



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

SPIRITUALISM.

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

No. 536.—Vol. XI.]

LONDON, JULY 9, 1880.

[PRICE 1½d.

WHAT IS SIN?

A Discourse delivered by J. BURNS, O.S.T., at Goswell Hall, London, Sunday Evening, July 3.

During the course of some reading the other day it occurred to me that the question of Sin had not been much discussed amongst Spiritualists, and as some thoughts came into my mind on the subject, I felt a desire to give them expression, and to that end I stand before you this evening.

Unlike all religious systems, Spiritualism, though it has given consideration to Evil, has fought shy of Sin. The former is a general philosophy of moral inequalities, and may be discussed without reference to the personal demerits of the philosopher, who usually in such cases places himself on a lofty eminence, from which he self-complacently surveys the defects of the common herd below his serene altitude. Sin involves, as an idea, a personal consciousness of unworthiness, a confession thereof, and an effort, by repentance and other means, to become relieved from the stain. The churches and religions in all times have given great attention to Sin, and in dealing with it the vast mechanism of priestcraft in ancient and modern times has been devised. Costly sacrifices and inconvenient ceremonies were in ancient times imposed to get rid of Sin, and to this day the Brahman must not touch or taste that which has been handled by a lower caste lest Sin be communicated to him. In the days preceding the Protestant Reformation sins could be absolved even in advance at a certain price—a special reduction in the case of ordering dozens or scores. At the present day the clergy of every denomination actually fatten on the same trade. Their way of doing business is somewhat modified, but it is the same in the end. They say this: Support us well, attend to our ministrations, and we will make a saint of you. The sacrifice has been made ages ago. Support our agency in the business (no connection with the shop on the other side of the street) and we will secure you, for the consideration just named, your share in the saving antidote.

It is possibly to the credit of Spiritualism that it has not entered upon this department of the subject, otherwise some nostrum of an eminently spiritualistic complexion might even this evening be hawked about the country in the same way as the palliative "Inspiration" is being sold by the traffickers therein on our platforms at this very minute.

DEFINITIONS OF SIN.

When at school I was well versed in the Catechism, and to the question, "What is Sin?" I was made to reply: "Sin is any want of conformity to, or transgression of, the law of God." This manner of presenting the subject is very unsatisfactory. It implies that the authority against which man sins is outside of him, laying down a law for his observance, and that the essence of Sin consists in action or non-action—sins of commission or omission.

The objection to this definition of Sin consists in the consideration that there must be an interior incentive in man either to act or not act, so that the sin is not really in the act, but in that which causes the act. This innate sinfulness is accounted for in theology by the doctrine of original sin derived from the first parents of mankind, and handed down from generation to generation. Theology, therefore, presents two theories of Sin, which are scarcely consistent the one with the other.

The Scriptural writers appear to have been of opinion that there resides in the animal man a feeling of antagonism to the requirements of the inner spirit, and that this failure of the organic instru-

ment to comply with the needs and demands of the indwelling spirit is Sin.

I adopt the view that Sin is not the act of a man simply, but the condition of his system, which prompts him to commit the sinful act and take delight therein. This will be made to appear as we proceed.

SYNONYMS OF SIN.

The Scriptures of the Old and New Testaments lay great stress on Sin, and it is introduced to illustrate almost every incident that is recorded. A variety of terms are used to denote the state of Sin: uncleanness, defilement, impurity, corruption, disease, darkness, &c., &c. Contact is shown to communicate it, and to get rid of it processes and ceremonies are recommended, such as washing, cleansing, purifying, and magnetic transmission. The sacrifices ordained in Leviticus were evidently not intended to propitiate a carnivorous deity. The sin offering was slain after the defiled person had placed his hand on the victim's head; then the body was burned. In this way the impure magnetism or sin-infection was no doubt communicated to the animal sacrificed, which was then consumed with fire and the bad magnetism destroyed. In like manner at the present day the magnetic healer draws the pain or moral and physical disease out of a sufferer, and by shaking his disease-charged hand over the fire, the disease or sin is thrown therefrom into the hot embers and rendered innocuous by the ordeal. There is perhaps more philosophy in the hell-fire idea than objectors to the doctrine are prepared to admit.

THE ORIGIN OF SIN.

Instead of saying there is "original Sin," let us say Sin originates. How, then, does it originate? Let us answer by asking: How does man originate?

Fifteen years ago, when I prepared my first essay on Spiritualism for the First Convention held at Darlington, I made use of the proposition that John's father was not the cause of John, but the agency through which the One Cause originates John. A man's parents are not anything more than agencies to produce the necessary conditions for the incarnation of Spirit. A man's father and mother are his parents only, according to the flesh; they are not the parents of his spirit. God the Spirit is the Father of all spirits, and we are all His sons in the spiritual sense. Jesus is said to have been begotten of the Holy Ghost, and so are all mankind as far as their spirits are concerned. The Gospel biography is that of the spiritual man, a dramatical and living representation of the possibilities of the spiritual man—not to be understood in the more special and lower sense of a narrative of historical facts.

This spiritual being, the Son of God, is in every case born of a woman, yet without Sin. The spirit of man, the divine image, is absolutely sinless. It is in the conditions or surroundings by which that spirit manifests outwardly that Sin exists. There is quite a long succession of links connecting the divine in man with his animal nature, and it is in these intermediate conditions where Sin dwells. In so far as the central sun of the man fails to irradiate all departments of his being, giving rise to spiritual darkness, locally, inducing a lower form of life to usurp the place set apart for a higher form of life—so far does Sin reign in his members, warring against the spirit. Sin is a negative condition, a lesser degree of that which is essentially divine, taking up space which ought to be occupied by a higher development of the divine life.

This result is inevitable in such a state as that of earth-life. It is neither the will of God nor the wiles of the devil that render

man sinful. He is placed in a position in which he can be no other than he is. There is such a gulf between his divine nature and the physical nature that he becomes an antagonistic duality,—the theatre of a war between two opposite principles, which have been denominated "Christ" and "Satan." To reconcile these divergent poles of his nature, and merge them into the divine unity is man's destiny as an individual being.

Let us contemplate the divine germ and the process by which it surrounds itself with flesh and becomes a human being. It has within it the principle of intelligence, the wondrous creative power, the brightest attribute of deity, by which it can, without chart or compass, fashion that most elaborate of all structures—the human body and its psychical furnishings. This is the divine image; but what a falling away there is between it and its product made of earthly clay—the stupid, short-sighted, wilful, human being.

This divine germ cannot be seen by the dim sense of man; it can only be realised by the bright eye of the mind. It is surrounded by an atmosphere or envelope derived from the soul-sphere of the parents; this, also, is invisible to the human eye, but we can well understand that the inherent soul-qualities of parents will be transmitted in this psychical envelope of the divine germ. Then there is the peculiar atmosphere of the spiritual state in which the parents are for the time being. What spiritual sphere is it that overshadows the parents? Is it the "Holy Ghost," that emanated state from the Father, which is the abode of pure and perfect spirits? or is it, as described by the Psalmist, "I was shapen in iniquity and in sin did my mother conceive me"? It is most important that the spiritual auspices that usher a human being upon the threshold of the organic plane should be prayerfully considered.

Let us suppose that the divine germ has found a foothold in organic life; its gradual growth as an organic being is a continual departure from divinity towards animality. The thought-spheres of friends and associates, the food eaten, the ideas entertained, the occupations followed, the surroundings influenced by—all are tending to mould around the divine germ attributes of quite a different character to those essentially belonging to it.

The child is born into the outer world, and though pure as an angel it is forthwith the centre of a universe of influences anything but angelic. The astrologist tells us of the influence of distant planets on its first introduction to outer life. Food, air, cleanliness, and thought-influences transform the child ere it knows that it exists. It begins to speak, it goes to school, enters into life, and where now are those divine intuitions that wisely fashioned the wondrous body, and in early infancy gave promise of divine purity and celestial candour? The youth is no longer the child of God, but the mongrel product of the world that knows not God.

SIN ILLUSTRATED BY ANALOGY.

Thus Sin originates, and its control is wholly within the power of man, when considered in his spiritual as well as his mundane state. This sin is as necessary as it is inevitable. From combat with it alone can we reap the experience needful for the development of the power to distinguish between good and evil.

Everything is good when in its proper place: evil when misplaced, misused. The great work of life then is: First, intellectual—to learn the properties of things; secondly, moral—to put them to proper use. The power to do both of these things is within man, in virtue of his divine parentage.

When a piece of flesh is cut from an animal's body it is no longer part of a living body; it is a piece of earth, and the bosom of the earth is its place. Covered with mould it passes into the great repository of Nature's secret forces without giving offence to anyone, and ultimately results in benefit to all. But allow that flesh to be placed in a warm, humid atmosphere, and immediately it begins to change. Offensive gasses are emitted, of a kind, if in sufficient quantity, to destroy animal life. The lowest form of life is bred in that decaying flesh,—animalcules, which are the enemies of all higher forms of life; and in mercy, to restrain the province of these insidious life-forces, the flesh becomes the nest of insects eggs, which, becoming worms, eat the flesh, and prevent it from corrupting and spreading malaria and death. Thus our flies and insects are our best friends while we permit ourselves to be surrounded by decaying filth.

This animalculous life, into which the flesh passes, floats in the atmosphere and affects everything—the air you breathe and the food you eat—and it sets up its kingdom wherever it can find a footing. It passes with your milk and causes it to ferment and turn sour—that is animalculous. It passes into your fruits and taints them with mould and acidity. Puddings, bread, cake, fluids, cooked vegetables, all forms of prepared food quickly become infected with the germs of death that are continually passing off from a piece of flesh—even the flesh in the larder that you intend to cook for to-morrow's dinner.

This germ of decay is the yeast-plant. It turns barley into beer, ale, and whisky, and makes those who drink it raving mad. It turns flour into "sponge," and if left too long would make it unfit for food. It turns everything to rottenness which the power of the living spirit has not sufficient hold of. It enters our blood, and ramifies through it like mushroom spawn in a hotbed; and the more impure the blood may be it makes the greater havoc. Have you eaten too much, and filled the body with badly-digested food—matter in the wrong place? Then this animalculous ferment lays hold of it, and you wonder why you are feverish and have a cold. The same result follows your getting wet or chilled, and the yeast-plant is coughed up from the throat in phlegm, or comes from

the nose in mucus. While it is an avenger it is also a saviour, for a low plane, and turns into the lowest form of life that would otherwise be inert death.

Let us suppose that the blood of the community is full of waste matter and its animalculous inhabitants; then we have when atmospheric conditions favour, an epidemic—small-pox, cholera, diphtheria, the plague—so-called punishments for sin. Yes, sin, truly—filth, a disregard of that cleanliness which is the fitness in the physical form.

What a vile combination of foulness the human life-current is as it exists in the blood of mankind! It contains every disease, every form of physical imperfection, and, were it not for epidemics and other means of concentrating and removing the poison by "disease," it would be impossible for human life to be perpetuated. The fittest survive.

SIN ON THE MENTAL PLANE.

As the blood is the physical life-fluid, so there is a mental life-fluid. There is also the soul life-fluid which underlies the whole, and if that be corrupt, then "the human heart is deceitful above all things and desperately wicked."

Every act of a man's life has an effect upon his blood. If he eat too much or unsuitable food; if he sleep in a draught; if he stand in a draught; if he work too much and rest too little; if he remain in idleness and neglect exercise; if he exhaust the life forces magnetically, or fail to discharge for the good of others that which he can spare—all of these things have a direct influence on the condition of the blood, and modify the expression of character in the individual. Many sins are due to these conditions, and can be avoided wholly by proper habits and discipline. Physical education is the first step towards redemption from sin.

But the mind-sphere creates products that may be misplaced, and breed corruption of a kind, just as the piece of flesh does when left exposed in the air. Every passion, sentiment, faculty, and intuition of the mind has its proper place and use, and if any of these be misplaced, misused, it will produce mental corruption. This impure mental state defiles the whole of the mental sphere, and thus we find that a person that is wrong in one idea is frequently mentally morbid and untrustworthy throughout. There are lying, jealousy, envy, avarice, egotism, doting regard, imagination, fear, anxiety, hatred, revenge, curiosity, meditation, remembrance, and many other forms of mental action that when misplaced or over-indulged in, turn mankind either into madmen or devils.

There is, however, this danger on the mental plane that is only in degree felt on the physical. Get any form of foulness in the blood, and you are thereby sympathetically related to all such foulness. The man with small-pox matter in his blood will readily be affected with that disease by contagion, &c. The same is true of the mental states. Every perverted form of mind opens the possessor to that spiritual sphere inhabited by spirits who are suffering from that form of perversion, so that the unruly mind has not only its own evil principles to contend with, but it has to suffer obsession by as many evil spirits of a like order as his apartment can accommodate. Then it is said that the devil tempts, and as there are angels of light to strengthen our aspirations for good, there are also imps of darkness—bad men and women in spirit-life, who are light to lead us into their practices.

SIN AGAINST THE HOLY GHOST.

This is a question that has puzzled divines, and yet it seems to be of easy solution. All the forms of sin that have been named may be due to hereditary influences affecting only the organic and mental or animistic spheres of the individual; and though plagued by thorns in the flesh and dimness of spirit, the man may be thoroughly sound and well-meaning at bottom. In these cases a man sins against his selfhood, or in his personality, and he suffers there the penalties, physical and mental; but there is yet a deeper stratum of being relating the personality to its Divine basis—the window of the soul which admits divine light into the outer being and enables a man to feel that with all his shortcomings he lives indeed for God and immortality. He may not love God. He may not live in accordance with the requirements of his immortal nature, but he has a kind of reflected or intellectual comprehension that there is indeed a divine nature and an immortal inheritance, and privately his regret is that he is not more worthy of them.

There is another man whose morals are all expediences, and who possibly on the outside presents a well-regulated life; but touch him to the quick, and there is nothing thoroughly unselfish or honourable in him. He bases all his knowledge and aim on the external plane, and has regard to nothing else. Keep him right, propitiate him on the animal and phenomenal plane of life, and he is a jolly good fellow; but stop his beer, give him half a crust, mar his selfish ambition, make him a martyr in any sense, and he is a fiend! He is an atheist or anti-theist, either denying spiritual existence, or not knowing that it does exist. When these highest forms of knowledge are presented to him he shuts his eyes against them; he hates the very idea, and abuses the messenger who bears it. His arguments are evasive jokes or resentful personal thrusts, and on that most important of all points there is not honesty, intelligence, or soundness in him. Such a man can make no progress while he shuts his eyes wilfully to the only light that can lead him on. Hence he is guilty of a sin which it is said of old cannot be forgiven. No power on heaven or earth can help him while he resolutely determines to remain in that state.

