



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

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**INSTITUTION WEEK MEETINGS.**

**SPIRITUAL POLITY, AND, MUTUAL AID IN  
SPIRITUAL WORK.**

A Lecture delivered by J. Burns, O. S. T., at the  
Spiritual Institution, 15, Southampton Row,  
London, Wednesday, December 8, 1880.

Our subject is Spiritualism, and we call ourselves spiritualists. How best can we promote Spiritualism and be, in the highest sense, spiritualists?

To make answer to these points we must first discover what we mean by Spiritualism. The most prominent talkers on the question of "organisation" do not seem to know what they mean by it; or rather they render it evident that they mean something which is not Spiritualism at all. From an American print I perceive that by organic union, a very well known writer in our midst desires an agency by which Spiritualists "would cow our enemies into so much toleration as is involved in letting us alone." In the same breath he deprecates "desultory effort." The plain English of this is, that spiritualists should present such an array of brute force, or if you like the term better numerical strength and combined prowess, that would be able to carry the sway not only in "cow"-ing their enemies, but in "bull"-ying those "desultory" spiritualists, who choose to serve the spirit world and not human cliques.

The "enemies" of Spiritualism are not those who will not let "us alone." These non-spiritualists are doing their duty as non-spiritualists in stirring us up as much as they find opportunity. Are we to become so strong, as spiritualists, as to frighten our opponents into such silence that they cannot say "boo to a goose" even though that bird should appear in the form of a spiritualist? That the outcome of "organisation" should result in tyranny of this kind is just what past experience has demonstrated, but instead of "cowering" their enemies the organisationists have politely admitted said enemies into their most sacred precincts and allowed them to do what they so much desired in the work of "exposes." No, the effort of our organisationists are as yet too futile to "cow" the enemy; it is enough for them to attempt to persecute those independent spiritualists as wont submit to their dictation. The question arises then, is this threaten-

ing, persecuting agency, of which organisationists are the apologists, in any sense of the term a "spiritual" instrument? The answer will appear as we proceed.

In America, the Editor of a "Religio philosophical journal" will make himself busy in respect to Spiritualism, Mediums &c. He is also an advocate of "organisation," but is it well to take all opportunities to make a medium appear in the wrong, even when facts could be made to sustain the right. Within the last few weeks he has made inferences in respect to mediums, that are almost apposed to fact. Are we then to bracket the organisationists into a category the moving spirit animating which is persecution, openly declared in respect to "our enemies," but actually practiced towards the most prominent and useful workers in the movement? I ask the friends to whom I allude to think over the matter before appearing in public on it again, and I have no doubt but that a deep study of it will make it appear in another light—more spiritual, if less demonstrative.

But I was going to observe that this "Religio" Editor has devised a scheme for the establishment of "Philosophic Lyceums;" and he has written to a great many eminent spiritualists to "draw" them on the subject. It is a very needful editorial dodge, valuable to sustain the interest on which the life of a publication depends. Not understanding Spiritualism, and having attacked mediums to his heart's content, what has our friend more to write upon in connection with Spiritualism? Hence the convenience of having an alternative in the form of topics which allow margin for discussion without a demand for technical knowledge.

Yes, let us have "organisations," "Philosophic Lyceums;" anything and everything, but SPIRITUALISM. This is the language of the true "enemies" of Spiritualism, who are not our legitimate opponents, the non-spiritualists: but assumed friends within our ranks who busy themselves as best they can to distract us all from the real issues involved in Spiritualism.

There is need for us, then, as spiritualists to shut our ears to all this organic din, and see if we can discover what Spiritualism is, what we mean to accomplish by it, and how?

Investigation and experience have taught us that man has a personal nature expressing itself through the body and senses, with those intellectual conceptions



based thereon, and passionall tendencies which constitute in the aggregate the ordinary characteristics of man. In this state man is a materialist and annihilist, without knowledge of God or the light of immortality: Spiritualism has found millions of men in this state.

Investigation and experience have also taught us that man has an inner nature of spiritual quality, regarding as its law the eternal principles of right and the divine influence of love. The external man lives for time, the spiritual man for eternity. The external man believes in any temporising expediency most agreeable or convenient; the spiritual man will endure and suffer anything that the demands of the spirit may require of him. He counts worldly loss, gain: and neglect and detraction as well merited applause.

Some spirits though devoid of physical bodies still belong to the external-man class, and many there be living in the body who are spiritual men and women.

It will not do, then, to assume that every spirit is spiritual, though disembodied, or that the teachings of those who tabernacle with us still in the flesh are inferior to that which we suppose comes from spirits.

The "spiritist" follows the dictum of spirits; the "spiritualist" is he who is led by the spirit.

What then is the standard of Spiritualism? What basis have we whereon to erect the spiritual temple?

I answer, the spirit—which is within every man; which is manifested in conscience and expresses itself in moral principle. With some the voice of the spirit is faint and uncertain: these never can make good spiritualists. They may for a time be excellent phenomenologists and produce a display of startling wonders, but sooner or later something unpleasant will occur which will make the friends of the Cause wish that these phenomenologists had never been heard of. Besides, as mediums, the unprincipled, non-spiritual mediums give the world access to spirits of a like order, and give these spirits also access to the world, so that the more there is of such Spiritualism the worse it is for mankind and the Spiritual Movement. Do not the painful occurrences that fill the newspapers prove the truth of this statement?

Such being Spiritualism in its true nature, How shall it be promoted, and how can we help one another?

In the first place every man must mind his own business, which is necessarily to live in accordance with the laws and requirements of his spiritual, therefore, true nature, as far as ever he possibly can. He cannot do this all at once, but it is the chief work of the spiritualist to achieve it, though the effort should extend through all time into eternity. This love of the spiritual life in the heart is the divine magnetic link which leads to true worship, and secures aid from the spiritual states above and beyond man's present development.

Thus being true spiritualists men and women are prepared to engage in spirit communion. Two or three met together influenced by true spiritual motives, will enjoy true and reliable spiritual intercourse. They will not only have a spiritual blessing individually, but they will have given to them by spirit friends those phenomenal demonstrations and facts of identity, so consoling to the affections of mankind and useful to minds in a certain stage of investigation.

Let us suppose, now, that a few genuine spiritualists have obtained satisfactory spirit communion and convincing manifestations of spiritual existence: How are they to introduce these facts and benefits to others?

They must introduce the seeker for spirituality by the same door as they themselves entered. They must make the enquirer feel that it is not testing mediums, hunting for communications, witnessing wonders, listening to orations, reading books &c, that will make a man or woman a spiritualist; but the earnest effort to discover the light of the spirit within oneself, and lead the true spiritual life; make that the basis and all the other things will come in due course and take their proper

place in the spiritual building, which will then have a solid foundation invulnerable to storms or earthquakes.

But how many so called spiritualists there are who build altogether on the sandy foundation of phenomena and reports of seances; and when the "expose" comes, when some medium turns out to be a rogue, when the breath of slander reaches their ears—they faint away, their temple tumbles about their heads and they fall there, to the gaze of all men—a mournful heap of spiritual ruins. Have the last few years not produced a vast expanse of such deserted, unfinished carcasses, which like the ruined Baalbec and Palmyra in the desert, mark the futility of man as opposed to the eternal decrees of the spirit!

The spiritualist soon discovers that it is not the external agencies: phenomena, lectures and publications that make spiritualists; but the work of the spirit within on the intellectual convictions of men. This can be easily proved: ten men will read the same book, listen to the same lecture, or witness the same phenomena, and only one or two will be at all spiritually affected thereby. If the potency resides in the external agency, why are all not equally affected by it? The overwhelming reliance which is placed in purely intellectual and external agencies for the promotion of Spiritualism shows that most spiritualists have not yet discovered what Spiritualism really is, therefore they are at sea in all their efforts to promote it.

It is the influence of the spirit that makes spiritualists; hence to be spiritualists we must seek for these influences, and as promoters of Spiritualism we must endeavour to diffuse spiritual influences.

As is the seed sown, so is the crop: as the spiritual influences are, so will those spiritualists be who are converted by them.

The first duty of every spiritualist, then, is to secure good spiritual influences—be spiritually healthy,—become the repository of good influences, and learn how to make other persons the recipients of them.

Surely in such glorious work there is no need to "cow our enemies," no need to band spiritualists together for "associative purposes," no need of business committees to collect money and traffic in talk, no need of joint stock companies to speculate in printing. All these are very good things in their way, and possibly utilise human energy better than some other forms of business; but when all of these things are set going and in full swing, the great work of Spiritualism has not yet been touched.

True Spiritualism is at war with no one; it is the friend of all. True Spiritualism needs not a money basis, worldly wealth, or human patronage: it invites all who are athirst to drink and be satisfied, without money and without price. True Spiritualism derives its external agencies from the untold riches of its inner resources. The genuine spiritual worker depends on the inner light alone; he waits not till he becomes rich by commercial plunder, or inherits a legacy, before he begins, but by his poverty he shows the superior power of the spirit. Like the newly born babe, true spiritual effort comes into the world helpless and unaccompanied by material support; but also like the babe, it has within it those immortal energies and demands upon human sympathy, which gather around it all those accessories that its future welfare demands.

See how spiritual work prospers in some hands; they are unknown, apparently unqualified, and have no agencies except those which God has given them, and yet their humble effort is invincible. The sound of their labours, though performed with the greatest modesty, is heard through all the earth, and many rise up to call them blessed. In the way that the world treats them they appear despised, rejected; but there is a divine fervour in their lives which triumphs over the decay of the body, and, as the centuries sweep along in their eternal march, the seed sown by these unpretentious ones grows into a still more luxuriant harvest of spiritual grandeur and usefulness. But on the other



hand there are the bejewelled traffickers in "spiritual" wares, decked in broad-cloth and fine linen, enriching themselves on the spiritual necessities of the simple minded: these also labour and glitter for awhile to the admiration of superficial observers; but when their flash of lurid light fades out the darkness is greater than ever. There be others who scatter in their spiritual work those elements of selfish discord and contention which render Spiritualism a reproach for its inharmonies and vilifications. These are not spiritualists, for they do not act in accordance with the law of spirit, but they are ruled by the demands of the body; they are worldly ones who under the name of Spiritualism gain a means of serving their selfish purposes. They go into the field and sow tares.

