thereby making it of great power and giving every Spiritualist an interest therein. He thought such meetings as the one he that night addressed were of great importance. It was highly desirable that workers in the field should meet each other and their spirit-friends, and take counsel together as to the best modes of co-operation, and where help in any particular direction is most needed.

A well-known spiritual worker then took the matter up, and said he thought all workers should be paid for their work, and so well paid that they did not require to call on anyone for help. Our spirit-friends, if truly interested in our welfare, should use their influence to supply our needs. Not only should a medium like Mr. Wallis be so well paid as to be protected from want and harassing care, but he should have something over to help the needy as he goes along. All mediums should insist on getting adequate compensation for their labour. In addition to their life-powers, they gave their highest and best gifts, and why should they not be as well off as if they devoted themselves with as much assiduity and success in any other channel? He would be glad to hear what Mr. Wallis's guides had to say on the payment of mediums.

Mr. W. Jennison said he had known Mr. Wallis for some years, and had been with him when in such trouble and anxiety that it was to him a wonder how the spirits could obtain control. He did not like to see the services of a medium bought and sold, but till the world became so generous as to appreciate spontaneously the benefits conferred by mediumship, he thought it should be seen to that mediums were paid, and well paid. He had seen Mr. Wallis very hard pressed, but when a man took upon himself the cares of a young family it was even more difficult; and observing, as he did, how Mr. Wallis sank self in his desire to promote the Cause, he felt that he and his wife ought to be better supported. He hoped to see the time when such work, which bestowed the highest services on mankind, would be better appreciated, and mediums would not have to say what their terms were, but proper remuneration would be tendered them by all who desired their services.

Mr. E. W. Wallis then spoke. He said some seven years ago he was told more than once that he had mediumistic gifts, and that he had a work to do in this Cause. He went into the investigation of the matter, and convinced himself of the truthfulness of these statements. When Mr. Cogman passed away he determined on taking up the position thus left vacant, and throw in his lot with the Cause and make its promotion the work of his life. He felt that it was his privilege to lay his mediumship on the altar as a sacrifice for the benefit of humanity. He had done so as well as he could. He agreed with what had been said as to the necessity of mediums being much better paid than at present. They, indeed, should be well supported, but their services were nevertheless beyond price, and could not be paid for, as there was no equivalent for them in world's goods. The wants of the body during the time spent in spiritual work ought to be supplied, and such a margin left that sordid cares would not drag the spirit down. He had been so much harassed and beclouded with his heavy burdens that he often wondered how the spirit-world could use him at all. Yet he stated with gratitude that at the darkest moment a way of relief would unexpectedly open out and the difficulty would be overcome. His wife had that buoyant spirit of hope that made her say that it would come all right. He was more inclined to brood over troubles; but he found his wife's anticipations always prove true. The dignity of spiritual workers would be saved if they felt themselves so much appreciated as to realise from their co-workers such recompense as free them from anxious cares, and prevent the need of special help in the form of testimonials. He objected to see a price set upon mediumship and bargains entered into over it; but he had found that when he stated his fees, which were as low as possible, his correspondents would say they could not afford so much, and offer perhaps half-a-guinea to cover all expenses, and he would go if he saw that good could be done, and trust to Providence for his requital. Sometimes those with whom he worked would give him more than he asked, and help him in overcoming difficulties caused by visits to other places.

A well-known spiritual worker again spoke, and said that if Spiritualists with means would support mediums, they would be enabled to work in poor districts without requiring to make any

demand. The Spiritual Institution should have a fund to send out mediums, and then there would be no need for making appeals for the support of anyone.

Mr. Burns thought testimonials did much good, not to those who got the money, but to the Cause generally. He had been identified with all the testimonials, and had laboured in them heartily; for he found that when people's hearts were touched, and when they were made to do something for the good of others, they were the better for it. The good nature of Spiritualists wanted stirring up more. They had too little to pay, and when they were called upon to pay there was not that overpowering influence, so that they could not well set it aside. As a consequence they really overlooked the slight claims made upon them for the decent support of the few workers they had, and a predominating selfishness was too apparent. As to a fund for mediums he did not desire to have anything to do with that. Whenever there was money to spend there would be plenty after it, and the person who could trundle best would get the best paying job. Though it was, in some senses, inconvenient, yet the system of making men go forth and work for the love of the Cause and not the love of money, had its spiritual advantages. It was evident that his friend Wallis had motives of the right kind, and therefore he felt it a pleasure to do him honour on that present occasion.

Mr. Wallis said he could not see that any reproach attached itself to a medium because he took pay for his work; or that to be a hireling in that sense, or to be a professional medium was opposed to the principles by which they should be guided. While mediums worked in the world they would have to adapt themselves to the requirements of society.

Mr. Wallis then passed under influence, and the Control said they desired to say a few words on the relation of spirit and medium, also on the duties of those who co-operate with the medium. It was asked why they did not take better care of their medium. From a worldly point of view it might be thought that they laid themselves open to some censure, in that they did not enable him to attain to worldly riches. They were advocating an unpopular truth, and all engaged therein should make sacrifices, which, though to the personal disadvantage, yet were for the public good. All advocates of truth and human progress had done so. Their medium might be able to engage a hall, attract the multitude, and make money, but in such a course they would not be able to follow him. Their work was to sow the seeds of kindly thoughts and feelings, cultivate spirituality and fraternal sympathy, to build up, not to destroy, and enlightening all as far as possible that came within their sphere. To do so they had to move their medium from place to place, at considerable expense and sacrifice of domestic comfort. The question was, Who should meet those expenses, and by what means? It may be that a few struggling workers engage a hall and ask their instrument to visit them; but they are poor, and to make a large charge for services would be to nip their efforts in the bud, and that seed which would be sown would then fail in being transmitted to the soil. There are wealthy Spiritualists who may be already making much sacrifice; but they have so many calls made upon them that they have to study the various claims that present themselves. We spirits try in all cases to do our part of the contract. The medium has to meet all the requirements of his mission, make the necessary arrangements with his co-workers in the field according to his own conditions; and when the opportunity is furnished to us we present ourselves and fulfil our part by controlling the medium, and transmitting through him such thoughts and feelings as the audience most need. Yet we are anxious for him when we see carking cares eating into his soul, and we sympathise with him in his difficulties; but we cannot make this temple the abode of money-changers. Take heart of grace! These bitter experiences are spiritually educational. If this life were all that man had to encounter, then we would say, take all the pleasure you can; but knowing that a vista of spiritual progress opens out before him, we say to our medium, take up your cross and bear it courageously with faith and spiritual purpose, and your trials will redound to your benefit in the end, and you will enjoy happy freedom in the time to come. Yet we recognise the fact that the medium is worthy of recompense, or rather remuneration, for nothing could compensate him for all the sacrifices he has to make. Let all earnest sympathisers with the spread of spiritual truth do their duty by their servants, our brothers, the spiritual workers; provide them with the bread that perishes, protect them from care. If you wish to have from them noble teachings, then surround them with conditions of freedom and encouragement. Hence it is the duty of all not to reject the worthy worker; not to attribute motives that are unwarrantable; not to reproach him because he has to receive coin for his work; not call him mere professional because he has to get money to live. Give him sympathy, and greater good will be accomplished, and a better influence will prevail in the Cause.

Mr. Burns said he did not think the merits of the question should be made to rest on the mediums; they did ample work for any return they received, and they could not be expected, for it was impossible, to devote their time to the teaching of spiritual truth and not be sustained therein. He thought the charge of professionalism did not lie at their door so much as at that of parties, who, having little spiritual light themselves, reduce the work of Spiritualism to the hiring of mediums at a low price, and selling their services to the public at as high a price as possible. This kind of thing the speaker had himself experienced. It was an evil; it directed the work altogether from its legitimate object. It was an evil that lay in the hands of Spiritualists themselves to

remedy, not the mediums who were frequently the victims of this bargain-driving method.

The Control said they must declare that most of those they had come into contact with in the work had entered upon it on the basis that they were thereby helping the Cause by spreading a knowledge of Spiritualism. By uniting their efforts and means they had the plea that thereby they could not only reach a greater number, but pay more to those who worked for them, when they took a medium seven days a week instead of one. How matters can be mended just now it is difficult to see, the number of workers in the Cause being so few.

Mr. Burns thought the position of the Cause could be advanced and the workers benefited if Spiritualists were more self-helpful. They left the work too much to speakers, and did not in the meantime do what they could for their own spiritual development. Hence Spiritualists were not sufficiently advanced to appreciate the workers or feel for their true needs.

The Control, in reply, said they always recommended personal effort to their hearers, and spirit-culture, for the exercise of which every individual was responsible. Their key-note was the calling on the brethren to carry out in themselves higher ideals of spirituality and aspiration. They were compelled to admit that, though Spiritualists were by no means the worst of men, yet they had not risen to that degree of spiritual self-possession which could be desired. But there were signs of progress. They were not so dead as might oftentimes appear. They needed sympathy rather than denunciation. It was only by the influence of love that their better nature could be brought out. They (the Control) strove to work with, and help all, and win their appreciation.

Mr. Burns said it was a want in the Movement that there was no machinery for putting good advice into practice. A practical method of spiritual culture was wanted. It was easy to say that Spiritualists should do so and so, but they required to be taught how to do it. He would be glad if the spirit-friends would take up such work, and he was sure, if they did so, mediums would soon be much better supported. The speaker had long both advocated and practised methods of intellectual and spirit-culture, and he would be rejoiced to see the schools for doing so more numerous and systematically attended by every Spiritualist. Every home should be a place of spiritual exercise and culture.

