



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

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A PAGE FOR ELDERLY READERS.

To meet a requirement which has been frequently urged by those, the state of whose eye-sight renders the reading of small type irksome, we have procured a supply of large clear type, which we will use occasionally for a suitable class of matter, as the exigency of space may permit. It is our constant effort to render this Paper universally helpful to the Cause, by adapting it to the use and convenience of all ages and classes of readers.

THE WELL OPENED.

A SERMON preached by the REV. C. WARE.
OF PLYMOUTH.

And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.—Genesis, xxi., 19.

These Old Testament pictures are very suggestive and instructive; they are rich in spiritual meaning. They are all the more so to us, because they belong to the Spiritualism of the past, and thus they encourage us to study, and help us to understand and appreciate the Spiritualism of the present. I should like to remind you of a passage which says—"Be always ready to give an answer to him that asketh the reason of the hope that is in you"; an important precept for us. "Why do we believe in Spiritualism," do you say? Why do we believe in the sunshine? Why do we believe in heat and cold? Why do we believe in any natural phenomenon? Why?—BECAUSE THESE THINGS EXIST! How can we help believing in them? A man will think you are trifling with him in asking such a question.

Why do we believe in Spiritualism? Because it exists; how can we help believing in a thing that is! I have heard a lady, newly converted to a belief in Spiritualism, say, in the enthusiasm of feeling which her faith produced—"I am wondering what would make me disbelieve in the truth of Spiritualism, i.e., of communion with dear departed friends; if you can convince me

that the sun does not shine upon me, then you can convince me that this blessed fact of communion with the spirit world is not true."

Judge Edmonds said, under the overwhelming conviction that came to him after prolonged, critical investigation of the subject: "Mountains may fall and crush me, but you cannot make me believe that there are no stars over my head, and no earth beneath my feet."

And the parallel is all the more perfect, because, the one is as ancient as the other. The sun has always shone, and these natural phenomena have always appealed to the senses of men; so, likewise, Spiritualism has always existed—it is as old as humanity. Religious people of to-day profess to take the Bible as their rule of faith and practice, and yet they condemn Spiritualism of which it is full. It is, we repeat, full of what we understand by Spiritualism; full of the kind of phenomena that we see taking place in our very midst. Surely we can give a good reason for our faith, for these things have always taken place. Suppose, for instance, we had taken up this ancient Book after becoming acquainted with Spiritualism, we should have exclaimed—"Why! here are the very same kind of phenomena; this Book shows that substantially the same things took place in ancient times." It was quite a pertinent answer given by one of our friends to a person who demanded proof from the Bible that Spiritualism was true—"You must read it again, and you must begin at the book of Genesis." I wonder that the opponents of Spiritualism do not blush when they oppose, seeing that the Book is full of it. Bearing this in mind, we would like to ask, who is most guilty of dishonouring the Bible?

We have in this chapter, what I should call, a nice little bit of Spiritualism; and if I mistake not, it will suggest much to our minds that will instruct and encourage us; not so much the

manifestation, the outward features of the picture, as the spiritual signification of it: the deep analogical and spiritual teaching which it embodies. This is the grand significance of all Spiritualism. The phenomena are of course interesting and convincing, but taken by themselves they are the mere husk of the subject; those who meddle with Spiritualism for the sake of the phenomena only, are triflers and not Spiritualists. A Spiritualist is one who realises its grand practical significance, the spiritual influence it produces; not so much its effect upon the senses as its influence on the soul; opening the spiritual eyes, developing the spiritual nature, making you spiritual, i.e., Godlike. It is spiritual knowledge, spiritual nourishment, spiritual experience: this is the real meaning and significance of Spiritualism.

The Old Testament pictures are usually regarded as Types of Christ; this is because of the great spiritual truths they embody and unfold; Christ is the highest embodiment of truth. They do this, but they also specially illustrate the glorious facts and teachings of modern Spiritualism; only let us always remember their SPIRITUAL signification.

I.—ISHMAEL'S NEED.