Let us be sure of our Spiritualists, that they are Spiritualists; and there is no better test of Spiritualists than generous unselfish purposes and moral conduct. We have hunted too much after phenomena, never having a care as to its source, till the field of Spiritualism has become choked with weeds.

Upwards of a dozen years ago I attended a convention of "Spiritualists," held in London. I did not find myself amongst friends on that occasion, as the rulers of the convention repudiated the debts of the previous convention and left me with £25. out of pocket for printing reports, done in accordance with the orders of their Secretary. They, however, made a "job" to one of their number of printing the new report—an execrable performance, doubly paid for. I introduce these features out of no ill-will towards any of the parties; they were perfectly consistent in doing thus; but I allude to them to illustrate, by a practical example, the principles which I am trying to enforce. Well, at that same convention Dr. J. Wilmshurst introduced a series of moral characteristics which he suggested ought to be discovered in all Spiritualists, and be used by them as a basis to decide who were and who were not Spiritualists. I need not add that this proposal to introduce a moral standard into Spiritualism was received with the utmost contempt. "Why that is only common morality," the wise ones exclaimed; "it is not Spiritualism at all." Quite correct; their Spiritualism had no regard for morality, as I found to my cost. I will only add that all of these conventionists have turned out to be failures in a spiritual sense. Their building was not on the true foundation, and it was soon a wreck. Those of them who read these words will be ready to testify to the truth of them, as also to the folly of past conduct.

In the flush of phenomenalism unspiritual minds have thought they had within their reach a short cut to the kingdom of heaven. They knew so little of spiritual geography that they vainly imagined they could reach Australia without traversing the Torrid Zone; they have been bitterly disappointed, and brought the Cause into a state that is deplorable to contemplate.

If Spiritualism, pure and simple, be our motive, we will have no cause for contention, self-seeking or inharmonious. Being all in tune with the key-note of the spirit we will necessarily be in unison with one another. All the discord and strife have been over purely worldly affairs, and that has been because we have mistaken worldly people for Spiritualists, and followed worldly methods of propagandism, organisation, &c., in mistake for the spiritual methods. In the conflict the true spiritual workers have been attacked and impeded in the performance of their duties; and the unscrupulous worldlyists have made it appear that their victims were the aggressors. This is the state of the Movement to-day, and have we not had enough of it?

I do not wish to reproach anyone, all act according to their lights; but what of it if that light be darkness? The one in spiritual darkness is much more bumptious and self-confident than the truly enlightened one. I would particularly make a distinction between Spirit-

ualists and professional mediums. As classes, they are quite distinct. I rejoice to be able to give this public testimony, that I have found our public and paid mediums just as honest and straightforward as other business people—as I have been myself, in fact. The spirit-world has endowed them with power to do a mighty phenomenal work, and that work has been in a vast proportion of cases, accompanied by a powerfully convincing spiritual influence. These public workers have been able to live, though none of them have made wealth. They have been able to live, for which I am thankful, as they have been well worth all that the cold, sordid world has bestowed on them. My pity is towards them in that they have been much abused; not in that they have had to take pay; for a reward abuses no one. They have been ill-treated; because the burden of the Movement has been too much rolled upon their shoulders, and, as spiritual workers, they have not been supplied with favourable conditions. We have too much made them responsible for the state of Spiritualism, and we have not given them the spiritual means to maintain that responsibility. Now I hold that Spiritualism and professional mediumship are two quite distinct matters. Spiritualists, as a body, are responsible for the condition of Spiritualism: the professional medium is responsible only for his own acts. The professional medium may be more or less of a real Spiritualist, like all the rest of us, but that is not the question; you visit that medium as the passive instrument of the spirit-world, that you may avail yourself of that instrumentality for your own personal need; you reward the instrument for physical tear and wear honestly devoted to your service, and both parties are satisfied. The medium has done his duty, and you have enlarged your knowledge. But all this is not Spiritualism; it belongs to the outer sphere. The medium and the sitter may or may not live the spiritual life; but, I need not add, if they live the spiritual life they will be true Spiritualists in addition to being mediums and phenomenal investigators.

I am glad to add that I have found mediums who have been true spiritualists. They have given their services to callers, as an occupation to sustain their physical needs; they have given their services in abundance to the suffering and needy, as purely spiritual acts. The two things are quite distinct. You have no right to ask a medium to give his services for your benefit; you are not Spiritualism, and in serving your wants—possibly greedy ones—the medium is not serving Spiritualism, but serving man, and man ought to requite him. The medium serves Spiritualism when he, in response to the dictates of his spiritual nature, does service for which he receives only the compensation of the spirit. I know that our professional mediums, in this sense, are the most liberal and generous supporters of the Cause. They really "give" more than any whose names appear on subscription lists.

Allow me to illustrate the matter in this way:—It is incumbent on all to observe the laws of health, which may be called the laws of the spirit on the physical plane. But you get a limb pulped in a railway collision, and a surgeon must amputate the disorganised portion. Now this surgeon may or may not in his own person observe the laws of health, but he skilfully and conscientiously does you a personal service, and you reward him accordingly. This transaction does not, however, stand in stead of your obvious duty to observe in the future the laws of health on your own account. Thus you see that though the doctor has duties, these do not lessen one's own; and though the medium has duties as a medium, their performance does not lessen one's obligations as a spiritualist, but rather renders them the more imperative.

I am in favour of no crusade against public paid instruments, and never have been; let us help to render them as useful as possible, and do all we can to protect and elevate them in the exercise of their useful functions. What we must guard against is the merging of Spirit-



ualism into Professionalism. Medium farming, whereby the medium is taken out of his own hands and out of the spirit world's, and made a property of to sustain individuals or societies, is very reprehensible. So also is it fraught with evil when the medium becomes a Winklist and uses his position as a medium for purposes of cliquish intrigue and selfish aggrandisement. Spiritualists should keep mediums in their places, and allow no interested party to hold office of any kind; otherwise offices will be created and their emoluments increased to suit the needs of the parties seeking to fill them, till worldliness will reign triumphant and Spiritualism will be nowhere.

Spiritualists must learn to do their own business; mediums must be taught to mind theirs. The two things must not be jumbled up together. The responsibilities are distinct, the duties are distinct.

Having cleared away so much of the rubbish let us look at the building. Having become a spiritualist in the sense defined, and which I hold to be the true one, the first work of the spiritualist is to learn all he possibly can of the laws of spirit communion and of the link that everywhere connects soul with soul, spirit with spirit, and spirit with matter. The "investigator" cannot do this. The agnostic scientist cannot do it. We made a gross mistake in levelling Spiritualism down to the plane of those parties. Let us delay not to hoist the true spiritual standard, and, planting it firm on the mighty headland of the spiritual continent, declare that that is our ground, and we mean to contest that territory to the last drop of our blood.

Let there be no more unprincipled compromises with infidels, materialists, phenomenalists, self-seeking intriguers and overbearing snobs. Every man has a soul, the image of God within him. Let him look thereon and be bold, and not ashamed to declare what he finds inscribed there; we will then have a universal law and testimony to guide every one of us, and we will require no committees or councils to direct our operations, or tell us what to think or to do. We will all work in harmony because every man will not only mind his own business, but he will fulfil the requirements of the spirit, which is at the same time everybody's business.

By a study of the spiritual laws we will be able to learn the true science of spiritual action and manifestation. We will be able to see at once what any man's condition is, and whether he should be admitted or kept out of the most holy place. We will become acquainted with the spiritual needs of all and how to supply them. We will know how to relate ourselves to the spirit world and to one another. The flood-tide of love will find uninterrupted progress from soul to soul, and from world to world. Spirit messages will no longer be ambiguous. The identity of spirits will be rendered evident. Spiritual truth will be clearly defined, because we will have it in our own interiors.

To spread the Cause we must sow seed, much of which will be wasted, but some of it will bring forth fruit. In sowing the seed we will be raising a spiritual crop in our own soul's vineyard. We will distribute literature, produced by spiritualists actuated by a pure motive in so doing. We will by word of mouth, in private and in public, declare the truths we have become possessed of. Fanaticism must be avoided, and pearls must not be cast before swine. We will not depend so much on noise and agitation—useful chiefly to professional agitators—as upon the unspoken word of the spirit.

Yes, the unspoken word of the spirit—How can we command a supply of that? Here is the grand secret of Spiritualism. It can be found only after much tribulation and suffering, but when found it is the Pearl of Great Price. Spiritualists must not think what they are to make by it, but how much they can suffer for it.

Let us begin to suffer systematically, or we may be forced to suffer against our will. Let every man and woman personally, and every family jointly resolve to devote themselves—time, talents, means and aspirations—to spiritual purposes. Having learned to observe

the spiritual laws: to live morally, sit for meditation, engage in works of active usefulness to others—a flood of spiritual light will come to guide and to bless. The tribulation will be gradual, not sudden and overwhelming. There are painful experiences coming upon earth; we cannot, any of us, avoid them. Let us be prepared for them, and that preparation must be a spiritual one.

Hoard up money, and it will be taken from you; preserve health for selfish enjoyment, and you will be stricken and die; try to save yourself by your wits, and you will be overwhelmed in folly. The riches of the spirit alone will avail you,—that well-spring of pure spiritual love gushing forth from the heart to all in heaven, earth, and hell—that alone can protect, can save, can render wise and happy.

Instead of dragging people into the fold, whether they are willing or not, let us allow all to choose as they are led by the spirit. Many there be who are not fit for active spirit intercourse, but who can be benefited by being made acquainted with spiritual doctrines, and, in a remote manner be thereby brought under spiritual influences. Leduc all to investigate—find out for themselves; for in that they obtain spiritual development as well as intellectual knowledge.

Instead of being exhibiting spiritualists—showmen—let us be teaching spiritualists—"apt to teach"—as Paul has it. It is he who can direct, instruct, elevate and spiritualise his fellows, who is the true spiritualist.

Can we not, as spiritualists, adopt this polity, and co-operate with God and man on this basis? Do not fear that phenomena, and angel-help in all its forms, will fail you. Fellow spiritualists! I am not a novice amongst you. I have had great experience of the power of the spirit world to help on its own work; so I can testify from experience that which I know to be true, and beneficial to those whom I address. I love Spiritualism, and I love you: for what better evidence can a man give of his devotedness to his brethren, than to lay down his life's energies for their service? I have no interest whatever, of a personal nature, in advising you to any course. I speak not a mere opinion; but the spirit within and through me, thus makes its claim upon the spirits of all who call themselves spiritualists.