The Control said that the time was coming for that, but it was yet, in their opinion, far off. The spiritual growth was imperceptible, but sure nevertheless. There must be patience and forbearance, and all the genial sympathy at command. In their work they made it an object to culture the spiritual and devotional feeling as much as possible. There was too much cold intellectualism in the movement. It did not require to be made the subject of attack, but the endeavour should be made by continual effort to draw men quietly into a better method.

Mr. J. King, O.S.T., said the homes of many Spiritualists were such that they had no opportunities for spiritual culture. He knew mediums who had to evade the opposition and ridicule of their friends. In these cases the parties had to seek spiritual exercises abroad.

The Control expressed the opinion that each individual must act in accordance with his own organisation and circumstances. Spiritualism must admit of a variety of methods, and not be crystallised into any one form. If the attempt were made to do so Spiritualists would resent it.

Mr. Burns said he agreed fully with these last words; Spiritualism was indeed crystallising too much into a set groove of work and he as a Spiritualist did resent such a tendency, and was anxious to widen the basis of operations. Referring to the usefulness of workers he thought that great good could be done if new ground could be broken outside the spiritualistic body. Mr. Wallis's visit to Cornwall had done seemingly much more good than would accrue from many ordinary visits amongst Spiritualists, and the only wish he could have to possess means, would be to send good trustworthy men to open up new ground.

The Control would not like to see their medium taken outside of the Spiritualist body, if that body required to retain his services. Their object was to work with all and make them more spiritual.

Mr. Burns suggested the propriety of instituting local workers, men and women, who would devote one day in seven to keep up the interest in places where Spiritualism had found a footing. The funds were nearly all spent in travelling and in expenses outside of the real needs of the Cause. The adherents of some religious bodies are far more industrious than the Spiritualists are. The paid mediums would then be less liable to long journeys and absence from home, and from a centre could extend the Cause in every direction around them.

The Control observed that these local workers in the religious bodies had professional superintendents to watch over and direct their operations, and thus sustain the interest. The medium's wife, as a local worker, took her place on the platform without fee; but, in addition to that form of service, it was necessary to have recourse to the aid of other speakers, who could not always be on the spot.

Mr. Burns said that was his idea exactly. He did not want to drive any class of workers out of the field, but he wanted to increase the kinds of work so that the Movement would be able to assume a more solid form, and bear its burdens better. What were the facts of the case? Simply this; that the Movement, as at present worked, could not sustain Mr. Wallis in the requirements of life, although he was constantly at work. He considered such a state of things to be very unsatisfactory. If Spiritualists found a

man useful, and employed him in the work, they ought to sustain him; and his whole concern in the matter was that such forms of activity should take place as would relieve the Cause from reproach, and protect an honest, hearty worker, like their friend Wallis, from hardship and suffering.

The Control said there were those in parts of the country who thought it was the object of Mr. Burns to put an end to all professional work in Spiritualism, and that he was the enemy of those forms of work already in operation.

Mr. Burns said it was a great mistake. No man had done so much for the workers alluded to as he had done. He co-operated with them from week to week, and when any special effort was wanted in their behalf he was in the front of it. He knew the trials that the missionary of Spiritualism had to endure, for in his own person he had suffered for a longer period than any of them. His sole idea was how to benefit Spiritualism, and, thereby, the position of all workers in that Cause. Instead of concentrating his efforts on the spiritual worker, he considered it a more far-sighted policy to direct attention to the welfare of the Movement: just as the gardener, when he desires a tree to grow, cultivates and improves the condition of the soil around it.

The Control said that many were of opinion that Mr. Burns desired to do away with travelling mediums altogether, and regarded them as enemies to the welfare of the Cause, and against whom he felt bound to be in opposition. Certainly his views on this subject are very much misunderstood, and they spoke of the matter that he may put himself right. The thought that has been taken up in many places has retarded much sympathy from coming to Mr. Burns, and for the time greatly interfered with the harmony and progress of the Movement. It would be well if parties comprehended one another better in all such questions. Work was always identified in some way with workers, be it Jesus, Luther, Fox, or Wesley; and so it was to-day in Spiritualism, and they could not see that any reproach of being a mere professional should attach itself to those who were compelled to take money as a means of livelihood for their work in the Cause.

Mr. Burns said he never took any such position, but if the Control could see very far, they would perceive it was quite a different thing which the speaker regarded as professionalism. He was very glad when he received pay for his own work as a lecturer, and could see no harm in any man or woman being thus sustained in return for their time and vital expenditure. He named two men—one not now in this country—who, under the pretext of being spiritual teachers, went round the country at the expense of the friends of the Cause to promote their own ends, and undo the good name and interests of all who stood in the way of their selfish aggrandisement. Spiritualism was to them no more than a stalking horse to serve interests that resembled those of the privileged classes in the churches, and such a class-feeling was rapidly springing up in Spiritualism. If a party of that class became dominant they would trample all good under foot, and seek to kill off every form of work, except that which would serve their own purposes. Such men were the real enemies of the honest worker. The Control knew this to be true, if acquainted with the matter at all, and that the cry that the speaker was opposed to public workers was one of the means adopted to prejudice the public mind against a man for purposes which did not all the time appear on the surface.

A well-known spiritual worker desired to learn from the Control whether it was better for a medium to give all his time to the one thing, or to be engaged in other callings as well.

The Control said it was necessary that their medium give all his time to the work alone.

Mr. Burns was decidedly in favour of variety of employment for brain-workers, particularly mediums. As a brain-worker, he found the use of it in his own case; and if he could have access to the bosom of Nature in farming or gardening half of his time, he was sure he would be much healthier, and do a far higher class of work. He had observed the condition of spiritual workers very closely, and he found them all deranged in their psychological functions. Not one of them was spiritually healthy, and the reason was not far to seek. They played too much on one string. The brain and nervous system were subjected to a continual strain of abnormal action; the fluids were stirred up and mixed with the nerve fluids of others, and what was wanted was a quite opposite kind of employment or exercise to balance this one-sided tendency. Even Mr. Wallis, downstairs, before the meeting commenced, said he would be glad to be so placed that he would not hear of Spiritualism for a week. But it was not necessary that he should waste his time, and he would recuperate better with some wholesome employment. Even healers had to go for weeks on the Continent to get the better of their over-healing efforts. And what was the result of all this over-action in one direction? It was good neither for the Cause nor the patient, and certainly it was bad for the medium. He looked forward to the time when there would be abundance of mediums and teachers in every village better than any now at work; but while the present class of workers were usefully employed in the field, it was the bounden duty of Spiritualists to see that they were sustained and protected. He would be sorry to see the Cause, however, crystallise down to a mere field for professional workers.

The Control said their medium did not like farming or gardening. He was not adapted for such occupations. Before he went to the country he had been employed in business, but he became ill over it, and for want of the influence of his guides he was quite unfit for the enjoyment of life. They did not think work would suit him,

but he would be glad to have more opportunities for relaxation and recreation.

Mr. Burns said he did not wish to press his views on anyone. The kind of work that had proved injurious to Mr. Wallis he certainly should not recommend. The best way to reconcile their friend to gardening would be to pay him more for three days' work than he now received for seven, and let him have a neat cottage and a nice little lot wherein to live and wherewith to amuse himself in his leisure days. Such indeed should be the surroundings of those whose minds were strained with the labour of spiritual work.

The Control in conclusion remarked that these matters had been hitherto too much overlooked, and was of opinion that what had just been said by the various speakers would do good to all. The psychological conditions of mediumship had been seriously neglected. In the work, then, there was wanted both inner and outer Spiritualism, and convenient centres at which the spiritually-minded could meet and strengthen and instruct one another. They would thus unfold their spiritual faculties, and draw down upon them a spiritual impulse, which would hasten on the good work. Then in place of so much that is abnormal and distressing, spiritual influx would become natural and comparatively easy to attain.

Mr. Burns closed the meeting with a few sympathetic remarks on behalf of the purpose that had called them together, and announced that offerings would be received towards the testimonial. The sum of £2 12s. 6d. was placed upon the table, and Mr. Wallis briefly returned thanks.

THE GHOSTLY INHABITANTS OF RUINED CITIES.

Dear MEDIUM,—In your impression of this week I read with interest G. R.'s experience of "Earth-bound Spirits in Dwelling-houses," and I quite agree with him that sufficient attention has not been given to the subject. The well-known fact that every nation, every people, every public edifice, or private dwelling has its own distinct influence and atmosphere, seems ignored, or, to say the least of it, disregarded. Only when those influences make themselves palpably felt, do we awaken to the reality. The thick crust of habitual indifference gets penetrated, and all of a sudden we are painfully or agreeably impressed by our surroundings. G. R.'s house is about 130 years old. Consider what has happened within those walls in 130 years: mirth and laughter, pain and sorrow, poverty and riches, tragedy and comedy, have each and all been acted many a time within the old walls. Children have been born there, men and women have died there. What lives did these people lead? Did they leave the world better or worse than they found it? Who knows! Let them come and tell. Every house is haunted, more or less, I think. The millions of beings who have been in possession of all the earth, of her great cities, of her far-stretching plains, of her deep forests, and solitary mountains, have they no sympathy with human affairs now? they who took such an active part in the battle of life when they were here. Verily the great unseen multitudes possess the earth, and hold the title-deeds thereof more than we.