We will first consider Ishmael's need, the wretched condition to which his mother and himself were reduced. It is a very strange story which is here told us; in the narrative here related we have a manifestation of jealousy, caprice, weakness, and cruelty very discreditable and disgraceful to some of the parties concerned. It is to be feared that many readers of the Bible, in their superstitious reverence for the Book and their veneration for the persons, overlook these bad qualities. But whether in the Bible or out of it, whether in the past or the present, human nature is ever the same; and the distinctions between right and wrong also remain the same, whether in Abraham, or Moses, or David, or Paul, or the best and greatest of men: injustice can never be justified, wrong can never become right, and cruelty can never become kindness.

What do we find in this ancient story? Simply that the mistress of the house is jealous of the servant, and that the husband, instead of being master in his own house, is weak enough to yield to his wife's caprice; and the result is that the servant, Hagar, and her son are cruelly cast forth from their home, to wander, they knew not whether, in the wide wide world. I do not know whether there are any persons who will say that it was God's will that he should do this; all I can say is, that, those who would insinuate that God could justify such shameful treatment as this will say almost anything; but I must acknowledge that we have been too much accustomed to make God responsible for almost every kind of wickedness of which human nature has been guilty. I venture to say that if we were to read such a story as this in the daily papers to-morrow, there would be a tremendous outcry against such proceedings. With all my veneration for Abraham and Sarah, I consider their treatment

of Hagar and Ishmael to have been extremely cruel and mean.

Having been banished from their home, we find these unfortunate exiles wandering in the wilderness; exposed to the burning sun, and the prey of wild beasts; weeping bitter tears over their cruel fate; wondering where they shall find home, food, and friends; anxious as to what the future will bring forth. And now the water is exhausted, and death stares them in the face; dark despair comes over their spirits. What must have been the thoughts of that mother with her double weight of trouble? Are they all alone in the wide, dreary, wilderness world? Is there no hope, no God of justice, no one in the universe to hear their cry; must their appeal be echoed back upon their hearts in the mockery of despair? Forgetting her own need, she places him out of her sight that she may not see him die.

This is a striking illustration of the spiritual condition of humanity in times of spiritual darkness, degeneracy, and famine. It was so before Christ came; it is so in the case of every unawakened soul; and it is particularly and emphatically so with the spiritual condition of the world to-day. There is spiritual darkness, spiritual famine, and mankind are for the most part wandering in a wilderness of materialism, and unbelief, and doubt, and uncertainty. THE WATER IS SPENT IN THE BOTTLE; the fires of inspiration have died out; the current religious profession retains the letter but has lost the spirit; the recognised religious teachers, in many instances at least, retail their little stock of dogmas, giving chaff instead of wheat, and stones instead of bread. The heart of humanity, in these latter days, is full of doubts and anxious questionings. The cry is going up from thousands: "Is there a God who knows about us, or has any love or care for us; is there any world or anything beyond what we see? If a man die shall he live again? What is to be our destiny in a future world; is it as is represented in the formulated dogmas of popular theology? How are we to know which of the innumerable interpretations of the ancient Scriptures is the right one? Where are generations that have passed away; and where are our loved ones who have gone from us, and whither are we ourselves tending? What are we, where are we, and, what is the future to bring forth?"

In vain do you look for answer from the generality of religious teachers. All that they can do is to demand a blind acceptance of their dogmas, and a slavish submission to their authority. Believe or be damned, submit or perish eternally—these are their weapons, weapons of threatening and anathema, of coercion and terror and fear. We do not say there are not honourable exceptions; but these are the weapons generally employed by the existing ecclesiastical authorities of all nations, from the Pope of Rome down to the most obscure Methodist preacher. No attempt to enlighten and convince, but the assertion of authority over minds and consciences, with

threatening and excommunication if submission be refused,

Can it be denied that there is a deep spiritual need to-day? The people are longing—for they know not what! They listen to the thousand and one preachers, but all their eloquence and brilliance and energy do not satisfy; something more is needed, and—What? Simply this: Spiritual knowledge; a revelation of spiritual realities; certainty about spiritual things.

