



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

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TO SPIRITUALISTS—THE NEEDS OF THE HOUR.

A Discourse delivered by Mrs. CORA L. V. RICHMOND,
at Goswell Hall, London, on Sunday evening, July 11th, 1880.

Judge R. R. Good, of Plainfield, New Jersey, presided.

It will be five years next month since we addressed a public audience in London. There are many persons present who were there on that occasion,—many familiar faces, many hearts that throbbed in earnest sympathy with the work of ministration carried forward by us through this instrument. To-day we again give you greeting; to-day we again summon you as Spiritualists to the solemn councils of the spirits. "How beautiful and how pleasant it is for brethren to dwell together in unity," said one of the ancient teachers. "I come not to bring peace, but a sword," said the Master. We are to infer that the duty of all is to seek the highest truth,—seeking it, to live it; that, aspiring to know what is true, we are, nevertheless, not to presume that we have found it to the exclusion of all others.

My discourse to-day is to Spiritualists—to summon them, whether they be near or far, present or absent—to a solemn examination of the aspects of Spiritualism to-day, and to ask the meaning of the intervening years and lessons since we last spoke to you through this instrument. We (the spirits) have been with you many times in spirit while her body was absent—many times have shared with you the conflicts, and trials, and persecutions, the various tribulations and rejoicings you have had.

But Spiritualism belongs to no individual, to no class of individuals, to no country, to no clime, to no nation, and to no world: it is universal; it belongs to humanity everywhere, and to the spirit of all life permeating space and peopling the myriads of worlds that fill all space. Can you then wonder that spirits disembodied look upon the turmoil and confusion of material life with changed views and feelings, somewhat as one gazes from the mountain to the valley beneath? Its turbulence melts into quiet, its various scenes become beautified and harmonised by the higher aspect of the vision in space, and the din of the human battle is reduced to the harmony of Nature by that distance. So from the spiritual height we view the conflicts that press sorely upon human life as one views from afar, yet sympathises with the never-ceasing battle with wrong and error and the individual conflict that truth must ever wage against old-time errors. But if we present to you a view somewhat dissimilar from that which some of your teachers and leaders present, pray consider that there is unity in diversity, and that the different points of observation in spirit-life may present somewhat different views of the same light—the same truth. As sunlight broken through the prism becomes red and yellow and blue, so the truth through various channels is diversified, though presenting the harmony of the prism and the chromatic scale.

To-day Spiritualists need—what! Intelligent comprehension, earnest activity, unity. In America, as in England, Spiritualism has passed through its first stage and phenomenal life. It has body enough—let us be sure that it has soul. Manifestation is not all there is of life; outward signs and tokens is not all there is of religion. The spirit of Christ wrought wonders when necessary; but the spirit of Christ was valueless to perform the works of a conjurer for ever. We must needs accompany the outward form with the fervour of the spirit. The creed is nothing if the soul be not there. Our medium's raiment would be nothing if there were

no spirit wherewith to give utterance, and your presence in the body would be valueless but for the spirits that inhabit those bodies.

The first edict of Spiritualism was a manifestation. Accompanying that manifestation was a message. That message is immortal life; its value and power in human life is its bearing upon every department of human existence; its value, the social, religious, and the political schools of the world. How shall it turn the tide of human affairs when it shall be once and for all understood that man is an immortal being? And this is the need—that Spiritualists shall be less captious and cavilling about some particular point of manifestation, about some particular point of demonstration—whether it be materialisation, whether it be the voice, or a token of flowers—that they shall cease to be captious concerning these things in the presence of the vaster and greater truths. Give the lily room and sunlight, it will grow into a lily by planting the seed in proper soil. Give truth room, and it will manifest itself in a suitable form in the world. What Spiritualism wants is expansion—more room, more sunlight, more liberality, more charity, more kindly feeling one with the other; space in your minds and hearts lest you shall fix lines and barriers and grooves, obstructing the natural flow from the spiritual to the material world.

If it were true that the body is the source of spirit, and if it were true that the spirit derives its strength from the body, and that the material world furnishes the sustenance for the spiritual world, and that the currents from the daily life constitute all there is of immortal life, then it would be quite proper and regular that the material world should regulate spiritual manifestations; but so long as it is the other way, so long as the universe derives its power from the Universal Spirit, and nature derives its functions from the spiritual life, as your bodies from the spirit, then you see the tide of spirit must flow from the spiritual to the natural world, manifesting itself according to the needs of humanity, and seeking occasion and opportunity to express itself whenever there is facility—facility meaning not rules and regulations prescribed in conformity to human existence, but facilities for expression according to spiritual laws, understood by those who seek to manifest. You cannot say we shall speak to you with the medium's tongue tied. You would not say that to obliterate her head you could have better evidence of her utterance. It is not for you to say in what manner the message shall be delivered, but simply, using due discrimination and care, to receive that message as it comes: not for the entire truth, but as evidence of the grade of truth understood by the spirit.

When spiritual seances shall be conducted on this principle, there shall be no public exhibitions of human folly—no attempts to demonstrate that which cannot be demonstrated by any known law of human science; and when you shall cease to present as a spectacle that which is only offered as spirit-evidence, there will be no further persecution of human mediums as instruments of spirit-power.

We call attention most earnestly to this fact, because, aside from the popular clamour against human truth, you labour under the other disadvantage of social ostracism and legal liability, and for you to break down these ancient barriers you must present a united front. You must each join in one ultimate wish to present the truth in its highest and noblest aspect, and as Spiritualists there must be co-workers in every grade and rank of life—whether they be high or low, rich or poor. Spiritualism recognises nothing of these distinctions, and works for the welfare of

humanity, permeating every class and creed, according to the nature of the hour. The king is no more than the peasant if he have no more of the attributes of spiritual intelligence. Places are frequently changed in spirit-life that upon earth are only revered for time, position, and power. Spiritually, then, our message is to those who, having knowledge and possessing understanding, shall avail themselves of this knowledge and this understanding to present in life and action the highest offering that the spirit-world has brought, namely, the intelligent consciousness of man's spiritual existence beyond the earth, and the intercommunion of the angels and spirits with mortals. By proceeding thus, by seeking these aspects of truth, by reforming the methods of seeking truth to intelligent and simple seeking, you will convert the seance-room not merely into a place of amusement for the curiosity seeker and the scientific triller, but a fervent and devotional receptivity where you are in search of truth, the laws of which are beyond your knowledge and control, and that you are most anxious to receive. Spiritual manifestations must be governed by the intelligence that is aware of the nature of the force employed. This intelligence is disembodied, and may range from the infant that has left your fireside to the giant mind of the past; but whatever the nature of the communication, be it the simple speech of the peasant, the uncouth language of the sailor, the message of the child, or the truly rhetorical and eloquent expression, it is the same divinely-inspired proposition summoning you to the same life beyond death, inter-communion with all stages of life, and the ultimate angelic nature of man exalted and expanded by all methods of human and spiritual experience.

With this power in the world, with this consciousness in your own lives, and the purport and influence of spiritual beings all around you, what can it do other than lead you to seek in most intelligent and prayerful ways the offerings of the spirit-world? What can it do other than cast a ray of light along these unilluminated human ways, even to the lowliest upon the streets the consciousness of immortal nature, the power to be uplifted from despair through the ministrations and presence of all spiritual beings? What can it do other than lighten every burden, giving every vexed question an immortal solution, and blessing and giving to all a daily life-impulse to a higher level, by intercommunion and interchange of lofty sentiment and Divine endeavours?

The uselessness of human indications of spiritual truth may be found in the various endeavours to explain or hypothecate concerning the different orders of manifestations. Manifestation, as we understand it, is, like language, a vehicle, and may change with every month and every year, and every cycle of years; but the truth that is conveyed is as old as time, and whether it be written in the Arabian Koran or the Zend Avesta, whether in the Shasters and Bibles of the Indians, or in the Christian Bible, or deeper still within the human heart, it does not matter what the form of its expression, so that the truth be made apparent, so that the divine that is in man shall have the opportunity of expression, unfoldment, and expansion.

One word about Spiritualism as a science. There are those who claim for it this cognomen; there are those who wish to investigate it in its purely scientific aspect, and who affirm that it is a science, and does not claim to be a religion.

Once for all, if science means that of which the physical senses and physical mind only are cognisant: if science means that which has an accepted place or formula in the world, and can be demonstrated by certain known rules and laws, then Spiritualism cannot be a science. If science means that which may be formulated, solved in the crucible of the chemist, arranged, ordered like any other sublunary thing, Spiritualism cannot be a science. It is more than science; it is beyond human comprehension in the physical sense. It is that which, demonstrating its presence to the senses, leaves the knowledge of its methods entirely outside the human senses. Spirit only can understand what the spirit knows. The body can understand as much of the spirit as manifests through the body; but to all intents and purposes the volition of the spirit-world and the angelic powers that bestow these gifts on and awaken them in humanity are not amenable to, or governed by, nor do they manifest through any of the known formulas of science to the world. To say, therefore, there has been an accurate scientific basis of Spiritualism, is to say that which is impossible. There has been test after test; there have been evidences piled mountains high, but these are immeasurably greater than science. They are immeasurably beyond the scope of scientific thought to-day; they are immeasurably beyond the reach and grasp of any human school of thought, and must belong for ever to that region of super-science upon which the truths are founded, and for which they builded their strongholds. If we trust to science to demonstrate Spiritualism, it will pass away to-morrow, and be enrolled among the failures of each succeeding age. If we trust to the scientific man, he will catalogue it his own way, place it where he chooses in his laboratory—a manifestation without a letter, body without spirit, a law without a source of existence—it will become one of the phenomenal phases of the universe, which the scientific world to-day declares is without an intelligent source of being. Not so. It has a source of being spiritual and intelligent. Its methods are also working its way to humanity, according to their needs and condition; it manifests itself through the senses, because you require it. To those who have spiritual vision, it speaks in the spirit; to those who have the power of inspiration, there is no need of outward sign and token. But to the dumb and dull human sense, they must needs have a sign and token. It breaks through the barriers, the material walls that surround you, and says: "If you will have the physical voice, here it is; if you will have the physical hand,

here it is." Like Christ to the doubting one, revealing the evidence of his personality; like those signs given in times past, not as spiritual in themselves, but in evidence of spiritual presence and power. Being, therefore, super-scientific—beyond the rules of human law, you must seek it, if at all, by such methods as the spirit, not the body, may prescribe. You might insist on closing your eyes, the sunlight will not open them. You might insist on closing your mouth, though the truth were within you. But the power of the spirit penetrates where there are eyes and ears and understandings ready to receive, ready to comprehend, ready to give enlightened and intelligent expression to the voice of the spirit-world.

It has been a time of testing mediums: courts of law—places of misnamed justice—and similar courts established by the world, be scientific among themselves, have attempted to decide what were fraudulent and what genuine manifestations. But no satisfaction has come from these attempts; for the reason that no human judgment can be impartial. That which seems to-day to be a fraud, to-morrow has every appearance of being genuine, to prove to you the illusory nature of the human senses. The very testimony upon which you seek to establish a truth evades you in an hour, and the very evidence that you were prepared to swear by has the next moment turned against you. What does this prove? That the movement of Spiritualism is not for a day, for an hour, a pastime—is not intended as a scientific fact, to be registered upon the scrolls of time, and there remain inactive. It is evidence of a living, intelligent power like yours in another state of existence, possessing added functions and attributes. By virtue of these added attributes they are in communion with yourselves, but awakened to the inner consciousness, and deriving their knowledge more nearly from the source of mental and spiritual being, because disembodied and untrammelled by time and sense. Beyond these, who minister to you personally, and who may know but little of the higher and diviner range of laws, are still other more enlightened and more fully empowered spirits, understanding more nearly the source of life. Beyond these are still other and higher spiritual intelligences, having higher scope and vision, more divinely endowed, and more capable of penetrating the prevailing magnetism of material life, and in their charge is given the ministering power of communion and penetration of matter, severing matter, and destroying that which seems to be solid, coalescing that which seems to be fluid; in other words, as far as organic life is concerned, it is as nought compared with the power of that volition that disintegrates, severs, reunites, coalesces all forms of substance under the dominion of higher forces. If mind while within the body can alter or change the material combinations to seemingly destroy them—yet never, according to the words of scientific men, can atoms be destroyed—how much more clearly the natural laws of existence would be perceived by higher intelligences—disembodied minds—they perceiving the deeper, diviner laws—the laws of mind, greater than those that any science can contain? When you admit, therefore, or claim that within the *experimentum crucis* of science any definite or distinct data have been arrived at concerning spiritual manifestations, you assume that which cannot be taught, for which the world is not prepared; that for which science has no term; that for which the human senses have as yet no accurate judgment or jurisdiction; and when this is admitted it places Spiritualism in another aspect, beyond the scientific or mundane, upon that which is supersensuous, spiritually intuitive, divine, and makes of the soul of man the chief arbiter and divine controller of his body, as it makes the soul of existence the arbiter and controller of the universe. Whatever laws are made manifest, these are usual and ordinary; but the extraordinary manifestations of the spiritual, the unusual, are evidence of spirit-presence and power.