#### A VEGETARIAN COLONY.

By N. E. BOYD.

Near Anaheim, California, is a colony of horticulturists, who not only seem to have attained the perfect theory in diet, but, better still, to have succeeded in reducing it to practice in a degree which rarely attends our efforts to render the ideal actual. Having just been spending a week with them, I know whereof I affirm.

In the first place, they are vegetarians of the extreme sort, having abjured not merely every species of slain viand which involves taking conscious life by violence, but also every article derived from an animal organism and having the magnetism of a lower animal wrought into its constitution. That is to say, they eat neither flesh, fish nor fowl, nor eggs, nor the products of the dairy.

In the second place, believing that God supplies the best of food in the state best fitted for man's nutrition, and that anything which requires cooking is not fit to be eaten, they take what grows above ground and ripens in the sun as it comes from the hand of Nature, "untainted by fire or condiments." All such substances they aver "contain a spiritual essence, which goes to build up the body, and is the clothing of the soul after quitting mortal life." By cooking or bedeviling fruits and grains with fire you kill the vegetable, and set free and dissipate in air these finer volatile principles so precious and necessary to perfect the human being. What is then left for the stomach goes to strengthen the physical almost exclusively, giving the senses too intensified a power, and failing to nourish that which ought to control the senses. In other words it tends to animalise man instead of developing him in harmonious proportions, bodily, mentally and spiritually. Accordingly they eschew even bread and porridge, and subsist on live food so far as may be, using the various fruits in their season, nuts and grains, and for the rest fruits preserved by simple sun-curing. While I was there (the last week in July) we usually commenced a meal with water melon or musk melon, then ate a half-dozen ears of sweet corn fresh from the garden (throwing the cobs and strips of rind into milk pans set on the floor behind us), and completed the



repaſt with peaches or apricots, pears or apples, and ſometimes rye meal and waſhed raſins. Though convinced before my viſit of their theoretical correctneſs, I had ſome doubts as to liking the peculiar fare and taking to it kindly, but I took to it like a duck to water, and found it both delicious and exhilarating. It is ſurpriſing how fond one ſpeedily becomes of raw, unſalted ſweet corn in the milk—not cow's milk, underſtand. At firſt ſome languor would be felt by moſt perſons coming upon this dietary, but theſe earneſt folk have proved in two years' experience that even an invalid and nursing mother, habituated to fleſh-eating and tea-drinking, may adopt it to the ultimate gain in health and ſtrength of both herſelf and her teething baby.

When ſun-dried fruit is to be eaten they ſimply ſoak it in filtered water until reſtored to its original ſoftneſs. Care ſhould of courſe be taken to pour on no more than the fruit is likely to abſorb, for it would not be ſo good if allowed to become ſloppy.

For thoſe whoſe damaged molars are incapable of maſtication whole grain, however well ſoaked, it is prepared (without previous ſoaking) by grinding in a hand-mill juſt before meals. Some wet this new flour in their ſaucers with ſtrawberry or melon juice, but it is probably the better way to take it dry, placing but little in the mouth at once, and rolling it about until thoroughly ſaturated with ſaliva.

It appears adviſable to combine with pulpy fruits, the ſeeds of which we reject, as apples, peaches, grapes, and melons, thoſe products whoſe very germ-life we appropriate, as maize, grain, and nuts.

A phyſician of the old ſchool, who has been there himſelf, gives this ſurpriſing testimony about "Fraternia":—

"We believe that their ſystem of living, if generally adopted, would do away with the great bulk of diſeaſe that is now, under our falſe civilisation, ſo rapidly decimating the race. We know that phyſiological law ſanctions it, and that reaſon and common ſenſe approve it. We know that woman would by it be emancipated from that kitchen ſlavery which is now unfitting her to be the mother of healthy, well-formed men and women."

Another phyſician on hearing of this method exclaimed:—

"I am ready for it to-morrow! It emancipates woman and ſettles the financial problem."

The practice and advocacy of ſo novel a mode of life, however rational and wholeſome, expoſes thoſe who adopt it to the jeers and even the hoſtility of many who are violently prejudiced againſt all nonconformiſts, or feel incensed at the implied condemnation of groſs, intemperate indulgences. But, tending plainly to do away with ſo much needleſs houſehold drudgery, and to aboliſh the callings of butcher and baker, dentiſt and opothecary, while ſaying to unruly paſſions, "Peace—be ſtill!" this diet commends itſelf to all who would enjoy the higheſt health, with mental clearneſs and ſerenity, eſcape either inflicting or enduring pain and toil that can be as well diſpenſed with, ſubordinate the fleſh to the ſpirit, and glorify God in their body.

While Southern California preſents in ſoil and climate conditions ſingularly favourable for ſuch experiments, we believe ſucceſs lies within reach of earneſt, reſolute ſeekers in moſt ſettled communities throughout the temperate zone. Mean-while our "Fraternia" friends have learned the effects of the combined change and promiſe which form the motto of the Engliſh Dietetic Reformer:—

"Fix upon that courſe of life which is the beſt; habit will render it moſt delightful."

#### SOUTH LONDON SPIRITUAL SOCIETY.

On Wednesday evening, Dec. 1, Mr. J. J. Morſe viſited this ſociety. Regretting the abſence of a reporter, I beg to furniſh a fragmentary detail of the diſcourſe and events of the evening.

The oration was, I conſider, one of the richeſt in ſpiritual philoſophy that has come through this highly-gifted medium. The ſubject was left to the controls' own choice, and they ſelected, "The Devils of the Spirit-World, and what becomes of Them." The guides managed the devils on their ſide a great deal better than we manage ours on this; not only ſo, but they aſſerted that we were not ſatisfied with keeping ours to ourſelves, but were continually ſending them over to their ſide, for them to manufacture into "good angels of light." The uſual deep and vivid ſarcaſm was noticeable in the opening portion, but ſoon the guides dived more deeply and ſeriously into their ſubject, and earneſtly taught the reſponſibility of humanity towards thoſe unfortunate beings in this world termed criminals, alſo the duty of parents in regard to the proper training of their children; mothers eſpecially, in abſtaining from any degree of vice or ſin during the period of geſtation, ſhowing unmiſtakably the evil reſults thruſt upon the life of the individual when brought into the world; proving beyond doubt that many criminals inherit their foul principle from the condition of their birth and conſequent ſurroundings, which inſtead of rousing our indignation againſt them, ſhould rather merit our ſympathy and ſolicitude; and urging earneſtly all who had received this grand revelation to make the beſt uſe of all their time and talents to extend that knowledge univerſally throughout the world. The guides then at ſome

length, and with their uſual pathos and lucidity, explained how ſpirits of the worſt claſs were acted upon by the higher intelligences, and thus obtained progreſſion through the ſpheres. Altogether the diſcourſe was exceedingly inſtructive, and of a very elevating character. The one thing to be regretted is, that ſuch grand education ſhould be loſt to the world; but I truſt the time will come when ſpiritual communion will be more generally underſtood and acknowledged. The medium was under control about an hour and twenty minutes, and upon his returning to conſciouſneſs the following poem, the compoſition of Mr. J. K. Lewis, was read by Mr. Butcher. Mr. Lewis offered the verſes as an expreſſion of his own ſentiments towards the medium, as well as an apology for not being able to fill his poſition as chairman in conſequence of ill-health, the reſult of overwork and expoſure in his occupation. Mr. Morſe expreſſed the grateful feelings he experienced at the eulogiſm ſet forth in the poem, and ſtated that any praiſe that was beſtowed upon him he moſt humbly dedicated to his beloved guides, for to them alone the honour was due. Mr. Butcher, who had been with acclamation appointed chairman at the ſuggeſtion of Mr. J. K. Lewis, eloquently enforced the guides' ſound ſpiritual advice, ſeaſoning his remarks with corroborative evidence through his own official experience with all claſſes of ſociety, and of the dangers beſetting ſpiritualiſtic investigation, through ignorance of the power and elevative treatment of evil ſpirits. This grand leſſon of this meeting was the cultivation of ſpirituality, that its influence ſhould elevate all around, and lead, by its brightneſs, the devils from the priſon of their own dark thoughts. Mr. Robſon preſided at the harmonium, and the company having ſung the beautiful hymn named "Home," written by the late H. Pride, the meeting came to a cloſe, thus ending one of the moſt auſpicious evenings for the ſociety on whoſe behalf it had been given.

"VERITAS."

To J. J. MORSE.

The height thou haſt attained, by ſpirits led,  
But few hath e'er attained. Demotheſtes,  
With ſnows of Time now heaped upon his head,  
And Cicero, whoſe words Time ne'er ſhall freeze,  
A Hugo, and a Gladſtone ſcale with thee  
The heights of eloquence, and ſee futurity!

Whiſt they, in flowing, flowery, fiery ſtrains  
Excite our moral feelings—paſſions deep,—  
Thou doſt, in tones that ſound like ſweet refrains  
And mingled thunders that the heavens ſweep,  
Probe with thy words, like winged arrows ſwift,  
Our ſouls' deep impulſes which to the heavens lift.

Thy theme, like Tasso's, is the angel world,—  
Its love, its wiſdom, its Eternal Light;  
Its ſcrolls of inſpiration are unfurled  
To glad, like his, thine ever-seeking ſight;  
As Manſo, in his preſence, pierced the ſkies  
In ſolemn thought, near thee from ſphere to ſphere we riſe.

No graduate of ſtately college thou;  
No midnight oil in thy philoſophy;  
To no Gamaliel, with a ſage's brow,  
Didſt thou with tractile mind e'er bend the knee;  
Thine heart, untutored, did aſpire to heaven  
For heavenly lore—from wiſdom's ſource was wiſdom given.

It fans with gentle breath thy tranſcend ſleep—  
In Shakspeare's quaintneſs, with a ſubtle wit,—  
And oft in a philoſophy as deep  
As Tien-Sien-Tie's\* that China lit;  
If ſpirit is immortal, bound by naught,  
It is not ſtrange to ſay thou givest us *their* thought.

In ſeeking gems of truth thy feet are torn,  
But weary not!—thou'lt have them for thy crown  
In the hereafter, when by angels borne  
To realms where darkens not the world's cold frown,  
And the Creator's praiſe, which thou haſt ſown  
At angel bidding, ſhall o'er earth have richly grown.