II.—PROVISION FOR ISHMAEL'S NEED: The Well of Water Opened.

"Man's extremity is God's opportunity."—"The darkest hour is the one before the dawn." No, Hagar! God has not forsaken you; you are not friendless, you are not alone. Your fate is not entirely in the hands of the jealousy, caprice, and cruelty of man; you are not left to perish. Nay, there is a God of justice, there is a God of love and mercy, there is a world around you that you do not see. There are friends, many, many friends—ministering ones—who know all your troubles, and are deeply interested in your case:—

"Brighter eyes are on you, than ye blind ones know."

Cheer up, sad hearts, relief is at hand; there is a well of water at your feet. Open your eyes, fill your bottle, drink and live.

Oh, glorious discovery! blessed day when their eyes were opened to receive such knowledge as this! Cast out was she? Well might Hagar bless the day that she was cast out to be taken up in this way. Her eyes were opened to see, What? An angel, you say, a well of water; yea, more than that. Her eyes were opened to see that there was a loving Father above who cared for her and her son, and that they were encircled by a host of loving friends. Her eyes were opened, she was awakened to a new world and to a new life, and she and her son drank and lived. This is truly a precious bit of Spiritualism, and a beautiful illustration of our own experience. Dear friends, WE HAVE HAD A SPIRITUAL EXPERIENCE SIMILAR TO THIS. When we had grown weary of the husks of dogma; when we were troubled with doubts and uncertainty about spiritual things—finding no rest from creeds, God opened our eyes to see a "well of living water" in the glorious revelations of Spiritualism.

It is true that this is a type of Christ, and that we are believers in Christ, and herein we have found great happiness. We are labouring indeed to make men Christians, but we believe that the best way to make men Christians is to make them Spiritualists. It is often said that Temperance is the handmaid of Religion, but, How much more truly is Spiritualism the handmaid of Religion? I believe, sincerely, that a thousand will be made Christians through Spiritualism, where ten will be converted in the ordinary way. Why is this? Because Spiritualism gives us knowledge, true knowledge of spiritual things. We say that we were and are believers in Christ? but when a hundred and fifty different sects offer as many different interpretations of the meaning of his life, teaching

and death, Where are we to find certainty? In these days of thought, when everything is scientifically investigated and analysed, when men exercise their reason and demand proofs; it is impossible that the ipse dixit of religious teachers, the speculations of theologians, much less dogmatic denunciations can satisfy.

It is true that we invite men to come to Christ, to practise his teaching, to allow the love of God which is revealed in him to win their hearts. We invite men to come to Christ to know and receive the Truth which is revealed in him, for Truth is the life of the soul; and in this sense—not by a FICTION of substitution, but by the FACT of living the Truth, the true Christ spirit, begotten in the soul—in this sense Christ is a well of living water, where sinners may drink and live. But it is Christ in the light of Spiritualism; everything in the light of Spiritualism: Spiritualism has come to explain the true meaning of the Bible, the Gospel, and of Christ.

A well opened! the well of truth which satisfies our souls. Thank God for the well opened, the well of Spiritual life and truth in this dark, materialistic age! What do we mean? We mean the communication that is opened up between this world and the world of spirits, shedding the glorious light of truth and certainty upon our minds; solving all problems, removing all difficulties, setting the mind at rest, and satisfying the utmost aspirations of the human soul. Indeed! you say, how is this brought about? Simply in this way: while thus groping in doubt and difficulty, while thus perplexed with questioning and inquiry—looking and longing in vain for some basis of fact and certainty, almost ready to despair—we discovered to our great surprise that there was a spiritual world all around us; and having made this discovery, a crowd of spirit friends speedily manifested their presence to us, and now the communication is regularly established; and it is as natural to us to have intercourse with our friends in the spirit world, as it is to talk with men.