You are called upon, therefore, as Spiritualists, to make no futile or feeble effort in this day and age to place this theme beside the so-called scientific *savans* of the day. It would be no honour if you were there. It would be little nearer if they recognised you. That which you chiefly have to mind is to know that you have the truth, and that it is a truth that will not be overthrown by any new discovery. No Galileo shall come in and say that you are all astray, and that the world is round and moves after all. No Herschel, with larger telescope and larger vision, shall come and say, This universe is too small; there are other stars and other ranges up there. Do not close the windows heavenward. Do not shut out the larger light intended for you. Do not narrow down to a small school—to a single line of thought, forgetting that it must have for ever and ever new avenues and channels of expression—must for ever and ever flow in new streams of thought to humanity, cleaving for itself a way through mountain and rock, cutting for itself a path through all space. Whenever the evidences of truth are opened out, they find their way into human lives and hearts, unsealing the fountains, breaking the waters, and tearing away the rocks and mountains of error, and cleaving the prison walls to their very foundations. It will throb in the dead places of your souls, in charnel houses, in dim vaults; will force its way into hidden places where sorrow abides, for this truth will find them out; will search those places, will find the hidden corners, will say, Here is a heart untenanted, and here a body whose soul does not possess it.

Be sure this is what Spiritualism has to do. While Spiritualists and sceptics have been assiduous in the pursuit of testing the spirit, the spirit-world has been testing mankind, to see who were strong and who weak, who true and who false, who were ready to bear its message of life to the world, who had wings of aspiration, and prayer enough to forget themselves in the great truth they have

sought to advocate, for just so sure as it has been a day of trial and tribulation to Spiritualists here, in America, and elsewhere, it has been because the hand of the tester has been over you. The divining rod is there; the spirit-world are searching the hearts, and finding those who, forgetful of self-interest, self-emolument, self-exaltation, shall bear the tidings of great joy unto all people; and you who have borne the brunt, who have struggled uncomplaining in the quiet of your firesides, have felt this chastening rod, and come up again like the lily after the storm, or the rose after the tempest is overpast, be sure that the dew of Salvation shall fall refreshing upon you, and the balm of the Spirit comfort you for ever and ever.

Several subjects for a poem were sent up from the audience. "A Mother's Love" was chosen by vote, and thereupon Mrs. Richmond, under control, gave a lengthy poem.

ON INSPIRATION: OR THE VOICE TEACHINGS.

By MRS. E. B. JACKSON.

What is inspiration? and How are we to define it? are the natural and legitimate questions that arise in our mind; and we reply that inspiration is the inner consciousness which perceives the thought brought before its cognizance by perception and sensation. The vital and primary principle indwelling in every human soul, the individualised spark of the divine emanation of which we are all possessed—it may be in a greater or lesser degree, truth—is inspiration, because it cannot be gainsayed or nullified by any amount of sophistry.

Inspiration is the divine ray of light, given to humanity to aid it in regaining its primal *habitat* in the skies. It is in very truth the "light to our path, and the lamp to our feet;" like the cheering sunshine, it shines alike on the rich and on the poor, illuminating the soul of the peasant as well as that of the prince. Neither is it confined to any country or age; it is the golden link that unites the master minds of antiquity to those of the present day—the motor force which propels in its onward progress civilisation and enlightenment.

Inspiration is life, the breath of the spirit, whose vitalising presence will yet create a "new heaven and a new earth." Inspiration comes from the Latin root *spiro*, to breathe, which in English means the inner breathings of the spirit. Genius is another name for inspiration; and how deeply indebted the world is to genius for all that is beautiful in art, profound in philosophy, subtle in metaphysics, elegant in literature, sublime in poetry, marvellous in inventions, and grand in science. Every age had its inspiration; every country gave forth its natural expression, and embodied that inspiration, however rudely and imperfectly, to the maximum of its ability.

It would be a difficult task to trace beyond that pre-historic time, where tradition becomes vague and uncertain, to find out the form of their inspirations and aspirations. We have no clue to them.

The moment we attempt to investigate the origin of civilisation we become painfully conscious that all history is but a fragment. So far from taking us back to the beginning of culture, it presents us with the picture of the world in which it is in full force; but if we pause to reflect for a moment, it could not well be otherwise. History, properly so called, cannot exist among savages, and the very form of poetic tradition is only found among barbarians; but in the savage, pure and simple, we can only guess at what may be his highest notions of æsthetic beauty. Another very potent reason for the imperfection of these earliest records of the peoples of antiquity is the far-back remoteness of civilisation itself.

The men who write the chronicles of any nation are already partially civilised, and consequently at a considerable remove from the origin of the movement by which they are themselves carried onward. By the aid of archæology, which goes beyond history, we can gather from those mysterious characters, written on the stone tablets and earthen mounds of the monumental age, the outcome of their interior illumination, and to what degree of beauty and elevated morality their inspirations prompted them.

The mind who first conceived and reduced to practice the form of fetish worship, however inferior and degraded we may now be inclined to regard him, laid the first rough and unhewn stones deep down in the earth, on which the grander superstructure of the fair edifice of religion was yet to stand; but then remember this Fetish worship was impressive, simple, and very natural. It might be a place, a mountain, a stone, a tree, or the divine calf, or the serpent. Tree and serpent worship was among the first foundation stones of the Temple; still it was something; there was a real step taken towards progression. The reverence and adoration of sacred streams, such as the Nile and the Ganges, were very beautifully significant of the fact that the dwellers upon their banks were slowly beginning to thirst for that living water of which those rivers are no bad symbol.

Next in succession came the more æsthetic, yet rudely-fashioned, *doorga*, made of straw, sticks, and clay, displaying little skill in its construction; like a relic of the Roman Church, or a piece of bread, which by act of consecration is made a god, and worshipped accordingly. The principle of this worship is involved in every species of consecration; and it is the *spirit* of this primitive and simple religion that still solemnises the mind of the Christian who partakes of the Eucharist, in which the doctrine of Transubstantiation is graduated through all sects of Christendom. The refined

gentlewoman and the cultured scholar of to-day bow down in worshipful reverence to the far-off inspiration of that remote time, which could only express its highest conception of the Divine in a clumsy image of clay and sticks; but it was the *inspiration*, the internal voice, trying to express this longing, in inarticulate sounds rather than in the swelling hymns of praise that are pealed forth from our organs every Sunday. It is the same spirit which makes devout pilgrimages to holy places, and uncovers the head in reverence when entering the precincts of buildings set apart for public worship. This is the old and primary, because natural, worship of the *deus loci*. These idols appear to be primal and everlasting, and can only disappear in one or other of two ultimates,—the faith in an omnipresent Spirit, or in the utter absence of all religion. They are of immemorial antiquity, and the analogue of the Roman *Mass* is to be found in every form of religion under heaven.

But again the voice of the inner spirit spoke, faintly and feebly at first, yet loud enough to be heard and understood, and like the act of Divine creation itself, beginning at the lowest and gradually attained unto the highest. The artistic addition of shape was next added; rude attempts at statuary were made; these were called *HERME*, blocks or stones, with heads alone, without legs or arms, like the idol *Juggernaut*. Afterwards arms or wings were added, and the bodies of different animals; by this means symbolical imagery came into being. To give a good shape, like the human form, was considered for many ages irreverent: this custom is still preserved in Oriental nations, who prefer the monstrous to the human form in all their representatives of Deity. Monstrosity to them indicates power.

The Greeks were the first among the Gentile nations who dared to create the gods in humanity's vestments. This was the first clear utterance of the inner voice, but the priests and people were averse to this progressive innovation. It was a long time before they could be prevailed upon to adopt the new system of having gods made in the image of a man, and had chains put upon their legs to prevent their walking away. A long and weary struggle ensued between the fetish and symbolical conservatives on the one hand, and the humanists on the other. At length, however, Greek genius won the day in the representation of gods in the human form. Albeit the antiquated system still preserved its existence, and continued to compete with the divine humanity for the patronage of the people. It does not appear that the human forms of god were even regarded with equal sanctity or mythological grandeur as their monstrous predecessors. They were too human to serve as types or symbols of the superhuman. *Æschylus*, a poet himself, and even a disciple of the Monstrous, says: "The old statues, with all their simplicity, are considered divine, whilst the new, with all the care bestowed upon them, are indeed admired, but bear much less the impress of Divinity." Even the old wooden images that had gone to decay were not replaced by the beautiful creations of an almost perfect art, but by exact facsimiles of the antique monstrosities whose very deformities were sacred in the estimation of the devout, but ridiculed by the profane and sceptical.

Reason and genius had discovered the imposition: the inarticulate voice of inspiration had practised upon the bewildered simplicity of the ignorant. The monsters were laughed at by the learned and intelligent, and the perfect models of men and women were merely criticised as specimens of art by the connoisseurs, without being worshipped by the populace. Thus the cultivation of art, led on by the teachings of the voice of the spirit, became the simple and easy means by which the people were led from a degraded form of idolatry into a more elevated degree of enlightenment.

How little do the masses reflect upon such things, that those very statues, and such as those, were the means of civilising the world. The early gods were like the early inhabitants of the earth: fearful monsters with huge mouths and ferocious jaws, like unto *Krishna* and *Juggernaut*, *Doorga* and *Rama*, of the present day—monsters that looked as if nothing but human flesh would satisfy their voracity, and human flesh was accordingly given them. Human sacrifices were always prevalent wherever those horrible gods, without legs or arms, with fishes' tails and huge maws, and round, saucer, glaring eyes, inspired the people with a belief in their terrible divinity.

But who could offer up a human sacrifice to the *Venus de Medicis* or the *Apollo Belvedere*? Impossible: there is too much humanity in them to admit of such a proceeding. *Juggernaut* has still his human sacrifices, for he is a huge piece of timber, minus arms or legs, a god with no other attribute but that of voracity. The Greeks abandoned these sacrifices and bloody rites when their gods became men, and the idea of the Divine humanity began to germinate.

Thus far had the Voice led the nations onward through the rayless gloom of pre-historic, and even pre-traditional times,—thus far had the Divine lamp of inspiration been able to penetrate the thick darkness of the human soul. Let us survey what the Voice was whispering in other directions.

Thanks to the revelations of archæology we know much, and are in the process of attaining more, but still we are not at the beginning. There were laws, religions, and governments; literature, science, and art, manufactures, commerce, and agriculture, ere *Babylon* was built or *Memphis* founded. Here our archæology fails us; it cannot tell us aught of Cyclopean civilisation or the mound builders of America, and very little of the so-called Druidic monuments in North-Western Europe. Nay, it

has yet to be revealed who were the Etruscans, who tutored the Romans, much less who the Cushites were, who taught the Egyptians. It is highly probable the latter were Arabs, and came from Arabia, but this is merely an hypothesis. We are in a measure acquainted with the form which religion assumed then; it was dark, gloomy, and colossal among the Indian and Egyptian races, as if it were an iron immutability, fixed for all time, and at that stage of development its further progress seemed likely to be arrested, until it got an infusion of fresh life from the Greeks, who brought fresh vitality and inspiration to these swarthy worshippers of Isis.

The new artistic idea of Divinity clothed in humanity's garb—gods made men—as it grew and spread with its ennobling and refining influence, quickly brought to a close such religious horrors as the terribly barbarous tragedies of Jephtha's daughter and Iphigenia, until they were renewed with tenfold force during the darkness and bigotry of those dreadful Middle Ages, when the arts were lost, and the lamp of inspiration and advancement was all but extinguished, and when priestly fanaticism culminated in the *autos da fe* of the Spanish Inquisition, and our own fires in Smithfield. Sadly as Greek idolatry and mythology are abused and reviled, we question much, if, without their genial and humanising influence, civilisation could have gone on. These fiery ordeals whereby the holy Mother Church was wont to convince her disobedient sons and daughters of the error of their ways, might very possibly be still a portion of our social and ecclesiastical discipline to-day; and if those mild arms of the Church were still in force, I greatly fear some of us would have a chance of adorning a green faggot in Smithfield. We Spiritualists ought to feel devoutly thankful that burnt offerings are not now a sweet-smelling sacrifice unto the Lord. Greece, then, with all her faults, has been mindful of the teachings of the Voice, and nursed the young spirit of divine humanity, and inspired the world with the love of the beautiful, which never fails in due season to bring forth the ripe fulfilment of its early promise in its wealth of tenderness, delicacy, and all that is æsthetic in our common nature. In perfect unison with this process of development, we are told in Scripture "that the fear of the Lord is the beginning of wisdom." The prophet Habakkuk represents the Lord God of Israel with "horns coming out of his hands," and before him went the *pestilence, burning coals* were under His feet. But let us remark, though fear may be the beginning of "wisdom," it is not the end, for *love* is the fulfilling of the law.