November, 30, 1880. JAMES KINNERSLEY LEWIS.

With the December number the "Phrenological Magazine," edited by Mr. Story and published by Mr. Fowler, has completed its firſt volume, concluding at the ſame time the tale, "Only Half a Hero." The portraits and biographical notes and copious delineations of well-known men by L. N. Fowler, the Neſtor of delineating phrenologists, have of courſe been the leading item throughout the year. Articles of a practical character have been introduced, illuſtrated with engravings which are a great help to the ſtudent. We are glad to ſee that this kind of matter is on the increaſe, and that a general intereſt is being excited amongſt phrenologists, who begin to contribute an intereſting correſpondence. The Children's Corner, Answers to Correſpondents, Facts and Goſſip, Poetry, etc., give the "Magazine" a popular intereſt. We wiſh our contemporary increaſing ſucceſs in the coming year.

The "Twelfth Report of the working Men's College" has juſt been iſſued. It diſplays a kind of work which is an undeniable indication of the intellectual development of the times. All who are intereſted in the ſubject ſhould apply for a copy at 45, Great Ormond Street, W.C.

\* Mr. Morſe's reputed principal ſpirit-guide.



## SPIRITUALISM AND SPIRITUALISTS: WHAT ARE THEY?

AN ESSAY READ BEFORE A CIRCLE IN MILLOM.

[*Abridged.*]

Spiritualism, since it has been brought before the minds of the nineteenth century, freed from the materialistic bonds that have accumulated in ages past, has met, like all other resurrected truths, with very determined opposition. It is opposed by minds in this enlightened age that one would have thought were no longer bound in chains of materialism. The majority of its opponents have never investigated the subject, know nothing about it; strive to reason with them, and they cleave strenuously to their own settled beliefs. Such are always on the alert for news from those who, with an eye to business, purport to "expose" Spiritualism; always looking out for a flaw in the doctrines of Spiritualism or in the character of persons that have assumed the title Spiritualist.

Spiritualism: what is it? Spiritualism is a doctrine that teaches that there is a Supreme, Infinite Mind or Spirit that created and governs the illimitable universe. That the mind or spirit of man—mind or spirit finite—is an emanation from this Supreme power. That man was created in the likeness of his Creator. That this earthly state is a condition necessary for the development of the finite mind. That this organism, the body, is, as it were, a school-house wherein the mind finite has to prepare itself for a higher, an immortal, state beyond. For this purpose Spiritualism teaches that it is the duty of the mind embodied to avail itself of all the opportunities that are placed before it, and for that purpose it is necessary that it should observe the laws that govern its organism so that it may use it naturally, and by using it naturally be more fully prepared to enter that higher state of existence. Spiritualism teaches that mind is superior to matter, and as mind develops the inherent powers it possesses so will it be able to govern and make matter subservient to its will. It teaches that mind is progressive, and proves by facts that the mind or spirit of man is immortal, does exist after the change called death; also that the mind can, after being severed from its organism, manifest itself through material substances. It teaches that after the change called death the aspiring mind still aspires, still continues to develop and make use of the talents it has been endowed with. These, then, are doctrines of Spiritualism, and it remains for opponents of Spiritualism to prove that these doctrines—this Spiritualism—is "superstition and humbug."

Spiritualism demonstrates not only the fact that the mind of man is immortal, but that those we call dead are ever near us, striving to comfort us when in sorrow, always wishful to make themselves known unto us once more, yearning to show us that they still live. It demonstrates that they can prove their existence, and that they do so every day. The latter demonstration of Spiritualism is greatly objected to by its orthodox opposers. There are a great many ideas abroad respecting the state of the mind or spirit after death. Spiritualism says positively that the mind is active after death; so does Christianity. The mind must be active, for it cannot die, cannot be in a state of torpidity for countless ages. If Spiritualism be superstition and humbug, then Christianity is so also.

Granting that the mind is active after the change called death, some would say, Why should they return again to minister unto us? Reasoning from what we know, let us see why spirits come to minister to us here, and bring glad tidings of that life beyond the grave. To do so we must look into the nature of the human or finite mind. It has within it, as it rises in the scale of intellectual and spiritual progression, stronger and stronger desires to emancipate mankind from bonds of slavery. It strives, by imparting to others the knowledge it has acquired, to remove the veil of ignorance and uplift the one below. If a mind discovers anything in nature that is likely to be inimical to the welfare of humanity, it does not hold the discovery to itself, but lays it before the world, that all may receive benefits therefrom. This being the nature of the mind of man previous to death, can it be said that afterwards the nature of the mind is changed, and the desire to uplift its fellows annihilated? Certainly not. Is it not natural, then, for the mind or spirit, still possessing, still retaining its love for its fellows, and having been freed from its earthly tabernacle, and having experienced that higher state of existence, to return to those still embodied to apprise them of the glorious fact of a life beyond the tomb? Is it not natural for them to come and teach those that are still embodied how to develop and prepare themselves here for that spiritual state? We believe that it is natural for spirits to do so; that this desire to uplift those that are below them in spiritual development still exists after throwing off the mortal coil.

It is not a question of belief that spirits can and do manifest themselves; it is a fact. But how? some will ask. It is scarcely within the province of this paper to say how; but, for the purpose of satisfying such inquirers, it may be said that spirits manifest through the organisms of persons still in the flesh, and various other ways. But how can spirits control human bodies? For a solution of this problem we would refer inquirers to the science of electrical psychology. This

science shows that the mind or spirit embodied can control the organism of another embodied spirit. If, then, the mind embodied be able to control the organisation of another spirit, why not be able to do the same when disembodied? If it can do it in the one state, it can do it in the other.

Spiritualists: what are they? A Spiritualist is one who believes in the doctrines of Spiritualism—not only believes, but acts in accordance with them so far as is within his power. A Spiritualist is he who, knowing that this is a preparatory state, and knowing that he is possessed of powers that are to be developed, strives so to do. A Spiritualist is he who endeavours to cultivate his individual powers, strives to work out his own salvation by so inquiring after and searching into the truths or laws by which the whole universe is governed, the organism included, that he is enabled to develop the inherent powers he possesses. If man would follow out the instruction given him by the doctrines of Modern Spiritualism, the millennium would soon be here; superstition, ignorance, and iniquity would fly away, and peace, prosperity, and happiness reign triumphant.

A Spiritualist is he who strives to keep all his faculties—domestic, intellectual, moral, and spiritual—the one in harmony with the other, so that when his earthly career is coming to a close he may hear the voice of the Infinite, the voice of conscience, voices of those that have gone before, saying, This is our beloved son, in whom we are well pleased, and having been faithful over a few things, he is made ruler over many.

A. L.

## THE LAW OF LOVE, AND THE LOVE OF LAW.

"God is Love," sings the Poet, and if we are to be in true kinship with Him we must be Love also. The soul must yield to its tender influences, must become embalmed in its beautiful halo; the heart must throb beneath its holy vibration, and the life become a transformation by its gentle zephyrs. Love is the well-spring of peace, the source of joy and blessedness; happiness comes from its impulses, and bliss from obedience to its behests. Love is written upon the winds, stamped upon the clouds, painted in the flower, and sung by the streamlet. Ocean's roar and thunder's peals, lightning's flash, and summer's rays are interwoven with links of Infinite Love. Nature's glorious adaptations all speak of God's love to man. Love is the Law of Kinship;—of man to man, and man to God; of the various finites to the completion of the Infinite. Love in its fullest fruition is the interlinking of soul with soul to the attainment of perfect equilibrium in the aspirations of man—generically constituted. Selfishness can play no part in a perfect equilibrium of souls; as it is the disturbing element in the ocean of human life to-day. It can have no existence where the highest aspirations and deepest energizing forces are for the attainment of the highest good to each other. Man, seeing in his fellow man a friend and brother, yields up his crafty cunning habits; generosity and openness of countenance take their place; doubt and fear take to themselves wings, and the causation of human sorrow and misery flies into the dark oblivion of the Past.

Man is a short sighted creature; his vision of cause and effect is very limited, hence he draws false inferences and comes to wrong conclusions. This is manifested nowhere so plainly as in the actions of daily life. Man is prompted by an overwhelming intuition for happiness, his judgment not being equal to his intuition he comes short of the object aspired for, and makes mistakes in his attempts to reach the desired goal. He does not take into full consideration the forces which are around him, or he does not perceive the full line of their influences. Apprehending a part he takes it for a whole, and acts accordingly; hence there springs jars and derangements in the affairs of daily life. It is only of late years that the highest intellects have grasped the fact, that, the whole of mankind are linked together by invisible chains; that the world is acting as a whole, and not in parts. If the forces of one part be unequally abstracted and applied to any other part, derangement ensues and misery is a consequence. Man has begun to understand this fact, and he has laid down principles accordingly. Thus we have Governments constantly tending towards a more democratic nature than previously. Slavery in all its various forms is gradually vanishing from the earth. Man is recognising that rivers and oceans, or mountain ridges, are not natural barriers to the kinship of man; that colour is no detriment to the throbbing impulses of human souls; that man of whatever tribe, country, or colour, is an atom in the great whole of the human family, and thus his rights must be justly attended to. As these facts come to be more and more understood the Love principle will become more potent: Peace will reign instead of war; joy instead of misery; bliss instead of sorrow; a glorious transformation will take possession of man, and the long dreamt of Millennium will have its dawn upon the earth.

The realization of Love is the fulfilling of the Law. We are not only to love each other, but we are to love the Law which acts with inexorable omnipotence throughout Nature. To ask him who sees only the iron hand of Nature with its crushing effect to love that hand, is to ask for the acceptance of flesh when we only offer a stone. But behind the iron there is the blood coursing in all its rhythmic beauty, giving heat, life, and



strength. Man can never come to love Law, until he comes to perceive the purposes of Law; when that is attained then there may be some hopes that the aspirations of the man will go forward towards a yielding obedience to its potency and a reverence for its majesty and use. The purposes of Law are life, health, and beauty; the whole of nature's potencies are to this end. Feeling that Law is inexorable, that it must be obeyed, that it acts with a unity of purpose for our good, with a nobility beyond our knowledge; we come to love, to yield obedience to its mandates joyfully, knowing full well that its "ways are ways of pleasantness, and all its paths are peace."