Is a materialist and atheist, then, an honest, good, trustworthy man? I do not mean a man who is willing to learn spiritual truth, but from organic defect or want of circumstances has not been able to succeed therein; but I mean one who rejects all opportunities for learning these things, hates the knowledge, and in his blind self-sufficiency blasphemes God and prevaricates human testimony. I ask, Is such a man a good, honest man? Is he not the most selfish of selfish men, and, if endowed with intellectual power and animal force, capable of committing crimes of national magnitude? There are many such who take oaths of Christian allegiance—the act itself a proof of their moral and spiritual depravity; so that there is more to be said on the Parliamentary Oaths question than has yet been said; and there is a reason which few can express, why atheists and materialists, whether recognised as such or passing as Christians and Spiritualists, should not be placed in a position to rule over us.

SIN IS TRANSMISSIBLE.

All forms of sin or disease can be communicated from one to another, and as all have sin and disease in them the transmission is easily effected. There are states of mind and body constantly altering that more readily induce this transmission. When the nature is too pure to take on sin it readily gives off its better qualities to the hungry and famishing sinner, and thus the good work of the Spiritual Teacher may be impeded by the surroundings he may be placed in.

The clean and the unclean in all departments of life, physical and spiritual, should be assiduously separated. It is only by this form of order that sin can be overcome and eradicated.

CONVICTION OF SIN.

A man must feel that he is a sinner before he can take any steps towards reform. He must loathe his impure condition, and confess his unworthiness to the enjoyment of the blessings which he has abused. In other words, the divine within him must lift its voice and reprove the works of the outer man. Then from the sphere of the "Father," and the sphere of the "Son," the two most interior elements of man's being, and which are related to the infinite resources of all that is grandest and holiest in the universe, there will come to him all power to conquer, to heal, and to purify.

REMEDIES FOR SIN.

Cleanliness is the best. The fire of the spirit—the divine in man, cleanses from all sin. The "blood" of the inner spiritual man, when allowed to circulate through the outer man, washes away all sin. External care is needful and useful, but outward means can never remove sin. Inward purity must be enjoined, and the divine fountain of the soul must be opened up by the effort of the sinner, that its living waters may transform the atoms of the external body into their own eternal purity. Spiritual conditions and angel ministrations can help much. Those in the inner life are only with us when we allow them to approach by our desire to live their high and beautiful life.

THE QUESTION AS RELATED TO SPIRIT-COMMUNION.

No satisfactory work can be carried on in Spiritualism till the conditions which have been hurriedly discussed above have been attended to. Just as the Spirit of God within us is turned into animal perversion by the organism through which it is manifested, so the teachings of spirits of the highest order, if they could manifest, would be transformed in character before the message from them could reach us, because of the conditions by which we are surrounded. The great thing in development, then, is to improve and spiritualise the sitters, medium included. If our life be weltering in the slough of perversion and falsity it is utterly impossible for us to communicate truthfully and beneficially with spirits. We must have the germ of spiritual goodness and truth developed within ourselves before we can receive tidings of it from without.

When our highest love is to do good and to live in accordance with the divine monitor within, then we will be the companions of angels. When the percipient and executive instrument of our nature is duly spiritualised and refined, then we will be able to see, know, and act spiritually, and have dominion over all things. We must first have dominion over those things which rule over us in the lower regions of our being. The chief corner-stone of Spiritualism is that man is a spirit, and is endowed with all power to overcome inferior conditions, and as he succeeds therein, so will he have for his spiritual companions those who have also redeemed themselves from the trammels and impediments of organic life.

EXPERIENCES, MEDIUMISTIC AND OTHERWISE,

IN RELATION TO MODERN SPIRITUALISM.

By J. C. WRIGHT, Trance Medium.

ARTICLE II.

Man's reason and moral sense are given to him to control his actions and discharge the full obligations of experience in all the requirements of life. A great many men have discarded reason and experimental research in favour of a so-called miraculous divine revelation of truth in the Bible. In it they have found the way of truth and life everlasting. The supreme natural authority of reason is denied, and all experimental researches into the laws of Nature to discover the existence of the human soul apart from the body are regarded as an impious and an idle work displeasing to God, who in times past gave unto His people the all-sufficient truth in His divine pleasure.

But a great many are not disposed to let a matter of such vast importance as the immortality of the soul remain a speculative problem in the realm of theology. They have enthroned reason as the controlling power and authority in the affairs of life. Why not be able to demonstrate the natural immortality of the human soul as the circulation of the blood or the motion of the planets are demonstrated? Faith is the weakness of the understanding and the groundwork of superstition. The Church was the most successful, and had the greatest authority on the consciences of men when the understanding was uncultivated and schools for the people unknown. The power of knowledge will break the back of theological forms of faith. The divinity of reason will assert its natural claim to be the sole authority over humanity.

Among Spiritualists there are all degrees of intellectual growth: a mixed multitude of a miscellaneous character, embracing the wavering child of faith, discontented free-thinkers, and a host of honest inquirers into the truth of the alleged phenomena; altogether an intelligent, isolated, incoherent, ungovernable multitude.

Amongst some we have met we find a disposition to attribute any phenomena that may occur unusual to their experience to agents of a supernatural order. Their organisation is of an extraordinarily credulous type. If they have a headache in the morning through eating a heavy supper the night before, it is spirit-influence, a bad condition, &c. Headache and short tempers exist independent of spirit-influence. Of late years there has crept into Spiritualism amongst a few a good deal of professional slang. We often hear that such a person has "a splendid magnetism," "what beautiful influence," &c.

The regular seance attender will be quite used to these terms, and a great many more phrases equally ridiculous, that can have no meaning to people with healthy bodies and sound heads. We do not deny the powerful influence of a spirit-battery. Sometimes injurious physical effects arise out of sitting in an inharmonious circle, but people who are strong and healthy should not be the subjects of these effects. Delicate sensitives may.

Much of the beauty of Spiritualism is lost to the sitter through the neglect of conditions. That which is not good for the sitter is not good for the spirits. For how can they come without, like us, feeling the effects of a bad combination of magnetism. The spirits are blamed for talking nonsense when it is the result of confusion in the magnetism of the circle. When you have tricks, blame your circle, not the spirits; if they talk foolishly, blame the mental conditions provided by the sitters.

There is a growing aristocracy in Spiritualism, clean-washed, with paper fronts and brass buttons, that will not deign to look poor spirits in the face at the same circle with the honest working man. We have seen this respectable, fashionable Spiritualism, but don't like it.

"All men are equal in their birth,
Heirs of the earth and sky."

At New Mills and Hayfield, the seeds sown by Mr. Johnson's visit began to take root. On Sunday mornings half-washed factory operatives might be seen struggling their way up the hill to Ewes Knowl, where the Spiritualist resided—that funny man that talked with spirits. To me there was something charming to see these hard-headed fellows try to understand the great psychological laws of spirit-control. As a rule, our circles were spiritually poor, but little supplied our wants in those days. The name of a departed friend rapped out by the table, or the table tilted over on to the floor, was a spiritual marvel sufficient to last for many days.

If we had seen a materialised spirit-form at that time, our nerves would never have recovered the shock. Mr. Lithgow had seen such wonders in table-tilting at home, that it almost staggered our credulity; but now the same things seem but moderate. He had very convincing phenomena through his little daughter, and his house was perfectly open to every earnest inquirer, rich or poor; all were welcome to come and see the great things the Lord had done for him.

Maggie Lithgow at that time would be about twelve years of age. We will try to sketch the nature of the phenomena taking place in her presence. I became a frequent visitor, and some fine and happy times we had. Constant practice had made the spirits of this circle complete masters of the table; it would move about as if instinct with life and intelligence.

These spirits had no great regard for a Christian minister who resided next door, but took a great liking to play practical jokes with the table, to his intense annoyance. The sounds of the heavy feet of the table went through the whole building, and it sometimes would be tilted right across the room, and violently thrown against the wall, to the disgust of this poor parson.

Violent movements would sometimes occur without any hands upon the table. Here was no machinery, trickery, or device. These powerful movements of solid objects, like a mahogany table, bell, &c., convinced me of the presence of a force. The nature of this force was my next inquiry; to longer resist a belief in it would have been unjustifiably stupid.

Can the force be found in some yet unknown psychological condition or abnormal muscular action. If the phenomena of table-tilting occur without physical contact at all, then there can be no physical action proceeding from the muscular force of the sitter. I have repeatedly been present at seances when tables have been raised without contact with any person; as apparently by some inherently voluntary force the table has arisen from the floor, beating time to a piece of music, and performed other intricate and graceful evolutions, and come quietly down again on the floor.

Sensitive clairvoyants have described to me the appearance of the room and the table, when such startling phenomena have been taking place. A gentleman, a friend of mine, could always see the table enveloped in a grand halo of golden light, thick, but brilliant and elastic. Before the table ascended my own wife has seen the influence at the same time; so that on many occasions I have had corroborative evidence attesting this fact. Sometimes she has seen the same luminous aura surround the medium under control, and many times envelop all the sitters in the circle. Whatever may be the chemical elements of this aura, it is very evident that it acts upon the brain and nervous system of all organic life, and is the medium of connection between mind and matter. When a number of individuals can combine and give off a necessary quantity of this aura, mind can effect direct motion of a physical body around which this aura must be collected without that body being organised. Organisation is an economical arrangement, to have complete voluntary and involuntary motion. Mind is the source of all motion. The totality of existence is God. On this hypothesis it is as possible for the mind of a sitter in the circle to bid the table arise by his will-power, as that a spirit should cause it to arise by will-power acting through the aura. The mind of every sitter can act more or less upon this elastic substance. The fact of a table rising from the floor without contact is no evidence that a spirit did it; but it must be by a will-power either in or outside the circle. The intelligence expressed through physical phenomena may be ascribed to three sources:—

1. From the direct influence of the minds at the circle.
2. From a combination of spiritual intelligence and the minds of the circle.
3. From the direct influence of the spiritual intelligence itself.

1. All that wide class of phenomena which includes the giving of names and answering questions, which are known and in the minds of the sitters, is no evidence of spiritual agency. Many Spiritualists are familiar with lying spirits, who tell long, incoherent lies, which are broken waves of cerebral action from the sitters. Under this condition, nothing outside the intelligence of the circle can be communicated. I will not trouble the reader with the recital of messages and names that have purely come out of the minds of the circle, but in the course of my experiences I have come upon hundreds of cases.

2. Physical phenomena produced partly by spirit-influence and partly by the circle.

This includes names partly correct and partly false—circumstances and dates partly true and partly false. Nearly all table manifestations come under this head. The following message will illustrate: "I am Maria Saville; I died at Mellor; was married at Marple." The former part of the message is true; the sitters knew the fact before, but were not thinking of her; but the spirit could not tell correctly where she was married because it was not known to the medium of the circle. Under the conditions of a mixed control the communication may be correct if it be known to the medium of the circle, but is never reliable, and not a demonstration of the presence of a spirit.

The same law holds true in inspirational control. Knowledge of personal or historical events cannot be put abnormally into the mind of the medium. Scientific facts can be got hold of only through the senses in the ordinary way. A great deal of that which passes current among Spiritualists for spiritual utterances is but the natural action of the mind's own force in a highly magnetic state. Large Language and good intellectual power give a ready flow of language, and, with Ideality large, elegance of diction. The inspiration is the exaltation of the intellectual and moral faculties, and the utterances consist of the personal opinions, likes, and dislikes of the medium. If the education and prejudices of the medium are against modern Christianity, all his elocutionary efforts will be directed against Christianity. The inspiration has no authority beyond the worth of the personal opinion of the medium. Mediums of this calibre deal in subjects relating to the time: theology, social ethics, and the general problems for the time being interesting society; starting no original thought—dependent upon the senses entirely. It is a spiritual action in the way of power; but no direct revelation, no heaven-enriching thought from the home of the celestial and the immortal mind. Yet there is something grand about the good and pure-hearted inspirational medium. What magnificent power of imagery come out of Milton's ecstasy! "Paradise Lost" is an inspiration, but a theological misconception, developed with exquisite poetical harmony. Milton's genius was aided by his physical blindness, just as the psychological state of the inspirational medium is sustained by the help of the closed eyes.

The inspirational form of mediumship is very general; it accompanies the mental temperament with a large top brain. Education is necessary to a full and grand inspirational speaker; indeed all intelligent mediumship requires it. The less cultivated the medium, the less logical and precise the abnormal utterances.

When we become, as Spiritualists, perfectly alive to the true nature of mediumship and its legitimate place in the spiritual fabric, we shall cultivate the minds of our mediums to the fullest extent, that the form and matter of spiritual communications may be as free as possible from prejudice and superstition.

In half-developed trance we have the same combination of spirit-power, the circle, and the active cerebral state of the medium. I have carefully noticed in many mediums strong mental prepossessions, the utterance of the spirit being the exact expression of this preconception of the medium. It is very common for mediums to say, "Oh, I don't like So-and-so's influence; stand off, I cannot

bear your influence." Such is the ill-bred cast of professed Spiritualism, anti-social and wicked in its character. Medium influences there are, but positive dislike is quite different. Mediums can never become fraternal and harmonious so long as this habit is allowed to grow.

Some time ago a controversy arose about a published spiritual communication from Dr. Slade, which was afterwards proved to be an extract from a book; and about the same time a speech by Dr. Monck contained a quotation; and more recently Mr. Walker's lecture at Cardiff was taken exception to. In my own mediumistic experiences I have met with a great many cases of a like nature, the communication from beginning to end being a transcript of something I have been reading with great interest.

Whatever comes within the psychical realm of control must come out. Many an innocent medium has been condemned for giving expression to communications that have been acquired by reading. I knew a young medium that became interested in some fine verses of poetry; under control these verses were recited as original, and published.

A great many people are interested in A.T.T.P.'s "Historical Controls." They are wonderful as psychical manifestations, but they cannot be called spiritual Controls. They are produced by the same condition as the written communication of Dr. Slade, the speech of Dr. Monck, and the poetry of the little girl. I wish to be truthful, and to aid scientific investigation, and with the greatest amount of humility and respect for A.T.T.P., I desire to say that of such control I could give him any quantity under the same conditions. He shall mesmerise me alone, which will exhaust the store of his life-long reading, and the storehouse of my own mind will furnish material of that character for almost endless communications. This is natural enough. It is a mixed medium condition, a sleep produced more by the power of the sitters than by spiritual control.

Another feature of an extraordinary character has come under my notice repeatedly through the mediumship of my wife, and arising from the same class of causes. The case is that of a control claiming to be the wife of James Saville, New Mills. My wife's private theological opinions are orthodox. See how the characteristics of thought are delineated in the following communication from "Mrs. Saville." Of personal identity we have had ample proof (but that is not the point here that we wish to notice). The spirit claims to be the author of the verses; they were given with great power and feeling to her husband and children, who came to meet her at my house, under apparently the best spiritual conditions.