And now we arrive at an epoch in history, and we hear the Voice speaking, not through priests, prophets, philosophers, and seers, but through kings and soldiers. The refinement and civilisation of the Greeks having now attained to a certain advancement, required an outlet. The world required more light and knowledge, and behold a man was found who would sow the new truth and light, broadcast.

The Macedonian conquest is one of the most beautiful and sublime episodes in history, for in the marvellously brief space of ten years it planted Greek civilisation over the East, from the Nile to the Euphrates, and from the Euxine to the Persian Gulf. With an army of 35,000 men Alexander crossed into Asia, and achieved the subjugation of the greatest empire then in existence, and in defiance of armies ten times greater than his own. It is asserted by some writers that he walked over the whole extent of his imperial dominions, routed all who opposed, and took possession; and wherever he went he planted Greek culture and institutions, and these took root, and grew apace. Alexander was the kingly warrior who bore the Excelsior standard, and led the vanguard of progress. He was the prophet of literature, philosophy, and the arts, and, what is remarkable, both Alexander and Mahomet completed their respective missions of conquest, territorial and moral, in about the same ten years. It was the destiny of Greece that supported Alexander. A sower was wanted to sow the seed which the little republics had gathered up in their intellectual granaries, and he was chosen; he was led forth on his imperial mission by the inspiration of the age in which he lived. The Voice spoke to his *soul* in the warlike notes of the clarion, and the great son of the illustrious Philip joyfully obeyed the call. He wooed Fame, as but became an imperial suitor, and while devoutly believing he was only following his own inclinations in conquering the East, he was led on from victory to victory by the guidance of the interior voice of Inspiration. The fulness of time had come, the field was ready for the seed, and a "husbandman went forth to sow."

In a few short years Egypt and Syria were both Greek nations, and brought into the field of memorial civilisation. Babylon herself was transformed into Seleucia, the eastern, as Antioch was the western, capital of Syria, and from the Nile to the Euphrates, Greek arts, Greek manners and customs, and also the Greek language became at once triumphant. Now, whenever the traveller wanders over the desert and visits the ruins of Palmyra, Baalbec, and Persia, he, to his astonishment, finds remnants of Greek pillars, temples, and capitals, telling in unmistakable language the bygone prevalence of that spirit of beauty and genius that was born and cradled in the sunny land of Hellas.

The Greek republics had gathered up the materials and wrought them into form and expression, and here civilisation might have ended in fostering in the Greek mind a contempt for the less cultured barbarians; but behold, monarchy became a necessity to effect the conquest and civilisation of the East: for, with the exception of the small country of Palestine, the East was buried in immemorial barbarism; but from that day of conquest by Alex-

ander it belongs to history, and for the first time the respective missions of the Jew and the Gentile meet in the same geographical arena.

It is said that Alexander, having vented his wrath upon Tyre, proceeded to Jerusalem with the intention of severely punishing the Jews, but Jaddua, the high priest, being warned in a dream or vision, arrayed himself in pontifical robes, and, attended by a large train of priests, went out to meet the conqueror. Alexander, upon the approach of the venerable Jaddua, bent before him, for, strange to relate, the prince had also seen this same high priest in a vision at Dio, in Macedonia, who had encouraged him to proceed on his mission, and promised him the conquest of Asia. This narrative is strongly disputed by modern classical historians, who, unlike their ancient classical prototypes, disbelieve every fact or anecdote that seems to reveal a divine inspiration; but despite the inability of modern scepticism to appreciate what has ever been too profound for their shallow depth, it beautifully illustrates the first meetings of the two great missions. All history abounds with miraculous visions and dreams which have passed unquestioned even by scholars, and this episode between Jaddua the high priest and Alexander the Great bears as much truth upon the face of it as any of a like character. The warlike son of Philip of Macedonia was a political apostle, and his great energy and daring could only be the result of inspiration and implicit confidence in the leading of the voice of Providence.

The greatest master minds, whether in ancient or modern times, have been dreamers of dreams and seers of visions. Genius is ever inspired, no matter how the voice may express itself, in poetry or prose, in art or in the senate, or on flood or field; it is unmistakable in its ringing tones, and carries conviction in its utterance. Besides, Providence is never without resources, and the most simple and natural means of creating faith and stimulating to action are just by those very dreams and visions. Philosophers and other very wise and learned people despise these dreams and sights. The only reason we can give for the philosophical mind being unable to believe in inspired revelation, whether it come from Greek or Jew, is that the enlightened philosophical mind has never dreamed a dream, or been able to see a vision; and never did anything greater than talk about the doings of others. The most unlikely persons, the dreamers, have initiated the most glorious movements that humanity has profited by. Instead of reposing contentedly on the bosom of the past, they have opened their spiritual ear to the voice of Inspiration, and, though often despised by the learning of their day, their memory has been revered by a grateful posterity.

SPIRIT TEACHINGS ON SPIRITUAL BEAUTY.

The following series of letters, written direct on the slate by spirit-influence, is a valuable contribution to the annals of spirit-communion. The phenomenal fact of their being so written is a matter of great interest in itself, but the sustained intellectual process which runs through them, culminating in a logical and spiritually instructive conclusion is significant of much higher purposes than the production of a passing wonder. Some Spiritualists are over-burdened with theories, all tending to intercept the progress of truth. Some would eliminate spirit-influence altogether, because the results of mediumship are so tainted with the conditions of the medium: others again overlook these conditions, and attribute everything that transpires of a phenomenal character to spirits. It is possibly true that in all cases both factors are mixed up. The sweeping treatment is unwise. The true spiritual student tries to understand all matters of the kind, as they indeed exist, not as he thinks they exist, and to that end he keeps his own notions in abeyance and carefully cognises facts, at the same time assuming that plane of mental observation on which the facts sought for can be most truthfully observed.

Respecting the facts in the present case, our correspondent "M," who writes from a country mansion, thus speaks of the medium through whose agency these letters have been received at intervals of a week or ten days apart:—

"My friend, through whom my sister writes, has been a clairvoyante from childhood, and possessed other spiritual gifts. She was told by her spirit-friends, long before Slade was ever heard of in England, to put a slate under the table and they would write upon it, and she is always in her normal state during the process. She simply holds a slate under a covered table if a spirit wishes to write, sometimes putting a pencil on it and sometimes *not*, as they write equally without it; always in the light. Hitherto these messages have been written when she has been alone, but we are told I shall receive others ere long, with merely her sitting by me and I holding the slate.

"The first time my friend held the slate for my sister was thus: My sister appeared to her for the first time, and not knowing her, my friend thought it was my spirit out of my body, and called her 'M.' 'No,' said the spirit, 'I am not "M." but her sister, and am come to ask you to let me write to her direct on a slate.'

"In this manner the letters were begun, and I have no doubt the reason they are written in my absence is that circumstances prevent my seeing my friend often, and therefore writing is our chief means of intercourse."

Our correspondent who is a lady of high social position is firm in the belief that the communications truly came from her sister in the spirit-world, and we do not see how a Spiritualist can doubt it. The evidences in favour of this conclusion are, first: The native mediumship of the lady through whose agency the letters are

given, no development other than a natural growth being necessary; secondly, the quality of that mediumship—clairvoyant—a spiritual giftedness on the part of the medium, enabling her to hold intercourse with spirits, on the super-physical plane; thirdly, the spirit-sister came unexpectedly, and proved her identity to the medium, who apparently was not aware of such a person; fourthly, these points are in harmony with the character of the letters, which are such as would be given under the circumstances to such a high-toned and spiritually-minded person as "M," from a spirit-sister in sympathy with her spiritual state; fifthly, intellectual fitness and education supply the mechanical, so to speak, means for giving correct expression to the ideas of the spirit.

In this case we have a peculiar combination of favourable circumstances, giving a satisfactory result. In all of these cases where the results are ambiguous or faulty, one or more of the points enumerated above will be found on the negative side. Thus every instance of spirit-communion must be strictly analysed before it be either accepted or condemned wholly.

SPIRITUAL BEAUTY.

A SERIES OF EIGHT LETTERS GIVEN TO "M." BY A SISTER IN THE SPIRIT-WORLD,

and Written Direct by Herself on a Slate.

Begun December 24th, 1879.

FIRST LETTER.

"My dearly beloved Sister,—I am permitted the pleasure of writing to you to-day, and I feel, therefore, I cannot do better than take for my subject—'Spiritual Beauty.'

"In looking at the beautiful world you are in, I could not help making comparisons—for, beautiful as the material world is, in the formation of its objects, it is the least beautiful that the Lord could create. All natural objects, in their smallest and simplest forms, as well as in their largest and most complex combinations, are the rudest outline and the faintest shadow of that beauty which is inexpressible and incomprehensible by any finite power in its Divine Essence.

"And yet this is a beautiful world, and does retain many of the lineaments of the Divine Prototype.

"We cannot open our eyes without seeing it, and (if our minds are attuned to the harmonies of the universe) without being affected by it.

"It dwells even in the various hues of light, that flash and sparkle in rude and shapeless stones in the earth—in the various combinations of mountain and valley, hill and dale, stream and lake. It is embodied in the infinitely varied forms and textures of the vegetable creation: in the slender plant and the wide-spreading tree; and, above all, in the flowers which seem to be the very embodiment of the most chaste and delicate beauty. And over all these forms, so countless in their numbers, so wonderful in their varieties and combinations, there is thrown the many-hued garment of light.

"Morning comes and lifts the veil of night: spreads its green over the landscape, gives to the lily its white, to the rose its red, and to every flower and petal its proper tint, sparkling in the dew, and playing in the stream.

"Is it not the beauty of the Lord upon the earth?

"But even this, beautiful as it is, is not unchanging—is, indeed, never the same.

"There is a beauty of the morning, when everything is awaking to new life and activity; and another of the evening, when the shadows lengthen, and the feeling of repose is settling down on everything, and Mother Earth is gathering everything to rest.

"There is a beauty of noonday, when the earth and every object is burnished with gold, with the full blaze of the sun. And then another of the night, when the moon throws her silver light over flower and leaf, valley and stream, and the earth is canopied by a broad firmament of jet, covered with thousands of suns.

"My dear, I will continue this letter in several more.—With love to my dear sister.—From "MARY."

SECOND LETTER.

"My dear Sister,—Again I come with my letter to make glad your heart. It shall be a continuance of the other.

"There is a beauty peculiar to the Spring, another to the Autumn, one to the Summer, another to the Winter,—to the clouds with their ever-changing forms, chasing each other above (while the shadows move with equal pace below), or stretching in broad bars across the western sky, flaming like molten gold, and looking like the sunny isles of the blest. And a beauty peculiar to the frost, and the snow, and the vapour that the earth sends up, on wings of fire, as incense to the morning sun; and to the wind, that gives life and motion to all these forms—making the hills sing, and the leaves and waters dance.

"All these elements unite in never-ending combination, and each one adds something to the beauty of the whole, and keeps the scene shifting in perpetual play before us.

"These are some few of the general elements that constitute the beauty of the material world. But he who has an eye for it—who has the inward, that answers to the outward beauty, can see more at one glance than the poet can tell, or the painter put upon canvas.

"There is the beauty of the Lord in the rocks, and sand, and water. There is the beauty that He creates out of the mould, and the refuse of living forms.

"If such is the beauty of this world, where everything is so coarse, and hard, and unyielding to the plastic forces of the Spirit, what must be the beauty of the spiritual world, where substance yields instantly and perfectly to the slightest thought, and where there are ten thousand distinct forms that combine to make one here.

"When I think that the beauty of this world is but the rude sketch and the faint outline of that of the spiritual,—when I know that the elements that compose the forms in the spiritual world are infinitely more numerous, incomparably more distinct and perfect than they are here (though they seem almost infinite in this world, and so wonderful that they surpass all description), I feel like bowing my head and heart too, in penitence and shame, that I should ever have a selfish wish, or ever had, here; and that anyone should distrust the goodness of a love that manifests itself in such forms, and makes such provision for the wants, and such a glowing habitation for the dwelling-places of its children.

"I will continue my letters, dear Sister, on this subject, as I know they interest you. Good-bye. With love.—I am your sister, "MARY."

THIRD LETTER.

"My beloved Sister and dear Companion of long ago,—Again I come to gladden your earthly life with my messages, and I will continue the same subject.

"But, beautiful as the world is, it is the lowest form of beauty, and in many respects imperfect.

"It is not perpetual, because there is a constant succession of forms. The flower and the cloud, the forest and the stream, that compose the landscape to-day, or form a most important part of it, are gone to-morrow, never more to be restored.

"The withered flower and the decayed fruit and the fallen tree disappear and become part of other flowers, fruits, and trees. Each individual thing, also, has but a few of the elements which are found in the whole.

"One has colour, another form, another both; but all these beauties are collected in the perfect man.

"There is not a form, nor a colour, nor a quality of any kind that can be called beautiful, that is not found in man; and, so far as he leads a life of true order, you see it.