"Knowledge is power," and nowhere does it manifest its strength than when applied to human life. "Love ye one another," is not only a divine revelation, but it is an injunction in every man, and if that revelation, that injunction, was fulfilled in daily life, the causation of nine-tenths of the sorrows of daily life would vanish. True love can only be based upon right and liberty; apply this principle to the affairs of life and see what the outcome will be. The Afghan in his mountain home; the Hindoo in his bungalow; the Indian in his wigwam; the Zulu in his kraal—if these were all allowed to live according to right and liberty, war would have no name amongst them. If Commerce, with its golden grip and uneven balance, were only adjusted according to this principle the curse of social life would be removed, and the blood of the human family would course evenly through its veins. Sorrow comes of broken Law. The Law known, recognised, practised, loved, because of its purpose—mankind would be happy. Love is the governing principle of the Spheres, and beneath its magnetic potency monarchs need no crowns; for all are monarchs to themselves. Knowing the Law they obey it, obeying it there is no necessity for clique, faction, party, or parliament; hence unity reigns, joy fills each soul, and heaven exists within and without the soul.

Let us, then, take a lesson here below. Let us learn the Law and love it; that heaven may unfold its beauties on earth, and death be only the passport to higher glories and more beautiful unfoldments. We may then sing:

"Oh, death! where is thy victory,  
Oh, Grave! where is thy sting?"

And may realize the poet's realm, of which it is sung:

"I saw the toiler enter to rest for aye from labour;  
The weary-hearted exile there found his native land;  
The beggar there could greet the king, as equal and a neighbour,  
The crown had left the kingly brow, the staff the beggar's hand."

PERICLES.

#### AN ACCOUNT OF A SITTING BY ONE OF THE SPIRIT-FRIENDS.

Dear Friend Burns,—I have no doubt you will admit into your columns this description of a sitting as enjoyed by us on the other side, and now truly written through the handwriting of a medium well known to you,—not so much known as a medium, but soon will be more and more known, not only to yourself, but also by others.

I wished my daughter Caro to invite for three successive weeks a medium named W. Haxby, and there were present about eight friends, not all personally known to each other, but forming truly one harmonious circle. I will not trouble you with an account of the two first evenings, but of the third (held in the third week, the sittings being a week apart, and each giving great pleasure on both sides) I wish to give an account:—

According to what appears to be the general rule of the medium's control, the friends at first seated themselves round a table with the medium,—a musical box, a bell, and a tube of paper placed on the table. The light was then put out, and the box was wound up by spirit-hands, the bell was taken up and rung in a variety of ways, the chief guide of the circle gave a greeting to the friends through the tube so that all heard his voice. Spirit-hands were not only shewn by us to the sitters, but we were able to give friendly touches, which were only too well known by several. A heavy sofa was drawn away from the wall of the room, chairs, on which friends were seated, were tilted, and ultimately the chair of Mr. Haxby was drawn away, and placed on the table. Heavy sofa-cushions were thrown about in all directions, together with other articles of a lighter nature.

We then asked for the medium to go into the cabinet. Then, as customary, he soon was controlled, and as we wished to give some excellent tests as to the impossibility of the medium being used by us, excepting for his right purpose, his control entered into our views, and therefore kept walking in and out of the cabinet, occasionally taking the chair out, and seating himself in it at the table in the middle of the room (I should add, that now a lamp was lighted and placed on the ground and shaded by a curtain hanging over it) and again going into the cabinet. The medium had asked a friend present, and one who is perfectly reliable, if he would count the beats of the pulse of his wrist while he was entranced. He did so, and by the time that eleven beats of the pulse had passed, the chief guide of my daughter's circle had come right outside the cabinet. Then the well-known form of "Abdullah" again and

again, the chief guide also coming again with his light, which as yet is not so bright as our dear friend's "John King," but much larger; he shook hands with and recognised several of the friends, and spoke to others, and at two or three different times during the sitting there were no less than three spirit-friends in different parts of the room (which is a large one) and "Abdullah" lifting the curtain from the lamp, so that he and the light could be distinctly seen by all.

With regard to myself, knowing it would give pleasure to one or two of earth's dear ones, I was able to shew myself, and take my seat in the easy chair which for some years was known in my home as "Father's chair." All this, he it understood, while the control of the medium helped us by knocking his medium's chair about, to shew the friends where he was; at last a Good night was bidden, and the chief guide shewing the cross as an emblem of holy and sacred friendship, the sitting was closed. It was then, by the desire on this side, that I now give a description of what is to us a most joyful and pleasant time, when the veil is lifted, and will be lifted still more.

This, my good friend, be assured, is a beginning of what will soon be looked upon as a very customary occurrence.—Yours sincerely, in the bonds of true spirit-fraternity,

"W. PAWLEY."

P.S.—I have been afraid of troubling you with too much of an account, but I ought to have said that while the chief guide was outside, a most trustworthy friend was invited by W. Haxby's control to go into the cabinet and take the hand of the medium, placing her hands over his head and speaking to him; then, after leaving the cabinet, she shook hands with the dear spirit-friend who all this time had been outside. "John King" was also seen helping to lead out of the cabinet a spirit-friend. "Toby" as he is familiarly called, after throwing about some articles on a table, finished his amusements by placing fruit in the hands of each, to some an apple, and to others an orange.

W. R.

#### SOUTH DURHAM—OBITUARY.

Mr. John Brunskill, of Byers Green, passed to the higher life on the 28th ult., at the age of 76 years. In accordance with the will of the departed, before he left the flesh, the funeral service was conducted by Spiritualists, Mr. James Dunn of Shildon officiating. The funeral was attended by a large number of Spiritualists from the surrounding district, amongst whom were many mediums of more or less note. Many people of all ages and both sexes congregated in and around the quiet little churchyard to witness what had never been seen before by them—a dissenting layman officiate instead of a parson, at the grave of a brother—within the precincts of the Established Church. Before lifting the coffin from Mr. Brunskill's house, which is close by the church, the friends sang the first half of the Funeral Hymn (111th of the "Spiritual Lyre") and on entering the churchyard the second half was sung proceeding to the grave. At the grave Mr. John Mansfield, of Shildon, read the appropriate piece "What is Death" from the "Arcana of Spiritualism." Mr. Dunn being entranced, the controlling power poured from his lips a solemn and impressive prayer, after which was given a touching and befitting exhortation to the assembled people; asking them to study the facts and phenomena of life, so that they might be prepared to meet the change called death; showing that Spiritualism teaches the truth concerning it; exhorting them to understand themselves and their life so that they might be led into the way of truth; beseeching them to search for the knowledge of a future life, so that when the time comes for them to make their exit from this earth they might be prepared to enter a higher and better world. The exhortation being ended with prayer, the hymn on "Death" (60th in the "Lyre") was sung, when the service was ended with prayer and blessing. The spiritual influence of the service throughout was visible, solemn, and impressive, and will doubtless make a lasting impression on those who were present. It is hoped the Spiritualists throughout the country will inter the mortal remains of their departed friends in a similar manner, as the law now permits them to do so.

G.

#### DR. SLADE IN NEW YORK.

In a letter to the "Banner of Light" S. B. Nichols, of Brooklyn, describes a sitting with Dr. Slade, when the following message was given purporting to have come from Judge Edmonds in spirit-life:—

MY DEAR FRIEND—Look well to the truth that is every day shining around you. This medium has stood alone in a strange land, and stood the bitter storms of persecution, with his head above the dark waters of scorn and bigotry, whose waves of educated prejudice and ignorance have lashed with fury but in vain. The germs of truth he has scattered here and there will in time be crowned with success, for the little germs planted in the souls of thousands will grow and bring forth the sunshine of truth; so discourage no medium; stand by them to battle this wave of persecution, and your cause will prosper. I am truly your friend,

J. EDMONDS.

Dr. Slade seems to be in excellent power. His rooms are at 238, West 34th Street, New York.



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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 10, 1880.

### NOTES AND COMMENTS.

Mr. Burns's Lecture is somewhat polemical in character, but we offer it to the Movement in all good feeling. We must look at all forms of action that exist amongst us squarely in the face without giving or taking offence thereat. The question he raises is the most vexed one that is to be met with in ecclesiastical history, and the dangers he points out are the rock on which the spiritual ship has in all ages been damaged. Let us see if Spiritualists be wiser pilots to-day.

Our South Durham friends have taken a noteworthy step in being the first of the non-Christian communities to bury in accordance with the provisions of the new law. The report shows that the proceedings did no violence to the religious feelings of any sect. These reports which appear from time to time are useful in suggesting to Spiritualists how to proceed on similar occasions. We are pleased to see that our South Durham friends, with whom we have worked so often in the past, were able, on this occasion, to do without foreign aid.

Of all events connected with man's earthly existence, the burial of the dead seems to offer the most fitting opportunity for spiritual work. The circumstances invite the introduction of light on the spiritual nature of man. One who was well known and beloved has left the body, which is being consigned to its kindred dust; but the spirit, the intelligent principle which animated that body,—the man—whither has he gone? Has he perished while the shell which he inhabited remains? Is the corruptible body of more lasting constitution than the sentient individuality that used it? One of our number has gone over to the unseen multitude; what more fitting than in exchange for the traveller some recognition of that world to which he has journeyed should come back to bereaved friends in return for their loss? It is so: there is a benediction with every death, the channel of transmission has been opened for the passing soul; the gate has been set ajar for the entering spirit, and rays of celestial light may catch the expectant eye stationed here below.

A friend who has just called in informs us of the funeral of the late Commodore Connor, of San Francisco, which took place early in summer. The deceased was a leading citizen and a pronounced Spiritualist; his family are also Spiritualists. It was his and their desire that a spiritual-

istic service should be performed at the funeral. Mrs. Emma Hardinge Britten was at the time lecturing in the city, to crowded audiences, and she was invited to take part in the service, which took place in the church of the late Thomas Starr King. The clergyman made a few remarks, and then left the matter in the hands of Mrs. Hardinge Britten who, standing in front of the altar rails, delivered a most impressive address, concluding with the Lord's Prayer. The church was crammed to excess, and all as one mind, were deeply moved by the spiritual teachings of the inspired medium. An immense line of carriages awaited the procession outside, and it is calculated that 5000 persons joined therein. This was not only a grand triumph for Spiritualism, in the party sense, but a valuable spiritual lesson was taught which it is hoped those who heard it will ever remember. Spiritualists should make it a point to improve these occasions: the spirit-world by its action invites them to do so.