I have wandered amid the ruins of Pompeii under a cloudless sky and glorious sun; Vesuvius smoked languidly, seeming to smile over the desolation he wrought fourteen hundred years ago. Sad and solemn are the deserted streets of the once gay Pompeii; her temples shattered and defaced, the holy of holies flooded by the golden sunlight and chattering tourists. Everything is laid bare; my lady's bower, or tireing-chamber, banqueting-halls, even the very tombs reveal their secrets to the peering gaze of the "intelligent foreigner"; lizards and creeping things unclean glide through the empty streets. Silence reigns at Pompeii, but the *souls* who once moved in quick activity through those very streets, where are they now? Can we, who believe that the disembodied spirit returns again to earth—can we for a moment refuse to believe that they do return to the scenes of their former life here?—that they do shape our ends and colour our life? We may not be conscious of this guiding, but it is true nevertheless.

The impressions that sensitives feel in visiting ruins or ancient cities are generally the sum total of the human suffering or happiness, so to speak, that was in the ascendant when these places were most famous. Intense and inexpressible sadness is the feeling attached to ruined or deserted cities. What other feelings might afterwards supervene upon minutest inspection of such places, is difficult to say. In different places I have been differently affected and impressed, but I would not visit any historical or famous place with the express intention to discover how I was impressed. The very fact that you went with a definite purpose in your mind would be apt to militate against the genuineness of your impressions. Fancy would play her part, unconsciously it might be. Such places are best seen when the mind has no such desire,—when the visit is one of simple pleasure, with no thought or wish for ghostly company.

I am sorry I cannot avail myself of the suggestion to visit the Lollard's Tower at Lambeth Palace, for the reason just stated, and also my coming to London is at present uncertain. This much I may say: I never visit a single place, whether celebrated or not, but I feel keenly either good or bad influences. People affect me in the same way; in fact, my life is a continual misery on this very account. However, it is just possible when I do come to London, I may stumble into some queer place and afterwards record my impressions, but it must be done through no pre-arranged plan of sensation-hunting. Trusting, dear MEDIUM, you will grant me space in your columns to insert this, I am faithfully yours,

E. B. JACKSON.

22, Circus Drive, Denistown, Glasgow, June 5.

HAUNTED HOUSES.

To the Editor.—Sir,—Doubtless many of your readers have at some period in their history either been actual witnesses of these facts, or else have been intimately associated with those who had. The spirit of persecution in days of yore, from those whose perceptions were not so clear, have produced many heart-burnings in homes where simple-minded people have related their simple, though wonderful, experiences. Ignorance of course must be credited with this persecution; and ignorance, I presume, may, in a sense, be credited also with being the producing cause. The poor people in past times were living in a period when the inquiring mind laboured under difficulties and could not understand natural law—could not understand why one should not be able to see the spiritual as well as another: the long roll of persecutions for witchcraft being a consequence. Happily for us, our lot has fallen in "pleasant places, and surely we have a goodly heritage." Ignorance and priestly assumption, with its bigotry and intolerance, must withdraw its dishonoured head before the march of civilization and light, and will assuredly lick the dust. How handy and glibly many of our teachers can even now speak of the "seers of the ages," yet these same teachers will hardly credit that we have seers in our day just as much as those that existed in past times. And why? Probably because they themselves don't happen to be possessed with clairvoyant perceptions. Had this gift been imparted to all mankind, it would have lost its phenomenal aspect, and the ghost stories of bygone times might never have been written. And even in our own times, when a student of erudition, as in the case of the head master of the Norwich Grammar School, accidentally finds out his seeing powers, as witnessed in his friend's library, he cannot but think he is one of the very rare exceptions, and anticipates being handed down to posterity as a famous being. Had this occurrence taken place in some costermonger's garret, the probability is that notice to quit might have been served upon the tenant and ejection made from the premises.

I have heard of a case, some two or three months since, in which a house was haunted, and the circumstance was verified by some of my own intimate acquaintances. The occupants had only been in the place some few days, and at the time I heard of the occurrence, had given notice to the agent to quit the premises. To such an extent had the noises become, that they were of nightly occurrence, and, stranger still, the tenant's wife was constantly seeing a man following her about the house. The staircase seemed to be his favourite haunt, and betimes when this woman would be in the front bed-room, she would see the man at the room-door beckoning her to follow him, and pointing to the basement of the premises. A lady friend of mine heard of this occurrence, and with spirit commendable, began to investigate the matter, and paid a visit to the place, along with one or two relations. Whilst sitting in the kitchen, footsteps were audibly heard on the stairs, and the poor woman began to tremble from fright, although surrounded by friends. Subsequently a rustling noise was made at the head of the baluster, and a most hideous moan or kind of shuddering shriek was heard, accompanied by a noise like a rope sliding over the baluster top, followed with a thud as though someone had committed suicide by hanging. This was too much for them, they were all frightened. The people in the house would not sleep again in the rooms upstairs, but removed the greater portion of the bed-room furniture into a sitting-room downstairs.

Hearing of this occurrence, I managed to arrange a sitting before the house became unoccupied. I well remember, it took place on a Friday evening in March last. We managed to get together some dozen sitters in all, all of whom were professed Spiritualists, with the exception of about three, besides the lady of the house. We arranged as nearly as possible to have the sitters alternately male and female, and commenced our circle with singing. There were two mediums present. Shortly after opening the meeting, I put the question to the lady of the house, "Do you perceive anything of him now?" "No," was her reply. Shortly, however, one of our sitters exclaimed, "I see him!" and then began to describe somewhat minutely the appearance of the man, exclaiming, "How strange, I cannot see him with my eyes open, but can with them shut." The lady of the house trembled like an aspen-leaf, and ejaculated, "What have I done that the Lord should punish me thus?" I looked, but perceived nothing; we all looked, but those only who were gifted with clairvoyant perception could see it. The entrance into the room was observed, and by-and-by this dark, undeveloped spirit tried to control one of our mediums, but could not get full control over him; it afterwards came under the table, and through the table-manifestation we spoke to it and reasoned with it, and asked if it would cease making those noises, to which it promised assent. To this poor woman it appeared a tangible form, and she could trace it over the house and tell us where it was. We tried to reason with the woman by telling her she possessed a gift which most of those present had not received, and told her to notice if the manifestations were repeated. She could see it with her eyes shut as well as open, and literally looked upon it as some judgment from the Almighty—a loving Father—for some sin of which she was ignorant. The noise ceased from that night, and though the poor woman went backwards and forwards constantly during the day following, no form was seen; but the influence operating upon the sensitive was such during that and many subsequent days, that she felt he was constantly with her and making her feel anything but comfortable.

I might add that not only was the form of the man seen, but also that of a young woman holding a letter in her hand. The clairvoyants told us the young woman looked exceedingly happy

and bright; but the spirit of the man was downcast and dejected, and like that of a murderer. It was currently believed by those in the house, that could they only have had the foundation of the cellar under the scullery dug up they would have been rewarded for their labour. This would have been done, but that the notice of tenancy expired and the house was vacated the day after our sitting took place.

I. THOMPSON.

A FEW TEXTS PLAINLY CONSIDERED.

"Faith, if it hath not works, is dead, being alone."—James ii. 17.

Unless a belief in spiritual truths be followed by a holy life, it is null and void: so, unless an acknowledgment of the truth of promises in the Bible, relating to spiritual gifts, be followed by their exercise and cultivation, this mis-called faith is an unproductive stock, which will never stand for a moment against the blast of scepticism, or even of reverent criticism.

"Thou believest that there is one God; thou doest well: the devils also believe and tremble."—James ii. 19.

"One God," not "three in one" nor "one in three." Christians now are apparently more "advanced" in their theological views than the apostle James himself. We cannot think that honest sceptics, whose lives are pure and without offence, will be punished for their want of adherence to any dogma. But Spiritualism does teach us the sure retribution which will be entailed as the natural consequence of hardness of heart and contempt for laws human and divine: this retribution being not the vengeance exacted by an angry God, but the suffering (it may be a "certain fearful looking for," or dread of woe, not perhaps to be realised, but none the less painful in the foreboding than in the fulfilment), the suffering needful to bring about a true "repentance not to be repented of." The poor, misguided souls, who, under the name of atheists or materialists, or what-not here below, "hated instruction and would not the fear of the Lord," shall at length be won to a higher life, though years of grief, or of quaking at the "wrath to come," may first be needful to expiate their former sins.

"For as the body without the spirit is dead, so faith without works is dead also."—James ii. 26.

Articles of faith are widely different from "faith which worketh by love." The inanimate body, soon to return to its constituent particles of the dust of the earth, apt to be blown about by the four winds, is a striking symbol of lifeless creeds and empty formularies, which, mentally received, are as often spiritually disregarded, and are really as the "small dust of the balance" in deciding a man's true character and worth.

"In many things we offend all."—James iii. 2.

It would be well if Spiritualists more regarded this short sentence. We all have failings, yet if a prominent worker does not please us in all respects, must we cut him adrift? Is this "forbearing one another in love"? Do we "bear one another's burdens," and help the Spiritual Institution, each and all, to the best of our power? If not, can we be conscientiously doing as we would be done by?

"CAMBOR."

THE STORY-BOOK OF LIFE.