I'm sleeping in Jesus! how sweet is my slumber!
No feature by anguish appearing distressed;
Already my spirit is joined to the number
Of souls that in Christ are eternally blest'd.

Now sleeping in Jesus! how great is my pleasure,
Reposing in peace from the toils of your day!
Possessing my Lord's inexhaustible treasure,
My sorrow and sighing are vanished away.

Soft sleeping in Jesus! my spirit departed
And left you in sadness to wander alone,
But grace has its strong consolation imparted
In prospect of meeting me nearer the throne.

Though sleeping in Jesus, do not detain me
From joys which shortly have burst on my sight,
For conversing with you does mightily please me,
Though I've entered the mansions of heavenly light.

On another occasion, the same control got more clear from the mind-conditions of the circle, and said:—

Part we must, but not for ever;
We shall meet in realms above;
Nothing then, my friends, shall sever
Us from joy and perfect love.
And now I have in heaven a home
With angels bright and fair,
I hope to meet you near the throne
And be for ever there.

"Mrs. Hibbert," another control of the same medium, in speaking to her sons and daughter, said (getting still more clear from the mind-conditions of the circle) of her appearance as a spirit that when her children shall come to see her in spirit-life they will exclaim:—

What goodness does yon darkness shroud,
What brightness breaks from yonder cloud,
What notes celestial do I hear,
What music does invade my ear?
Ah! I know her well, 'tis she,
'Tis our mother's harmony;
Her look, her motion, how divine!
What brightness round her temples shine!

Materialisation is not exempt from the same law. The battery of the spirit-circle builds the spirit-form as an agent quite as potent as the unseen spirit can do it. The force of the circle will bring from the cabinet the entranced medium in spite of bars and bolts. No tests can be applied to these subtle forces; and it is better to be without them when they can be of no practical use.

The circle has a great deal to do with the phenomena when the form resembles that of the medium, and when its identity is shrouded in folds of white drapery. What spirits can do, men can do who are still in the flesh; for death produces no new mental or psychical conditions; and, with cultivation, a man could will

psychical forms, and develop flowers, or any other phenomena called spiritual. When this great fact is recognised we shall begin to make progress in understanding the mode and nature of spirit-control.

The third order of phenomena includes the giving of direct evidence of spirit-identity—names, dates, answers to questions, &c., that cannot be in the minds of the sitters. This class of communication, in order of importance, is the highest and the most difficult to cultivate—you cannot get it when it is wanted. The conditions are fine and peculiar, and not made to order. Many people think that these brilliant and independent phenomena can be had for asking. "Show me these things," say our opponents; "let me see and examine the matter with you." The demand is made in all sincerity, but in total ignorance of the science of spiritual phenomena. The best proofs come when not expected; and the best conditions cannot be cut and dried beforehand. Therefore we cannot promise that every one who may choose to sit down after reading an injunction to investigate will get independent phenomena. These come by careful culture; at least I have always found it to be so. Even the simple movement of the table did not come to us spontaneously; but after long and patient waiting the table tilted beautifully, and gave us the independent messages from the inhabitants of the dread land of spirit.

Our seances lasted for about one hour. We got good spelling, but it has been the rule otherwise with some investigators. I soon found that if the sitters at the table were well educated the spelling was good, and that if the medium at the table was well educated and the sitters indifferently so, the spelling was good; but if the medium was indifferently educated and the circle well educated the spelling would not be so good. The medium tones every phase of the communications. Mr. Lithgow had some most remarkable phenomena in the spelling of names by the table. Sometimes, for a whole evening, unknown names would be spelt out one after another of men generally in some distinguished walk of life, the correctness of which information could be certified from some biographical dictionary: authors, artists, statesmen, divines, philosophers, and poets. We obtained in this manner a crowd of facts of independent origin, capable of verification. At other times we got sweet and cheering communications, in the form of a message from some near and dear friend, that would bring a past personal experience vividly before the mind. The peculiar movements of the table produced by some of the spirits became so familiar to us that we knew in a moment the individuality seeking to communicate with us.

Sometimes we had lively controversies with the spirits about the matters of fact in their life's experience. In selecting one at random out of so many, we will take one that conclusively demonstrates an outside intelligence.

The sitters consisted of myself and Mr. James Morton, of New Mills. I went over the A B C, and by tilts the table rapped out the name of "George Morton," and claimed to be the father of James Morton, sitting with me at the table. I said, "If you are the spirit you claim to be, can you rap out the age you attained upon the material plane?" Fifty-five was distinctly rapped, and I remarked, "There is no mistake, you lived fifty-five years?" I must say that I was a perfect stranger to "George Morton," and knew nothing about the spirit in question; but he, with great decisiveness, held that he was 55 years of age when he departed this life. James Morton gave the intelligence a direct contradiction; he said, "My father was 54 years old when he died;" but the table said "No." The spirit then knocked out the day of his birth, month and year; the day of his death, month and year, and when reckoned up it made just 55 years. But James Morton felt sure that his father was only 54. I asked him if he had any record of his father's birth and death. He said there was a family Bible upstairs, it might contain something. He fetched the "big ha' Bible," and to our astonishment, "George Morton" had knocked out the day of his birth, month, year; day of death, month and year perfectly correct. In Mr. Morton's mind there was a very positive belief that his father's age was 54. I knew nothing about the matter.

Now where did that intelligence come from? There is no shirking the fact that it came from some understanding acquainted with the personal facts of the case. Unquestionably the mind of the departed "George Morton."

I could adduce hundreds of cases of a similar character, covering years of careful investigation.

About the same time my wife became submissive to spirit-power. The gates of heaven were opened to me in a most remarkable and wonderful manner. My dear little boy, "Walter," began to prattle through the lips of his mother. His identity has come to me in a hundred forms. I know him like another gone from me, yet with me, speaking from the depths of the great Beyond. What a fact for the human mind to realise! No death. Change—the order of nature, and immortal unfoldment the end of every spirit. It fills the vacuum of the soul, the ceaseless longing to live, the inextinguishable flame instinctively suggestive of a never-dying state.

The fact of having power to tap this world of unseen intelligences, and the power to meet the dear departed face to face is worth all the religious systems put together. It is more than religious, it is a baptism eternal in the refining, comforting spirit of God.

In this paper we have tried to show that if there are spirits outside the flesh, they ought, from the known laws of mesmerism to be able to communicate with us, and that they do so modern spiritual phenomena attest. First, they influence directly the

minds of the sitters in the spirit-circle; secondly, they, under certain conditions, can give a mixed expression of identity, not fully conclusive, but adduce evidence in the direction of spiritual existence; thirdly, sometimes, through fitly-prepared instruments, the spirits attest their presence by revealing a state of knowledge not in the possession of the circle, and in a tangible way walking, talking, and melting away before the eyes of the sitters.

In my next I shall deal with the development of trance and personating mediumship, and how I went to work to make a medium.

11, Towerlands Street, Liverpool.

MRS. RICHMOND'S FIRST WORDS IN ENGLAND.

Spoken through Mrs. RICHMOND at her reception at Liverpool, June 21, 1880.

(This part of the report has just come to hand in time for this week's issue.)

Mrs. Nosworthy occupied the chair.

Mrs. President and Friends,—On behalf of the medium and her partner, and on behalf of the spirit-band that control her, I am requested to thank you for this kind reception. The cordial and heartfelt welcome is more potent than words, or the trumpeting of public applause. Spirit responds unto spirit, and those who seek its gifts must do so somewhat in silence. Where there is truth there is little turbulence, and the incoming tide of spiritual truth seeks not to place its champions on lofty pinnacles of human fame, but rather that they should walk in lowly paths, and gather the flowers of humility wherewith to adorn the tombs and sepulchres of time.

Those who have risen from the darkness have had to find there are no burdens in spiritual life, but all is fair and clear as the day.

In my native land, and native city, I am permitted to address you through this medium. It is no public occasion; it is heart to heart, and soul to soul, recognising the sublime truth of spirit-existence, and for the joy at being enabled, through this instrument, to speak, I thank God from my home in the spirit.

I have been permitted to join the band of spirits controlling this medium, that I may call the attention, not only of my fellow-countrymen, but of my countrymen of adopted fellowship in the United States, and my brethren in the world, that I may bring to them these glad tidings of great joy.

What the work of the guides will be here will be answered more fully as the day and hour unfolds; that mission's response will be given in accordance with the adaptation of this instrument to our work. What your needs may be you will see yourselves, but this hour is the evidence that you recognise the strength and purpose of the spirit-world—that you are aware no human power controls its ministrations, and that whosoever is chosen as the instrument or voice for its manifestation, that one is welcome, not because of personalities, but because of the truth, and the testimony of human life. A moment while I speak to you on this life. The spirit, as the ultimate power flowing through and into human existence, must eventually determine all that there is in humanity,—the fields of glory displaying the countless minions of power of kingdoms that are perishing; the armies that have covered nations with blood; all these are departing before the incoming glory of that new Sunrise of spiritual humanity.

I was born to utter words of freedom on earth; I now speak words of a higher freedom, from the bondage of physical servitude. I now speak for freedom from physical, external, sensual life, and declare the spirit to be the only free portion of man's being, and the convictions of the human mind the only freedom that the world can crave; for with this freedom all bonds are broken with which wrong has tethered humanity. The scattered nations of the earth will one day be drawn together in the mutual fraternity of humanity.

Again, friends, I thank you, and again I press to your minds this living truth, that not alone for our instrument nor for ourselves, as her spirit-guides, is this welcome freely given, but for that power which we perceive is not in individuals, but general and adapted to the individual to renovate and adorn the world. In the name of that living religion—the religion, not born of persecution and warfare, but born of the light of the soul of Christ, whose name was the Son of man, and whose spirit was the source of life and truth—I am permitted to give you this message.

"GEORGE THOMPSON."

LONDON WELCOME TO MRS. C. L. V. RICHMOND.

On Thursday evening, June 24th, Mrs. Richmond's London friends publicly welcomed her to the sphere of work in the Cause of Spiritualism, at Neumeyer Hall, Bloomsbury Mansions. The arrangements had been rather sudden, and as no public intimation had been made, the attendance was not so large as it might have been. Mr. and Mrs. Ward and the Misses Ward furnished excellent music—vocal and instrumental—during the evening.

SPEECH FROM THE CHAIR.

Mr. W. Stainton-Moses, M.A., presided, in his well-known, refined, and genial manner. He explained the purport of the gathering by stating that it was a meeting of friends to welcome Mrs. Richmond on her present visit to London. The time had been short and the attendance spontaneous and without public request, or a much larger audience would have assembled. Mrs. Richmond was no stranger to them, hence she needed no introduction at his hands. Her truly eloquent words and valuable spiritual teachings, which

terminated amongst them five years ago, would not be forgotten. She came again amongst London Spiritualists as a most welcome guest. It was but just to state that her work had been appreciated in all places where her voice had been heard or her utterances read, but that appreciation was not least in London. Since she left this country she had been working with great energy and success with the First Society of Spiritualists of Chicago. Mr. F. F. Cook, whose name was so favourably known by many in this country, had been kind enough to write respecting Mrs. Richmond's work in Chicago. He was sorry that the state of his health and heavy pressure of work should prevent him from devoting his energies as he could wish to providing suitable means in London to render Mrs. Richmond's valuable instruction available for public use. Mrs. Richmond was a representative medium, and brought with her words of greeting to English Spiritualists from their brethren in Chicago, which he, as chairman of that meeting, had the honour to receive on behalf of his countrymen, and which he would now read:—

"TO THE SPIRITUALISTS OF ENGLAND—GREETING.

"It is with mingled feelings of sadness and pleasure that we comply with the wish of the spirit-guides of Mrs. Cora L. V. Richmond, our beloved medium, to grant her leave of absence for a brief sojourn in your midst. If we part from her reluctantly, even for the short period of a few months, it is because she is to us the embodiment of our highest ideals; if the sadness of this separation is softened, it is due to the conviction that what is our loss will be your gain—and in this brotherhood of one faith, personal predilections should ever give way to the general weal.

"We are aware that Mrs. Richmond comes among you not wholly a stranger. The memories of a former visit we doubt not are still fresh in your minds, and the good-will and many kindnesses then shown to her will not fail of repetition on this occasion, as the instrument most harmoniously attuned to voice the inspiration of this day and hour; and hence we rest with content in the assurance that she leaves one company of warm-hearted and devoted friends only to pass into the midst of another equally zealous and true.

"During the better part of five years that Mrs. Richmond has ministered to the First Society of Spiritualists of Chicago she has been to us and all within the wide circle of her influence—an influence extended not only by the spiritual but the secular press—what the beacon light is to the storm-tossed mariner.

"Outside this society Spiritualism has been a prey to bitter dissensions; within there has been peace, and unspeakable cause for thanksgiving. All about us the waves of discord have beaten the shores of time with relentless fury; within this refuge there has been a placid sea,—concord, forbearance, and a joy that can come only where the spirit is manifest in the fulness of its power and beneficence.

"If we, who are no more deserving than others, have been thus showered with blessings, it has been solely due to the presence among us of our beloved 'Water Lily,' and the benign influence manifested through her by the wise and good, to whom she ever accords implicit obedience. The work she was given to do she has done unquestioningly. The light of her illumined countenance has been to us what the Star of Bethlehem was to the shepherds and magi of old.

"Her words, uttered with the power of the spirit, have brought strength and consolation to thousands whose lot otherwise would have been despair, and with one accord the true and faithful of this land now look to her for guidance and counsel, as the foundation of highest inspiration. This is our message to you.

"For the First Society of Spiritualists, Chicago,

"L. BUSHNELL, President.

"COLLINS EATON, Secretary."

Mr. Stainton-Moses concluded his speech with a very hearty expression of thanks on behalf of English Spiritualists to the First Society of Chicago for their fraternal and cheering message. He hoped the same measure of success would attend the ministrations of Mrs. Richmond in this country as had followed her course in the Western Continent. To Mrs. Richmond he extended a most cordial and hearty welcome from the meeting, and he trusted she would have strength to perform the great amount of work she would without doubt be called upon to undertake.

The Chairman called upon Mr. J. Burns, as one who had seen something of Mrs. Richmond's work, to make some remarks on what had taken place in the past.

SPEECH BY J. BURNS, O.S.T.

Mr. Burns said he had been a-head of most present in welcoming Mrs. Richmond, whom he met, accompanied by other friends, at the railway station on her arrival. He much regretted that his work in London prevented him from meeting her at Liverpool. From his earliest knowledge of the literature he had been related sympathetically to Mrs. Richmond. In that volume of her early orations an engraving appeared of a fair young face, with upturned eyes, and light, graceful ringlets; and a dozen years in advance of the event he felt that he should some day meet the original. He asked: Have men lived and been acquainted in some other state before they took on their present bodies, and do the recollections of former friendships sometimes burst through the shell of flesh, giving rise to these recognitions and anticipations of personal acquaintance? or do we in sleep pass into another country where we enact different characters from those of our waking moments, and there become acquainted with those who are widely separated from us, and the link thus formed is partially recognised in day-dreams, and ultimately draws such persons unexpectedly together?