"The reason is evident. All the goodness and beauty that exist in the world are the expression in material forms of the Infinite Goodness and Beauty; and as man was made in the likeness and image of the Divine, so he is represented in everything in the universe.

"Everything without, is the correlative of something within—something which has an actual and substantial existence, or which yet remains as a possibility; and this is the real cause of the effect that beautiful objects have upon us.

"They would afford us no pleasure, if there was no correlative within—no answering form that vibrated in unison with it.

"It is the correspondence of the outward to the inward world which gives birth to art. The beauty within, longs to express itself in suitable forms without, and it may seek to attain its form in a poem or a picture, a statue or a song.

"But man has not only the form, motion, colour, and quality which constitute the beautiful in the natural world, in animals and plants; but he has an entirely new plane of being: the spiritual! a degree of life higher in the scale of existence—a nobler being, composed of organs formed from spiritual substances!

"This degree of life is not only immeasurably higher and nobler than the life of animals and plants; but it heightens and gives new effects to those forms and qualities which he has, in common with the lower orders of creation.

"It is a new and purer light shining through them, giving them a higher beauty and a richer colouring, and a more complete and perfect action.

"But it does more than this. It lifts man out of the material world, and frees him from the shackles of time and space.

"My beloved, I feel our dear medium has given me all the strength she has to spare; so farewell this time, dear.—Your Sister, devoted in love and sympathy, "MARY."

FOURTH LETTER.

"My beloved Sister,—As I have begun my letters to you on 'Spiritual Beauty,' I must continue them.

"Thus this new and purer light, gives to the mind of man its capacity; and the more beautiful the spiritual form becomes, the more the power is increased, to attain to a still higher beauty and capacity.

"Thus when our progress is in the right direction, it increases in a constantly accelerated ratio. This, my dear, we know by experience. The more we know, the easier we learn, as the more living branches a tree possesses, the more blossoms and fruit it can bear.

"The beauty of the natural world, and of the material body, is limited both in time and space, by the imperfections of the substances of which they are composed. But the spirit has no such limits. You cannot crowd the canvas too much; you cannot confuse by multiplying the images. The more they increase in number, the more clearly defined and distinct the form of each feature and organ becomes.

"The material of the world, and of the human body, is passive to the forces that act upon it. It offers no resistance, except that which inheres in its substance. It assumes any shape that the

plastic power can give it. The body will take any form that the soul gives. The soul is the mould into which form the body is cast.

"Every material organ, in all its parts, is the image of the soul, at some stage of its life. I say at some stage of its life; you well know, my dear, what I mean."

"To the spirit is given the power of receiving or reflecting the higher life that would mould it to the glorious beauty of heaven.

"As the beauty of the material world originated in the divine love and wisdom, and is the expression of them in material forms, so human beauty, which embodies them all, has its origin in the same source; for the Lord dwells in the highest region of man's mind—far above his conception and consciousness—and is ever striving to descend and ultimate in the lower planes of man's life, the unutterable beauty and excellence of the higher.

"And He does descend and mould the lower forms into His image and likeness, so far as man permits Him.

"My dear Sister, the power is exhausted, and I must leave our good medium to rest. My ever-beloved Sister, good-bye.

"MARY."

FIFTH LETTER.

"My beloved Sister,—Again with pleasure I come to you, and in the fulness of my soul-love I take up the thread, a thread of love, both for my sister and for the delight of writing of spiritual beauty.

"I have thus far endeavoured to give a general conception of the beauty of the Lord as it is exhibited in the material world, and embodied in the human form—varied, heightened, and intensified by a spiritual soul.

"We have found in man the correlative of all these forms, accompanied with an unlimited capacity of reception and combination; and that the Lord is always in the effort to come down upon the earth of every human being—that is into the natural man, and even into the body, that His will may be done in the ultimates of life, as it is in the heavens of our mind; and thus that even our lowest natural faculties may be glorified.

"It is a very common remark that man is the maker of his own fortunes, meaning by that his wealth, his knowledge, and his position in social and political life; and there is much truth in the remark.

"But it is equally true that he is the maker of himself, his own spiritual form, and he is every day changing his features and moulding his form after a heavenly or infernal model.

"It is true we have nothing to do in determining the original pattern of our forms, or of the substances of which they are composed.

"We originate nothing; our agency only consists in reception and use.

"We are at first the mere outline of a man or woman, and we have a whole eternity before us, in which to fill up and become men and women; and, as I have before remarked, the more we receive, the more we shall have the capacity to receive; the more excellent our forms, the greater the power to attain to a higher excellence.

"If we have any agency, then, in the fashioning of our spiritual forms, it becomes of the utmost importance that we should know what it is, and how we ought to exercise it.

"Let us, then, look more particularly at the origin of beauty, and the means of obtaining it.

"All beauty is from good, in which is innocence. Good itself, when it flows in from the internal man into the external, constitutes the beautiful, and thence is all the human beautiful.

"Every angel is the form of his own affection, and his beauty is in exact proportion to the genuine good and innocence in that affection, and thus all may learn that the way to become beautiful is to become good.

"My beloved Sister, I see our dear medium is growing weary, so I must conclude for this time.

"Angels ever bright and fair watch over you, my darling. From your Sister,

"MARY."

SIXTH LETTER.

"My own beloved Sister,—How those words that I have written above, echo down the vista of time! How they thrill through my whole being! telling of a time when on earth we walked together. But, darling, the love in our hearts was then no stronger than it is to-day, and when you join me in the spirit-world, the past will be a living picture before us, and on the canvas of mind will all live, and we will hail with joy, the sorrows that have made clean and white our souls, and fitted them for the beautiful spirits that belong to them. But, dear, I must take up my 'Spiritual Beauty' again, for that makes glad your heart, as it does mine.

"When I say that the angel is the form of his own affection, we must keep in mind, that affection is not a mere abstraction, but that it originates in spiritual and substantial forms, just as music originates in the instrument, and takes its form and quality from it. When an artist makes a picture or a statue, if it is true to life, whether ideal or not, we see in it the embodiment of some passion, or virtue, or affection. And if it is well done, all who know anything of that quality, will recognise it. Why? Because that form when animated by a living soul, and set into activity, will produce that affection. There is no affection out of a form any more than there is strength where there is nothing to be strong, or sweetness without anything that is sweet.

* Re-incarnation of the spirit is here signified.

"When we speak of goodness, then, as being the origin of beauty, we do not mean an abstraction, but we mean some plastic power, that is in itself a form of beauty, and has the ability to impress its lineaments upon other substances.

"There is no abstract goodness, any more than there is abstract food.

"If we wish the beauty of the Lord our God to be upon us, we must receive His life, and live it.

"We must live according to true order, so far as we understand it.

"We must give up our own wills, so far as they are grounded in selfishness and self-love, and the love of the world, and compel ourselves to think and live a heavenly life.

"Then every organ and feature of our spiritual forms, will be moulded into a heavenly beauty.

"Thus, if we wish to change our spiritual forms, the way is plain before us. We must change our affections, and this we can do, or pray the Lord to do for us.

"For, as I have said, He dwells in the highest regions of our minds, in His own Divine perfection, and is ever knocking to us to open the door, and let Him descend to the ultimate plane of life.

"Not only the face, but the attitude of the whole form, changes with a change of affection.

"A great sorrow, or a great success, will sometimes so change the whole contour and form of the face, that an intimate friend can hardly recognise it.

"The expression of the face is changed every moment in animated and varied discourse, and all that is necessary to establish any particular feature, is habitually to increase the affection of which it is the form.

"My darling Sister, my power is gone.—Ever with love, I am your Sister,

"MARY."

SEVENTH LETTER.

"My dearly beloved Sister,—Again I come with spiritual beauty to crown you, my best beloved.

"Every time we increase a good affection, we do something to mould ourselves into its form, and to establish it as a permanent lineament in our features.

"If we felt the full force of this truth, it would often have a controlling influence over our minds and the affection we exercise.

"There are many who are careful enough of their external appearance. They take good care of their manners, their dress, their complexion, but they think little of the beauty or deformity they are becoming, while they are thinking of these very things.

"When we regard the consequences of our actions, so far as they affect others, and re-act upon ourselves in the form of pleasure or pain, we think we have taken the whole into account.

"But we have omitted the most important effect—the change wrought in our spiritual forms.

"Who would wish to become the embodiment of pride and vanity, so that they should appear in every feature, and act in every motion?

"And yet every time we are proud or vain, we do something towards becoming these forms.

"The pangs of envy are great enough in themselves it would seem, but who could bear the thought of being the embodiment of that vile passion?

"And yet we cannot be wicked without changing ourselves, for we have exercised the passions that change us into their forms.

"Who would not shrink with horror at the thought of being in the light of heaven, the personification of low cunning or spiteful malice? To have the one lurking in the eye and starting forth from every feature, or the vile passion of the other loading the breath with all that is disagreeable to the sensitive?

"My darling, our good medium is tired, and I cannot write longer.

"With love, I am ever your loving, angel-Sister,

"MARY."

EIGHTH LETTER.

"My beloved and cherished Sister,—Now that so much has been told you,* I feel that inexpressible joy that cannot find words, but is ever sending forth its gladness in rays of love and sunshine, and they reach you, dear, with power you do not realise.

"We will, my darling, rejoice together, and wisdom shall come from this glorious reunion of our souls.

"The buds have burst, and the perfume will ascend to the highest realm of the spirit-world.

"But, darling, I must return to my old subject, and not forget I must finish my communication on 'Spiritual Beauty.'

"It would be more than the brand of Cain, and we might well cry out, if we knew it, 'My punishment is greater than I can bear.'

"Are there any here who would voluntarily give themselves up to become the personification of anger and revenge? or who would dedicate themselves in all coming time to be the type of avarice? And yet, whenever we give way to these passions, we become their infernal deformities; and, if we do it habitually, we fashion ourselves into their deformity.

"We turn away with disgust from the loathsome reptile that crawls forth from the slime and from the foul places of the earth.

"But they are the correspondents and forms of sensual affections, and when we give way to these, we transform ourselves into their likeness.

* This refers to other communications given me by another spirit.

"We are all actors in the great drama of life, and it is to many a terrible tragedy, for we not only act our part, but *we become it*; we cannot throw off the mask, when it is ended.

"If we choose an evil path *we are henceforth that evil*. We assume virtue for an end, and the evil of that assumption leaves its mark in an uncertain movement of the eye, and it writes its story in every lineament of our face. But if virtue be our desire, then our countenance will be as the glorious beauty of the unfading flower, then our treasure will not be on earth but in heaven.

"We shall be our own treasures, and carry our riches with us. This is the truest wisdom; this is the sure and highest reward of goodness. For the more fully we become the form of the goodness and truth of heaven, the more fully, and orderly, and blessed will be our reception of the Divine Life, the more beautiful we shall become ourselves, and the more we shall communicate to others.

"Who, in view of such results, would not make his life the prayer 'May the beauty of the Lord our God be upon us, and remain with us for ever'?"

"And now, dear one, my communications on 'Spiritual Beauty' are done, and I feel, my Sister, they have been a source of joy to you.—Ever your own loving Sister,
"MARY."

As an instance of the degree of mediumship possessed by our correspondent "M," who is at present in London, we make the following quotation from her letter accompanying the proof-sheets of the foregoing letters.

"Whilst in *daylight*, reading over the proofs with a dear friend (not the medium, who is away from London), my sister, in the *direct voice*, made comments upon them. I repeat in the *direct voice*, because I wish it to be distinctly understood that I have so often heard her speak that it is impossible for me to mistake her voice for that of any other spirit.

"Observe, too, that she spoke in the *light*, as she has before done—an unusual occurrence with spirit-voices—and I have no doubt she has done so this evening for the express purpose of convincing you (for I need it not) that *she*, and she alone, is the author and writer of the letters.

"As I write this she has this instant confirmed my words by a very emphatic 'Yes,' and moreover she now requests that the above may be published with her letters in the MEDIUM."

This interesting contribution will convey to the mind of the reader the facts that mediumship is much more prevalent amongst the higher classes than is imagined by our opponents, and that it may assume a much higher form intellectually, and prove more convincing spiritually than the results of promiscuous seances lead the observer to suppose. It is not too much to say that society is rapidly becoming honeycombed with mediumship of a much superior quality to that which usually comes before the public notice.

THE PAINTER'S ART AND SPIRIT-LIFE.

WRITTEN THROUGH THE HAND OF MISS C. PAWLEY.

Joshua Reynolds, painter, wedded to his art, desires to testify to the joy he experienced when, on arriving in spirit-life, he found all things so real.

In earth-life I thought death as the dark door that seems to be shut against each human being; but being inevitable, I resigned myself to it, come when it would, nevertheless earnestly desiring that the love of art would never die within me.