### THE CHRISTMAS NUMBER OF THE "MEDIUM" WILL BE PUBLISHED NEXT WEEK.

We have received some most interesting matter for our Christmas issue this year. "Lukeria," a tale translated from the Swedish, by F. Orthwaite, is a narrative of absorbing interest. It was originally written in Russian, and has been published in several languages. We have also a dream entitled "Jesus and his Apostles amongst London Spiritualists." Poetry by Mr. Cranstoun and Mr. Lewis, and other matter of great interest will make a remarkable number. We will send a dozen copies, post free, for 1s. 2d. or 6s. per 100. These extra orders should be received at once.

### THE INSTITUTION WEEK COLLECTING CARD.

There was inserted in last week's MEDIUM a collecting card for the Institution Week Fund. Some of these may have dropped out, and never reached the eye of the reader. We therefore print the collecting card on the last page, and hope it will be made universal use of. It is not the amount of money that is the main object sought, and yet from every reader is in justice due some trifle towards expenses involved, which the price of the MEDIUM does not meet. Let us try to take higher ground than mere buying and selling in this work, and give our good-will and mite toward is the work of the spirit-world, not that it is a legal claim, but that we love to do so.

Friday, December 10.—A phrenological soiree by J. Burns, O.S.T. Each person who has an examination will give 1s. towards the Institution Week Fund. At 15, Southampton Row, at 8 o'clock.

Tuesday, Dec. 14.—Mr. Towns will hold a seance at his residence, 1, Albert Terrace, Cloudeley Road, Islington. To commence at 8 o'clock.

Mr. F. O. Matthews will give a trance address, followed by clairvoyant communications, at the Spiritual Institution, 15, Southampton Row, on Sunday evening, Dec. 19, at 7 o'clock. A collection towards Institution Week fund.

At 6, Kenilworth Road, Roman Road, Old Ford, on Monday, Jan 3, 1881, at 7.30 p.m. prompt, Mrs. Knight will hold a seance for the benefit of the Spiritual Institution. Mr. Savage, medium.

Mr. and Mrs. Herne will hold a public seance on the first Thursday evening in the new year, at 7.30, for a new year's gift for the Spiritual Institution, at their residence, 24, Buckingham Villas, Buckingham Road, Stratford, E., when all friends of the Cause will be welcomed.

### PROVINCIAL ARRANGEMENTS.

BURNLEY.—Dr. Brown, 50, Standish Street, writes:—"My guides have promised, all being well, to give two seances on Sunday, December 12, in aid of the Spiritual Institution—in the afternoon at 2.30, and 6 o'clock in the evening. All Spiritualists and investigators in Burnley, Nelson, and Accrington are cordially invited to attend."

### THE SOIREE ON BEHALF OF THE SPIRITUAL INSTITUTION.

To the Editor.—Dear Sir,—In further reference to my letter dated 23rd ult., on the subject of the forthcoming soiree, allow me to inform your readers that I have fixed same for Wednesday, the fifth of next month, at Cavendish Rooms, Mortimer Street, Cavendish Square.

I hope to have the programme ready for publication in your next issue. In the meantime, I trust I may receive some sort of assistance from those who intend giving me their support.—I am, dear Sir, yours truly,

L. G. FREEMAN.

29, Lichfield Grove, Finchley, N.



## INSTITUTION WEEK RESULTS.

The work of the week, as far as it has gone, has been of a remarkable character. The spirit of harmony has been perfect. The attendance has been good. The aspiration has been elevated. The teachings have been in unison and of a spiritual character, and the collections have been good. The feeling in the provinces has been of the same kind as at the centre. This has been expressed in various letters which have been received, and from which a few quotations are presented.

The Sheffield and Rotherham Spiritualists, in forwarding £1 for Institution Week, write:

We send you greeting, and beg to say that the work you do is beyond price. Week by week the MEDIUM gets better and more spiritual.

Mrs. Tyndall writes:

You need not be told at this late date of the affectionate interest, I may say, I take in you and your good wife personally, as I have given you many proofs of it, and I estimate very highly what you have done for our Cause, which but for you and your gigantic exertions for the highest interests of Spiritualism, must have languished and died out, according to our human ideas of its immediate future.

For you and your wife I pray devoutly that God and his good angels will continue you in health to work for many years to come in the Spiritual Institution.

"Lindum" writes:

Dear Friend,—I am thankful I can spare you an odd pound these hard times. Never mind acknowledging it save through the MEDIUM in due course.

I know it will be rightly used, and only regret I am not able to make it a hundredfold. God speed to you, and a happy Christmas.

## SUBSCRIPTIONS TO INSTITUTION WEEK, 1880.

	£	s.	d.
Hastings Friend	...	...	0 5 0
From a few Sheffield and Rotherham Friends	...	...	1 0 0
Mrs. Slatter	...	...	0 2 0
Dr. C. J. Curtis	...	...	2 0 0
Miss Samuel	...	...	0 2 0
Mrs. Rowley	...	...	0 5 0
"M. A. B."	...	...	0 10 0
"Disciple"	...	...	20 0 0
Mr. and Mrs. Brain's Seance	...	...	0 8 9
Miss Samuel's Meeting	...	...	0 15 3
Mr. Towns' Seance	...	...	0 13 6
From Cowes	...	...	0 1 0
"Brentford Box"	...	...	0 3 3
Mr. G. T. Stuart Menteath	...	...	1 0 0
"Lindum"	...	...	1 0 0
Mr. V. E. Watkins	...	...	0 2 6
Miss J. M. Bowman	...	...	0 2 6
Mr. James Henthorn	...	...	0 1 0
Mrs. Tyndall	...	...	1 1 0
Mr. A. E. Hunter, B. A.	...	...	0 6 8
Small thanks for large benefits	...	...	0 2 0
"De Profundis"	...	...	0 2 0
Mr. C. L. Hippisley	...	...	0 2 6
Mrs. Eastaway	...	...	0 0 6
"Typo"	...	...	0 1 0

## MEDIUMISTIC ART.

On Monday evening of last week Mr. Robson attended at the Spiritual Institution, and exhibited a very fine illuminated design, which illustrated a hymn in the "Spiritual Lyre" by Mr. J. K. Lewis. The hymn, No. 167, was beautifully inscribed on the portion allotted to it. To give a description of this very elaborate and truly ornamental work is beyond our scope at the present time. All were astonished at the success of the artist, who produced it under influence. It took him about six weeks' labour, and in the earlier stages he had no idea as to what it would appear like when finished, as the plan of the thing developed itself as he proceeded.

Mr. Robson was briefly introduced by Mr. Burns, after which he passed under influence and gave an explanatory address. The meeting then became conversational, and the question was discussed, how such artistic mediumship could be promoted. It was felt by all that all such beautiful works had a beneficial influence upon all who beheld them, and it was desirable that such works should be exhibited, and that those who were capable of such mediumship should be developed.

Ultimately it was resolved to sell the work by subscription in 100 shares of 1s. each; and twenty of the shares were bought on the spot. It is hoped that Mr. Robson will soon dispose of the whole, and feel encouraged to proceed with another picture.

Private circles would do well to invite Mr. Robson to exhibit his picture and give them a sitting.

## INSTITUTION WEEK MEETINGS.

## WOMAN'S WORK FOR THE EXTENSION OF SPIRITUAL TRUTH.

## MISS SAMUEL'S ADDRESS, AND THE CONFERENCE.

On Monday evening a well attended and pleasant meeting was held at 15, Southampton Row, in connection with the Institution Week Movement. Miss Samuel had been announced to give an address, and she arrived from Brighton that day on purpose to do so. Few of the ladies who have taken an interest in the Woman's Work could be present—so that had it not been for the presence of her aunt, Mrs. Graf, Miss Samuel would not have been so well sustained. The meeting was, in fact, the opposite to what it had been advertised to be; the masculine element was in the majority and there was that hard atmosphere which is more characteristic of curiosity and criticism than of sympathy and love. This, it would appear, is the characteristic of the Spiritual Movement at the present time, in which the masculine influence and intellectual methods predominate. As the meeting went on all this was altered, and the atmosphere softened, similar to what we presume will be the result of woman's influence in Spiritualism.

Mr. Burns, in opening the proceedings, said that too frequently the interest in spiritual meetings was centred in the exhibition which was expected to take place. Was there to be a wonderful manifestation, an extraordinary intellectual prodigy? People attended these meetings from a selfish motive—for what they could get to satisfy curiosity, and supply the demands of the intellect, and on this account he saw the nonsuccess of Spiritualism, for when the announcement indicated that sympathy, aspiration, work or funds were needed, the attendance was not large or enthusiastic. It was time that a new course was adopted, and that the selfish principle be supplanted by a true devotedness to spiritual duties, and he hoped that meeting would be the beginning of a work that would constitute a new era.

Miss Samuel was then influenced by her guides, and went on to remark that Spiritualism had been placed on too low ground, and made to play any tune at the caprice of those who amused themselves with it. Instead of being a soul that should draw around itself its own peculiar and fitting form of expression, it had been used as a garment into which the most uncouth and ill-adapted forms had been introduced. Man's spiritual instincts should be allowed to bloom forth and surround him with forms of spiritual beauty, and that would supply the needs of the hour. Whatever the soul holds dear, that can become a practical fact in everyday life. Those who doubted the statement were invited to put it to the test. All were not, like Jesus, capable of living the perfect life, but all had some spiritual advantages, and it was their manifest duty and interest to make use of them.

We could also assist in maintaining the purity of one another's surroundings. Their chairman, as a central spiritual worker, was the recipient of many psychological influences. Like a reservoir, he could not at all times exclude impure water, as much mud was introduced into the Movement with which he is so intimately connected. His work is impeded by those who make themselves his enemies, but who are in reality the enemies of Spiritualism. Spiritual truth can reach no mind which is not purified and in a fit condition. But, as the soul knows its own requirements, ask your intuitions what is right spiritually, and you will require to take counsel of no man. The adoption of this method would lead to a gigantic improvement in Spiritualism.