Be that as it may, he had always desired to participate in the visitor's spiritual work, and it was an unexpected joy to him, when, seven years ago, he was informed that the lady was actually in London, and would visit him in a few days.

That first reception and welcome at the Spiritual Institution was by no means such a promising meeting as the one he now addressed. The attendance was limited, and only two persons were in favour of a public work for Mrs. Richmond. One of that minority was himself; the other Mr. Slater, under spirit-influence. That minority soon gathered strength, became the majority, and Mrs. Richmond's first meetings in St. George's Hall were the grandest demonstrations of the kind ever seen in connection with the Movement in this country. The advertising was not expensive nor extensive, but it was effectual in cramming St. George's Hall with most enthusiastic and respectable audiences—not Spiritualists. After all the seats were full, the speaker said he took £6 at the side door, in about as many minutes, in half-crowns, from ladies and gentlemen, who gladly paid that sum for the privilege of being squeezed in anywhere. The Press were invited, and they responded in a body, and on Monday morning in the daily papers Spiritualism stood as high as any other topic of the day. The critiques were most laudatory and respectful. Had these journals been spiritual organs they could not have been more faithful exponents of spiritual facts. Thus Mrs. Richmond occupied an historical position in the Cause in London, and he was heartily glad to see her amongst them again, and apparently in a far better condition for hard work. There were much better prospects for work in the Cause now than then. There was possibly not that vacant curiosity now, but there was greater intelligent appreciation of spiritual teaching, and Mrs. Richmond had only to be properly placed before the public to do more good work now than at any time in the past. But he was at a loss to know what would be done. He was not in the secrets of Mrs. Richmond's friends, but it appeared to him that it would have been expedient to have placed some formal and definite resolution before the meeting, committing them to some practical form of action. It could not be expected that Mrs. Richmond came to London to hawk her services about; and that meeting should not only be a formal welcome, but a genuine invitation to participate in the work of Spiritualism, and she could not well do so unless her friends took the initiative. The inspiration should not be all on one side. Spiritualists should hold themselves in preparation to be inspired to get up meetings, and Mrs. Richmond would be inspired to address them. Whatever was done, he would be glad in his capacity of newsmen to co-operate with any plan that would render Mrs. Richmond's presence amongst them of use and benefit to the Cause.

MRS. RICHMOND'S CONTROLS.

Mrs. Cora L. V. Richmond rose under influence, and addressed the meeting in her quiet, powerful manner. Her opening salutation was: "Mr. Chairman, sisters, brothers, and fellow-workers all." The Control then proceeded to thank the meeting on behalf of the medium and her companion (Mr. Richmond) for the cordial friendship manifested in that meeting. It was much more significant than a mere memory of past friendship; it was a greeting of spirit unto spirit—a soul greeting from the audience to the medium's spirit-band. It was through the admonition of her guides that she had visited this country, and without any knowledge on her part of the nature of the work she would have to perform on her arrival. They in the spirit-world were united in their methods, whatever divergencies of thought, word, or action might exist in the outside sphere of man's mind. With man there might be many opinions entertained on spiritual manifestation and philosophy, but where they dwelt it was unity:—one heaven, though the stars differed from one another in glory. Every medium is as valuable as every other in demonstrating the existence of the spirit-world. It is not all oratory, it is not all scientific demonstration, though these may be required as necessary parts of the work. Spiritualism is the theme of humanity, and is related to the life of everyone, declaring to the king as to the beggar the immortality of that life.

The Control then alluded to Mrs. Richmond's former visit to London, and thanked the friends who so steadily co-operated on that occasion. The medium was now strong to bear in her hand the banner of truth, as the audience might give it to her to bear. The spirits had made no statement of the nature of the work to be performed in their midst. For a brief season they (the guides) would work in any and every capacity that they might be called upon to fulfil. To the individual "Quina" would present the flower of spiritual consolation, as opportunity offered, and if other work was needed it would be unfolded in due course. The Control thanked the meeting for the welcome extended to the medium, and commented at some length on the battle between materialism and man's spirit, but that the victory was sure, and that the dawning of a better day was at hand.

After a song by Mr. Ward, Mrs. Richmond was again controlled, and when she had uttered a few words it was evident that the control was "George Thompson."

The Control commenced by alluding to his having been freed from the debility of age by the change which separated him from his body. Since that time he had tried several mediums in England, to see if through them he could again speak to the world of the work of his life—freedom. The spirit-band controlling the medium he then spoke through had permitted him to address audiences in America. Mrs. Richmond had come to this country because of the Control's earnest desire for her to do so—first, be-

cause of his family, with whom he desired to communicate, and secondly, to the nation at large he wished to speak, and advocate those principles of liberty so dear to him—liberty to live, to honestly procure daily bread, to be free. He could remain in no heaven and fail to speak to man that one other word which the soul longs to hear. As the humblest amongst immortals he now came into the midst of mankind to claim his destiny of immortality, and for the benefits he had derived as a spirit from the knowledge of Spiritualism which he obtained in earth-life he warmly thanked all who had laboured for the Cause of Spiritualism. He still clung to the only one of his daughters who knows of this truth.

Mrs. Nosworthy, the lady alluded to, was on the platform, and was deeply affected by the words of the spirit, of whom she has had many evidences that he is indeed the one who on earth she called father. At the conclusion of the control the spirit gave the name "George Thompson."

After more music, Mrs. Richmond was again controlled, the Chairman expressing a hope that they might have a poem from "Ouija." Accordingly a characteristic poem was given. The sentiment expressed therein was that the spirit had no speech, no grand music, no bits of written paper to present, but the love that welled up in the heart, and that she freely tendered to the true friends amongst whom she was glad to speak again. That going away she remembered, and they also would remember, that she said it would be a few short moons before "Water Lily" (Mrs. Richmond's spirit-name) would be brought back again. On the fulfilment of that parting prophecy she now congratulated them on the evening of welcome. Then she alluded to those who had meanwhile left the mortal form, but who were in reality still nearer than those in the body. She greeted well-known voices and faces, and assured her hearers that in the world to which in a few short years all would go, there would be no painful partings, but the fruitage of seed sown on earth would remain a permanent enjoyment. That pure love-light which irradiated her home in the spirit-land she would present to them as a gift in acknowledgment of their welcome.

CONCLUSION.

Mr. J. J. Morse said Mrs. Richmond would be everywhere well received by the Spiritualists of this country. He was glad to see her so strong in body and able to do the work required. He proposed that the chairman be empowered by the meeting to reply to the address received per Mrs. Richmond from the Spiritualists of Chicago.

This proposition was seconded by Miss Georgina Houghton, and carried, when the meeting closed with many friendly greetings.

LEANNESS OF SOUL.

I lately heard a Unitarian minister preach from this text, Psalm cvi. 15, but he viewed it chiefly from a political standpoint, showing how Britain, although favoured with temporal and material prosperity, yet suffered from "leanness of soul," that lack of high moral tone so painfully conspicuous a short time since in our conduct towards distant barbarians. No doubt the text will well bear this treatment, but surely it may also be considered with equal profit from a purely personal observation of the case.

"He gave them their request; but sent leanness into their soul." And what was their request? Flesh: they asked "meat for their lust." And their sensual desire was gratified; but while the "meat was yet in their mouths," the judgment fell upon them. So in the New Testament, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But how soon are these sensual livers struck down! And those who survive sustain their luxuriously-fed frames at the expense of their soul's true welfare. Who then will sell their soul's birthright for a mess of miserable pottage? Who revel a while in the wanton pleasures of luxury and sloth, thereby purchasing to himself "leanness of soul"?

"Leanness of soul:" what a striking expression! What a deep lesson this old legend teaches! With a stunted spiritual development how can the masses embrace Spiritualism, or at least desire higher and better spiritual food? Given proper diet, all sensual appetites relegated to their proper position, a theology miscalled orthodox dethroned, the mind and soul of the nation would soon be opened up to things spiritual. How needful is diet reform, for instance; a reform, which in many cases has proved the first step towards freedom of thought in other respects. No longer the slaves of custom in one particular, some people are not slow to strike out an original path in other matters. To teach persons to think, and to think for themselves, is the education most needed now; this is the foundation of all progress. "Meats for the belly, and the belly for the meats, but God shall destroy both it and them." But the soul shall remain, after the disintegration of the body, pure, if uncontaminated by carnal lusts: if associated here with a depraved body, it will have to struggle free from impure surroundings in spirit-life.

Let us as Spiritualists beware, lest at any time any of us be "overcharged." I will not say "with surfeiting and drunkenness," but "with cares of this life," and, though prosperous in the world's eyes, become afflicted with "leanness of soul." With angels for ministrants, there is truly little excuse to be made for us if such a fate befall any of us: otherwise we shall be like the Jews, who, having "received" a "law by the disposition of angels, have not kept it."

"CAMBOR."

MATERIALIZATION SEANCE.—A SISTER RECOGNISED BY HER BROTHER.

To the Editor.—Dear Sir,—I should like to record some of the circumstances which occurred at a seance I attended at Mr. Fitton's, Littleboro', on Tuesday evening, June 29th. The results were so striking and wonderful that I think they would be interesting to the readers of the MEDIUM.

The room wherein the seance was held was about 16 feet by 12 feet. There were thirteen persons present, including medium. The cabinet—if such it could be called—consisted of curtains drawn so as to form an angle in the corner of the room at which the door was situated. Against the door was drawn the sofa, on which sat two persons; ingress was debarr'd in that direction. The seance commenced with the gas lighted at full, but after sitting a short time it was ordered to be put out. We then commenced to sing, continuing to do so for some twenty minutes, during which the gas was relighted and allowed to burn just a little, when the curtains slightly opened, and a piece of white drapery, about 5 feet long, was presented to view. Having never been to a materialisation seance before, I felt a strange tremor take possession of me as I gazed upon the white drapery. But as the figure came into full view, with long, flowing, shining white garments, and raven-black hair streaming over her shoulders, I felt as no words could describe. The figure came direct to me and bowed right before me. With the small light we had I could discern the features to some extent, and fancied I knew them, but I got no answer when I asked if her name was Betsy. She passed on to my brother, when she bowed before him also. I now felt confident that it was the person I had first thought of, but had not the power to speak. She then returned to the cabinet, but quickly re-appeared, when I again said, "Is it you, Betsy?" At this question she came direct to me, placing her right arm over my shoulder and round my neck, and kissed me, saying, "I will go and get more power and a light, that you may see my face." She therefore returned to the cabinet, and when she presented herself to me again she had a light in her hand. It was covered with the drapery, being a luminous substance, in appearance like a number of glow-worms joined together, giving forth a subdued light with no flame. She held this light in her hand close to her face, and I instantly recognised my sister who passed from earth twenty-three years ago. I felt I could not tell how my cup of joy was to the full. I wept with joy, and thanked God again and again for the glorious privilege I had received. Kisses and caresses were freely showered upon me. Passing to my younger brother—one who has been born since she passed away—she kissed and caressed him also. She seemed to gain more power as she stayed out of the cabinet.

She now promised she would materialise a rose for me. Quickly bringing a tumbler three-parts filled with water, she held it up to the light. I saw that it contained water only, and, as it was held upon my hand, less than two feet from the gas-light, I saw the flower gradually grow up in the glass. The only *modus operandi* which I perceived was that the spirit made passes with her hand over the top of the glass.

We were afterwards informed that the success of the seance, both in reference to form-materialisation and the flower, was due to "Yakoona"—I spell as pronounced—from the circle of that most wondrous medium, Mrs. Esperance, of Newcastle. Mr. Fitton had been to Mrs. Esperance's seance the week previous, and "Yakoona" had promised to come to his circle, and here we had the glorious results. After the materialisation of the flower, my sister went to several sitters, presenting them with flowers and leaves from a bouquet which was upon the table. She then presented me with a lock of her hair, which was exactly like the hair she had when in earth-life—raven-black. Mr. Fitton said afterwards that raven-black hair had never been materialised at his seances before. After presenting me with the hair, she returned to the cabinet, and, in full view of all present, gradually sank into apparent nothingness. I felt for a moment as if I had just lost a dear friend; a vagueness came over my heart I could not describe; but it quickly passed away to the joyous feeling of a glorious boon having been bestowed upon me.

"Dr. Scott" and "John King" afterwards materialised—"Dr. Scott" rising from the floor near to where I sat, and dematerialising in the same place. "John King" was immensely active, and while with us partook of food and drank some tea which was upon the mantelpiece. He, too, passed away in full view of the sitters.

Such is an imperfect account of this most wonderful seance.—Yours sincerely, JAMES B. TETLOW.

QUEBEC HALL, 25, Great Quebec Street.—We are pleased to find the course of Sunday evening lectures on the Doctrines of the Churches tested by a Rational and Christian Standard, by our friend Mr. Iver MacDonnell, is so successful. On next Sunday evening "Original Sin" will be considered, and we would recommend all original sinners to be present. As the lecturer stands fire from the room at the conclusion, the lively discussion which usually follows forms an interesting and instructive part of the proceedings.

OBITUARY.—On Monday evening, July 5, Edith Annie Sarah, the infant daughter of Mr. L. G. Freeman, Lawn Villa, Acre Lane, Brixton, passed away suddenly from teething convulsions. The deceased little one was a fair and tender flower, and on that account all the more dearly beloved by the clinging-souled mother. Though the prospect of a long life on earth for the little one was never hopefully entertained by the parents, they suffer none the less from the sudden bereavement; yet the blessed hope remains to them through spirit-communication, of angel-ministrations in the future which only a beloved child in spirit-life can bestow.

SUBSCRIPTION PRICE OF THE MEDIUM

For the year 1880 in Great Britain.

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

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

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

THE MEDIUM FOR 1880 POST FREE ABROAD.

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

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

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

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

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

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

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

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

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 9, 1880.

NOTES AND COMMENTS.

THIS week we offer our readers an extraordinary and unique MEDIUM. The supreme question of higher conditions is brought forcibly forward in every article. We wish there were the same industry and faithfulness in each reader as in these toiling writers. Hours of laborious penmanship they have ungrudgingly performed, for the love of teaching the way of truth, as they have up to the present learnt it. Scatter this printed sheet widely; each copy may be read by many persons. The humblest Spiritualist can be useful, if an effort be made to serve the Spirit, to whom we owe everything.