I found that the studies which had been my delight in earth-life had taken subject, tone, and colour from pictures in spirit-life. Galleries of pictures met my astonished gaze: studies of the most perfect order—light, shade, mellowed light, all in rich profusion; whilst on either hand pupils and their teachers carried out the most sublime subjects, some so grand in design, so magnificent in conception, that I who on earth had attained an eminence surpassed by few, found myself a child, an infant of a few days old with regard to the knowledge of which I was now able to become the possessor. And to my infinite and surprising joy I had for my dearest companion in the love of that art one whom I had rudely thrust from me in earth-life (thereby thinking I could better carry out the love of art), and became a stranger, for a while, to the noblest feelings which constitute a perfect manhood. I am now in the third sphere.

Shall I tell you the subjects of some of the pictures before me?

One side of a picture shows the sick bed, the mellowing light shading it almost to the darkness of night; on the other side is given the reception of the passing spirit by those "ministering angels" who attend to welcome it to the spirit-land. No artist on earth could catch the wondrous *spirituelle*—the expression of their faces.

Then there is the joy of the released prisoner. Men who have suffered through all ages for the love of truth: martyrs for political thoughts and opinions born before their time; the feeling that they express when liberated from a bodily thralldom which could not curb their spirits is the subject of many spirit-pictures.

Pictures of flowers and fruits give delight to those who love to contemplate the most perfect objects produced by nature: but as seen on earth the faintest image only is given of the fruits and flowers of the spirit-land.

Children form the subjects of many pictures, and there are also portrait galleries of men and women who are still in earth-life, but whose nature has been so opened to the life of the spirit that the spirit painters take their portraits unknown to them. In some cases these spirit-portraits are placed in the spirit-homes awaiting

the originals, when they pass away from earth, showing them, on their arrival, that many times when journeying along the earthly way they have so nurtured the spiritual within them that it has been a fit inhabitant of the spirit-land long before earth's journey was completed.

Magnificent landscapes—trees of every hue and shade add to the beauty and fulness of these glorious pictures. Peaceful scenes, homes sheltered in quiet nooks; lofty mountains; the sea laden with ships; the peaceful river, with boats of every size and shape; the glorious sunset amongst the trees, and many more objects delight while they teach. The love of the beautiful unfolds the spirit of man—the true man, while he still attends to the needs of the body, which is simply the external covering.

64, High Street, Notting Hill, July 14.

A VISION OF CONSOLATION.

Miss Keeves gave a recitation with the above title, at the late Spiritual Institution *soirée*, Cavendish Rooms. We have been asked so repeatedly for copies of it that we wrote to Miss Keeves inquiring if the poem was in print, and, if not, whether she would furnish a copy for insertion in the MEDIUM. In reply she wrote:

"The poem, 'A Vision of Consolation,' has been given through me on several occasions; I do not think it is in print, for if I make a mistake when giving it, a spirit, calling herself 'Fanny,' corrects the error. I have had it taken down as the spirit gives it, so you are at liberty to print it if you please."

"Mamma," a little maiden said,
"Look at this rose, 'tis dry and dead
'Twas only yesterday, at morn,
It looked so gay upon the lawn.
Oh, tell me, dearest mother, why
A flower so beautiful must die?"

The mother gazed with fond delight
Upon her little child so bright;
Then, taking her upon her knee,
She said, "Dear Rosy, list to me.
That God who made these beauteous flowers
To decorate sweet Nature's bowers,
'Twas not His sovereign will that they
For long upon this earth should stay;
But ever as they fade away,
Fresh ones spring up to greet the day;
And though, perhaps, to human eye
It may seem hard that they should die,
Yet ever on this precept dwell,
That God in love does all things well."

"My God!" the weeping mother cried,
"Oh, why hast Thou my prayer denied?
I had one flower, a blossom rare,
It was my only joy and care.
I watched its growth with tender eye,
And did not dream my child could die;
But Thou, O God, my hopes denied—
One day my floweret drooped and died.
O God! why hast Thou made me sup
This bitter draught from Sorrow's cup?
She was my life, my joy, my pride;
I'd nothing in the world beside.
O God!" she cried in frantic tone,
"I cannot say, 'Thy will be done.'"

The mother slept, her weary soul
Far from the world of trouble flew;
She thought she was in realms above,
And heaven lay open to her view.
Among the bright and happy throng
Surrounding the Creator's throne
She saw a lovely little child;
She looked, she gazed—it was her own.
But oh, how changed! What matchless grace
Shone through each feature of its face!
What shining robes, and beauteous form,
Resplendent as the sun at morn!
Whilst gazing thus, in rapture sweet,
A heavenly voice her ear did meet,
"Mother," it said, in accents mild,
"Thou now behold'st thy darling child,
Can'st wish her back to earth again
To see her suffer grief and pain?
God saw how tender was thy flower,
And took it to His own bright bower;
In mercy kind the blow was given
That took thy child from earth to heaven."

The mother wakes—no mourner now,
Sweet peace is settled on her brow.
With bended knee, uplifted eye,
She sends her song of praise on high:
"Oh, Thou who rul'st in worlds above,
How never-failing is Thy love!
Accept the praise my heart can give,
And all my murmuring words forgive.
I now can say in cheerful tone,
'Father, Thy will, not mine, be done!'"

SUBSCRIPTION PRICE OF THE MEDIUM

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

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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 news-vendors, and supplied by the wholesale trade generally.

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

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

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

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 16, 1880.

NOTES AND COMMENTS.

THE chief contributions in this present issue of the MEDIUM are the product of the female mind or mediumship, and, as a number, it occupies a high plane of thought and spirituality. When woman's influence is more distinctly represented in the work of Spiritualism, it will assume a different complexion more in keeping with its spiritual character. A slight advance must yet be made before conditions will permit the full force of woman's mind to be felt; but that a change of that kind is imminent there can be no doubt.

WE rejoice at the position taken by Mrs. Richmond's guides. The discourse is at once practical and philosophical. We have long desired to hear such an address to Spiritualists, and have endeavoured to shape our teaching in accordance with these principles. If Mrs. Richmond can by her presence amongst us stimulate Spiritualists to carry out the principles she is inculcating, she will confer inestimable benefits on the Movement. The oftener her discourse is read, the more wisdom will it be seen to contain.

A SOUND, intellectual essay is that of Mrs. Jackson on "Inspiration." It is worthy of her celebrated husband, the late J. W. Jackson, Anthropologist. Spiritualism goes beyond the Greek, and sees the Divine ideal in Humanity itself. The representative spiritual man of the Gospels is much more of a Greek than Hebrew conception. In fact, it is in the assumed Hebrew descent where the myth comes in. It means not a nationality but a spiritual race, not of any particular age or locality. When man realises the Divine light within himself then he is truly inspired, and he is no longer the worshipper of false gods and outside ideals.

A CORRESPONDENT has favoured us with an account of Mrs. Esperance's seances, while "Resurgam" has furnished a most interesting description of the materialisations of a new medium, first described in these columns by Mr. Ancrum a few months ago. The communication certainly claims a position in this our ladies' number, because of the interesting details of the materialisation and conduct of female spirits. It would be a dull existence, even in spirit-life, were it not for the presence of those differences of sex, which respectively give all mankind their partners.

THE vision of spirit-teaching, as seen by a seer, is strictly in conformity with the science of Phrenology and the doctrine of the temperaments. If mediums will remember these organic particulars when they form circles it will win them much more success.

MRS. RICHMOND's discourse at Neumeyer Hall on Sunday evening will be reported in next week's MEDIUM. The same number will contain other matters of special interest.

Mrs. Richmond had a crowded audience at Goswell Hall on Sunday evening, and the voluntary contribution amounted to over £5. This was the result simply of the notice in the MEDIUM of Friday last; and it shows that if Mrs. Richmond be properly brought before the public her meetings are sure to succeed. Judge

P. P. Good, of Plainfield, New Jersey, presided, and paid high compliment to Mrs. Richmond. He said he had known her for 25 years. Mr. J. Swindin conducted the service, and Mr. T. proposed a vote of thanks to Mrs. Richmond at the close for her kindly devoting the evening to the funds for carrying on these meetings. Mrs. Richmond was well received, and the meeting passed off to the satisfaction of all.

"OUINA" the other evening, controlling Mrs. Richmond at a social party, gave some characteristic names to individuals present, and a suitable poem to each. She said that since her medium's first visit to London she had given 4,000 names in that manner. They had not all been different, for it would be impossible, she thought, to find 4,000 beautiful things in our world to name people by; but the poems had been different in all cases. The names and poems given on the evening in question showed great penetration of the hidden springs of character.

ALL honour to the ladies who have decided to meet regularly at the Institution to spread the Sacred Cause of Spiritualism. May their efforts be successful, and I hope the ladies in every town in the country will feel equally interested in the great work that sooner or later must be carried out. Now is the time to be up and doing. If all are in earnest, success will be a certainty.—"SCOTCH GARDENER."

THE MEDIUM has at present a larger circulation than it has enjoyed at any time during this year. It is every week bringing in many to the Cause of Spiritual Truth. Its contents are much appreciated on every hand, and extra efforts are being made by Spiritualists to render it useful to the Cause.

MR. MELLON has kindly written to say that Mrs. Mellon will give a seance in aid of the Spiritual Institution on Thursday evening, July 22, at 28, New Bridge Street, Newcastle. To commence at 8 p.m. prompt. Mrs. Mellon's usual seances are now held on Monday evenings.

MISS ANNIE WAITE will take part in a dramatic performance at the "Arts and Literature Dilettante Circle," 7, Argyl Street, Regent Street, on Saturday evening at 8.30 o'clock.

MR. WALTER HOWELL has arrived in London, and will remain till the 23rd. He will speak at Quebec Hall on Tuesday evening. His address is 70, High Street, Islington, to which applications for his services may be sent. On his return to the North he will call at Walsall and give two orations in the Exchange Buildings.

WE are very glad to hear that Dr. Brown, of Burnley, intends to visit London on July 26. He will be accompanied by Mrs. Brown, and we hope they will be able to prolong their stay to a considerable time. They will reside at the Spiritual Institution.

A GERMAN PROFESSOR ON THE MEDIUM.

It will be remembered that Professor Friese, of Breslau, visited this country a few months ago, and had sittings with the various mediums. He had previously made the acquaintance of Mrs. Esperance on the Continent, and, as the results of sittings with her chiefly, produced a large work on Spiritualism which met with a rapid sale without the aid of advertisements. Our correspondent, the Rev. S. E. Bengough, M.A., of Darmstadt, had sent the professor a copy of the MEDIUM, No. 528, May 14, containing the account of the materialisation of flowers at Mrs. Esperance's circles. The professor acknowledged Mr. Bengough's act on a post-card thus:—

Dear Sir,—Pray accept my best thanks for the remittance of the MEDIUM AND DAYBREAK. I had the other day a letter from Mrs. Esperance, referring me to the reports in the MEDIUM of an Arabian girl with the wonderful gift of producing the most exquisite flowers. I was very much at a loss where to get it, when lo! just the very copy dropped in. I am quite surprised to find such a number of good articles in it, and very much obliged to you. Yours truly, R. Farnes.
Author of "Stimmen aus dem Reich der Geister."

A WORKER.—"I am doing all I can for you and your life-giving MEDIUM; glad to say I have taken six copies each week for months. I will not let anyone rest that is interested in the Cause unless he takes the MEDIUM. I tell them it is full of good instruction and knowledge, and I am sure it has very wonderfully improved to my taste, and I am delighted not only to get it, but to take it each week to the homes of my friends, giving me on Saturday a good five miles walk for it. My dear friend, I hope to see better days in store for you from this quarter. We have been very quiet here; somehow our principal mediums have been withdrawn. The controls of one told us they should not allow him to sit for four months; by that time they would develop him into what you mortals call a test-medium. They would not control him for that time, even if he sat in circle, and they would not allow any other spirit to control him; and curious enough, although he has sat with us on two or three occasions, he has not passed under influence or felt any kind of control. I hope presently again we shall get a fresh start. I have no doubt it will be so. If any of our spiritualistic friends visit Torquay, we should be pleased to form their acquaintance and receive their visit at our circle; a letter sent to me would ensure prompt attention. The discourse by Mr. Alsop I have read and re-read; it is full of beauty, making the old teachings—that which thousands could not understand—so plain that a wayfaring man, though a fool, cannot err. Believe me, my dear Sir, yours very truly, W. T. ROSSITER, Gladstone Wood, Torquay."

MRS. RICHMOND'S DISCOURSE IN AID OF THE SPIRITUAL INSTITUTION.

43, York Street, Portman Square,
London, W., July 3, 1880.

To J. BURNS, Esq., 15, Southampton Row.

Dear Mr. BURNS,—It is with the greatest pleasure that I comply with the wishes of my spirit-guides and tender you my services, as their instrument, for either a Discourse or Conversazione, at the rooms of the Spiritual Institution or elsewhere, on a Sunday or week-day evening during the present month, for the benefit of the Spiritual Institution.

Yours very sincerely,
CORA L. V. RICHMOND.