We talk of life as a book; but do we ever think that the finger of God Himself begins this book for everyone? His Almighty mind sketches the tale that is told, and enough is written by His hand for each one to mark out from it the grand life-story of duty ending in the sublime destiny, heaven. Sad that a life-work so commenced should so often soon be marred, and its aim drift away until one could fancy some leaves must be wrongly bound up out of some other volume. Varied stories are these, our lives! some tinged with mere romance, some glowing with stirring adventure, others tranquil with monotony; some have the "old, old story" of friendship betrayed, love disappointed, and ambitious hopes unrealised, while with others it is the story, "for ever old, for ever new," of happiness attained and affection required. Sometimes those whose volumes have dull, plain covers and pictureless leaves cannot help envying the heroes and heroines of the books that have illuminated letters, as they catch a glimpse here and there of the contents; but perchance there may be pages between, which you see only the gilt edges of, that would be sad to look into. And whether gilt-edged or plain, there is more heroism, more failure, more happiness, and more sorrow written in the book of others' lives than ever can be read by mortal eye. There is, too, many a happy page marked with unseen associations, sweet mental book-markers, sweeter than any violets, brighter than any riband—time fades not these. And, alas! there are dark pages no remorse can efface, although a sincere repentance will close them. And mark the difference here: remorse turns over a new leaf and fills it with regrets and lamentations over the old; repentance leaves the "dead" to bury its dead and writes fresh characters.

The happiest story ever told has an end, but not so the true story, life; the eye only sees the last page, and the ear only hears the last words, of a small portion of life on a death-bed. Think you death can write *finis*, except to the earthly side? Think you there will be no more to read just as the interest was deepest, just as you had learned to appreciate the character portrayed? Oh, no, the work will go onward; the grand life lived will have no last volume, and the sweet love-story of the heart will have no last chapter.

I. H. C.

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In addition to the supply of books, these subscriptions are the sole support of the Spiritual Institution, for the following and other purposes:—Gratis distribution of literature on occasions when such distribution is of great importance; information for inquirers by post and orally; rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the Cause; periodicals, &c., for the reading-room; salaries, travelling expenses, postages, and personal outlay in connection with the Cause; secretarial work and correspondence; platform teaching; advising and pioneer work; literary work—reporting, editing, illustrating the MEDIUM; printing, stationery, postage, &c., &c.

To render the work of the Spiritual Institution at all endurable to those who have to perform it, it is necessary that at least £500 be subscribed yearly. For this, to Country Subscribers, we will allow 1,500 volumes, which may be read by 6,000 readers and changed monthly,—being in all 18,000 volumes in the year perused by 72,000 readers. Thus the Spiritual Institution, when accepted in the manner designed by its projectors in the spirit-world, will surpass any other agency for the diffusion of spiritual knowledge.

Address all communications to J. BURNS, O.S.T.
Spiritual Institution, 15, Southampton Row,
London, W.C.

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

	£	s.	d.
Amount already acknowledged	33	12	1
Contributed at Reception held at 15, Southampton Row	2	12	6
Mr. Pearce, per J. Burns	0	2	0

The friends of Mr. Wallis are earnestly solicited to forward their donations early as possible, so that the desired amount may be realised.
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. Woolton,
33, Little Earl Street, Soho, W.

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For the year 1880 in Great Britain.

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

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The MEDIUM is sold by all news-vendors, 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 Meetings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 11, 1880.

A SPIRITUAL STATEMENT OF ACCOUNTS.

We publish this week a list of subscriptions to the Spiritual Institution on page 375, in connection with which are printed the principles and objects of the Spiritual Institution, and some of the public uses it sustains, with the funds at its disposal.

In thanking the kind donors of these sums, it may be stated, that the manager of the Spiritual Institution is not responsible to anyone for what moneys he thus receives, or what he does with them. Inconsistent as it may seem, yet there are in obscure corners of the country individuals who contribute nothing, and yet would demand that an account be rendered to them, as to what is done, and why it is done.

First, then, every subscriber receives the value of his subscription in the use of books from the Progressive Library. This is purely a matter of exchange. The money has been earned, and it is no one's business what is done with the cash received, as long as the Institution keeps faith with its customers and does the best it can to give them a return for their subscriptions. There is another class of contributors, who do not require the use of books or any other privileges, but who give donations because, to their personal knowledge, great good is done by the Spiritual Institution, or because of their kindly sympathy with the workers, who labour so hard and suffer so keenly that the work may be sustained. In many cases the claims of Spiritualism do not enter into the merits of the gift at all; but the donation is made to Mr. Burns personally for his own special use and support, as a well-deserving and long-suffering individual, who sacrifices a good position in society, which the exercise of his talents in another channel would bring him, that he may carry out the behests of his conscience in promoting a spiritual work which, without any wish of his own, he has been called upon to perform. In many cases it is specially desired that the money be retained for personal use, and that it do not go into the Spiritual Cause. The lady who donated £20 a few weeks ago, objected to the statement that it was interest in the Cause which prompted her kindness, seeing that she could not esteem a cause which produced so little enthusiasm amongst its adherents as to allow them to neglect those who were its chief pillars and the benefactors of the great body.

This, then, is the truth: that it is confidence in Mr. Burns, more than devotion to the work of Spiritualism, that draws the chief amount of funds into our exchequer. It matters not on what pretext the money be given, it all goes in one direction; and at its best the sum received is not half sufficient to adequately meet the demands that are continually springing up. Some of these demands are stated on page 375; in addition to which we give in the MEDIUM as much reading matter for 1½d. as other spiritualistic publications give for 5d.: that is, in buying the MEDIUM the public get more than three times the value for their money that they obtain from any other periodical devoted to the Cause. The real benefactors by the funds subscribed to the Spiritual Institution are, therefore, the readers of the MEDIUM at large, and the thousands of inquirers and Spiritualists who, during the year, avail themselves of our existence and assistance in numberless ways, which could not be placed on paper or priced out in an account.

The working of the Spiritual Institution carries honesty and devotion to the good of the Cause on the very face of it: not speak-

ing of self-sacrifice and hardship, which are apparent to all who are acquainted with the facts. What then are we to think of the impudence of those unreasonable persons who envy and grieve at the contribution of money which is spent for their own benefit, if they have intelligent interest enough even to read the MEDIUM? Their gratitude should go forth to the contributors of that which is spent on themselves; and they should do all in their power to uphold the good name of him whose fair fame is the magnet which draws those contributions in for the benefit of the united whole.

We do not for a moment imply that these ungrateful souls are by any means a specimen of our readers. If such were the case, it might be argued that Spiritualism had a demoralising tendency, if it gave rise to such mean suspicions and demands. The case is far otherwise, and has always been so, and we are happy to be able to state that the Spiritual Institution never stood in higher estimation throughout the ranks of Spiritualism than at the present time. It was first through the Spiritual Institution that the present like united action amongst Spiritualists in this country was attempted. That united action has been the grand trunk force of the Movement ever since, and it increases daily—thank God for it. The Spiritual Institution, in doing its work, has never bound down or enslaved anyone, or held out any improper or selfish inducement to secure patronage or obtain funds. Its voluntary principle in contributions, opinions, and personal action, has established on earth a semblance of the enlightened harmony and co-operation of the higher spheres.

We have always appealed candidly and confidently to the Spiritualists of this empire and of the world for support: for support to this great and honest work; for support to the spread of a pure progressive Spiritualism; for support to the individual contributor's own personal enlightenment. And in all our work we have never accounted to any scrutinising body as to what we have done with the money. Instead of an "account" we have shown work instead of a "balance sheet," we have presented spiritual results. Accounts and balance sheets can be "cooked"—not so the data which we have placed before the Spiritualists of Great Britain these twelve years. What a glorious testimony to Spiritualism it is, to be able to say that thousands of pounds have been freely given to promote the Cause, the donors being certain, without the assistance of intermediate auditors, that what they gave was properly spent, every farthing of it, and in addition were given the private means and worldly hopes of the workers, the best gifts of their minds, and the whole-souled energies of their bodies.

Dear friends! we are making history. These facts are some of the brightest jewels that adorn the epoch we are passing through. We pray that every individual Spiritualist may do his and her share in adding facts to this historical narrative.

NOTES AND COMMENTS.

THE conversation at Mr. Wallis's Spiritual Institution meeting is very interesting, and it reveals a state of opinion in some places that astonishes us; even the control was misled by it, showing how much earth-influences are mixed up with matters professedly spiritual. We thank Mr. Wallis and his controls for their candidness; we wish we could thus meet all the brethren and make mutual explanations. It is evident that there is a clerical influence at work in Spiritualism, the object of which is to create in the Movement the special claims and supremacy of a class, as in the churches. This influence comes from the spirit-world, from those spirits who are the adherents of ecclesiastical systems. It would make Spiritualism a mere speaker's question, to which we cannot for a moment subscribe; and yet we are the friends of speakers far more than those who work them almost to death, and yet starve them. Let us make true, large-hearted, honest Spiritualism the centre of all effort, and all will be well with everyone.

THE medium through whom the communication purporting to come from "Dr. Kenely" was written, is at present out of employment, and any kindness bestowed on him by the deceased gentleman's influential friends will fall to the lot of a deserving man. We have no fund from which to recompense contributors, but the useful worker should be supported nevertheless.

GOD, the absolutely spiritual, is largely discussed in this number. The review of J. P. Hopp's book sets the principle forth: it is taken up by Signor Fenzi; it is illustrated in the "Dr. Kenely" poem, and applied in the article on Circles, and the meeting of Mr. Wallis. There is certainly good progress being made in the thought sphere of Spiritualism, and that kind of progress must precede all others. It is only the enlightened mind, the expanded soul, that can make headway in Spiritualism: and it is as true that all the evil and trouble comes into the Movement from persons of an opposite type. We feel thankful in being able to present to our readers such a good spiritual lesson this week.