A PORTRAIT of Mrs. Richmond appears in a recent number of the *Spiritual Record*. It is not at all successful, the artist being evidently unused to portraiture. It is accompanied by an interesting biographical oration from "A. A. Ballou." We have received complimentary copies of fine cabinet photographs of Mr. and Mrs. Richmond, by Mosher, of Chicago. As examples of photographic art they are of the highest description. Mrs. Richmond is successfully posed—so essential to a true likeness—and she appears just as she is on her present visit. Her old friends would be pleased to have copies. Mr. Richmond makes a very handsome picture, and the effort of the artist is true to life. The pair would grace two pages of an album very successfully.

MR. BURNS spoke on Sunday to a highly intelligent audience at Goswell Hall. At the conclusion Mr. Towns expressed his satisfaction at the able manner in which Mr. Burns treats spiritual themes. Mr. Swindin, who presided, said, they had heard a variety of speakers—normal, trance, and inspirational—but Mr. Burns seemed to be as profound and instructive as any he had listened to. An abridged and faulty report of the lecture is given in this number. The speaker apologised for it because of the vastness of the subject, and the novel nature of some of the views presented.

THE poem from "Dr. Kenealy" is remarkably like the style of that writer. One could almost fancy that Dr. Kenealy was in the body reciting it. Apart from the authorship, the teaching is good. The former poem from the same spirit, published in the MEDIUM, No. 532, June 11th, found many new readers amongst the Tichbornites and Magna Charta men. We hope our readers will use their opportunities to circulate this and the previous number in these directions. We have prepared an additional supply for extra circulation, and some of the former number are yet on hand.

MR. J. C. WRIGHT's article on his Experiences embraces many points of great practical importance in the use of mediums. We want more of this kind of analysis. For some purpose best known to himself he ridicules certain believers in magnetic influences, and straightway he makes these influences all-important. No doubt a mania on any one idea is bad. As to the "Historical Controls" the opinion given, though accounting for much of the verbal body of the messages, does not demonstrate their true origin. The styles, even when read, differ much, and more so when seen de-

livered from the medium. The result of the late election was correctly given, which fact no book could contain. Oftentimes opinions were expressed quite opposed to A.T.T.P.'s views as he candidly points out. Latin quotations of considerable length were given of which A.T.T.P. was previously ignorant, and the recorder's mind was frequently read and immediate answers made to his thought—matters of fact which biographical accounts do not contain. Such unrecorded facts in a life may be deemed apocryphal, but they have been in harmony with the mental character of the controlling spirit. A.T.T.P. has always been to us very honest and candid in his estimate of the Controls, and his private conversations thereon have very much strengthened the case in our mind. No doubt the element alluded to by Mr. Wright enters largely into these communications. We know it does. It would be quite illogical to assume, however, that all the Controls were psychically alike. A.T.T.P. shows that the conditions and kinds of spirits varied greatly. That there is a grand band of spirits in connection with A.T.T.P. has been proved by the observations of Mr. A. Duguid and other mediums.

Now that the ladies have commenced to hold meetings, and to take the work of Spiritualism into their own hands, surely the emulation of the male sex will be aroused. We have just read the report of the ladies' meeting, and truly their effort promises well. When, in addition, one hears of the number of controls and the grand harmony prevailing, one longs to be of the favoured sex. We wish the ladies success most heartily, and hope, when their work assumes a social aspect, that the gentlemen will then have the pleasure of participating with them in the laudable objects they have in view.

OUR visitors last week included Mr. E. Butterick, of Brooklyn, New York, and Judge P. P. Good, of Plainfield, New Jersey, U.S.A. The Judge leaves London on July 12 for his Continental tour.

PRISON LIFE.—Startling Disclosures.—Mrs. Georgina Weldon, recently released from Newgate, will deliver a lecture on her prison experiences, and the treatment she underwent while detained in jail, on Tuesday evening, July 13, at the Great Central Hall, Bishopsgate Street, E.C. Doors open at 7; proceedings commence at 8. Captain Morrison presiding. Admission free.

MRS. ESPERANCE will hold a seance at 28, New Bridge Street, Newcastle-on-Tyne, for children of five to fourteen years of age, on Sunday, July 11th, at 3.35 p.m., admission free.

MRS. MELLON's seances will in future be held on Monday evenings at the rooms, 28, New Bridge Street, Newcastle-on-Tyne. This arrangement will be found, it is hoped, more convenient for country friends who visit Newcastle.

THE Spiritual Institution *soirée* has produced an impression for good which we could not have anticipated. The appeal of Miss Forster and "Scotch Gardener" is being actively followed up, and at Miss Forster's request we give up the last page of the MEDIUM for her department, to save the expense of printing a separate sheet. We sincerely thank that lady, and all who work with her, for their noble endeavours. Without some such form of work it is impossible to carry on a movement of this kind.

DR. BROWN, of Burnley, has been suffering from ill-health for some time, and has just returned home from a short stay at the sea-side. He expects to visit London during the summer.

At the last moment we have received a large parcel of MS. from Mr. T. M. and Miss Brown, giving particulars of their voyage to Cape Town. They arrived on Friday, June 11, and were met at the docks by Mr. Berks T. Hutchinson, Mr. Teague, and other friends. We will give further particulars next week.

MRS. C. L. V. RICHMOND'S FIRST ORATION IN LONDON, AT GOSWELL HALL, ON SUNDAY EVENING, JULY 11.

On Mrs. Richmond's arrival at St. Pancras Station from Liverpool, amongst the London friends who were in waiting to welcome her was a deputation from the congregation of Spiritualists meeting at Goswell Hall, who presented Mrs. Richmond with an address of welcome, inviting her to her "former field of labour" on their platform, where she would be surrounded by old friends. It will be remembered that Mrs. Richmond's farewell meeting when she left London was at Doughty Hall, and as the Doughty Hall congregation now meet at Goswell Hall, Mrs. Richmond's acceptance of the invitation to give her first oration there complies literally with the phrase used in the address presented to her on her arrival.

The committee of that congregation desire us to express their grateful feelings that Mrs. Richmond has given them the first work which she will perform for the Cause, and the more so that in the kind letter announcing her intention she has desired that the whole proceeds be retained for the support of the meetings. This announcement will no doubt evoke the enthusiasm of Spiritualists in the district, who will, we hope, crowd the hall to excess and load the plates to overflowing when the collection is made. Goswell Hall, 290, Goswell Road, near the "Angel." The tram cars from Aldersgate Street pass the door. Service at 7 o'clock.

MRS. RICHMOND AT ST. JAMES'S HALL.

On Friday evening, July 16, Mrs. Richmond will deliver an oration at St. James's Hall, Regent-street, at eight o'clock. The particulars will be seen in advertisement. This will be a good opportunity for introducing the subject to those who might not otherwise have the privilege of hearing a discourse of the kind.

MRS. RICHMOND GIVES AN ORATION FOR THE SPIRITUAL INSTITUTION.

At Neumeyer Hall, Bloomsbury Mansions, Hart-street, on Sunday evening, July 18, at seven o'clock. The admission will be free, but a collection will be taken up. It is hoped that all friends will do their best to make this meeting a success in every way.

NEXT WEEK'S MEDIUM—ALL BY LADIES.

We anticipate having a very valuable MEDIUM next week, filled entirely by the mediumship and contributions of women. First we have received from our kind correspondent "M," a series of eight spirit messages on the subject of "Spiritual Beauty," written

ON THE SLATE DIRECT BY HER SISTER IN SPIRIT-LIFE.

The whole constitutes delightful and instructive reading, and also demonstrates the fact that messages of the highest intellectual quality can be obtained through physical phenomena when the sitters are educated, refined, and spiritual. We hope also to give a report of

MRS. RICHMOND'S FIRST ORATION IN ENGLAND

during this visit, to be delivered at Goswell Hall on Sunday evening. It will, no doubt, present special features, which will add to the interest which always attaches to Mrs. Richmond's discourses. We have on hand a valuable paper on

INSPIRATION, BY MRS. J. W. JACKSON,

which we hope to find room to insert; also a

VISION OF MEDIUMISTIC QUALIFICATIONS.

recently seen by Mrs. Burns. We also anticipate being favoured with a paper on

MRS. ESPERANCE'S MANIFESTATIONS, BY "RESURGAM,"

which, with current news, will, we hope, constitute a MEDIUM which will be a credit to our lady friends throughout the Movement.

We hope all ladies will take a special interest in next week's number, and set to work to collect funds for its distribution. Surely each of our lady readers could collect from one shilling and upwards, and could procure copies of next week's MEDIUM for distribution. We will supply them per dozen at half-price, or 1s. 2d. post free; 6s. per 100 per rail. This offer is not made as a money speculation, as the papers are offered under price to induce friends to make them useful. We are determined that the spiritual work shall prosper, and therefore present every facility in our power. Orders with stamps or post-office orders should be received not later than Thursday morning.

TO MY NUMEROUS FRIENDS AND SYMPATHISERS THROUGHOUT ENGLAND AND OTHER PLACES.

Dear Friends,—May I be permitted to thank you for your kind and loving expressions towards me and mine during my recent imprisonment at Wakefield, Yorkshire? As soon as I possibly can I will give you a full account of my imprisonment, &c., there being many requests for the same.

For the want of time I cannot answer the many letters I have received; I therefore hope that friends will accept this present acknowledgment till such opportunity is offered me to give a better and fuller expression to my heartfelt gratitude for their kindness. Having received such attention from them, may I still continue to merit the same by my fidelity to the cause of truth and progress, leaving the future to demonstrate what I fail in words to express, and hope we will be united as one body, and strike out for our liberty (in this our hour) freeing ourselves and mediums from the power of so old an Act as George IV. 22, Bromley Street, Nab Wood, Saltaire, F. O. MATTHEWS.
Yorkshire, July 7th, 1880.

GOSWELL HALL.—On behalf of the committee, the secretary tenders grateful acknowledgments to Mr. Emms, who kindly postpones his lecture till Sunday, July 18.

TEMPERANCE HALL, High Stret, Gateshead.—On Sunday, July 11th, at 6.30 p.m., Mrs. Esperance will, by request, give one of the beautiful poems written by her spirit-friends through her mediumship.

The Pen, seven weekly numbers of which have been issued, will henceforth appear as a monthly, in wrapper, price 6d. The first monthly number will be published on August 7th.

MR. J. C. WRIGHT'S lectures at Perth Hall, Liverpool, on Thomas Paine are giving great satisfaction. The following have yet to be given:—July 12th, "Paine as a Freethinker"; July 19th, "Paine as a Democrat"; July 26th (a summary of the whole), "The World is my Country—to do Good is my Religion." Chair to be taken at 8 o'clock prompt. A collection to defray expenses.

C. PAWLEY, medium for spirit-friends to speak through; also writing and clairvoyant. No charge whatever made. Hours from 11 till 6; or any appointment can be made as to time, or going to houses to give a sitting. C. Pawley, in stating the above, is acting in accordance with the wish of her guide, and hence the above notice. Address—64, High Street, Notting Hill (private door) nearly opposite to the Notting Hill Gate Metropolitan Railway Station. Appointments must in all cases be made by letter, enclosing stamped directed envelope.

Contents of the "Medium" for this week.

	Page		Page
What is Sin?—A Discourse by J. Burns, O.B.T.	423	Woman's Work for the Extension of Spiritual Truth	441
Experiences, Mediumistic and otherwise, in Relation to Modern Spiritualism	425	Communication from Dr. Kenealy—A Song of Praise and Love	442
Mrs. Richmond's first words in England	427	The Vaccination Question	443
London Welcome to Mrs. Richmond	427	Appointments	444
Leanness of Soul	429	Bowerby Bridge	444
Materialisation—Seance.—A Sister Recognised by her Brother	429	Marylebone Progressive Institute	444
Notes and Comments	440	Spiritualism at Medomsley	445
		Hackney Spiritual Evidence Society	445
		Advertisements	445-448
		Miss Foster's Announcements	448

WOMAN'S WORK FOR THE EXTENSION OF SPIRITUAL TRUTH.

A meeting with the above object was held at the Spiritual Institution on Monday evening, attended by ladies only. After one of their number had been voted to the chair, a paper was read which had been written through the mediumship of a lady present. It was as follows:—

"There appears to me as if a few earnest minds were brought together, to aid by prayer and endeavour this great and good Cause; and first and almost chiefly:

"By regularly meeting on a given evening, keeping up the link of magnetism, which to us in spirit-life is acknowledged to be, I could almost say, the most perfect magnet—namely, ORDER. Not for the meeting to extend longer than one hour and a half, always beginning and ending with a short prayer, asking that the purest and holiest influences may rest upon each, and that work may be given to each, to do, that which is able to be seen in each heart, to be understood readily.

"That nothing of the nature of a controversy shall be carried on; thoughts to be freely expressed, but harmony to be the desire of each mind. Practical plans to be laid out for the furtherance of spreading the truths of spirit-influence, compatible with freedom of thought, which is every man and woman's birthright—spreading the truths, I mean by literature chiefly.

"These are a few suggestions that have arisen in my own mind with regard to the small beginning, but which, if carried on with persistent harmony and charity, will come to possess the land. Friends of Spiritualism need not fear, for truth will conquer; but no truth is readily accepted that will not bear the impress of time on its forehead; and therefore Spiritualism will prevail, for in its truths there is all that answers to the requirements of souls pressing forward to spirit-life. My earnest hope is that in this small beginning of friends they will not be weary of well-doing, for it shall be well and not ill with them."

After some music on the piano a medium was controlled by a spirit, who on earth had been a nun, and gave an invocation, asking the Great Father to bless all present, and that these rooms which had been consecrated to the use of spreading spiritual truth might receive a new use from that evening.

As there was no programme or prepared suggestions, the meeting was at a loss how to proceed, when the president fell back on the mention of literature made in the written communication which had been read, and spoke of the great good which could be effected if the influence of women were used in extending the circulation even of the MEDIUM. This would open the way for all other literature, and spread a knowledge of spiritual truth to any extent, besides making the work of the Institution in which they were assembled less onerous.

A medium under control thought it would be well for all who desired to take up the work to leave a few copies of the MEDIUM at their newagents', and see if they could sell them. Copies could also be lent to friends to read, and they might then take it regularly.

A speaker thought the plan good, and if the unsold copies were exchanged for new ones weekly, a useful work could be done; but she would like to see another point attended to, namely, regular meetings of ladies in all parts of the country, and social gatherings convened by ladies for the purpose of fostering independent spiritual work in every district.

A spirit controlling said papers and tracts could be left advantageously in railway stations and carriages.

A speaker said she had lent the MEDIUM to friends rather than give it, for then it was better taken care of and read against a given day, when it had to be returned. It was well also to call attention to one particular article. She had given the Cambridge leaflets away freely in railway trains; they were taken up by passengers, read with interest, and then carefully placed in the pocket, no doubt for future use. Special copies of the MEDIUM she had sent to friends all over the country.