No tongue can tell, no language can describe the effect of this discovery upon us! You can to some extent imagine the surprise of Hagar, and the surprise of Jacob, and the surprise of the shepherds of Bethlehem, and the surprise of all those individuals of the Bible who received supernatural communications; and our surprise was quite equal to theirs. We cannot express the joy; the unspeakable delight we experienced when we first realised this truth. Truly it was a new birth. From that time we have been able to say: "Old things have passed away, behold all things are become new;" and every day we realise increased pleasure and joy in this communion with our dear friends in the spirit world. There are strangers here to day; you may be saying in your minds, "How can these things be?" Perhaps you are longing to obtain some knowledge of this great and blessed truth, and thus have your own minds set at rest and be able to enjoy the blessed privilege of communion with your departed ones. The great principle of the matter is

this: your friends though they have left the body have not necessarily left you; they are, or can be with you as much as ever, and under certain conditions can make their presence known, and converse with you. In every household this may be realised. I wish you could know the joy that it has brought to thousands of homes. Provide the conditions, and they will manifest their presence.

They will not force themselves upon you, but they will if you are willing. They are now waiting, patiently waiting, to communicate. Dear friends, "this well of water," this fountain of spiritual knowledge and life is in your home, is here even in your very midst; may God open your eyes to see it!

That is the one thing needful: to have their eyes opened. People are dying of spiritual thirst for want of one thing:—to have their eyes opened to see the fountain of Spiritual knowledge and life that is within their reach. Through many channels it is flowing and streaming around you.

III.—THE PERSONAL AND EXPERIMENTAL APPLICATION OF THE SUBJECT.

Do not forget its personal and experimental significance. It was not merely a manifestation—not merely a beautiful and striking phenomenon—it was PROVISION FOR THEIR PERSONAL NEEDS: they drank and lived.

Dear friends, do you know what Spiritualism is? It is a fountain of Spiritual knowledge: it is a Well of Living Water! Do you think it is mere phenomena—striking manifestations to the bodily senses? Alas! it is to be feared that too many who investigate it know little beyond this. Their curiosity is excited, they see wonderful things; it is a pleasant pastime, just a means of spending an agreeable hour with a few friends;—I have often feared that with many that is all. But that is only trifling with it; let me urge upon you to learn the deepest and richest lessons—the deep spiritual import of this ancient story, and realise the true significance of Spiritualism.

It is a provision for your souls, a supply for your spiritual needs; it is this in what it reveals concerning God, concerning your own being, concerning the spiritual world where disembodied spirits dwell, and concerning the fact and the conditions of mutual intercourse between earth-life and spirit-life.

May your eyes be opened to see this Opened Well, that you may drink and live!

12, Stanley Terrace, Albert Road, Plymouth.

THEOSOPHY.



MATERIALISATIONS:

AN ATTEMPT TO ELUCIDATE THEM.

An Essay read before the Oldham Spiritualist Discussion Class, May 7th, 1881.

Mystery is written upon everything. The tiny pebble in your path has a history and a secret that would trouble the wisest philosopher to unravel. The earth unfolds its beauty in silence and in secrecy. The infinite universe rolls on in measureless silence, enswathed in the garb of the unknowable. How strange, that with all man's study, observation, and classification, with all his theorising and speculation, he knows nought of the true nature of anything. The Why of things man sometimes discerns, but the causative—What, never. Carlyle was probably not far wrong when he said, "Know thyself; long enough has that poor 'self' of thine tormented thee; thou wilt never get to know it, I believe!" Ah, yes! there is an unfathomable something in nature, a mysterious somewhat that defies

the most piercing microscopic eye, or the keenest probe of the sharpest scalpel; a causative force whose power no man or finite spirit hath yet discerned or comprehended. "Know thy work and do it," is a far better maxim than "Know thyself" in this life. Thy work is to discern nature's combinations, and to obey them.

In the subject before us there are combinations which we are not prepared to unravel, we write simply to make suggestions, not positive assertions.