ON Saturday evening, we attended the usual seance at 61, Lamb's Conduit Street. Mr. Williams was absent, and the chair of the medium was occupied by Mr. Husk. There was a large attendance, and an outer circle had to be formed. It is astonishing how the unflagging interest is sustained at these seances, and it is also worthy of note that a number of the sitters had never before attended such a meeting. Everything was carried on in the most straightforward manner; all present linked hands with the sitters on either side, and the medium was thus secured as firmly as the other sitters. The voice of "Irresistible" was soon heard, and

ultimately the musical box was wound up, stopped, and started by the spirits at command, and carried up into the air. The fairy-bells were whizzed about the room vigorously, and played on with great effect. The tube was used to tap sitters, and direct spirit-touches appeared to be received by sitters in the inner circle. "John King's" voice was manifested in great perfection, and he saluted us and the other sitters in a hearty manner. Some foreign gentlemen conversed with a spirit who spoke Dutch in the direct voice. All went away apparently well satisfied. It was, however, a very exhausting evening for the medium and those sitters who were well developed. It was a splendid investigator's circle, and carried out in a manner to remove all doubts.

FRIENDLY VISITS FROM J. BURNS, O.S.T.

It has been a source of deep regret to me that circumstances of the most painful nature have kept me a prisoner in London so continually of late. During the last eight months, One who has worked in this Cause faithfully—as only woman under angel-guidance can—and borne patiently and without complaint the most cruelly-inflicted burdens, has for weeks together lain at the point of death, and it was only continued care and attentions that held her united with the body. This unremitting nursing by night and by day, not only kept me from the country, but has compelled me to overlook many little duties which courtesy demands for correspondents. It has been a dark, sad winter here, and yet I am thankful that my health and strength have been sustained through it all, and that I am rewarded for weeks of anxiety by the gradual return to health of the suffering One. Thus have my Friendly Visits been interrupted, but I rejoice that I may soon renew them again. I particularly want to go amongst my "enemies," if any consider themselves such. I love them even more than I do my "friends," for who hath need of the physician but he who is sick? Next week I may be able to make some definite arrangements.

J. BURNS, O.S.T.

15, Southampton Row, London, W.C.

SOIREE IN AID OF THE SPIRITUAL INSTITUTION.

To the Editor of the MEDIUM AND DAYBREAK.

Dear Sir,—Kindly allow me space to acknowledge the following subscriptions towards the expenses connected with above:—

A. E. Hunter, Esq., B.A. £0 2 6
Mrs. Kilburn 1 0 0
Amount previously acknowledged 1 1 0

—I am, dear Sir, yours truly, L. G. FREEMAN.
Lawn Villa, 74, Acre Lane, Brixton, S.W. June 9.

MRS. CORA L. V. RICHMOND'S ARRIVAL IN ENGLAND.

Mrs. Nosworthy writes: "I have received a letter from Mrs. C. L. V. Richmond, stating that she and Mr. Richmond will sail for England on June 5 by the *Lord Gough* from Philadelphia. She will land at Liverpool, and commence here some work her 'guides' have prepared for her. I have a letter under control from one of these guides commanding me to prepare for the work to be done. I need hardly say this guide is my father, who has been admitted to the band that controls Mrs. Richmond. Will you help me to obey him by announcing this in the MEDIUM. The letter is with our little society here or I would send it." Mrs. Richmond will have arrived by the time of our next issue, when we hope to announce the fact, and any other particulars respecting her work, all which will be of much interest to our readers.

MR. TEBB'S friends will be glad to read the following post-card received at this office:—"Can you spare a few moments at once, to dictate a few short but urgent letters to M.P.'s, to ask their support to Mr. P. A. Taylor's Amendment to repeal the Vaccination Acts, on Friday next, the 11th inst. I am writing by every post, and have ordered the *Vaccination Inquirer* to be sent to every member of the House of Commons. At such a juncture the co-operation of every opponent of this revolting imposition is needed, and upon this will the issue mainly depend. I have very gratifying news from Dr. Robert A. Gunn, of New York. My health, I am pleased to say, is already improved by the change to this delightful climate. We are now on our way to the Italian Lakes, having left Vienna this morning. Please send the last MEDIUM to Hotel de l'Europe, Turin, Italy.—WILLIAM TEBB, *Brescia, Italy* (in transit), June 7th.

THE POWER OF THE SPIRITS.

A lady, in the course of her reading the other day, came upon a passage in Jung Stilling's "Theory of Pneumatology," translated by S. Jackson, and published in 1834. In quoting the passage for these columns, she remarks: "It struck me as interesting, as bearing upon the materialisations of the present time, and having been written years before the present phase of Spiritualism was developed. The book quoted from is an interesting one to a Spiritualist." The following extract is made from page 523:—

"The creative faculty of departed spirits is again highly remarkable in this instance. When Doerien could not make himself understood by words, he formed a tobacco pipe in his mouth and a magic lantern in his hand. These, it is true, were mere shadowy forms, which, however, he rendered visible by his imagination and his will. My dear readers, what shall we not be able to do sooner or later when in the element of heaven! Oh, let us therefore give all diligence that we may be well received there."

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THE PRIMARY CONDITION OF THE SPIRIT-CIRCLE.

The words in last week's MEDIUM, that many investigators do not seek the "Truth" at sittings, has opened the eyes of many readers. It alludes to the primary law of conduct in all who take part in the evolution of spiritual manifestations. That law of conduct is: unselfish prayerfulness on the part of the sitter, to receive any spiritual benefits that the conditions may permit and the wisdom of the spirit-friends may see fit to bestow. No desire should be expressed; but the soul should well over with gratitude to the Divine Being, that the present existence, with all its benefits, has been conferred on the sitter. This will be followed by a joyful hope that the great longings of the soul will yet be fulfilled, and that only, in accordance with its needs arising from its progress in development. This increase of enthusiasm and hope is the ladder which our souls throw up, and down which the angels of God descend to bless us.

Another point arises out of the ground just gone over: What is the indication that the development of the soul has reached a plane necessitating the bestowal of higher spiritual blessings? We answer: Gratitude for what it already possesses is the true indication that it is prepared to receive more and profit by it. The ungrateful, exacting mind is selfish, and to accede to its demands would be to minister to the requirements of selfishness, which would be tantamount to Heaven helping man to become more unheavenly—a contradiction impossible in the nature of things to exist. The true sentiment, then, is for the sitter to have no desire but that of feeling worthy of better things, knowing that out of the bounty of the Father's treasury all good things can be given, just as fast and as far as we are able to profit by them. The cultivation of this divine feeling in the sitters is what we would call "spiritual development." It is a fountain of universal love; a sun of divine light casting its beams around the soul, and uniting it with the Godhead.

If we could so cultivate and develop the soul-powers of the members of a circle, anything which they might ask in the Father's name would be given to them. This phrase "Father's name," involves the great truth which we are endeavouring to set forth. It means that the petition of our souls must not be offered up in the language of the wants of our external selfish nature, but these must all be laid aside, and an interior feeling of gratitude and submission made to occupy their place. This is the kind of petition that reaches the ear of the Father.

The success of all of our seances depends upon this feeling, which is the prime condition of the spirit-circle. It can conquer all ordinary external obstacles, when it once gets the start in the effort. Often we have seen a complete failure in a circle averted by the overflow of soul in one individual. The conductor of all circles should be of this spiritually-enlightened nature. Then his intellect can direct the products of mediumship, because it acts in accordance with this fine flowing stream of gratitude and love within the soul. He can dictate, as it were, and his unexpressed wish is responded to, whereas the selfish demands and interference of other minds produce inharmony and utter failure.

This is what we call sitting for the Truth, and but few investigators do this. Yes, very few who consider themselves experienced Spiritualists know what it means. There are many good, kind, and intuitively-enlightened sitters who comply with this primary condition of the spirit-circle spontaneously. It is their nature to do so. In a circle composed of such sitters, grand manifestations of spirit-power will take place. In a mixed circle, all the manifestations seem to be for sitters of this class. The medium seems to address them and take courage from them. The spirits delight in coming to them and bestowing on them sweet favours. Even men whose external intellects are of the agnostic kind, but having a "good heart," are astonished that spirit-friends should bestow on them such special attentions. The spirits are not obstructed by the superficial crust of intellectual conceits, if there be the rich fruits of soul-soundness hidden underneath. They know us better than we know ourselves.

Now we wish to show that the primary condition of the circle is almost universally broken by the objects set forth in the announcements of those who hold circles. It arises in this way:—A medium is found to be very successful in obtaining physical manifestations, materialisations, personal controls, or in giving clairvoyant descriptions. The friends of such mediums desire to utilise their power for the advancement of Spiritualism. They accordingly write to the MEDIUM copious reports of successful sittings, setting forth the most favourable features of all the experiments in the most seductive manner. The implication is strongly set forth that this kind of thing is almost a certainty, and sceptics and "investigators" are urged to attend. They do so, but are disappointed. The extraordinary results have not taken place, or, if they did, in such a manner as to produce dis-

satisfaction and doubt in the place of conviction. We may say that we have known many, many most excellent circles broken up, and sensitive mediums spoiled by the kind of management which we now point out. This has been in private families too, where the sittings were given without money and without price. The anxious father or brother, eager to convert the most pronounced opponents, has forced them, almost, to attend, quite regardless of the law of fitness, either to permit the phenomena to appear, or to be profited by them should they appear. Yet, strange to say, some of these unfit persons get convinced, become "Spiritualists," and ultimately the officers of societies; controlling the arrangements in respect to mediums, and doing a vast amount of well-meant mischief. Thus unspiritual disciples, who have been made Spiritualists by unspiritual means, in return perpetuate unspiritual methods; and so, gradually, but inevitably, Spiritualism becomes unspiritual.