A speaker thought some plan of action should be instituted which would not be a weekly tax on the pockets of the ladies. Their influence, if brought to bear in an effective manner, would aid and extend the circulation much without their being out of pocket for copies.

A medium, entranced, did not approve of the remarks of the last speaker. A little self-sacrifice would do good; but in these matters everyone would act on her own account, and do just as much as she felt to be well. The placing of copies with newsmen was approved of; those who could not afford it could help in another way; but the spirit recommended that copies be ordered through a newsagent, and left with him to sell weekly for a month. Any readers who could be discovered could be taken to that newsagent to be supplied. He should be asked to exhibit the paper

and a contents placard. The spirit said his medium had worked the MEDIUM at two shops where it had been exhibited, and much good had been done. The spirit saw that much good could be done by following this plan. The spirits would work and impress people to take the MEDIUM, if it were shown in such a way as to come under their notice.

A medium was entranced, and the spirit said she had been looking at the various plans presented, and she recommended that the ladies present should put their whole soul into the work, and nothing would stand against them. Determine that they would succeed, and they would be sure to succeed. That determination sends a power to the spirit-world which enables the spirits to come and help, and then people can do many things. That was a small meeting, but it might lead to great results. Some of the best things had sprung from small beginnings. That meeting was, indeed, the result of spirit-action. The ladies present had been impressed to come together, for the spirit-world had long wanted to do such a work through the agency of woman. The spirits see that woman can help them more than ever has been done yet. It is not to help the publisher alone, but the people who are to read the paper, that this distribution must be done. Work in harmony, and when you come together you will do one another great good apart from the special work you have in hand. Work for the spirit-world, and you will be rewarded. There is no fear but this will have good results. Every individual must be left free to do what she sees to be best in her own district, and thus each lady will be a kind of branch, or pillar, or centre in her own district all over the country.

The name of the work, as given at the top of this report, was then decided on, and the time of the next meeting was fixed. A committee of three was appointed to prepare an appeal from the ladies to be laid before next meeting, and discussed. Each place of work was to be called a "centre," all independent of one another. Ladies in every part of the country will be invited to form centres, and appoint a correspondent. Mrs. Burns is correspondent of the centre at 15, Southampton Row, and she will be glad to receive communications from ladies interested in the work. A spirit-friend, through a medium, dismissed the meeting.

COMMUNICATION FROM "DR. KENEALY."

Second Message.

(Written through J. G. R., Sunday Morning, July 4th, 1880.)

A SONG OF PRAISE AND LOVE.

Pen hath been silent,—now the thread
Of thought again I take and weave
To words. O Spirit Infinite! my soul
Looks out to Thee, and longs to know
And contemplate Thee,—seeketh to stretch forth
Its hand, and grasp with feeble touch
The skirt of Thy vast robe, and kneel
Before Thy shrine. The universe is Thine!
Wherein Thou dwell'st; the place of
Thine abode is all around; we cannot
Sit, nor stand, nor act, nor think,
But Thou, O God, art there!
Our thoughts dost know, and secret
Faults to Thee are known, and seen
By eye that pierces through, and sees
Our weakness, knows our sin, and
Better feelings too!

I cannot come again—I cannot write
Through earthly brain my thoughts,
Till I my soul have bowed in prayer,—
In adoration at God's throne.
I must do this: for as I pray
The incense of my prayer is wafted on—
Is carried far away through space
Up to the regions of infinity,
Where dwell the holy angels bright
Who wait on man, and bear his prayers
In golden censers high, and with sweet hymn
Do offer up to God—the Invisible,
The sacrifice of prayer and praise
That ever from the earth doth rise.

This morn I came again unto your world;
I found myself within my medium's home;
I heard the sound of music soft
Arise from where he sat; and
Spirits bright who stood around
Did fill the air with odours sweet,*
And offered up their thanks to Him
Who ruleth earth and air.
And one so bright stood near, and to me spake:
He was a master-mind on earth,

* I was directed on Saturday last by my spirit-guides to sit alone at 10 a.m. on Sunday morning, that this message might be written, and it is my custom to devote some time to music on Sunday mornings, as I find it has a beneficial effect upon me, and assists in producing good conditions; and, before the message was written, I had been playing some Roman Catholic music by Beethoven and other composers, and during that time, a strong smell of incense surrounded me: I was then impressed to play, "Oh, rest in the Lord!" (Mendelssohn's "Elijah"). This will explain the allusion to "odours sweet," as also to "Mendelssohn" in the spirit's message.—J. G. R., medium.

One whose great soul was filled
With harmony divine. Men oft
Have loved to hear his songs,
So grand and perfect in their theme—
"Oh, rest thee in the Lord!"
The medium this did play, by wish
Transmitted to his mind. These words
Will tell of whom I speak;
He wrote this song,—and now
In spheres of glory bright, he sings
A greater, grander song.

"Oh, rest ye in the Lord!" Yes!
We can rest in God, the Eternal One!
Above the trials of earth we soar,
We no more feel our pains, we
No more need its pleasures and delights;
For we do find such here as do
Make all things we have known
To fade, and paltry seem.

Oh, men! who troubled are, and
Ofttime weighed with sadness down,
With earthly burthens press'd, and
Disappointments keen your minds quite fill'd;
The brightest promise of your lives crush'd down,
And bitterness possessing all your soul;—
Be cheered! God hath not left you quite
To mourn as those without a hope.
One day you'll die,—will pass away
To where we dwell, and there
Upon the Mount of Knowledge stand
And look you backward down to earth,
And see yourselves as in the past,—
A retrospective view will take
Of earthly life, and then will understand
That all is well,—that this Great School
In which the soul is placed to
Know itself, is one where lessons
Hard are learned, and tasks
Most hateful to be borne.

Oh! cheer ye, men! I have pass'd through
The furnace of affliction hot!
My fairest earthly hopes have died,—
Have drooped and paled before mine eyes
As tho' beneath a deadly Upas' shade,
They poison did imbibe. My greatest aims,
My idols fair, have shattered been,
And left me nought.
But now I rich do seem,
And want I ne'er shall know.
My Father's house is full,—is brimming o'er
With treasure, and with pleasure too—
His children they shall share.
There is no stint, no fear that we
Shall want for aught.

Oh! souls of men! Oh, spirits bright,
Ye must the Law obey!
Like diamonds bright ye must be cut,
Ye must be shaped, and light
From out you spring.
The Universal Workshop where
You're fashioned into form,
And made to shine with heavenly
Lustre bright, is Earth! Each sorrow deep,
Each weary hour, each bitter tear,
Each disappointing shaft of failures sore
That cuts you deep, each prayer for help,—
These are the tools, the instruments from God
That shape, and rule, and smooth away
Excrescences of earthly form,
And make the diamond of your soul
Effulgent: fit to shine in diadem
Of Deity itself,—a glittering gem
In crown of God, eternal, fadeless here.

I dwell somewhat upon this theme,
And I will tell you why:—
'Tis thought by men, that they
Are treated hardly, and that God
Is harsh and hard to serve;
That earth should be a place
Of ease and comfort fair;
That trouble, pain, and grief
Should have no place therein;
That all things should be e'en
As they desire,—that trial and failure hard
Should not exist; but Wisdom
Infinite doth know, and
Doeth all things well!

The brightest here,—the greatest ones
Mine eye hath seen,—the noblest spirit-men,
And women too, within these realms so vast,
Are they, who in the sharpest battle-fields
Of earthly life have fought,
And victory won o'er self, and stand
As conquerors in the fight o'er sin
And sorrow there;—it is not they
Who've dwelt in palaces, and on thrones have sat;

They have not here the highest place ;—
But they who in a lowly hovel lived,
With Truth alone their friend,
And love to man within their souls,
Have sought their lives to make
A pattern to their fellow-men,
And best example show, of
What ye all should be.

I dwell upon these things at length, because
We come to show, oh, brothers in the flesh !
That you must pass through much
That hard doth seem to bear ;—
We come to show that peace and joy,
And rich content alone are theirs
Who will obedient be. The storms
That rage around,—the tempests fierce
That shatter and destroy, do but create
And form again new shapes ;—
So like the fabled Phoenix,—
Man—burnt in the great white heat
Of tribulation sore—doth rise again
In angel-form, and lives
With God for evermore.

I pause awhile,* and now take up
Some different threads of thought
Wherewith to weave the words that flow
Through earthly brain to you.

Of heaven's delights, and peaceful rest
I 'while ago did tell ;—and of that place
I yet will come, and further state,
And more about it tell. But now,
Ere I depart, I must awhile
Of mine own country speak :—
Do not suppose, oh, earthly friends !
That death is a divorce—
A cutting off—a breaking off
Of what we hold *most dear*.
Oh, no ! oh, no ! Oh, what would heaven be !
(I call it that,—I have no other word
By which to give its name)—
Yes, what would heaven be, if we
Earth quite forgot, and had no thought
Of love for those we leave
To mourn our coming here.
Why should they mourn ? They will not soon—
They will be better taught ; a Gospel
Of glad tidings down from God
Is sounding o'er the world !
With TRUMPET tongue it soon shall speak !
WE ARE NOT DEAD ! WE LIVE ! WE MOVE,
We act, we think again !
Death hath not robbed, it hath not stole
Away our souls or minds !
We live again ! We are not robbed
Or cheated of our own ! *We have not lost
One fragment of ourselves !*

Our Father just, our Father true,
Our Father loving too,
His children safely to His home
Of heavenly joy shall bring :
As one did write, who lived long since,
That they who sow in tears
Shall reap in joy, and homeward bring
Their heavenly sheaves of grain.
Yes, I have homeward come, have brought
My sheaves of earthly life ;
Some weeds are there, but I will pluck
Them by-and-by from out
The pile, and wheat alone
Wherewith to make me Bread
Of Heaven shall I find ;
And crystal draughts from 'lysian springs
Shall take my thirst away.

Oh, tell my wife,—my partner dear,
That I do live again ! I have been near,
And by her side have stood, and tried
To breathe my words into her ear
In *spirit-whisper* soft ;—she yet shall hear
My voice and know, and clasp
My hand and form again !
Oh, children dear, your father speaks
In *intermediate* tones ! it may be yet, it may be soon,
God shall find out a way
That I may come, and form myself
In earthly semblance fair, and stand
And look you in the face ;
And you within mine eyes
Shall gaze, and say, "That is my father dear !"
We know he lives, and we one day
Shall live, and be like him !"

Oh, wife ! oh, sons ! Death hath not stript
My earthly love from me ;
I love you still, with husband's love,
And father's feelings too :
Oh, live your highest, purest life,
Let nothing cloud your way.
Oh, ye are dear to me as when
Your hands on earth I press'd,
You're *part of me* ; I shall not seem
The whole of self, to have,
Till Death shall bring us *all* to share
The joys I now possess.
The unities of soul, the links of mind
Most strongly welded are, and Death
Hath made me *stronger still* to hold
You all in soul-embrace
With grasp that firmer grows.
O God ! I thank Thee, and my soul
Goes out to Thee in love !
I thank Thee, worship Thee, and kneel
In prayer and reverence deep !
I thank Thee, Father Great, that Thou
Hast given strength and power
To me, Thy child, to come again
And tell my loved on earth
That I do live, and near them stand,
And see them all once more. And I do pray,
O Father Infinite, that Thou
Wilt keep them *all* for me,—
Wilt teach them so to live that they
May come to me with joy,
And in the home of light and peace
Thy love hath found for me,
Sit down and rest and drink sweet draughts
Of Life eternally.

I would fain stay and speak
Of England, country dear, but love
Of home, and for those there,
Hath chained my soul awhile,
And earthly time doth pass, and warning comes
From guides of medium here
That silence must be mine, and message cease
Until another hour. I go :
Next time that I do come, 'twill be
To speak on England great,—
To give some thoughts of what I hear,
And own opinion give.
Where I do dwell, and far off too,
Do many spirits bright their converse hold
Upon their country fair,
And think and plan how aid to give,
And shield from harm and woe
The soil whereon they lived and toiled
And earthly life did know.

Farewell ! farewell ! Oh, Sabbath calm !
I fain would linger long !
But angel-voices call on me
To listen to their song.
A multitude, a countless throng,
Are moving o'er the earth :
They praise our Father God, and thanks do give
For glorious second birth !

Farewell ! E. V. K.

OUR LEGISLATORS ON THE VACCINATION QUESTION.

NEW PAMPHLET BY MR. W. TEBB.

We are informed that a pamphlet is now in the press which for some time has been looked for with considerable interest. It contains the opinions and utterances of Members of Parliament on this important subject, during a period of nearly eighty years—from 1802 to 1880. Amongst other things it is said to demonstrate that vaccination was adopted, not on its own merits, but as an escape from a greater evil—inoculation—which was scattering small-pox broadcast ; that there never was a time, since its initiation, when the evil effects of the practice were unknown ; and that it has been made compulsory by a series of audacious and unparalleled assumptions and mystifications (long since exploded) at the instigation of a powerful interested profession.

Amongst the citations will be found those of some of the most eminent and enlightened statesmen of the present century, whose protests against the injustice of forcing medical theories upon the people are clear and unmistakable. The admissions of Members of Parliament as to the uncertainty of the practice, and the admitted confusion of opinions amongst the medical authorities is no less remarkable, and must fill the mind of a candid reader with amazement to think that with such evidence before it, Parliament could ever have been induced to enact the compulsory laws. The whole case against vaccination is in fact made from the confessions, doubts, and damaging statements of its advocates. The price of the pamphlet will be one shilling ; three copies post paid for 2s. 6d. Communications relating thereto and orders may be sent to the publisher, E. W. ALLEN, 11, Ave Maria Lane, London, E.C.

Mr. J. C. WRIGHT has removed to 11, Towerlands Street, Edge Hill, Liverpool, to which address all communications should be addressed.

* A short rest here in the message, which was written throughout at an exceedingly rapid rate.—J. G. R.

MR. J. J. MORSE'S APPOINTMENTS.

SOWERBY BRIDGE.—Sunday, July 11. NEWCASTLE.—Sun. & Mon., Aug. 8 & 9.
LIVERPOOL.—Sunday, July 18. GLASGOW.—Sunday and Monday, Aug.
KEIGHLEY.—Sunday, July 25. 15 and 16.
BOLTON.—Sunday, Aug. 1. LONDON.—Aug. 29.

NOTE.—Mr. Morse has Sunday, Aug. 22, disengaged.

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

MR. E. W. WALLIS'S APPOINTMENTS.

LEICESTER.—July 11. Lecture Room, Silver Street, at 10.30 and 6.30.
NOTTINGHAM.—July 12. Subject to be chosen by the audience.
NEWCASTLE-ON-TYNE.—July 18 and 19. Lecture Hall, Weir's Court.
STAMFORD.—July 25.
NOTTINGHAM.—August 1 and 2.
LEICESTER.—August 8. Conference of Midland District Committee.
GLASGOW.—August 15 and 16. KEIGHLEY.—August 22.