The subject of Materialisation is so enswathed in mystery, and has had so few real students, its facts observed and collated are so few that to theorise is out of the question; speculation is all we can do. The greatest aid in the solution of this problem, from this side of life, is by the exercise of clairvoyance. Good clairvoyants ought to be allowed to go to these materialisation seances, and to record their observations, then from these, ultimately, we may attain some basis of fact, then build theories and found systems of thought. All that is known at present, for positive, is that materialisation is a fact, the How is unknown. It is our intention to give a few suggestions as to the How.

In Materialisations there are three questions which stand out very prominently:—

1st. How is the material gathered together?

2nd. How is it made to cohere?

3rd. How is it moulded to any given form?

To solve these questions correctly is to undermine the whole fortress.

A spirit that comes to the earth-plane with an intention to materialise must know, either by intuition or observation, something of the magnetical and electrical forces that operate on and within all things. It must have observed or become conscious of a power that lies within itself, that is capable of dis severing or directing these forces; for if a spirit cannot break the bonds of electrical and magnetical forces it cannot accumulate and fashion matter to its purposes.

The first thing, then, in Materialisation, is to know the laws of magnetism and electricity, so that their action may be used to serve the spirit's purpose. Mesmerism plays an important part here, for by experiments in this direction we come to know the power that it is necessary to set in operation, to make these forces operative or inoperative. Material experiments are also necessary to a knowledge of the polarity of substances, as well as to which are inductive and conductive. With this little knowledge we may begin.

It has been discovered, by mesmeric experiments, that man has an inherent power to paralyse the efforts of others. Magnetism and electricity, as well as chemical affinity, have demonstrated that cohesion is a property of matter. In all mesmeric experiments mental passivity on the part of subject, and mental activity on the part of operator, are essential conditions to success. Two balls unequally electrified will cohere. Certain chemical elements will cohere. Thus in nature we have a constant demonstration of polarity. Whenever an active force comes in contact with a passive condition of things, it gives motion, it will draw or repel, as the force may be exerted. These facts are manifestations of Law. And what is Law? It is the making known the existence of a Will with power to act. Thus all Nature's laws are but the manifestations of Infinite Will-force with power to do. The Will is above the Law. If man or finite spirit is to accomplish anything it is by the action of will in setting aside law, yet in accordance with some other law. Thus, then, the central force of Materialisation is will-force in setting aside some law to bring into operation other laws.

The first condition of success in Materialisation is passivity in medium, sitters, and atmospherical conditions. Clairvoyants reveal the fact that when mankind are in this state of passivity they throw off, or impel from them, certain ethereal substances too fine to be discerned by the naked eye, or by any known methods of science. Spirits are capable of discerning this

substance, and by the action of their will are capable of directing it in any direction or for any purpose, according to desire and intent. No doubt there are other means exercised beside will-force, but that is the chief causative force in the gathering, cohesion and moulding of substance. Take an instance: "Madame Viné," in one of Mr. Fitton's seances, came out without speaking powers, but by making a few passes over my chest and quickly patting hers after she gained power to speak. The materialising spirit needs the power to discern and the will to apply to its designs, the atmospheric emanations from medium and sitters, as well as to abstract certain properties from the atmosphere around.

All the feats of spirits are not creative acts. Garments, fruits, flowers, and plants, are oftentimes brought to seance rooms to suit the time and circumstances. The agency at work is Will acting in accordance with Law. These objects are enswathed in life-force, or magnetism, and made invisible; at the proper time they are unswathed, and what appeared to be a creative act is simply an extra knowledge of nature's functions. There are many individuals on the earth, no doubt, who are acquainted with this secret. See "Art Magic" and "Ghostland," where instances of like nature are related. The plant that was "grown" (?) at Mr. Fitton's circle some time ago, "Dr. Scott" informed us was in the room before the seance commenced, yet was invisible. "Summer blossom" informed me last summer that she got the peaches, which I mentioned in my report to the MEDIUM, from an American orchard. The fact of bringing objects from a distance through closed doors is a proof of what spirits can do in this direction by the action of will. Many of the materialised spirit's adornments, no doubt, are manufactured 'neath the mind-force of the spirit; how this is accomplished I cannot say.