In grateful acceptance of this kind and spontaneous offer, arrangements have been made for Mrs. Richmond to give an Oration at

**NEUMEYER HALL,
BLOOMSBURY MANSIONS, HART STREET,
(Near Bloomsbury Square),**

On SUNDAY EVENING, JULY 18th,

At 7 o'clock. Doors open at 6.30.

Admission free, that all Spiritualists may attend and participate in this act of good-will to the Spiritual Institution as a centre of spiritual work. A collection will be made, when the spontaneous offerings of the audience will be received for the purpose assigned by Mrs. Richmond.

As will be seen from advertisement, Mrs. Cora L. V. Richmond will lecture at St. James's Hall this evening at 8 o'clock; also on Thursday next, July 22. The entrance is from Regent Street. These lectures are favourable opportunities for introducing inquirers to the subject.

"An old subscriber" sends 5s. to provide numbers of the MEDIUM, to give to those who know nothing about Spiritualism, and who may attend Mrs. Richmond's lectures at St. James's Hall. We thank our correspondent for this thoughtful act, and will place an equivalent in literature at the disposal of the managers of the meeting. Reporters have, we believe, had tickets sent them.

MRS. RICHMOND will give an address and answer questions at 38, Great Russell Street, on Tuesday evening, July 20th, at 8 o'clock.

DURING a conversation with Mrs. Richmond's guides the other evening it transpired that she would only be able to visit a few central places in the provinces, because of the short time at her disposal. Those, therefore, who desire a visit should make their arrangements as soon as possible, and combine the forces in such a manner as to achieve a grand success at suitable rallying points. A few well-arranged meetings would have a wonderfully stimulating effect on the Cause, and could not fail to be highly successful.

FREE CHILDREN'S SEANCE.

Sunday, July 11th.—This was a very successful opportunity. The service began with singing "When mothers of Salem," then a short, simple invocation, and an address to the little ones from Mr. Hare, during which a tall form appeared at the cabinet, but retired shortly, emerged again and fetched one of the children, seating her beside the cabinet, when she disappeared; immediately a child-form parted the curtains, and then another came out at the same moment known as "Ninia," upon which a little boy ran up to her and gave her an orange, he having often seen her before; the little sprightly "Ninia" divided the orange and distributed it to the children in the circle, then a second one, and retired. "Yolande" came next, and walked round the circle to the great delight of the little ones, her movements were rapid; she then sat on the floor in her peculiar Arabian fashion, but wanting her usual beads and trinkets, quickly rose and walked round, holding up her drapery to receive the contributions, consisting of necklaces, chains, lockets, &c. After distributing sweets and flowers she retired, and "Ninia" came back, faintly saying "Baby, baby," meaning the little fellow who had before gone to see her, who again went and kissed her, and she retired. Then a tall, majestic form, "Ali" the flower maker, came and wished some of the children to cluster round her. It was a lovely sight, and the brilliant star which oftentimes adorns her brow was seen at times very bright, and then seemed to vanish again to light up now and again as long as she remained.

Another form appeared, and brought out the medium, so that the whole company of thirty-seven saw this wonderful proof of the genuineness of the manifestation. There was an unanimous wish on the part of the children to come again, so Mrs. Esperance promised to hold a third children's free circle on Sunday, July 25th, at 3.45, at 28, New Bridge Street.

Mr. Armstrong gave the children a history of "Ninia's" earth-life, which much interested them. He pointed out how much better were their opportunities for understanding the future life than had fallen to his own lot in his youthful days, with other appropriate remarks.

Contents of the "Medium" for this week.

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VERY POWERFUL SPIRIT-MATERIALISATIONS. A SPIRIT PHOTOGRAPHED IN DAYLIGHT.

MICHAEL CHAMBERS as Medium, Gateshead-on-Tyne.

By "RESURGAM."

As Michael Chambers, a labouring man of Gateshead-on-Tyne, will soon become known as a powerful medium for the materialisation of spirit-forms, my friends will be pleased to receive this account of my own disinterested experiences at three seances I had the pleasure of attending.

MY FIRST SEANCE

Was held in the private sitting-room of a friend of mine. About twenty-seven persons present, including several children.

1. "Annie Chambers," the first spirit, is said to be the sister of the medium, and about his height (maybe 5 feet 6 inches, or more). She died twenty-six years ago at six months old—so, admirably illustrates the fact of bodily growth in spirit-life beyond the grave.

She placed her left hand on my shoulders, with her right hand—take a note of that—on the top of my bald head, so that I might feel all her fingers. She gave me a kiss, touched me, and also many other sitters, kissing some.

2. "William Easton," the second spirit, was a recognised identity, as on going up to a gentleman present he was at once recognised as his own brother, and it afforded me much gratification to witness the warmth of feeling of the mortal man thus unexpectedly being brought face to face with, and shaking hands with, his own brother, who is, what the world calls, "dead and gone!" He exclaimed: "Thank God for this!"—as I once thanked God "for this"—when I first met my own wife in materialised visible form at Mrs. Esperance's seances.

Whether a man be a holy saint or unholy sinner, a Christian or atheist, he cannot help saying "Thank God for this," when personally he is brought into contact with the spirit-form of one dear to him, yet known to be "dead" to the world. One half minute of such experience is better than a million of sermons on man's immortality.

3. "Lottie" was the third spirit; she stands about five feet three inches apparently, and was Miss Caroline Louisa Brooks, of West Hartlepool, in earth-life, and is the spirit-control of the medium. She died at eleven years of age, and is now aged nineteen, so, again, illustrates the growth of the body in spirit-life. She spoke a little in direct voice, and said she would retire for "Signor" to come.

4. "Signor" was the fourth spirit, and an admirable contrast to "Lottie." Standing five feet ten inches, he is in build entirely unlike the medium. Born in 1554, and died in (about) 1628, I believe, he is an "old man" by our reckoning of ages, and considering his being 326 years of age (!), is an admirable illustration of juvenile life in the spirit-world; for friskily stepping about, he touches, taps, first one, then another, and helps himself to whatever he requires about the room as quickly as any spirit or mortal could do. He took hold of me under my arm, and lifting me from my chair, marched me down the circle near to the lamp, and stared in my face for me to see him plainly, then marched me back again and set me down, rubbed his face against mine that I might feel his whiskers. He stood by me, with hand spanned across my forehead while his right hand rested on my next neighbour, who was under control of another spirit, and speaking in a language unknown either to the mediums or other persons present (Italian). "Signor" being an Italian, was paying great attention to the trance-speaking Italian thus going on next to me, and assisting that control by "power" drawn from myself.

He reached over me to the mantelpiece at the back of me, and helped himself to a pair of scissors, with which he afterwards cut off a piece of spirit-drapery (the first permanently materialised under this mediumship) and then retired.

5. "A stranger" was the fifth spirit, and unknown to any person present, was said to be the spirit-guide of a gentleman present, to whom he went and shook hands.

6. "Kate," a little girl, was the sixth and last spirit; she was recognised by Mrs. M. A. Hall, who was present, and knew her in earth-life. She touched me with her pretty child-like fingers (how very different to the medium), but could not do more, as the "power" was exhausted.

THE PHOTOGRAPHIC SEANCE

Was held at Windy Nook, at the house of Mr. Ancrum, photographer, who is the earth-guide of the medium, and has developed the mediumship from the first, and is like a father towards the medium.

About a dozen persons, including children, formed the seance.

I was not expected, and not invited, but was welcomed as "Re-surgam." A "cabinet" was rapidly improvised—not a dark one, certainly, for no desire was felt for the usual darkness required in materialisation seances. I was surprised at so much light being admissible, but as I examined the arrangements, I was forcibly convinced that if the spirits could now "materialise" in such semi-darkness as thus arranged, they should soon be able to become visibly materialised in better light than is usually now required.

By-and-by, I could plainly see through an open large space of the curtains a large quantity of such drapery as I had never seen before—doubly white, trebly dense; it was so pure, so white, so crisp and firm in all its forms, that I could scarcely believe my own senses in admitting it to be drapery of spirit formation. Yet, so it was, most decidedly, for as it was touched by the spirit, it assumed any forms required, in a manner that any other drapery could not have done. I once caught a sight of the spirit's face and hair, but saw often the bare hands, arms, feet, and legs of the spirit while dressing in this drapery. After many efforts, bit by bit, trying again and again, the spirit came to the daylight—full light—and repeated the experiment until able to face the full light for a few moments longer each time.

I requested all the sitters not to look at the spirit at all until after the photograph be taken—then to gratify our curiosity. The spirit then posed, and Mr. Ancrum took the photograph by dry-plate process. When I looked full in the face, and critically examined the spirit, I was quite certain of the identity, and stated it to be "Annie Chambers," whose portrait was painted some time recently by Mr. Ancrum. I recognised the spirit by the portrait in oil painted by Mr. Ancrum; but some of the sitters believed the spirit to be "Maggie Lawson," whose portrait was much desired (especially by Mr. Ancrum); but the spirits afterwards said this was really "Annie Chambers," the sister of the medium.

The nose of the spirit was exactly like the nose of the medium. The hands were tipped by long, clean, well-shaped, rounded finger-nails—not the finger-nails of a working-man. The hair of the head was dressed neatly over the forehead, in present modern style—and, so you see, spirit-ladies can study the fashions (!) if they choose, just like mortal ladies—and again unlike the medium. I must record all these details, because the "spirit" was really so solid in materialisation that a sceptic would have been justified in disputing the facts before his eyes. The drapery was just like finest Irish linen or lawn, crisped as if starched, at first, but instantly falling into any fold required by the spirit.

In a few minutes this "materialised nothing" passed away, melted, into nothingness, less tangible than the atmosphere around us.

The spirit decidedly moved while being photographed, so that, although so highly satisfactory in every other respect, it must be taken again, and as this is only the second trial, it is the more gratifying being so far successful. The time was a little after six o'clock in the evening, and therefore good daylight in midsummer time, the seance being in the open lighted glass studio of the photographer.

MY THIRD SEANCE

Was in a cottage a few miles from Gateshead, the weekly Tuesday meeting being held on a Monday evening to accommodate me, for which I return my warmest thanks to all the friends.

About fourteen persons attended, and good harmony was assisted by a harmonium, thus getting up power, without which spirits cannot materialise powerfully for any length of time. But more of that by-and-by.

1. "Annie Chambers," previously described, was the first spirit-form, and came out freely to many of the sitters.

2. "Maggie Lawson," next spirit, and of similar build, died about a year ago at nineteen years of age, and was known in the vicinity when "alive" (!) She passed about the circle very freely, and, for the first time, I saw a spirit-lady sit down side by side with a mortal lady, speaking to each other (they cannot often do that), but the spirit-voice was too low to be plainly audible.

"Maggie" put on a lady's bonnet, and otherwise amused herself, pulling various individuals about the circle, and up to the cabinet, half into it, just as she pleased, and, although I do not expect anybody to believe my testimony, it is true for all that, when I say that this "Maggie," a lady in white, was but just like any other lady not in white, playful and free, and only ourselves could realise the fact that she really was only a ghost after all! Presently she came up to me, and kissed me on my left cheek, then spoke some words into my ear not intended for anybody else; the voice was low, but natural. She came to a lady next to me, and magnetised her on request. She had to retire when spirit-raps in the cabinet called her home again.

3. "Signor," the third spirit, was the Italian artist of the sixteenth century before described, and is the chief manager of the circle and control of Mr. Ancrum. He appeared in what looked like dark velvet breeches fastening below the knees, with stockings and foot-coverings of the period in which he lived, his upper garments being profuse, dense white spirit-drapery, even wrapped so much round his head as to half obscure his face, so that his whiskers could not be seen.

He went about with utmost freedom, turning, twisting, stooping, playing, romping in a gentlemanly style with various sitters with an *abandon* of freedom I have never seen in any spirit, for thus it is when every person present is known and trusted, and the conditions of harmony observed. If "Timorous mortals start and

shrink" to "Cross the narrow sea," I am sure "Signor" never could have been such, for he steps out of the invisible into the visible world, backwards and forwards, so freely, that if he be a jolly gentleman here, what must he be there; and why should we "start and shrink" to cross the mythical sea or Jordan if we can thus come back and romp (even) if we wish with those who are still mortals? I need not record how many ladies he kissed, and did not count them. He came to Mr. Ancrum, and spoke in slow, measured tones, deep and manly, and entirely unlike any other spirit, being distinctly different to "Geordie" as he is to "John King." It was a message of love on behalf of a widow of one of the deceased members of the circle. "Signor" also, like "Maggie Lawson," stayed out in the room so long as to be summoned into the cabinet by the spirit-raps, a peculiarity of this mediumship I have not hitherto heard of. "Signor" is a grand spirit.

4. "Lilly," the fourth spirit, was a little girl who had promised to materialise here, and this her first attempt was welcomed.