Mr. Wallis will accept calls to deliver trance-orations in all parts of the United Kingdom. Apply by letter, to him at 338, St. Ann's Well Road, Nottingham.

N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

(Late at Trinity Coffee Tavern).

268, CHAPEL STREET, SALFORD, MANCHESTER.

Public Meetings every Sunday evening at 6.30 prompt.

July 11.—Mr. Wright of Liverpool. July 18.—Mr. Wood of Oldham.
July 25.—Mr. Tetlow of Heywood.

33, Downing Street.

J. CAMPION, Secretary.

P.S.—It is contemplated to raise £10 towards providing a library; a gentleman has promised one fourth, if the remainder be raised before Christmas. An object so laudable needs no recommendation. Books we must have, and books we must read—for Spiritualism is a progressive work, and an imperative duty upon all to become acquainted with its literature. Donations thankfully received by the Secretary, or by any of the Committee.

MRS. ESPERANCE'S SEANCES.

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

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

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JULY 11.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation & Seance at 11 a.m. Trance-Discourse by Mrs. Cora L. V. Richmond, at 7 p.m.

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

Hackney Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Seance at 1.30; every other evening, except Thursday, at 8. Miss Barnes and other mediums.

TUESDAY, JULY 13.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
THURSDAY, JULY 15.—Dalston Association of Inquirers into Spiritualism, Rooms, 53, Sigdon Road, Dalston Lane, E.

Mr. Hutchinson, 70, High Street, Islington, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JULY 11. ASHTON-UNDER-LYNE, 1, Bradgate Street. Meeting at 6 p.m.

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

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

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

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

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

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

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

HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.
KEIGHLEY, 2 p.m. and 5.30 p.m.

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

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

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

OLDHAM, 186, Union Street, at 6.

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

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

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

MONDAY, JULY 12, LIVERPOOL, Perth Street Hall, at 8. Lecture.

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

TUESDAY, JULY 13, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

WEDNESDAY, JULY 14, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

DERBY. Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.

THURSDAY, JULY 15, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.

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

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

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

FRIDAY, JULY 16, SHEFFIELD, Psychological Institution, Pond Street Cocoa House, at 8 p.m.

SOWERBY BRIDGE.—Anniversary of Children's Lyceum, and first anniversary Conference of Yorkshire Committee of Spiritualists will be celebrated on Sunday, the 11th July, in the Spiritualists' Hall, Hollin's Lane. The whole of the proceedings will be of a very interesting character, and the Yorkshire Spiritualists are cordially invited to come forward on this day, and, by their presence, &c., help to make the meetings a success. The meetings will be conducted in the following order:—Morning, at 10 o'clock prompt, first annual conference of the Yorkshire Committee of Spiritualists. At 12.30, luncheon will be provided for friends from a distance. At 1.30, the Lyceum exercises will be gone through, prefaced by a short explanatory address by Mr. W. H. Lambelle. At 2.30, anniversary service in aid of Children's Lyceum; discourse by Mr. W. H. Lambelle. At 4.30, tea will be provided. At 6.30, anniversary service; discourse by Mr. W. H. Lambelle.—B. LEES.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the physical 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.

MARYLEBONE PROGRESSIVE INSTITUTE AND SPIRITUAL EVIDENCE SOCIETY.

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

On Friday evening last a seance; mediums present Mrs. Pritchard, Mrs. Treadwell, and Mrs. Cannon. Besides other very interesting manifestations, a profusion of roses were brought. One presented to the writer was quite wet; and a most beautiful moss-rose-bud and one full-blown rose were given to a gentleman. It would be impossible to secrete such a rose in the pocket. This was through Mrs. Cannon's mediumship. On Sunday evening Mr. MacDonnell drew together a highly intelligent audience, and a most telling discourse was given. On Monday evening Mr. Wilson's lecture was well attended, and listened to with rapt attention. Thursday and Friday, July 8 and 9, the New Year Celebration and sale of flowers, to which all friends of the Cause are cordially invited. Saturday, the usual seance at 8. Mr. Hancock half-an-hour previous to speak with strangers; Mrs. Treadwell, medium, whose powers are highly spoken of. On Sunday, at 7 prompt, Mr. MacDonnell; subject, "Original Sin." On Monday, Mr. Wilson at 8.30, "Incidental Explanation of Pictures on the Wall of the Hall." On Tuesday, the 13th, at 8.30, Mrs. Treadwell will speak, and afterwards describe what she sees. On Sunday, July 25th, at 7 p.m., Mrs. C. L. V. Richmond has very kindly offered to give a discourse.

J. M. DALE.

ANTI-VACCINATION IN PARLIAMENT.—The July number of the *Vaccination Inquirer and Health Review*, just published, contains a verbatim report of Mr. P. A. Taylor's powerful indictment against vaccination, which should be extensively circulated by all who have witnessed the misery and mischief arising out of the adoption of this revolting and disease-engendering rite. The publisher, Mr. Allen, 11, Ave Maria Lane, London, E.C., will supply copies at 1s. 9d. per dozen, or 12s. 6d. per hundred, who will also send specimen copies of this ably conducted journal post free for 2½d. in stamps.

MR. E. W. WALLIS'S TESTIMONIAL.

	£	s.	d.
Amount already received	35	6	7
Mr. P.	0	5	0
"A Friend," Sheffield	0	2	0
Mr. Roberts	0	2	6
"A few Friends at Nottingham"	3	5	0

Persons desirous to contribute to the above testimonial are requested to do so immediately. The friends are anxious to realise the amount, and get the account closed.

W. YATES, Hon. Sec.

39, Lower Talbot Street, Nottingham.

SPIRITUALISM AT MEDOMSLEY, CO. DURHAM.

Mr. Editor.—Dear Sir,—Mr. Joseph Beck, late of Chester-le-Street district, delivered a trance address in the Temperance Hall, Medomsley; subject: "What Foundation has a Spiritualist to Stand upon?" which I can assure you was handled in a first-class style. The audience being very intelligent, listened with marked attention, and appeared to be perfectly satisfied. This is the first time this hall has been taken for such a purpose. Mr. Beck is a good worker. There were no Spiritualists nearer than Blackbill before he came, four months ago, but now there are four circles, with thirteen or fourteen sitters in each, and several mediums are being developed.

Our open-air meeting will not take place in July as announced, but on August 8th, 1880.

D. N.

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View, London Fields, E.—To the Editor.—Sir,—Our first excursion takes place on Monday, July 19th, to Hampton Court, leaving here 8.45, and the Royal Exchange for convenience of friends, 9.30 a.m., passing through Holborn. There is room for a few more, tickets 2s. 6d. each. There is such a galaxy of mediums going that I expect a continual seance en route. Mrs. Cannon and Miss Barnes are now obtaining the most marvellous manifestations, besides the materialisations and common recognition of departed friends by visitors, and clairvoyant descriptions which astonish many an inquirer. An ordinary manifestation now is for the table to float in the air without contact in the daylight. Beautiful flowers are brought by our spirit-friends, and in the dark, besides the usual physical phenomena (spirits walking round the room while the mediums are in their normal condition), illuminated spirit-hands float in the air, descending upon the sitters, shaking hands with them and raising them up as far as they can reach. Miss Barnes and Mrs. Cannon sit here for their development every Monday evening at 8 o'clock.—Faithfully yours, C. R. WILLIAMS, Sec.

PUBLIC SEANCE TO ASSIST A MEDIUM.

On Monday, July 19, a Physical Seance will be held at the residence of the well-known Spiritualists, Mr. and Mrs. Marsh,

218, JUBILEE STREET, MILE END ROAD.

Mr. Haxby, the well-known medium, has kindly offered his services as medium, and several other powerful mediums have promised to attend.

To those who know the highly successful seances at Mr. Marsh's, it need not be said that they may expect good results. Mr. Marsh has also kindly consented to exhibit his wonderful direct spirit-drawings.

Note address—218, Jubilee Street, Mile End Road.

Seance to commence at 7 p.m. Admission 2s. 6d.

STEINWAY HALL, LOWER SEYMOUR STREET
Portman Square.

A COMPLIMENTARY SOIREE

Will be held at the above Hall, on

TUESDAY EVENING, JULY 27th.

It is proposed that a FAREWELL TESTIMONIAL should be presented to Mr. J. W. FLETCHER, expressing the appreciation of the great body of Spiritualists of the noble work done by him during his stay in England, and warm wishes for his speedy return.

Sofa Stalls, 5s. Stalls, 2s. 6d. Unreserved Seats, 1s.

Tickets may be obtained of Mrs. Fitz-Gerald, 19, Cambridge Street Hyde Park, W.; of Mrs. Maltby, 27, Great Coram Street, Russell Sq. and at the Hall.

SPIRITUALISM.—TRANCE DISCOURSE.

MRS.

CORA L. V. RICHMOND

(Late MRS. TAPPAN)

Will deliver a Discourse under the Control of her Spirit-Guides in

ST. JAMES'S HALL, ENTRANCE IN REGENT STREET,
LONDON,

On FRIDAY EVENING, JULY 16, at 8 o'clock.

SUBJECT:

"BODY AND SPIRIT."

To close with an Improvised Poem.

Tickets, 2s., 1s., and 6d., may be obtained, by letter, of Mrs. Strawberry, 4, Dorset Square, N.W., or at the Hall on the evening.

BOOKS AT DEPOSITORS' PRICES.

For conditions, see page 391.

The Debatable Land between this World and the Next. By R. D. OWEN. Cloth, 7s. 6d. To depositors, 6s.; post-free, 6s. 6a.

Psychography. By "M. A. (OXON)." Cloth, 5s. To depositors, 4s.; post-free, 4s. 3d.

Spirit-Identity. By "M. A. (OXON)." Cloth, 5s. To depositors, 4s.; post-free, 4s. 3d.

On the Connection of Christianity with Solar Worship. Translated from the French of DUPUIS. By T. E. PARTRIDGE. Wrappers, 1s. To depositors, 9d.; post-free, 10d.

Intuition. A Tale by Mrs. F. KINGMAN. Cloth, 2s. 6d. To depositors 1s. 11d.; post-free, 2s. 2d.

Supramundane Facts in the Life of the Rev. J. B. Ferguson, D.D. Edited by Dr. NICHOLS. 5s. To depositors, 2s. 6d.; post-free, 3s. 4d.

Jesus; Myth, Man, or God; or the Popular Theology and the Positive Religion Contrasted. By J. M. PEEBLES, M.D. Paper 1s. 6d. To depositors, 1s. 2d.; post-free, 1s. 4d. Cloth, 2s. 6d. To depositors, 1s. 11d.; post-free, 2s. 1d.

Where are the Dead? or, Spiritualism Explained. By FRITZ Cloth, 2s. 6d. To depositors, 1s. 11d.; post-free, 2s. 2d.

Life Beyond the Grave. Described by a Spirit through a Writing Medium. Paper, 2s. To depositors, 1s. 7d.; post-free, 1s. 9d. Cloth, 3s. To depositors, 2s. 4s.; post-free, 2s. 7d.

Footfalls on the Boundary of Another World. By R. D. OWEN Cloth, 7s. 6d. To depositors, 6s.; post-free, 6s. 6d.

Letters and Tracts on Spiritualism. By JUDGE EDMONDS. Memorial Edition, with Memoir and Passing Away of the Author, and Discourses by "THEODORE PARKER" and "JUDGE EDMONDS," through Mrs. C. L. V. RICHMOND. Cloth, 3s. 6d. To depositors, 2s.; post-free, 2s. 4d.

The New Illustrated Self-Instructor in Phrenology, Physiology, and Physiognomy, with 100 portraits. 175 pages. Cloth, 2s. To depositors, 1s. 7.; post-free, 1s. 10d.

Lectures on Man, as explained by Phrenology, Physiology, Physiognomy, and Ethnology; 21 in number. By L. N. FOWLER. In one volume. Cloth, 4s. To depositors, 3s. 2d.; post-free, 3s. 6d.

Modern American Spiritualism; a Twenty Year's Record of the Communion between Earth and the World of Spirits. By EMMA HARDINGE-BRITTEN. Library Edition, 15s. To depositors, 7s. 6d.; post-free, 8s. 6d.

Researches in the Phenomena of Spiritualism. By WILLIAM CROOKES, F.R.S. With 16 Illustrations. Cloth, 5s. To depositors, 2s. 6d.; post-free, 2s. 10d.; 5 copies for 10s. 6d.

Arcana of Spiritualism; a Manual of Spiritual Science and Philosophy. By HUDSON TUTTLE. English Edition. Revised. Handsome cloth, 5s. To depositors, 3s. 10d.; post-free, 4s. 3d.

Experiences in Spiritualism. Records of Extraordinary Phenomena through the most powerful mediums. By CATHERINE BERRY. Elegant Binding, 3s. 6d. To depositors, 2s.; post-free, 2s. 4d.

The Seers of the Ages; or Spiritualism Past and Present. By Dr. J. M. PEEBLES. Bevelled boards, 5s. To depositors, 3s. 10d.; post-free, 4s. 4d.

Concerning Spiritualism. By GERALD MASSEY. Cloth, gilt edges, 2s. To depositors, 1s. 4d.; post-free, 1s. 6d.

Incidents in My Life. Second Series. By D. D. HOME. 10s. To depositors, 3s. 6d.; post-free, 4s.

Brain and Mind: or Mental Science considered in accordance with the Principles of Phrenology, and in relation to Modern Physiology. By HENRY S. DRAYTON, A.M., and JAMES MCNEILL, illustrated with three portraits and 119 cuts, (New York) 6s. To depositors, 5s.; post-free, 5s. 6d.

The Words and Deeds of Joshua Davidson. Two letters from a lady in London to her friend in Paris. 3d. To depositors, 2d.; post-free, 2d. This clever little work is intended to show how Jesus of Nazareth would be talked of were he at work in the neighbourhood of London at the present day.

Buddhism and Christianity. Remarks on the Opinions of the Right Rev. Bishop Cloughton on Buddhism. This little work gives an account of the tenets of the Buddhists, price 6d.; to Depositors, 4d.

Hafed, Prince of Persia; his Experiences in Earth-Life and Spirit-Life, being Spirit-Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium, with an Appendix containing Communications from the Spirit-Artists, Ruisdal and Steen. Illustrated with facsimiles of various drawings and writings, the direct work of the spirits. Cheaper edition, price 6s. To depositors, 5s.; post-free, 5s. 10d.

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

LECTURES ON THE PHILOSOPHY OF

MESMERISM AND ELECTRICAL PSYCHOLOGY.

(18 in number.)

By DR. JOHN BOVEE DODS.

CONTENTS.