Let us go a step further. Some mediums, of distinguished power and without family protection, may become mediums for general circles, held, not under the auspices of one responsible or fitting individual, but of a committee—the representatives of a mass of persons who have no wisdom to choose men for such a purpose. A man may be a very good financier, correspondent, chairman of committee, lecturer, or doorkeeper, and yet be utterly unfit to be manager of a circle. That important post must be filled by someone whose capabilities are in accord with the primary condition of the circle. He or she must have that large-souled sympathy with spiritual purposes that gives the medium absolute confidence, and the spirits perfect freedom. This director is just as indispensable as the medium, and requires natural endowments, development, and condition, just as much as the medium requires these things. Any circle that is not constituted in this way we hold to be illegitimate, and calculated to produce evil results of both a special and wide-spread kind, which we have not space to enlarge upon just now.

So much for the medium and manager, and now for the composition of the circle itself, which will depend entirely on the motives which bring the sitters together, and the way in which the arrangements are carried out. And here we stand face to face with the impediments that distract the traveller on his way to the Temple of Truth. Read the announcement: It is not "Truth," but "materialisation," or some other special manifestation, that is expected. But it will be asked, Is a materialisation not a form of truth, if it be genuine? We answer, Most certainly; but how is it known that the conditions are such as to make materialisation possible? This is where the bye-path diverges from the straight road to the Temple of Truth. The sitters are sitting for one thing, and the conditions are such as to be fit only for something else. Instead of sending up their souls to God for a truly spiritual result, they set their external desires to work, to demand a physical result. The speaking-trumpet, so to speak, that carries the desires of the soul to the Father is shut up, and the external voice of the outer man is heard shouting on the earth-plane, and he receives his answer from the earth-plane. His mind is full of ignoble doubts; his fellow-sitters are not to be trusted; the moral character of the medium is untrustworthy and the spirits will thrust out the medium, and with lying assertion say, "That's me."

This kind of procedure is eminently unsatisfactory. It effects the ruin of the medium in the first place. In the second place it perverts the spiritual motives of the sitters, and makes them more difficult of reform than if they were quite unacquainted with the subject. In the third place it cuts off the higher influences from the circle, and opens the sitters to the lowest of spiritual forces which obsess the will-power of the sitters, and make them the instruments of nameless falsities and much unfairness in all that connects itself with the subject of circle-holding. The fact is, spirits of a low class obtain possession of the circle, and they resent any attempt to dislodge them. The sitters are sensible and dispassionate upon every other subject, but touch the question of discussing the propriety of the methods of circle-holding, and at once they are blind to all expostulation, and passion takes the place which reason ought to occupy.

When a money consideration is made the basis of the sitting, then the evil is intensified. The sitters not only expect a special result, whether the truth of the conditions will permit it or not, but they demand their money's worth. It is not a matter of soul's aspiration at all, but it is a question of buying and selling. Every sitter is for self at the expense of—it matters not whom. Such a gathering is too lamentable to behold; let us close the door.

There is yet a more objectionable phase of circle-holding, and that is when not only the credit of the medium, but that of some society, committee, or clique has to be held up as well. Their watchword is "Great is Diana of the Ephesians," and to keep up her greatness every expedient is adopted. They know she is little enough, and it is all their own fault that she is as she is, but what would become of the Ephesians without their Diana? and she must be propped up to the regulation height somehow. For a long time the Ephesians had so far outraged the true conditions of the spirit-circle that nothing certain could be obtained. Those best adapted to manage mediums had to retire and a mechanical philosophy obtained ascendancy. It was resolved that anything in the shape of spiritual laws was too preposterous to bother about, seeing that the representative wisdom of Ephesus could not determine that spiritual manifestation was indeed a fact. Why, then, waste time over spiritual considerations, seeing that the matter can be reduced to a simple problem of carpentry? They well knew that

the influences at work in the circle were fraudulent and deceitful, and that the medium was the instrument, consciously or unconsciously, of these deceptive powers. As a practical confession of this knowledge, they sew her up, tie her, lock her up, sew her up or seal her. Reports are industriously printed that these mechanical means have proved successful, and that Diana is as great as ever, and that a short cut has been found out to the kingdom of heaven,—no spiritual conditions or development being necessary. We know, and those who are most deeply engaged in these matters know, how misleading the whole process is.

We do not deny but that genuine phenomena occur frequently in such circles, and this is more particularly due to visits of other mediums or mediumistic persons to the circle. We have known cases of the phenomena in a circle being manifested chiefly through the influence of a habitual sitter, who did not a long time know that he was a medium. Sometimes high mediumistic persons, full of aspiration and sympathy, attend one of these "test" seances and grand results occur. Spirits of departed relations are recognised, and the visitors are specially favoured. But this result is through the visitors' own conditions and not the product of the circle or regular medium at all. In these cases the spirits invariably demonstrate their own identity and genuineness, and treat with contempt the material devices of the carpenter and locksmith.

For many years we have taught these truths, but the people of circles are slow to reform. Our neighbours in Great Russell Street used to think us very unneighbourly indeed, and cultivated a bitter feeling against us for calling aloud as to their danger. When the Mrs. Corner *exposé* came, and then our warning proved true, Others who follow the same course must hold themselves prepared for a similar result. We can only give warning—that is all; and if in return we receive abuse and persecution, it is only what has fallen to the lot of the prophet and spiritual teacher in all ages.

When these exposures occur, it is not the perpetrators of the fraud that are the real sufferers. The fiasco over, their personal insignificance sinks into yet deeper obscurity. They have nothing at stake, and their little game, however ruinous to others, cannot injure them much. The true sufferers are the honest and constant spiritual workers who, through wet and dry, summer and winter, good and evil report, adhere to their heaven-appointed task. Their life is in their hands, and these upsets place them in imminent peril. This we know from our own sad experience. The turning caused by circle improprieties, *exposés*, and persecutions during these last four years has deprived us of over £1,000, and how much dire suffering this privation has involved tongues could not tell. The last *exposé* entailed upon us a loss of over £100, which we fear our kind neighbours will be slow to make up. The Blackburn affair we set down at over £100, and yet in all these cases we do not blame the mediums, but the wrongful manner in which they were handled.

We must take up this subject another time.

Reviews.

BESIDE THE STILL WATERS: Spoken Meditations on the Permanent Realities of Personal Religion. By John Page Hopps. London: Williams and Norgate. 106 pp. cloth.

The author has given the world a long series of valuable books touching religious topics, but this last one is the ripest and most perfect of them all. It is written from the plane of the religious intuitions, as they would speak to the outer man, if as a dual being those religious elements were addressing their inferiors—the faculties of the sensuous mind. The character of the work indicates the progress in spiritual unfoldment attained by the author, and possibly no task could be more curious or instructive than to review the literary life-work of this worker, or any other, and perceive the changes in style and matter at different stages. There are those who fifteen years ago enjoyed the worker, who may now consider him visionary or "orthodox"; and others again will regard him as more recently coming within the range of their spiritual vision. This progressive unfoldment is the most painful, and yet the most useful feature of a public teacher's work. His large heart of hearts loves them all—his readers—past and present. He cannot feel that his soul's sympathies are in any degree separated from either class of them. As he has advanced he feels that instead of betraying the trust which was reposed in him twenty years ago, he has been indeed fulfilling that trust.

But many who have not the mental energy and the spiritual insight to follow the teacher, instead of thanking him for all the toil which he gives himself to act as spiritual pioneer, criticise him harshly and unfairly. They unwarrantably assume the position of master, to dictate to him that which he ought to teach. They do not see how much it would be to their interest to sit down humbly and try to unravel the newer lesson which he has so industriously prepared and kindly laid before them. Their discipleship waxes cool, and he whose loftier position requires increasing support finds, to his dismay, that he is misunderstood, that much-needed friends fall away, and that the unquenchable love which prompts him in his mission is unrequited and its divine instincts wounded to the quick.

We do not know that any such treatment has befallen Mr. Hopps, but if he has escaped he is a most favoured mortal. The time-serving preacher, who rings the changes on the recognised pattern of the sect, with sufficient unction to render his performance fresh and entertaining, is the man whom the wisdom of the pew lauds

and sustains. The truly progressive minister of truth has a wider field. His words find their way into select minds, and though amongst the populace, who are always in the rear, he may not be recognised as a religious leader, yet the men who tread steadily onward in the front rank know him well, and recognise his worth.