5. "Lottie," the fifth spirit, was the same, previously described in the first seance, but now she spoke in a more audible direct voice. She received me at the cabinet, gave me a kiss, &c., and spoke plainly in a voice fuller, and louder, and more womanly than "Pocka," but of the same style of tone. She told us to sing, when she joined in so plainly as to make her voice heard amidst the mortals' voices (causing all to pause and listen to her), and the tones were more musical than I expected; they were peculiar, and feminine, and good.

6. "Jessie," the sixth and last of the spirits, was the smallest of all, being but a little child, a negro (or negress) girl, the spirit-guide of a lady present to whom she spoke, but in tones of voice so low it could not be plainly heard, even by the lady spoken to. "Jessie's" mother, a noble negress, has I believe materialised here.

Thus I have recorded four spirits, all of whom spoke in direct spirit-voice while in materialised spirit-form, all the voices totally distinct from each other in every respect. Besides these, one spirit who did not materialise, spoke in distinct voice from the cabinet. "Signor" is improving in his speaking power (Mr. Ancrum tells me), and most excelled at the above seance. He will soon be able to do more, for it must be observed that the spirit-form mediumship of Mr. Chambers is of only sixteen months' development, while for only two months previously had he any mediumship at all, and that only physical, but powerful. The medium is in second stage of clairvoyant development, but it is as a spirit-form materialisation medium he seems to be the best adapted for. And I believe he is most willing to sit under strict test conditions, and am justly bound to say, however, that no such tests are needful with him among Spiritualists at any time, and I do not advise them. But when investigators are present I most certainly should advise test conditions to be observed for the satisfaction of all concerned, and this chiefly because of a peculiarity in spirit-materialisations whereby and whereunder spirits, in their materialising, are influenced by the physical organisation of the medium, to an extent which only intelligent and experienced Spiritualists can understand. Mr. Chambers has only one finger and one thumb—call them two fingers (!)—on his right hand, having had the remainder amputated.

Now that fact certainly will affect the spirits who materialise under his mediumship; hence, those who cannot overcome the difficulty, or who cannot (from poor conditions) materialise their five fingers on their own right hands because of such peculiarity of the medium's hand, will present their *left* hand only to sitters, and the right hand be withheld, or remain even perhaps unmaterialised, or only as a "stump."

Such a fact I should anticipate to occur, and only to be avoided by such spirits as those who have sufficient command over the "conditions" as to fully materialise in spite of mediumistic peculiarity. I cannot help facetiously here asking "What would be the effect on any materialised spirit supposing a medium had only one leg and that a wooden one?" Certain I am, from the garter marks on "Geordie's" legs, and from facial resemblances between all materialised spirits and the medium they materialise under, that all investigators, and even Spiritualists, must be very careful before rashly jumping at any conclusion when such peculiarities are thus found to be reproduced on the spirit-form of our dear departed ones when they return.

One word, now, to the brethren at the Felling, where Mr. Chambers sits one evening per week. "Dr. Scott," a learned spirit, tells me that the seance room there is not adapted to really good manifestations. It is too damp from the very foundations to be ever suitable, and is not sufficiently ventilated. If they cannot remove elsewhere I advise Mr. Chambers to discontinue sitting with them, as if they have any successes at all they will have a greater number of failures, which would not elsewhere occur. This advice must be given thus publicly because it affects other people, and the reputation of the medium, who is not responsible for any conditions he has no control over.

MRS. ESPERANCE'S SEANCES.

Sunday, July 11.—A perfect down-pour of rain; all were wet and uncomfortable. Mr. Adams of Westmoor, presided at the harmonium. While first hymn was being sung, "Yolande" appeared, looking about for the scarf which she had been unable to take away with her at a previous seance. She was told where to find it, and was soon arrayed in it, then spreading it out on the carpet retired.

It began to curl up of itself, when a tall form, not "Yolande," walked sharply from the cabinet across the room, boxed the ears

of a young gentleman, and then as quickly retired, occasioning no little surprise among the sitters, and stopping the manifestations for some time. It was explained that the young gentleman had proposed to pin the scarf to the carpet, and his thought had interfered with "Yolande's" intention to animate it, and cause it to curl up; hence the salutation on the ears, and he acknowledged the justice of the accusation and the punishment.

After this the "French Lady" came and played several tunes on the harmonium, which she moved with one hand into a position to suit her, the same being very cumbersome to lift. Then a lady-form appeared, holding both hands out to a gentleman present, who recognised his sister in the form. The two embraced, then she kissed his hands, and the seance ended.

ORGANISATION AS AFFECTING SPIRITUALISTS.

A VISION OF SPIRIT-TEACHING.

A lady who had read a report in the *MEDIUM* of Mrs. Esperance's seance for children was deeply impressed with the importance of educating children in spiritual phenomena, but at the same time difficulties presented themselves to her mind. The subject continued to haunt her mind, when on a favourable opportunity she passed into the unconscious trance and found herself in the spirit-world, and, as a spirit, able to take part in its life and work. She remembered what she saw on her return to external consciousness, but to render the details more accurate, she was one day entranced by a spirit-friend who thus proceeded to describe what her medium saw in the spirit-world on the occasion alluded to.

The medium in spirit was taken to a large circular building in the spirit-world, the walls and roof of which resembled glass of different colours arranged in harmony. Several spirits, male and female presented themselves to her notice, and she could see from the expression of their countenances that they were teachers. Her attention was then directed to a group of children, and she observed their personal appearance. Their frames were rather large. They had long bones, fair hair, light blue eyes, long, prominent features, and high heads. They did not take much notice of their spiritual surroundings, but they could think and reason well. They did not receive knowledge by spiritual influx into their interiors, but arrived at truth through their brain by the process of thought.

The medium's spirit felt itself drawn to a second group of children in the same building. Their bodies were broader and fuller in form. They had very dark eyes and hair: their heads were broader than those of the first group, and differed otherwise in form. Their bones were not so long, and the joints were thicker and rounder. Their nerves were susceptible, and the spirit-influence penetrated them more easily. These children intuitively knew about spirit-presence, and were aware of their spiritual surroundings. The medium in spirit went amongst them, and could feel from the elements they threw off that they did not in thought grasp all that pertained to spirit-presence,—only half of it, and it would be long before they were able to comprehend the whole. They were emotional, whereas those of the first group were rational.

The medium in spirit felt rather tired from mingling with these children, and, after a short pause, she had her attention directed to a third group of children in another part of that great translucent building. These children differed greatly from the previous groups. Some were very fair; others very dark in complexion. Their organisations were attenuated in form. They had a lean appearance, seemed weak, and their joints were sharp and slender. They were deficient in warm blood and life-giving power. Some had big heads, others small heads, irrespective of colour of complexion. In some cases the brain projected too much in front, and their heads were not sufficiently high. Their eyes were deep set, and they had pale, lifeless faces. Respecting spiritual questions, they were inclined to be superstitious and credulous. They had a horror of going into any profound or occult subject, or allowing their minds to go beyond what they could readily understand. They shrank from all speculation; and horror was depicted on their faces when they were called on to make any decided advance, or enter into a new sphere of thought. It would have driven them wrong in the mind to have over-tasked them mentally and crowded them with new ideas. The medium's spirit was much struck with the great difference between this group and the others, and wondered what could be the meaning of such a diversity.

Again yielding to a drawing influence, the medium's attention was directed to a fourth group of children, who attracted her strongly; they were surrounded by a powerful light, and she felt a peaceful, harmonious influence steal over her as she came in contact with them. She was influenced to look at them individually. She found that their bodies were well formed, and the elements that composed the tissues and the various parts were intimately blended together. They had finely shaped bones, covered with flesh beautifully moulded; the fibrous and elastic portions were well mixed, giving firmness yet softness. In complexion, the attributes of the fair and the dark were combined into a type with distinct peculiarities. Some of the children had dark grey eyes, others dark brown eyes, and some had eyes of deep blue. The hair was neither light nor dark, but a neutral blend of the more positive colours; yet it possessed a peculiar character of its own as to colour which is difficult to put into language. Their features were regular, a peaceful harmony pervading their faces. The brain was developed in all parts alike, and every organ worked with all the others like clockwork. If there was preponderance in any one part it was the spiritual region. The medium's spirit was struck with the peaceful, spiritual aura that surrounded this group.

The teachers came and talked to them of things philosophical and spiritual, and the medium could see that their organisations completely grasped and responded to the lessons which the teachers were imparting to them. The aura from these spirit-teachers was seen to enter the children's heads, and pass down through their bodies to their feet, blending with the whole elements of their organisation.

This influx took place in a free and natural manner. There was no fear, scepticism, nor dulness manifested, but, like their proper aliment, they ate and drank this spiritual food, and felt the better for it.

The medium in spirit then asked those spirits that accompanied her why she was shown these things. The reply was that those groups of children represented to some extent a great many of earth's people. The kind of educational treatment adapted to one will not suit all. It was a lesson to show how different minds were differently influenced by that spirit-influx which is the common food of all, and it is the duty of the teacher to modify it to suit the degree of receptivity that may exist in any given case. The basis of education lies in the duties of parents to go to the foundation of earth-life, and by the proper matching of father and mother give to children those elements necessary to success, blended so as to produce harmony. Then children would have their true birthright afforded them, and be able to stand the trials and troubles of earth-life, and prepare for a happy state of progress in the world to come.

The medium, having seen these things, returned to her normal state, and having related them again in trance, she became conscious as soon as the foregoing narrative was completed.

RADIATORS, REFLECTORS, AND ABSORBERS.

Dear Mr. Burns,—You must allow me to thank you for your admirable address on the nature of "Sin." I think I have never read in the *MEDIUM* any religious philosophy at once so deep and practical. The idea of sin, as a disease, is, of course, as old as the Levitical law on leprosy, and familiar to all preachers; but the stereotyped conventional pulpit treatment of the idea is one thing, and your scientific, and yet truly spiritual and devout analysis, is quite another. To deal exhaustively with so profound a matter in so brief space was impossible, and I hope you will return to it, and ventilate it further for the public benefit.

That highly gifted and most genial-hearted lady, Miss Frances Power Cobbe, said once to me with characteristic humour, that people at social gatherings might be divided into Radiators, Reflectors, and mere Absorbers, and that it was a fortunate thing when even one or two Radiators were found at a party with a sprinkling of Reflectors. Much the same may be said of society at large. I congratulate you on belonging to the Radiators, and can only put in a claim myself to be a dull Reflector. When, however, a thought does come to me freighted with peace or strength I am not satisfied until I have flashed it on to someone else.

This desire to communicate truth has something generous in it, but I don't think we should despise the mere Absorbers, if they are only really so. There is surely deep meaning in Thomas Carlyle's favourite saying: "Speech is of silver, silence of gold." And one who silently absorbs a truth into mind and character is wiser than one who gets rid of the impression a truth makes upon him by some transient effervescence of verbiage. When Spiritualists number more such Absorbers among them the Movement will assume a fairer aspect than it displays at present.

Hoping that you and I may witness this hereafter in spirit, if not in body.—I remain yours, very truly,

S. E. BENCROFT.

MR. J. C. WRIGHT AT MANCHESTER.

On Sunday last we were favoured by having one of those rare intellectual treats which it does not fall to our lot to witness every day. Our esteemed friend occupied the platform in the afternoon at Grosvenor Street, and for nearly an hour discoursed upon "The Progressive Development of the Soul," to a most appreciative audience. In the evening he occupied the platform of the Salford Society, which latterly held their meetings in the Trinity Coffee Tavern, but which have been transplanted in order to meet the requirements of the Pendleton friends, who could not be induced to attend regularly whilst meeting at the former place. The greatest pleasure, however, was given when, in the afternoon, the chairman announced the presence of A. T. T. P., the recorder of "Historical Controls," who came on the platform, and regaled us with a most consummate piece of special pleading. He is certainly possessed with the redoubtable pluck of the Englishman, by coming upon the ground of a would-be opponent, and bearding him in his own lair. To see him pull at, and twist his shaggy mane, mightily impressed us with the indomitable pluck in this lion, whose feeble instrumentality might not have been noticed had he not persistently impressed it upon them. He culled an extract from one of his "Controls," in order to satisfy his audience that neither his medium nor himself were cognizant of previous knowledge on the subject spoken of therein, and vaguely referred to a letter which had been suppressed, and which one of his intimate friends had some recollection of previously reading. This may be all very well, but what evidence does this convey beyond a question of simple faith? How do we know that his medium had not read the letter? The controls may be all what they claim; the recorder may be thoroughly honest and earnest; but what influence do these written controls operate upon a sceptical world, who must take it upon their faith in the recorder, or ridicule the whole thing as a sham. One hour's manifestation at the table, under good conditions, will do infinitely more to convince the sceptic than all the recorded controls extant. Our friend is thorough and earnest. May the light of perceptive intelligence be continually conveyed to him, and the blighting and withering spirit of agnosticism be combated from our intellectual plane of thought, fructifying and enervating and permeating the mind-force of nature, bearing onwards the glorious civilising torch of a progressive tendency in civilisation and light! MANCUNION.