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

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

Just published, 78 pages, Handsome Cover, price 6d. : Highly Ornamented Cloth, with Photograph of Author, 1s. 6d.

Visibility Invisible & Invisibility Visible

A NEW YEAR'S STORY, FOUNDED ON FACT.

By CHANDOS LEIGH HUNT.

This thrilling story introduces in an effective way a number of

PROGRESSIVE TOPICS:

Spiritual Causes of Intemperance; Evils of Drug Medication; Advantages of the Hygienic System; Merits of Somnambulism, Clairvoyance, Mesmerism, Mediumship, &c.

SYNOPSIS.

Opulence and Respectability Reduced to Penury and Disgrace through DRINK: Novel Explanation of vicious conduct.
How Fashionable Medicine wars against the Life and Comfort of the Afflicted: Suggestions for Medical Reform.
Margaret, a Heroic Daughter, and her devoted Student-Lover: Characters worthy of Imitation by all Young People.
The Fashionable Doctor endeavours to arraign the Student for Malpractice, and makes love to his Betrothed.
Psychopathic Healing Lesson given in a well-known London Progressive Book-shop by a well-known Healer.
The Hygienic System restores in cases where the Doctor said there was no hope: Lessons which all should learn.
The Spirit of the Suicide that obsesses the Drunkard is removed through the exercise of Mediumship.
The Clairvoyant Margaret, who was forced to marry the Doctor, is led by Spirits to the Doctor's Wife, who still lives.
The Triumph of Somnambulism. The Comforts and Uses of Spirit-Communion.
Causes of Intemperance Removed. A True Medical System introduced.
Justice and Happiness meted out to all.

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

THE INVENTORS' AND GENERAL AGENCY, LIMITED.

CAPITAL £10,000, IN SHARES OF £5 EACH.

76, CHANCERY LANE, LONDON, W.C.

The Inventors' Agency was established over two years ago, and experience has proved the value of the Institution, and that a large and remunerative business awaits development, for which more capital is desirable. It has therefore been determined to offer for subscription Shares to the extent of £5,000.

One of the objects for which this money is required, is for the purpose of opening a show-room in a leading thoroughfare, for the exhibition of inventions and articles committed to the Agency, many of which can only thus have justice done to them.

At the same time it is considered expedient to invite two or three gentlemen who possess influence, and more or less scientific knowledge, to join the Board in order to enlarge the scope of the operations of the Agency.

By Order,

ANDREW GLENDINNING, Sec.

Applicants may pay for Shares as follows: £1 per Share on application, £1 three months after allotment, £1 six months after allotment, and the remaining £2 in calls of £1 per Share, with three months' notice for each call. No liability of any kind is incurred beyond these payments.

Applications may be made in the following form:—

To the Directors of the Inventors' and General Agency, Limited,—

Having paid the sum of £ : : , I request you will allot me Shares in your Company, and I agree to accept the same, and to pay the further sums on allotment and calls, as required.

Name in full _____

Address in full _____

Trade or Profession _____

Date _____

BUSINESS AND MEDICAL CLAIRVOYANCE.

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

Now Ready. Price 2s. 6d.

The New Volume,

Higher Aspects of Spiritualism.

BY "M.A. (OXON.)"

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

"I desire the Public to become better acquainted with the Life Beyond."—JUDGE EDMONDS, Spirit-Editor.

Nearly Ready, Price 5s.

THE NEXT WORLD.

By THE SPIRIT-EDITORS:—MARGARET FULLER (CONTESSA OSSOLI), and JUDGE EDMONDS.

BEING A COMPANION VOLUME TO

"STRANGE VISITORS."

By SUSAN G. HORN, Clairvoyante.

Containing the following Essays and Papers by individuals now dwelling in Spirit-Life:

England and the Queen. By Prince Albert.
Sketch of Life in the Spirit-World. By Harriet Martineau.
Home of Horace Greeley. By Horace Greeley.
Evolution. By Prof. Agassiz.
Immortality. By John Stuart Mill.
Interview with Edwin Forrest.
Metempsychosis. By Lord Lytton.
Two Christmas Carols. By Charles Dickens.
The Story of the Great King. By Hans Christian Andersen.
Chateau in the Midst of Roses. By George Sands.
An Opium-eater's Dream of Heaven. By De Quincey.
Spirit-Flowers. By Fanny Fern.
Statesmanship from a Spiritual Standpoint. By Secretary Seward.
The Spirit-Bride. By Mrs. Gaskell.
Rich Men of New York: Vanderbilt. By Judge Edmonds.
Personal Experiences. By George Smith, Assyriologist.
My Passage to Spirit-Life. By Abraham Lincoln.
Death by Fire. By Charlotte Cushman.
Reform in Spirit-Life. By Charles Kingsley, Author of "Alton Locke."
Lone Star: An Indian Narrative. By Fennimore Cooper.
Art Notes. By Titian.
Leaves from my Journal. By Dr. Livingstone.
Pre-Historic Races of Man. By Herodotus.

Its purpose is to teach the great truths of Spirit-Life as expressed in the desire of its Spirit-Editor. It is the work of spirits who on the earth-plane attained to great eminence; and these communications from them in spirit-life are well worthy of their earthly reputation. This book will make a greater stir amongst the intellectual classes than any that have preceded it.

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

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

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

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

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

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

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

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

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

ILLNESS: ITS CAUSE AND CURE.

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

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

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

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

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

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

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

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

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

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

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

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

MR. BURNS gives his Psycho-Organic Delineations on the following terms:—

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

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

Verbal Delineation, 5s.

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

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

ASTROLOGY.

"Worth its Weight in Gold."

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

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

Instructions to purchasers gratis.

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

THE SCIENCE OF THE STARS.—

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

LESSONS given in Astrology. For terms address—Alpha, care of Mr. J. B. Leng, 50, Booksellers' Row, Strand.

CAPE TOWN, SOUTH AFRICA.

THE ATHENÆUM HALL

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

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

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

Circulars with full particulars on application at the Hall, 2, New Street.
Cape Town, 28th Feb., 1880.

From the *Cape Times* of March 1.

"This comfortable bijou theatre has just undergone extensive alterations. The ground floor is exceedingly well seated, and the balcony, together with the stage, has been much enlarged. In the stage especially the improvements made are very great. The stage has been both widened and deepened, and the scenery has been throughout painted by that exceedingly clever artist, Signor Frigerio. Particulars will be ascertained on reference to our advertising columns."

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

HOUSE AND HOME, A Journal for all classes; discussing all matters pertaining to the dwelling and to the household. "It may be read by everyone, and to advantage."—*Graphic*. "A variety of interesting subjects."—*Daily Chronicle*.

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

TO SPIRITUALISTS in Southern Districts of London, requiring Musical Tuition in their Families.—A medium (gentleman) is prepared to give Lessons on Piano and Harmonium. Great care taken with pupils. Terms very moderate. Address—R., 8, Bournemouth Road, Rye Lane, Peckham, S.E.

TO SPIRITUALISTS and INVESTIGATORS, resident in South London.—A comfortable Room for small and select Seances can be had two or three evenings in the week, in the house of a Spiritualist and well-known medium, resident in Peckham, with use of fine harmonium, if required. Terms very moderate. Address—Editor of MEDIUM, 15, Southampton Row, Holborn.

HINTS ON LECTURING, &c

By HENRY PITMAN. 144 pages, price 1s.

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

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

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

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

THE CELEBRATED "JOHN KING" NUMBER OF THE MEDIUM.

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

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

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

PHRENOLOGICAL MAGAZINE: A SCIENTIFIC AND EDUCATIONAL JOURNAL.

CONTENTS.

The Right Hon. John Bright: A Phrenological Delineation (with Portrait).

Is Phrenology a Science?

Out-Door Occupations for Women.

The Face as Indicative of Character—Chap. II. (with Illustrations).

Robert Raikes (with Portrait).

Only Half a Hero—a Tale of the Franco-German War.

The Children's Corner.

Reviews, Facts and Gossip, Correspondence, &c.

London: L. N. FOWLER, Phrenologist and Publisher, Imperial Buildings, Ludgate Circus, E.C.

JOSEPH ASHMAN'S EMBROCATION, FOR THE RESTORATION OF VITAL EQUILIBRIUM AND THE RE-ESTABLISHMENT OF HEALTH.

To be had of the Proprietor,

JOSEPH ASHMAN,

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

Price 2s. 9d. per Bottle.

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

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

TESTIMONIALS.

Bury St. Edmunds, Nov. 25, 1878.

Mr. ASHMAN,

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

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

Mrs. ASTON.

"EASY METHOD of making £100 per annum." All who wish to make money should read it. Price 2d. Author, 3, Leander Street, Liverpool.

**MESMERISM
AND ELECTRICITY.**
PROFESSOR ADOLPHE DIDIER attends patients, and may be consulted daily, from 2 till 5, at his residence, 10, Berkeley Gardens, Kensington.

MR. C. E. WILLIAMS, 61, Lamb's Conduit Street, W.C. At home daily from 12 till 6. On Thursday and Saturday evenings from 8 o'clock for Reception of Friends. Address as above.

REMOVAL.

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

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

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, 22, Palatine Road, Stoke Newington, London, N. Agent for all kinds of Spiritual Literature.

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

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

REMOVAL.

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

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

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

JOSEPH ASHMAN, Psychopathic Healer, 14, Sussex Place, Cornwall Gardens, Kensington, W. Tuesdays and Thursdays from 11 a.m. to 5 p.m.

REMOVAL.

D. YOUNGER, Mesmerist and Healer, removed from Woolwich, Euston Road, and Moscow House, to 23, Leinster Road, Bayswater, W., four minutes' walk from Notting Hill Gate Station, where he continues to treat the most complicated diseases with marvellous success. Mesmerism and Healing taught, written instructions, with anointing oil for home-use or self-treatment. Office hours—Monday, Tuesday, Thursday, and Friday, from 2 to 6, or by appointment.

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

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

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, gives private seances at 9, Colleshill Street, Eaton Square, on Tuesdays, Wednesdays, and Fridays from 3 to 6, or by appointment. Speciality for medical and business consultation.

SEASIDE—Pleasant Apartments near the Sea. Very moderate terms. Address—M. 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.

WORK OF THE SPIRITUAL INSTITUTION.

MISS FORSTER'S ANNOUNCEMENTS.

The letter which I addressed to Mr. Freeman, and which was printed last week in connection with the report of the recent *soirée* in aid of the Spiritual Institution, has been so kindly responded to, that I take a pleasure in pursuing the subject further, and to that end I have requested that space be given me in the MEDIUM, or that a separate sheet be printed for this work.

I do so, because I am convinced that it is high time that someone came forward and took a decided stand on behalf of the work of the Spiritual Institution; and I make no apology for doing so, but consider it my duty as a Spiritualist to act as I am doing.

We ought all to be proud that we have a Spiritual Institution which so deserves our confidence and co-operation, and it will be little short of a disgrace if Spiritualists do not quickly place its work of usefulness on a substantial footing.

Mr. Burns has my £5 to the Publishing Fund, and the sums and letters given below have also been received. Mr. Burns does not desire us to give him this money, but to *lend* it to him to produce works the sale of which will make the Institution more self-supporting. Mr. and Mrs. Burns have done nobly, and richly deserve all the help they require.

1, Newland's Park Villas, Tredwin Road, Sydenham.

ANN FORSTER.

FROM A LADY IN THE MIDLANDS.

Mr. Editor.—Sir,—I am glad the *soirée* in aid of the Spiritual Institution was a success, and trust the appeal made by Miss Forster and the "Scotch Gardener" will meet with many responses, and, to practically show my appreciation of the effort now being made in behalf of the above Institution, I inclose £5 towards the Book Publishing Fund.

As it is only by united action that any permanent good can be accomplished, I hope, now a movement has been started in the right direction, that such a sum will be placed to the Book Publishing Fund as will relieve Mr. Burns from his many anxieties, and enable him to carry on with greater comfort to himself and with increased advantages to others the spreading of spiritual literature, so that with one great effort we may henceforth have the satisfaction of knowing that the important work carried on at the Spiritual Institution is not crippled for want of means.

July 6, 1880.

E. L. W.

FROM DR. BROWN, BURNLEY.

I must say that I am well pleased with the address by Mr. Freeman: I coincide with it in every way, and think something ought to be done to put the Spiritual Institution on a sound footing. To show that I mean what I say I enclose £10. Had it not been for the Spiritual Institution, 15, Southampton Row, and the MEDIUM, I would not have been a Spiritualist. To me the MEDIUM is not only the best spiritual paper in England, but in the world: and I never think I have done enough for it. I only wish I could do more, until I could say I have done my duty.

FROM "SCOTCH GARDENER."

I enclose a ten-pound note which you can have the loan of until you are in a position to easily return it.

July 2nd, 1880.

In ornamental Cloth, gilt lettered. Price 5s.—Reprinted from the "Quarterly Journal of Science." To Depositors, 2s. 6d.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM.

By WILLIAM CROOKES, F.R.S.

This volume contains the following papers:—

- I. SPIRITUALISM VIEWED IN THE LIGHT OF MODERN SCIENCE.
- II. EXPERIMENTAL INVESTIGATION OF A NEW FORCE.
- III. SOME FURTHER EXPERIMENTS ON PSYCHIC FORCE.
- IV. PSYCHIC FORCE AND MODERN SPIRITUALISM. A reply to the *Quarterly Review*.
- V. CORRESPONDENCE ARISING OUT OF DR. CARPENTER'S MISREPRESENTATIONS. Letters by Professor G. G. Stokes, Sec. F.R.S., Mr.

William Crookes, F.R.S., Sir Charles Wheatstone, Dr. William B. Carpenter, Mr. Crookes to the President and Council of the Royal Society, with Reply.

VI. NOTES OF AN INQUIRY INTO THE PHENOMENA CALLED SPIRITISM during the years 1870-73. In which the phenomena are arranged into twelve classes.

VII. MISS FLORENCE COOK'S MEDIUMSHIP. Spirit-forms—the last of Katie King; the photographing of Katie King.

Illustrated with 16 Engravings of Apparatus and Methods employed in the Investigation.

Now Ready, in Strong Wrapper, 6d. Cloth, 1s.

THE NEW SPIRITUAL LYRE, CONTAINING ALL THE HYMNS IN THE FORMER EDITIONS, WITH MANY ADDITIONAL PIECES,

By J. K. Lewis, J. J. Morse, Lizzie Doten, E. W. Wallis and Mrs. Wallis, A. E. Hunter, W. J. Colville, J. G. Robson, H. Pride, H. Bonar, Sheldon Chadwick, W. Oxley, Mrs. Richmond, &c.

These additions are particularly rich in Hymns suitable for the Circle, both Materialisation and Trance, and for special spiritual purposes that hymns have not been provided for hitherto.

A Great Reduction is made to Circles and others ordering a Dozen or upwards.

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