Woman is underrated by the conventionalities of society. All who have an immortal soul are capable of comprehending spiritual things. Woman has an immortal soul, and is therefore fit to take part in spiritual work and teaching. She is not a mere domestic and social convenience. The acceptance of truth, which is immortal, modifies all our surroundings to its own nature, and the most important truth is that man is possessed of an immortal or spiritual being boundless in capacity, and that its true qualities can be evolved while he yet lives in the body. We cannot at all times look soulwards and find what we require for guidance. Books and the help of other minds are aids, but in circulating literature we must remember that it is simply a means, not the end. After all, we must look inward for the truest teaching. When you are all alone by yourselves and external influences shut out, there can be no deception. To become acquainted with this inward monitor and guide is the root and basis of Spiritualism. In the soul's mirror would be found reflected Divine light, for it represents in miniature the boundless characteristics of God. Begin, then, at the soul, and work outwards; do not begin on the outside, and remain there. Spend a short time daily in silent meditation, comparing the external life with the soul's ideal. If spots be found, strive to remove them with prayer and a determination to do better.



The control here paused, and desired that other minds present should throw their influence into the proceedings, which would bring more valuable results from the chief speaker of the evening. After some remarks from the Chairman, Miss Samuel proceeded:—

The avenues of the mind require opening up by intellectual culture and spiritual effort before they can receive and circulate the spiritual light. Meet frequently together, exchange views, inform one another. The finer ones will elevate the less refined, and prepare all for spiritual influences. The spiritual knowledge is abroad amongst men, but all are not prepared to take it in. External agencies are useful to effect that preparation, but every mind has to do its own work in the end. By benefiting others men and women best improve themselves. A good thought towards others brings a better thought in return from the spirit-spheres. Thus a new thought tide can be evoked, which will carry the ship of Spiritualism along anew on its course.

Spiritually woman is man's ultimate, and is therefore superior to him, and ought to take a leading position in spiritual work. The state of the Movement demands this. Woman can teach without words. Man can reach further with a word; woman with a thought. Man is intellectual; he traverses the surface of things, and adorns it. Woman is spiritual. She moves about in her home, and her influence affects everyone, whether she speaks to them or not. She silently creeps into your life, and unconsciously you find the seed of the spirit growing within your better nature. Woman's influence tends soulwards; she is the apostle of spiritual truth—an angel in the affairs of life.

A conversation was sprung up as to the difficulty of reducing woman's qualities to a practical use in spiritual work. There were many women in Spiritualism, but they too much imitated men in their method of working, so that it was the masculine tendency in another form.

Miss Samuel replied that in the present condition of Spiritualism the promiscuity of influences produced a kind of mental confusion universally, which precluded the possibility of clear spiritual thought. Spiritualists should therefore seek their own spiritual centre. Personal meditation should be followed by family groups, till the mental atmosphere becomes regulated and purified, and then it would be possible to work intelligently. One woman could then combine with others, and in their respective districts they could meet together regularly and confer as to the best means of improving themselves spiritually and helping others. Those who desired to learn of Spiritualism would be glad to join these social meetings and receive books to read and information how to investigate for themselves. Spiritualism would thus spread from house to house, and it would be of that genuine, disinterested kind which would command respect. All would be spiritually improved, and perceiving the benefit of this kind of culture, they would persevere in it, and modify society gradually to the purposes of the spirit.

A conversation here arose on the practical adoption of these ideas, when Mrs. Graf rose and said she was prepared to enter into the work. She had already commenced it, and realised its benefits. She knew very few Spiritualists in her district, but she would be glad to meet with them one evening in the week, and she hoped ladies in other districts would do the same.

Mr. Champenowne gave an account of his work in Kingston-on-Thames, and said he circulated a great deal of literature and communicated facts verbally.

Mr. Coffin thought the popular theological teaching would have to be broken down. He had formerly been a member of a mission, and had visited every room in St. Giles's. He thought if Spiritualists took up such a work and operated on the religious plane, the Cause would make great progress.

Mrs. Jones had long had the desire to throw her parlour open for the use of the Cause, invite in all who were interested, and allow them to investigate, read, or converse, as they felt inclined.

A visitor thought Spiritualists should, like the Woman of Samaria, go and tell their neighbours and spread a knowledge of the truth in that simple, effective way.

Miss Samuel regretted that those who had practical ideas on this kind of work did not communicate more freely in the Medium, and report their success in the work.

Mr. F. O. Matthews said he sat every Thursday from three till four o'clock to relieve earth-bound spirits, filling his mind with the best thoughts for the benefit of the invisibles.

Miss Samuel owed much of her development to the practice of sitting alone. Circles drew her strength from her, and she could not endure them. They hindered her more than they aided her. She was in the habit of sitting two or three hours till thoroughly impregnated with Spiritual magnetism and thoughts. Her mind was then filled with poetry and music. Mr. Carson had first introduced this method of development to her, and in addition to special sittings, she sat half an hour regularly every evening. She always prepared

herself for sitting by bathing, changing her clothing, and avoiding disturbing influences. She kept her room pure and select, and thus was able to bring the spirits in harmony with her conditions.

Mr. Matthews recommended that mediums visiting places should take literature with them for circulation. He recommended punctuality in seances, and warned against sitting too long. He would admit no visitors after the time for commencing had expired.

The following ladies announced that they would hold weekly meetings for spiritual work:—

Mrs. Graf, 11, Jupp's Road, Mile End. Thursday evening.

Mrs. Jones, 83, Landells Road, near the Plough, East Dulwich. Monday evening.

Miss Samuel, 44, Brunswick Place, The Level, Brighton. Monday evening.

Miss Samuel said she intended to visit London frequently, and she would be happy to respond to invitations to take part with ladies who desired to institute this domestic spiritual work.

Miss Samuel received the hearty thanks of all for her attendance and valuable services. The meeting broke up amidst much enthusiasm. The sum of 15s. 3d. was collected towards the fund for the gratuitous distribution of spiritual literature.

#### MR. AND MRS. BRAIN'S SEANCE.

On Friday evening, December 3, Mr. and Mrs. Brain, trance mediums, gave a seance at 15, Southampton Row, being the first of Institution Week series. There was a good attendance and complete harmony. Mr. Burns introduced the proceedings with a short address, in which he spoke of the support of the "Institution" of Spiritualism amongst us. Such "support" was not, he said, a weighty affair. All our money contributions and schemes could do little to institute Spiritualism amongst mankind. Personal dutifulness to the requirements of spiritual principles was all that could be done, and that accomplished the spirit-friends could take their place alongside of mankind and render both worlds one.

J. King, O.S.T., then delivered a short address, stating that that was Mr. and Mrs. Brain's first appearance in public as mediums. He spoke in high commendation of their honesty and devotedness to the Cause, and of the good which was being effected by their mediumship in the home circle which meets weekly.

A young lady led a hymn on the piano. The audience sang with fine feeling and Mrs. Brain was entranced. Various controls addressed individuals and the company. One gave a healing manifestation to a gentleman who had met with an accident; he was much benefited. Another spirit sang very beautifully through Mrs. Brain; one control, in very choice language, addressed Mr. Burns, holding out a promise of great success in the spiritual work, and that the efforts now being put forth would soon meet with more generous recognition.

Mr. Brain was controlled towards the end of the sitting, and his guide made a few observations.

Mrs. Brain is a medium in the strict sense of the term: one through whom spirits can manifest to give teachings, proofs of identity, personal messages and emotional influences in the form of song; also healing, etc. We understand she does a good work in her weekly circle. Her usual sitters faithfully gathered round her on this occasion, and altogether the evening set forth very forcibly the high advantages of domestic mediumship, carried out on pure spiritual motives.

The sum of 8s. 9d. was collected.

#### THE SEANCE GIVEN BY MR. TOWNS.

On Tuesday evening Mr. Towns had a very full circle. Mr. Barron presided, and informed the sitters that, beginning on the left of the medium, each sitter might ask a mental question, and answers would be given. Mr. Towns sat with his palms leaning lightly on the top of the table, and as soon as a mental question was put by a sitter the medium's right hand would give three raps on the table for "Yes," and one for "No." The manner of giving the raps—loudly, quickly, or deliberately—conveyed the idea involved in the answer almost as plainly as speech. Each sitter asked several questions, and the answers appeared in nearly every instance to be satisfactory. Mr. Towns would, in addition to the answers by raps, give verbal particulars, which showed that the controlling power was well informed on the subject-matter.

Mr. Towns was then controlled in the trance by a spirit who spoke in a shrill voice. It was understood to be "Mrs. Ship-ton." She began with humorous personal criticisms on the company before her, more candid than complimentary. In her pert manner she then extended her observations to the Movement in general, censuring those Spiritualists who do not work themselves, but backbite and criticise others. She said to think right and act right is Spiritualism. Clean your boots well, keep them clean, and let your neighbours imitate your example. Try to seek for higher light, and spirits from other spheres will visit you, and instill wisdom into you. Learn to love your neighbour as yourself, and do to others as they may require of you. Thus you will build up a house for the spirit.



There are Spiritualists in London who would have a big temple, but they would clutch the best seats for themselves, and make you pay for the whole. They like to be dictators, and order others. Let every man be his own teacher. See that the corners of the room are well cleaned out, and never mind the middle of the floor. Let each one carry a brick and a little sand, and the rain of heaven will wet it, and the man who stirs the mortar and lays the bricks should not be declaimed against if you give him bad material. Let us begin a new year with new conditions.—with clean hands and face,—and see that we pluck the beam out of our own eye before we attempt to take the mote out of our brother's. I would shake your coats to see what "dust" I could collect from them, for the material dust is wanted on these occasions. "Organisation" in respect to Spiritualism is a mistake. Spiritualists must have freedom of thought, freedom of expression, freedom of action, and not be tied down by any sect, creed, or organisation of any kind. Let every man set about it to organise his own nature, and see if he can understand how to take care of it. Above all, cultivate good feelings, the law of love and mercy. If the brother be in the wrong, pity him, and try to reclaim him from evil, but, above all, let every man reform himself.

The spirit made many other remarks, after which the seance broke up. The sum of 13s. 6d. was collected towards Institution Week Fund.