MR. J. J. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, July 18. Perth Hall, West Derby Road. Morning at 11, evening at 6.30.
 KEIGHLEY.—Sunday, July 25. GLASGOW.—Sunday and Monday, Aug. 15 and 16.
 BOLTON.—Sunday, Aug. 1. LONDON.—Aug. 29.
 NEWCASTLE.—Sun. & Mon., Aug. 8 & 9.

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.

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),

263, CHAPEL STREET, SALFORD, MANCHESTER.

Public Meetings every Sunday evening at 6.30 prompt.

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

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

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JULY 18.—GOSWELL HALL, 290, Goswell Road (near the "Angel")
 Conversation & Seance at 11 a.m. Address by Mr. Emms, 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 7.30; every other evening, except Thursday, at 8. Miss Barnes and other mediums.
 TUESDAY, JULY 20.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 THURSDAY, JULY 22.—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 18, 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 Luton Place. Public Meeting at 6.30.
 DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.
 KEIGHLEY, 2 p.m. and 5.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 OLDHAM, 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 19, LIVERPOOL, Perth Street Hall, at 8. Lecture.
 SHEFFIELD. W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.
 TUESDAY, JULY 20, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 WEDNESDAY, JULY 21, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM. Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
 CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.
 DERBY. Psychological Society, Temperance Hall, Ourzon St., at 8 p.m.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 THURSDAY, JULY 22, 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 23, SHEFFIELD, Psychological Institution, Pond Street Cocoa House, at 8 p.m.

A CORRECTION.—I am informed that "Yakoona" is one of Mr. Pitton's "guides," and that she learned the art of flower-materialising at Mrs. Esperance's seance, and not one of Mrs. Esperance's "guides," as my article last week would imply. I understood "Dr. Scott" to say as I stated.—J. B. TETLOW.

JAMES KAY, AND T. THELWALL.—As we amply replied to the sentence which has called forth your letters, we do not see the use of printing them. At the same time we thank you for the interest you take in the question. Very much that Spiritualists believe respecting the relations of the human mind to the spirit-world is pure assumption, and when these assumptions take on the form of dogmas, which dare not be pointed at without giving rise to "indignation," how much better are we than the blind theology-ridden sectarian? We also have got our sacred writers and prophets, it seems, who are as ignorant as we are, and yet we must not dare to use our reason in reference to their pretensions! Is this the length we have got to in Modern Spiritualism?

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Three 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 temperaments are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

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

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

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

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirit 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, 14, Southampton Row, London, W.O., 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.

MRS. WELDON AT WORK AGAIN.

On Tuesday evening the Great Central Hall, Bishopsgate, was crowded to overflowing, many unable to gain admission, to hear Mrs. Weldon give an account of her experiences in Newgate jail. Captain Morrison, vice-president of the Magna Charta Association, presided. Mrs. Weldon first gave a short history of her troubles, culminating in being left only with the clothes she stood up in. She then retired and assumed the garb of a Newgate prisoner, and gave a most interesting account of her prison-life. The highest lady in the land could not have met with more respect and a more enthusiastic reception. Mr. Kenealy proposed and Mr. Smith seconded a resolution condemning the degrading treatment accorded to prisoners who were not criminals, except in the purely technical sense. Mr. Chapman proposed a vote of thanks to Mrs. Weldon and the chairman, which was seconded by Mr. Burns, who said the enemies of Mrs. Weldon had not succeeded in degrading her, and he thanked her for the light she had thrown on human suffering by her experiences. Both resolutions were carried with loud acclamation.

We have received the following circular.

MRS. WELDON AND HER ORPHANAGE.

Ladies and Gentlemen,—As the public are already aware of the fact that during Mrs. Weldon's imprisonment she has been turned out of both house and home, I need not recapitulate the whole or any part of the proceedings that have actually occurred.

It has been suggested to the committee of Mrs. Weldon's choir, by a great number who sympathise with her, that they should make an appeal to the public for funds to enable them to purchase Tavistock House for her and her orphanage.

The committee are quite willing to do as suggested, provided they can obtain the funds required for the purpose—viz., £2,500, and intimate that any person who is willing to assist in this object will greatly oblige by sending their donation to me, the Hon. Sec.,

W. BASTOCK.

108, Stibington Street, Oakley Square, N.W., July 12.

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,

On FRIDAY EVENING, JULY 16th, 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. Strawbridge, 4, Dorset Square, N.W., or at the Hall on the evening.

MRS. CORA L. V. RICHMOND as an INSPIRATIONAL SPEAKER.

Letter of introduction from ROBERT DALE OWEN:—"I beg to commend to the good offices of my friends in England generally, and especially to all who take an interest in Spiritual studies, my friend Mrs. CORA L. V. TAPPAN, of New York. We have not, among the women of America, any more enlightened, more judicious, or more eloquent exponent of the principles of what, in modern phrase, is termed Spiritualism, than this lady; and I am sure that those who have thought deeply on the subject will be much gratified by making her acquaintance.

"Boston, United States of America, April 15th, 1873."

(Signed) "ROBERT DALE OWEN."

The late George Thompson (sometime M.P. for the Tower Hamlets), the great anti-slavery advocate, and one of the most eloquent men of this century, said, at Mrs. Tappan's farewell meeting on her return to America, at the conclusion of her former visit to this country—as reported in the *Southport Daily News*, September 22, 1875—"He had lived for sixty years in constant, eager, and vigilant watchfulness of the gifts of public men, especially their elocutionary gifts. He had mingled with them in his own country, and he had mingled with them in other countries; he had heard public speakers of all kinds, from the rough and unpolished eloquence of the peasant to the highest senatorial efforts, as well as all that were included in the practice of the bar, and other bodies; and therefore they might believe that he was competent to form comparisons and to come to a judgment upon public speaking. He had heard Mrs. Tappan give an oration on Edward Everett, acknowledged at the time of his decease to be the second orator of America, ranking next to Daniel Webster. Edward Everett was buried on the Thursday, and on the following Sunday he heard Mrs. Tappan. For one hour he sat between two ladies, hearing her, and both of the ladies, who were distinguished for their intelligence, asked him what he thought of the lecturer. He gave them his judgment at the moment, and he gave it now as his long and matured judgment, that if six of the most highly gifted minds in England had united with six similarly gifted minds in America, and applied their combined intellects for six months in arranging a lecture that would be faultless, they could not have produced the one delivered by Mrs. Tappan."

N. P. WILLIS, the distinguished poet, critic, and scholar, in an editorial in his journal, said of her, among other equally approving words:—"Believe what you will of her source of inspiration, whether she speaks her own thoughts, or those of other spirits, it is as nearly supernatural eloquence as the most hesitating faith could reasonably require. I am, perhaps, from long study and practice, as good a judge of fitness in the use of language as most men; and, in a full hour of close attention, I could detect no word that could be altered for the better, none indeed (and this surprised me still more) which was not used with strict fidelity to its derivative meaning. The practical scholarship which this last point usually requires, and the curiously, unhesitatingly, and confident fluency with which the beautiful language was delivered, were critically wonderful. It would have astonished me in an extempore speech by the most accomplished orator in the world."

From the *Morning Post*, September 22, 1873:—"The room (St. George's Hall) was crowded."

From the *Daily News*, September 22, 1873:—"She is extremely fair, and her hair if not 'thick' is full, 'with many a curl.' A bit of blue ribbon was its only adornment. She was dressed in black with a white border round her neck, bust, and wrists. Her appearance is prepossessing; her voice is sweet, and, it might be said, weak, if it were not that it is so modulated and attuned as to be capable of filling large spaces in which a louder voice would fail to be heard. Her style is excellent—clear, precise, deliberate, and meditative. She uses but little action, and what she does use is confined principally to the motion of the wrists and fingers. Last night she spoke for nearly an hour and a half, and was listened to with breathless attention. . . . As to the substance of the oration, we can only say here that it was an able and thoughtful pleading for mind as against matter, and for immortality as against annihilation. . . . Her peroration was very eloquent. The audience seemed highly pleased with the discourse."

From the *Standard*, September 22, 1873:—"It may at once be said that her speech was delivered with great fluency and good elocution, her language at times abounding with highly poetic thoughts, and at others with effective practical points. . . . On resuming her seat, the fair lecturer was greeted with loud cheers; and as a sort of *encore* recited a poem descriptive of the general illuminative powers of Spiritualism in bringing human nature from its previous darkness and its assurance of the immortality of the soul. The assemblage was composed mainly of well-dressed persons of mature age, the sexes being fairly divided. The greatest attention was paid throughout the whole of the service."

From the *Brooklyn Daily Eagle*, Aug. 13, 1877:—"Mrs. Cora L. V. Richmond addressed a large audience, composed of many well-known people of this city, at Everett Hall last evening, her theme being Robert Dale Owen's life beyond the grave. The speaker representing that person gave a beautiful lecture, and was listened to with breathless attention. She described the chief work of Mr. Owen's life, his aims, and its objects, and then reported his entrance into spirit-life, and the work which he proposed performing for the benefit of his fellow-beings. The address was practical, full of noble sentiments, and was delivered in a cultivated, refined style, the elocution and utterance being simply faultless."

MARYLEBONE PROGRESSIVE INSTITUTE AND SPIRITUAL EVIDENCE SOCIETY.

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

On Friday last a most refreshing and enjoyable evening was spent here with Miss Bessie Williams, as testified to by everyone present. There is no need for fearing consequences by being where little "Dew-drop" is; she is most pleasing and instructive to all who love and are seeking for more truth, but she does not hesitate to express her views to all, and say what she thinks and knows. On Sunday at 7 p.m., Mr. J. MacDonnell, in his usual clear manner, exploded the doctrine as taught to-day by the churches of "Original Sin." On Sunday next, at 7 p.m. prompt, he will discourse on "The Coming Christianity." On Monday Mr. Wilson will lecture on his "Pictures on the Wall of the Hall," at 8.30; very interesting. On Tuesday, at 8.30, Mr. Walter Howell will deliver a trance oration. Every Saturday, at 8, a seance. Mr. Hancock attends half-an-hour previous to speak with strangers; Mrs. Treadwell, medium. On Friday, the 16th (to-night), the usual family or social gathering at 8 prompt. No charge for admission; several mediums present.

Dear Mr. Editor,—Will you favour me with space to announce that Mrs. C. L. V. Richmond's discourse will be given Sunday, August 1, instead of July 25, as stated?

J. M. DALE.

A PIONEER MEDIUM IN DISTRESS.

To the Editor.—Dear Sir,—I shall esteem it a favour if you will grant space for the following about a case of distress. I have no doubt that friends of Mr. E. Wood, the Yorkshire pioneer medium, 36, Greaves Street, Oldham, will be sorry to hear that he has been confined to his bed for the last three weeks, with a very severe gathering in the calf of his leg. It swelled until it was the size of a man's body, and the pain he has suffered can better be imagined than described. He left his bed for the first time to-day, but he cannot walk, and to move at all he has to hobble about with two sticks. He is very weak, and it will be some time before he is fit to resume his duties. He has six children, and only two of them working; and, what has made matters worse, the eldest only commenced work (after a three weeks' illness), the day before he was taken ill himself. Those who have the cares of a house upon their shoulders will know that the loss of wages occasioned by these illnesses means "great distress."

In such cases as these, Mr. Editor, I think it is our duty to help, and if it be only a little I am sure it will be very thankfully received. Hoping this may meet the eyes of sympathising friends, I remain, yours respectfully,

W. S. WHITTAKER.

Oldham, July 13th, 1880.

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.

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View, London Fields, E.—To the Editor.—Sir,—Please allow me again to call attention to our excursion to Hampton Court next Monday, 19th inst., starting from here 8.45, and Royal Exchange 9.30 a.m., going via Hammersmith. Have received twenty-four names out of twenty-eight required. Next Sunday, seance 10.30 a.m., for Spiritualists only. Next ten-meeting first Sunday in August, which will be the second anniversary of Miss Barnes' mediumship.—Faithfully yours, C. R. WILLIAMS, Sec.

WALSALL.—To the Editor.—Dear Sir,—Mr. W. Howell of Manchester, having completed his engagement with the Yorkshire friends, in making his way to London, broke his journey by calling in at Walsall—and pleased we were to meet him. On Friday evening our seance was much enlivened with his controls. On Sunday he lectured on "The New Birth" in the morning, and in the evening, "The Fatherhood of God and the Brotherhood of Man," which were two fine orations, giving great satisfaction. We have had much pleasure in forming an acquaintance with him, and hope he will be enabled to pay us many visits in the future. We believe our Cause would be more progressive with a few more of his lectures.—T. BLINKHORN, Secretary of the Walsall Spiritual Society.

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.

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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,
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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 "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.

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 MR. F. COWPER, EDGWARE ROAD.

Madame,—Enclosed is P.O.O. for £1, towards the Publishing Fund, which I have great pleasure in sending, feeling sure Mr. and Mrs. Burns are in every way deserving of the kindly interest you are taking on their behalf.

ELIZABETH COWPER.

To Miss Forster.

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