In the book before us there is a very peculiar adaptation of symbols to hidden truths. The style is eminently pious, and it contains no line which would grate harshly on the convictions of any sincere religionist of whatever sect. Its sins of omission, in failing to recognise with sufficient adulation the idols of modern sects, would possibly be the point at which the imprint of the cloven hoof would be discovered. To the soul seeking for truth and consolation, it will be hailed as a fountain of sweet waters. It is soul speaking to soul, using quite frequently the symbolism of Scripture, and as often borrowing illustrations from science and the affairs of everyday life. Speaking of "The Gate Beautiful," the author says: "People who, out of mistaken views of duty, bring children up on hard lines, often put into their very blood a chill that is never conquered by its native glow. I think it was Sir Charles Lyall who told of a rich man who apologised for giving at first a poor subscription to a good cause by saying that in early life he had been very poor, and he had never got the chill of poverty out of his bones. It is so with other things besides money. There are men who find it hard to love anything, or to be enthusiastic about anything, or to find much delight in anything, simply because they missed the gate Beautiful when they were young. Take, then, your child to the gate that is called Beautiful, and teach it to ask alms there, that so it may gather knowledge, wisdom, goodness, beauty; and one day it shall walk erect, and enter into the temple to praise God with the rest."

Surely Mr. Hopps has had Spiritualists in one corner of his eye when he thus wrote. The mere fact-gathering phenomenal phase of their work has so blunted their intuitions, that the spirit-world has to stoop very low to gain recognition at all; and when it has done its best to impress its existence upon these sensuous persons, very little generous enthusiasm is elicited from them in return. We must try to find the ideal, the beautiful, the truly spiritual, in the work of spiritual manifestation, and then the products thereof will more nearly realise all reasonable conceptions of spiritual existence.

In the meditation on "The Soul's Cry to the Unseen," the author speaks boldly. "In the Catholic Church we have not a little that looks singularly like idolatry, and in the Protestant Church we have even more that looks like demon-worship; and, in the very name of Christ, the old Paganisms are not only revived, but outdone." His definition of "God" is "the brightest possible conception of greatness, wisdom, love, and continuity of power;" and, discarding all sectic claims to super-excellence, he says: "If my soul longs for perfect greatness, wisdom, love, and power, it longs for God; and, longing for Him, it can find Him, in spite of church, or creed, or priest; for nothing can be either mediator or barrier to the soul that thirsts for God."

Here we have a great truth set forth, and the error of all intellectual conceptions of God is made manifest. The God element of our nature is a sentiment—a love—it is not a philosophical problem or an intellectual theory. The only office which the intellect holds in respect to the subject is simply to recognise the existence of the Divine sentiment, and take constant heed that the arrangements of life are as far as possible in conformity therewith. All the theological conceptions ever invented never made a man more God-like; but the chaste, holy feeling of purity and desire to live according to the truth—the outcome of the emotion of godliness—guides and elevates all minds in proportion to their inheritance of this Divine love, no matter what their intellectual theories may be.

In the chapter, "Thou art my God," the ever-present personality of God to us is elucidated. All mere historical and philosophical ideas of God engender scepticism; for thereby the realms of time and sense seek to encompass a subject which is far beyond their province. To feel, to realise, the God-element within ourselves renders God *personal* to us individually, and enables every soul to cry, "Thou art my God." By the direct perception of a faculty in our nature adapted for the purpose, the unwearied working, the ever-presence of God is apprehended, and without any process of ratiocination we are aware of His existence, just as by simple perception we arrive at a knowledge of objective forms by one set of faculties, the qualities of things by another set, and persons worthy of love and trust by yet another set. No amount of argument could establish the facts in any of these series.

This book suggests much more than we could to-day find time to comment on. It is a powerful appeal on behalf of that vast universe which can alone be seen by the eye of the spirit; a Divine faculty which more than any other in this age of school-boards remains in a crass, uncultured condition. As a book of teaching, it reads like a collection of spirit-messages of the higher class, as undoubtedly all "messages" are from the Spirit that appeal to the spiritual within the reader.

A MANUAL OF PHRENOLOGY, designed for the Use of Teachers, Students, and others. With numerous illustrations. By Alfred T. Story, Editor of the *Phrenological Magazine*. London: Fowler. 136 pp., cloth, 1s. 6d.

In the limited space at the disposal of the author a very useful selection of the existent facts on phrenology is presented in agreeable form. The introductory chapters are particularly good. The definitions of the faculties are given more in the concrete than in the abstract terms usually employed in works on the subject. We

observe that in the grouping of the faculties some of the terms introduced have been suggested by an arrangement which was published in this journal some time ago. The illustrations are nearly all new and engraved for the work. Those who desire to look into the science will find this a pleasing and instructive guide. The study of phrenology should be as universal as reading, writing, and arithmetic.

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.

ANSWER.

In reply to "Freedom," I would suggest that the cause of a bad harvest, affecting so prejudicially our well-being, is in a large measure due to the dietetic errors of our English population, and to their relying too exclusively upon one or two kinds of food instead of using a greater variety of that wondrous provision which the earth furnishes for our sustenance. It appears to me that herein alone lies the true remedy for our many distempers, and that as long as people refuse to reform in this particular, so long will poets sing in the words of Thomson: "The seasons since have with severer sway oppressed a broken world." It is not the seasons which need reforming, but men's habits. Great loss from a too wet or too dry season will always result as long as men try to shelve the blame from their own shoulders. Abandonment of flesh-food, the cultivation of fruits and vegetables on a far larger scale than at present, and the use of a much greater variety (this is what is so much needed) of healthful and pure foods, would go very far, I think, towards reconciling us to the endurance of ungenial and "bad" seasons; for it is always the case that weather, whether dry or wet, suits some crops; hence a year bad for one kind of produce will be favourable for another. The true aim of such a reform in the direction of a simple and natural diet is, not merely the casting away less wholesome foods, but the getting rid of the need for that "anxious thought" about food and drink, which is condemned in the gospels. For a man whose diet is simple, and needs little or no preparation, will be relieved from many anxieties, and will have more time and a clearer head to gain advantage from the many channels of instruction so ready of access in our day. Most of all, as a Spiritualist, he will have gained "the one thing needful"; for not being troubled "with much serving," he will have "that good part, which shall not be taken from him," of time and opportunity to learn spiritual lessons of eternal value, whilst his less enviable compeers continue "to labour" to distraction (and even to weary their spirit-friends by asking them what are the best means of labour) "for the meat that perisheth." A. E. H.

HACKNEY SPIRITUAL EVIDENCE SOCIETY.

6, FIELD VIEW, LONDON FIELDS.

To the Editor.—Sir,—Mr. Webster paid this society a visit last Sunday, and several conclusive manifestations were given of some occult power that could reveal circumstances that had taken place in the lives of several persons whom I believe were unknown to him, though the conditions were rather adverse through an insidious antagonism evinced. I chronicle one or two facts—at least remarkable coincidences—as bearing upon the vexed question of spirit-identity, thinking they will be of interest, though I am not surprised at the difficulty those out of the flesh experience in getting themselves recognised, especially when those in the flesh who have been absent a few years find it hard to make themselves known when they are not particularly wanted, remembering also a late celebrated case. Though we should not "for-sake the assembling of ourselves together," as the manner of some is, for "as iron sharpeneth iron so doth the countenance of man his friend," still the universal testimony is, of those who are experienced, that for transcendental, pure, and unadulterated Spiritualism, "there is no place like home."

Well to my theme. A few weeks ago a young lady, sitting at Chalk Farm, who had never been here, was told through her table that if she came her spirit-sister would materialise. She came, and at the first sitting recognised her sister, and after the sitting the medium was seized with vomiting of blood—a rather severe attack. The medium, Miss Barnes, never having suffered in a similar manner before, I asked the young lady at her next visit whether her sister vomited or coughed up blood prior to her decease, and she said her sister did so, dying of heart disease. At a dark sitting, a name purporting to come from a spirit-friend of a gentleman present was written upon a piece of paper. This gentleman had his deceased friend's autograph at home in a book, and he says, though he is not a Spiritualist, that on comparing them a copy from the book could not be more perfect, and anyone ignorant of how it was obtained, would declare the same person had written both, or the copy had been taken from the book by the "fac-simileograph." He places it down as one of the vagaries of "psychic force," which is as difficult to catch as Miles's boy. Next Sunday evening Mrs. Cannon and Miss Barnes will give a seance, and I hope our friends will be as punctual as usual. The seance preceded by a brief discourse upon "Some Objectionable Phases of Mediumship."—Sincerely yours,

CHARLES R. WILLIAMS, Sec.

June 7th.

MR. MORSE AT CARDIFF.—Mr. Morse concluded his engagement with a series of lectures, two of which were delivered at the Town Hall, on the evenings of May 23rd, 24th, and 25th, the subjects being, respectively: "Heaven: What and Where is it?" "Spirits: Their Nature;" and "Spiritualism: a Reformatory Movement." The two former were devoted to setting forth, in the usual clear style, the views on the several topics with which Spiritualists are familiar; while the last dealt in an able manner with the bearings of Spiritualism upon matters social and political, as well as theological, and wound up with questions and replies of the customary kind.

MIDLAND DISTRICT SPIRITUALISTS' COMMITTEE.

To the Editor.—Sir,—There was a good attendance of ladies and gentlemen on Sunday, May 30th, at the conference held under the auspices of the above committee at Nottingham; and among other matters it was resolved that Mr. R. Harper be president; Mr. Bradshaw, Nottingham, treasurer; and Mr. E. W. Wallis, hon. sec. for the next twelve months. The following names were submitted and passed to form the committee for the ensuing quarter, viz.:—Messrs. Coates and Blinkhorn, Walsall; Messrs. Groom and Gray, Birmingham; Messrs. Mayle and Glover, Derby; Messrs. Wheelton and Bodell, Kelper; Messrs. Hunter and Daniels, Sheffield; Messrs. Bent and Wightman, Leicester; Messrs. Yates and Charlesworth, Nottingham.