### A FEAT OF MEMORY.

A correspondent in America writes to "Nature" as follows:—

"The following feat of memory seems to be worthy of record in your pages. It is new to the writer, though by no means uncommon over here. Like the country itself, many institutions in the United States run to size in a way apt to astonish the dwellers in our 'tight little island.' So it is with hotels. Thus, at some of them many hundreds of persons are simultaneously dining in one room. At the entrance the hats, etc., of the guests are deposited with a person in attendance to receive them. He does not check or arrange them in any particular order, and he invariably restores them, each to the right owner, as they emerge from the dining-room. The difficulty of the feat naturally depends on the number of hats in charge at the same time. The most remarkable case which has come under the notice of the writer is at the Fifth Avenue Hotel, New York. There the attendant, who is on duty several hours a day, has sometimes as many as 500 hats in his possession at one time. A majority of them belong to people whom he has never seen before, and there is a constant flux of persons in and out. Yet even a momentary hesitation in selecting the right hat rarely occurs. The performer at the above hotel says that he forms a mental picture of the owner's face inside the hat, and that on looking at any hat the wearer's face is instantly brought before his mind's eye. It would be interesting to test how far this power is possessed by an average unpractised person when put in the right way of doing it. While many of our ordinary recollections are not visual, at least not consciously so, it appears probable that most cases of extraordinary memory consist in an unusual power of making and retaining visualised impressions."

[It would be interesting to know something of the temperament and phrenological development of these "performers." Will someone from the house of S. R. Wells & Co. call at the hotel in question, and make a report in the "Phrenological Journal"?—Ed. M.]

### THE SPIRITS ON THE TICHBORNE CASE.

To Mr. Burns.—Dear Sir,—I am a stranger to you, and it may be pleasing to you to know that I am a reader of your paper, the MEDIUM, now before me. Some four years ago the way seemed to be opened up for me by a friend who believes in Spiritualism, but who does not figure in it. We had several sittings, and the manifestations were wonderful, when I began reading your paper. Time rolled on, leaving the work partly neglected, when again another effort was made by the, to me, invisibles. I became, through a mysterious channel, introduced to Mr. Tetlow, of Heywood, who, when my name was mentioned, felt a longing desire to be acquainted with me, and I with him. A few weeks ago we first met. He gave me some startling information then, and again on Sunday last, when he took tea with me. On that occasion I had Jean Luie with me. I introduced them to each other, giving to Mr. Tetlow the simple hint that Mr. Luie was the man connected with the Tichborne Case. Our conversation during tea did not in any way furnish an atom of information from which a stranger could form the slightest clue to what occurred afterwards.

When tea was over, I said, "Mr. Tetlow, I want to ask you a question," when he suddenly went into an unconscious state. This seemed to alarm Mr. Luie, whom we had not told what to expect. Mr. Tetlow, through his guide, began to describe the scene: dark clouds, a boisterous ocean, waves running high, a vessel wrecked, a man lashed to the yard-arm, and then pointing to the vessel said, "You have seen this." Mr. Luie, not knowing he was in an entranced state, looked excited and said, "How do you know dat." The guide asked him to be

silent, to hear more; he then said, "You went to sea at 11 years of age. You sought favour with the stewards, being afraid to go aloft: you used to peel the potatoes, and help in any way you could, in order to be amongst them." Luie said, "Dat is true." The guide then said, "You had some years after this become steward, and had a serious row with the captain over two bottles of rum." Luie said, "Dat is true, but how do you know dat?" The guide then said, "You afterwards came in contact with a wreck, one man of which wreck your life has been bound up for many years." He gave the description of the man saved, when Luie said, "Good God, dat is Tichborne." He also gave a prophecy respecting Tichborne, which I feel impressed not to give for the present; and in answer to Luie's question how he could give such particulars regarding him, a stranger, said, "Everybody has his history folded around him"; and turning to me he said, "Now for your question," and described the reason that we hear knocking every morning at 9.20, which relates to events which have to transpire in our family, and when realised I shall be most happy to communicate. Suffice, we have had marvellous information, which convinces us that spirit-friends are working anxiously for our welfare.

Mr. Tetlow has made arrangements for a special visit, when I shall feel it a pleasure as well as a duty to add my mite to the advancement of Spiritualism.—I am, Dear Sir, yours obediently,

T. HUTCHINSON.

158. City Road, Hulme, Manchester.

Nov, 27, 1880.

P.S.—You are at liberty to publish this if it deserves a place in your paper. I am not ashamed to own my views.

### RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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



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# ON MIRACLES AND MODERN SPIRITUALISM.

THREE ESSAYS,

By ALFRED RUSSEL WALLACE,

Author of "The Malay Archipelago," "Contributions to the Theory of Natural Selection," &c., &c.

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# CAREER OF RELIGIOUS IDEAS:

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On Sunday next, at 11 a.m., the same subject will be continued. All  
friends are welcome.

On Sunday evening last, Mr. Pearce gave his third lecture on "The  
Great Pyramid of Egypt." These lectures seem to increase in value and  
merit as they proceed. A vote of thanks was unanimously accorded to  
Mr. Pearce, with a request that he will give his fourth lecture on the  
first Sunday in February.

On Sunday evening next, A.T.T.P. will address the meeting and read  
some very interesting Controls. Mr. Knight Smith will sing "Save me,  
O God, save me," E. H. Turpin. To commence at 7 p.m.

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On Sunday evening last, Mrs. Slater delivered a very intellectual and  
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On Sunday next, at 7 p.m. prompt, Mr. Turpin, of the Christian  
Evidence Society, will reply to Mr. Bradlaugh, M.P., on "Jesus and his  
apostles the Benefactors of the World."

On Monday, at 8 p.m., the comprehensionists will hold their inaugural  
soiree, when songs, readings, &c., will be given. Tea and coffee during  
the evening, kindly given by Mr. Wilson. The meeting no doubt will  
be of very deep interest.

J. M. DALE, Hon. Sec.

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— 19.—, Wallis.

— 26.—Local speakers.

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Sunday, Dec. 12.—Mr. Wright.

— 19.—, Wallis.

— 26.—, Tetlow.

A society for the free distribution of spiritual literature in connection  
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(d) *Working Expenses.*—These are in all cases limited to the bare necessities of the case. The "Dialectical Report" and the "Memorial Edition of Judge Edmonds's Works" are instances of wonderfully cheap books after the working expenses have been fully added. The more extended the circulation of any book, and the more frequently new books appear, the less will the working expenses be in proportion. The position which the publishing department of the Spiritual Institution now commands, after twelve years' standing, renders it the most eligible channel for the publication of Progressive works in the eastern hemisphere. Depositors have full advantage of this position in associating themselves with this work. The same capital placed in any other house would not realise one half of the results. All prestige, copyrights, stereo-plates, engravings, and property whatsoever, are freely placed side by side with the contributions of the smallest depositor to produce a result in which all shall mutually participate.

## II.—Distribution.

(e) *Advertising.*—This essential service can be chiefly performed through the organs of the Institution, and by prospectuses and placards to be used by depositors or their agents, the cost of which may be included in working expenses.

(f) *Trade Discounts.*—These would be entirely saved; and depositors could even supply the trade on the usual terms and have a good profit.

## Plan Proposed to Depositors.

In accordance with these conditions, it is proposed that £1,000 be raised as a "Progressive Literature Publication Fund," by depositors on the following terms:—

£1 is the lowest sum which will be received as a deposit, but any sum above £1 may be deposited, and which will be placed to the credit of the depositor's account, at the following rates of interest or discount:—at rate of 2½ per cent., or 6d. in the pound; three months or upwards, 3 per cent., or 1s. in the pound; six months or upwards, 4 per cent., or 1s. 6d. in the pound. Thus a depositor by turning his money three times in the year may earn 15 per cent. interest on capital, besides what profit he may make on the sale of the works he takes out. All deposits to be returned in whole or at the choice of the depositor at the subscription price. Clubs may be formed, the members of which, by uniting the smallest subscriptions, may enjoy all the benefits of this co-operative system. Interest will be calculated and placed to depositor's credit each time the amount in hand is either augmented or diminished. Fractions of a pound under 1s. will not be subject to interest. This plan may be adopted:—

1st.—To supply dealers with stock on the lowest terms.

2nd.—Energetic Spiritualists and Progressives may sell large numbers of books at subscription price to friends and neighbours, and thus do a great deal of good with no loss to themselves, and have a fair interest for capital invested.

3rd.—Liberal friends of the movement, who have means at their disposal, may in this way make one pound go as far as three in obtaining parcels of the best books for distribution to libraries, &c.

4th.—Those who have cash at their disposal may invest a sum of money, and give some energetic and intelligent, yet poor brother, an opportunity of selling the works; or books may be placed with a bookseller for sale, and by this means the literature may be brought before the public in all parts of the country.

5th.—Clubs or societies may thus provide their individual members with private libraries of the best books at the lowest possible price, or books may be obtained for circulating libraries on the best terms.

6th.—Persons who have cash lying idle may invest it in this fund, and in return obtain the very liberal interest offered.

7th.—These advantages are offered to foreigners as well as to residents in the British Islands.

8th.—Foreign works may be imported, and choice books already published in this country may be secured for depositors at the lowest price by an adaptation of this plan.

9th.—As the object held in view is to help one another to enlighten the public on the most important truths which the human mind can exercise itself, this plan can be of use to all who have the interests of the cause at heart.

10th.—Depositors may take out the balance due to them in any kind of books and publications, British and Foreign; in printing of books or handbills; in stationery of all kinds; in subscriptions to periodicals, or towards other objects; or in any goods or line of business advertised by the general business department of the Spiritual Institution.

## Security to Depositors.

The interests of depositors are fully protected by arrangements which are already in operation, so that works purchased at subscription price are not sold to the public at less than the usual publishing price. For example: The "Dialectical Report" was sold to subscribers at 2s. 6d. per copy, but to the public at 5s., and as soon as the work was ready, each copy costing 2s. 6d. became at once worth 5s. "The Memorial Edition of the 'Letters and Tracts' by Judge Edmonds" was sold to subscribers at 10d. in paper wrappers, but is published at 2s.; and the cloth edition subscribed at 1s. 6d. is sold to the public at 3s. 6d. These publishing prices will be in all cases scrupulously maintained, enabling subscribers to realise the fullest advantage from the investment of their capital, and on a business as well as on a moral basis push the circulation of information on Spiritualism to the fullest extent. Of course depositors are at liberty to sell the works they take out at full publishing price or at any reduction therefrom which may seem expedient to themselves.

The past workings and well-known character of the Progressive Library and Spiritual Institution is the best possible guarantee that full justice will be done in every transaction, while the best available works will be placed before depositors for their acceptance. No person will be compelled to accept any book of which he does not approve, or for which he has no use. The suggestions and wants of depositors will at all times be considered, as those works can alone be brought out for which capital is promptly deposited.

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