It was also decided to hold the next conference at Leicester on an early date, to commence an active summer campaign, and discuss plans for future useful labour in the district on behalf of our principles.—Yours very truly,
E. W. WALLIS, Hon. Sec.

MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY.

We beg to announce to our friends and the public, that our place of meeting is removed from the Trinity Coffee Tavern, to 268, Chapel St. (near St. Philip's Church), Salford, Manchester.

Public meetings every Sunday evening, at 6.30 prompt.

Committee:—Mr. Cross; Mr. Brown, of Rhodes; Mr. John Hall. President, Mr. Ward; Treasurer, Mr. Brown.

33, Downing Street, Manchester. J. CAMPION, Secretary.

Mr. C. WRIGHT, of Liverpool, the eloquent trance orator, at the Temperance Hall, High Street, Gateshead, Sunday, June 13, 1880, at 6.30 p.m.; and at the Templars' Institute, High Street, Felling, on Monday, June 14, at 7.30 p.m. Admission free; collection.

Mr. E. W. WALLIS lectured on Sunday last at Goswell Hall. The subject was handled by his guides in a most convincing manner, and there is no doubt that if religion were established on the principles of worshipping the True and Good (God) in all acts and everywhere, and true and real love towards our neighbours, such a religion would be the greatest blessing, coming at the most needful time. The Goswell Hall Sunday morning meetings are in a healthy way, and visitors are earnestly invited to attend and take part in the discussion. It is free to all, without respect of sect or creed. Commences at 11 a.m. On Sunday evening next at 7 p.m., Miss Keaves will speak.

NOTTINGHAM ASSOCIATION OF SPIRITUALISTS.—On Sunday, March 30th, the guides of our esteemed brother E. W. Wallis gave an address on the subject, "Great is the mystery of godliness; God manifest in the flesh." The address, which occupied forty-five minutes in delivery, was a complete masterpiece. A flood of new light was imparted. The audience listened with rapt attention during the whole time of delivery. The friends unanimously stated that it was by far the best address that has been given through Mr. Wallis. On Monday evening a lecture was delivered, subject (which was chosen by the audience): "Jesus, the Atonement for Sin," which was equally interesting and instructive.—W. YATES, Hon. Sec.

Mrs. QUARMBY.—We have received from Sig. Damiani, Naples, a cheque for one guinea for the benefit of Mrs. Quarmby. After the cheque was cashed, the money was sent in a registered letter to Mr. Joseph Taylor, at the address given in the MEDIUM when he supplied us with Mr. Quarmby's obituary notice. It appears now that Mr. Taylor has removed to another address, of which we were personally not aware, though it is said the fact was reported to this house. There was, therefore, considerable delay in the money coming into Mr. Taylor's hands. He has, however, received it all right, and reports that he handed it to Mrs. Quarmby himself, "for which she was greatly thankful, and which you will please acknowledge in the MEDIUM as satisfaction to Sig. Damiani, that his kindly and very substantial gift to the bereaved has been delivered to the person for whom he intended it. Mrs. Quarmby has three fine, beautiful children, and it is a great pity that the bread-winner should have been taken away from her so early, as it will leave her a very difficult and toilsome task to perform alone in providing for them. However, it is gratifying to know that the cords of human sympathy may be touched, and thus lessen the pangs of human woe by generous impulse and practical benevolence."

THE CHINESE GOVERNMENT FIGHTING AGAINST OPIUM.—Recent news from China proves that the antagonism of the Chinese Government to the opium vice is still active. We read in the *London and China Telegraph*, May 18:—"It is reported that a rising has taken place on the southern confines of Shantung, about 600 li from Chinkiang, owing to the authorities insisting on the destruction of the poppy plants. A body of cavalry was sent down the river from Chinkiang on the night of the 29th March, with instructions to proceed as quickly as possible to the seat of the disturbance." And the same paper for June 1st gives amongst the Shanghai news the following:—"The provincial Governor, Tan, seems determined to continue his fight against opium smoking. He is the man who ruled Soochow-foo before he was promoted to his present office. He has issued proclamations, shut up opium dens, punished offenders, in short, done all that he could to put a stop to the vice. He has recently ordered a census to be taken for the purpose of finding out the name, residence, and employment of every opium smoker in the city. He has ordered the smokers to break off the habit; and gives them three months in which they must do so. If at the end of that time they are still offending, they shall be punished."

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MR. J. J. MORRIS' APPOINTMENTS.

GLASGOW.—Sunday and Monday, June 12 and 13.
BIRMINGHAM.—June 20.
OLDHAM.—June 21.
WHITWORTH.—June 22.
BOLTON.—June 23.
NEW MILLS.—June 24.
Mr. Morris is open for engagements in all parts of the United Kingdom. Terms and dates address him at 22, Pall Mall Road, Stoke Newington, London, E.

MR. E. W. WALLIS' APPOINTMENTS.

BIRMINGHAM.—June 12. Odd Fellows' Hall. Happy Evening Entertainment.
KEIGHLEY.—June 12. At Progressive Lyceum. Attention, "Paths in Time."
PARR GATE, near ROTHERHAM.—June 12, 20, and 21.
WALSALL.—June 21.
NOTTINGHAM.—July 4.
NEWCASTLE-ON-TYNE.—July 12.
Mr. Wallis will accept calls to deliver trances orations in all parts of the United Kingdom. Apply by letter, to him at 222, St. Ann's Well Road, Birmingham.
S.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programmes and terms.

MRS. ESPERANSE SEANCES.

At 28, New Bridge Street, Newcastle, on Sunday Mornings, at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 10, Young Street, Newcastle, or Mr. Armstrong, Cross House, Upper Greenmarket, 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 sittings. They must also have a knowledge of the conditions required at the sittings.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JUNE 12.—GOSWELL HALL, 260, Goswell Road (near the "Angel" Street, Newcastle), or Mr. Armstrong, Cross House, Upper Greenmarket, Newcastle. Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 2, also on Tuesday and Thursday.
6, Field View Terrace, London Fields, E., near Blanchard Road. Seances at 7. Miss Barnes and other mediums. Also Tuesday, at 2, and Wednesday, inner circle, at 2.
TUESDAY, JUNE 15.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 2.
THURSDAY, JUNE 17.—Dalston Association of Inquirers into Spiritualism, 10, 52, Sigdon Road, Dalston Lane, E.
Mr. Hutchinson, 70, High Street, Islington, at 2.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JUNE 12, ABBOT-UNDER-LYNE, 1, Bradgate Street. Meeting at 8 p.m.
BIRMINGHAM, Mr. W. Perks, 212, Bridge Street West, near Wall Street. Hockley, at 8.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 8 p.m.
BRIGHTON, Hall of Science, 2, Church Street, doors closed 8.30 p.m.
CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 8.30.
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 8 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 2.
GLASGOW, 184, Trongate, at 8.30 p.m.
HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 4.30.
KEIGHLEY, 2 p.m. and 8.30 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 2.30.
OLDHAM, 125, Union Street, at 2.
OSBETT Spiritual Institution, Ossett Green (near the G. N. E. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 8 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
BOWREY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum 10 a.m. and 2 p.m. Public Meeting, 8.30 p.m.
MONDAY, JUNE 14, LIVERPOOL, Perth Street Hall, at 2. Lecture.
SHEFFIELD, W. S. Hunter's, 25, Netherthorpe Street, Portmanon, at 2.
TUESDAY, JUNE 15, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
WEDNESDAY, JUNE 16, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Perks, 212, Bridge Street West, near Wall Street, for Development at 7.30, for Spiritualists only.
CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.
DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
MIDDLESBROUGH, 22, High Duncombe Street, at 7.30.
THURSDAY, JUNE 17, GRIMSBY, at Mr. T. W. Aquiliths, 212, Victoria Street, South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 2, for Development.
NEW SHILDON, at Mr. John Mansforth's, St. John's Road, at 7.
SHEFFIELD, W. S. Hunter's, 25, Netherthorpe Street, Portmanon, at 2.
FRIDAY, JUNE 18, SHEFFIELD, Psychological Institution, Pond Street Cooks House, at 8 p.m.

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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.

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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.

MRS. S. M. BALDWIN has just arrived from America, and taken rooms at 40, Upper Baker Street, N.W.; where she will heal the sick by laying-on of hands. At home from 10 a.m. to 5 p.m. N.B.—Patients treated free on Tuesdays & Fridays.

MADAME LEONIDE, the celebrated French Clairvoyante, is in London for a few weeks. Private seances by appointment. Apply by letter, care of Miss Brossard, Rasfah's Library, Ebury Street, S.W.

A LADY wishes to find another lady who would adopt or interest herself in a little baby girl. Apply by letter to Mrs. Gabriel, 18, Nottingham Street, High Street, Marylebone, London.

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

A 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.

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 } Selection, "Fra Diavolo" *Sidney Smith*
DUET }
Miss CARTER & Miss WALNE.

TRIO - - "The Wreath" - *Mazzeighi*
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 } Selection, "La Somnambula" *Bellini*
SOLO }
Miss WALNE.

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

Part II.

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

SONG - "What will you do, love" - *Levy*
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" - *Knight*
Mrs. PILGRIM.

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

PART-SONG "I know a Maiden fair to see" *Ginsbury*
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.—Are now ready, 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 FOWL.

NO FISH.

NO INTOXICANTS.

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

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

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