After the gathering together of substance we have its cohesion, which is a matter of great importance. But the same power that gathered together is capable of cohering. The particles gathered are, in the first instance, infinitely fine, as they reveal themselves to clairvoyants in their surging wave-like motions towards the cabinet. First, white misty substance, then changing to a blue appearance. These particles being newly abstracted, or having emanated from a living body, will retain a certain amount of life-force, thus, when the will of the operating spirit comes in contact with them they readily submit, and as readily cohere in the new organism as in the old one. The power of will to cohere severed particles of animal organism is manifested to a remarkable degree by the Llamas of India, China, and Thibet. The horrid accounts of self-torture and mutilation through which they sometimes pass is truly startling, and reveal a wondrous power in mind to cohere substances dissevered. What these Llamas can do is indicative of what spirits do on a larger scale. The Llamas attain their power by long exercise of mind and training of bodily forces, they become living attenuated electric bodies. Spirit-bodies are similar, but of finer conditions, a quivering life-organism, a veritable, somewhat condensed, electrical existence, quickly susceptible to spirit-action, ready to quiver and move at the slightest impulsive movement of mind-force.

Chemistry teaches us that certain substances will combine and others will not. That by combinations, dissolution and cohesion will take place, nay, apparent entire annihilation and re-condensation. Thus, if by a knowledge of chemical substances these wonderful results are obtained, supposing spirit-substance is but etherialised gross substance, why should a spirit chemist not have the power to combine and dis sever, condense and dissolve spirit-substance? The revelations of clairvoyants make known the fact that spirit bodies, as seen in materialisations, are the outcome of the formed emanations from medium and sitters principally, thus the spirit's body, for the time being, is veritably a body

like to our own, bone of our bone, substance of our substance. Thus we would think and believe that these materialised bodies are the outgrowth of a knowledge of chemical law combined with magnetical and electric forces. Here is a fact that would tend to show that chemical combination is an important factor in Materialisation. If you get a piece of materialised garment, not brought and made visible as is sometimes the case, put it into a sealed bottle; it is very probable that in the course of a few days you will find only a few drops of water, or it may have vanished altogether.

In the cohesion of matter there are three causes at work:—

- 1st. Will-power of spirit.
- 2nd. Life-force not extinguished in atoms used.
- 3rd. Chemical affinity.

In the formation of matter, Will-power plays the most important part; other methods, no doubt, are exercised. See the beautiful spirit-drapery and the beautiful tresses, what a grand idea they present of spirit-power; their varying shades and colours.

Our reason for believing Will to be the principal causative force in the formation of substance to any given form, is on account of the receptivity of the electric atmosphere for mental images. We are taught to believe by spirits that our life's history is folded round us; a subjective atmosphere readily bearing the imagery of thought and deed. Psychometry is a grand field of study in this direction. What stories may be unfolded by the touch of ancient or modern sculpture and architecture. The secret crime, or the homely virtues, the dastardly deed or the generous act—all are open to the eyes of the soul piercing the mysterious depths of soul-enswathment of ancient or modern urn. Here, then, we have nature's sensibility. If these overlappings of soul-force bearing the images of thought or deed, occur without a direct effort to accomplish, we might ask the question—What is likely to be the outgrowth of a trained will, combined with knowledge. We should say a tangibility of substance according to the image of the soul—be it male or female, plant or flower, fruit or drapery.

There is also the inherent tendency of matter to attain its original condition. Throw a ball on the floor rather smartly, and if it be a hard one it will rebound. Why? Because the atoms that came in contact with each other—the ball and the floor—sought to attain their original position as soon as the concussion took place. Take this fact into the seance room, and then you may readily understand why the forms that present themselves are oftentimes like to the medium—from the simple fact that the greater portion of matter used has come from his body, and is therefore stamped with his individuality.

Thought is force, moulding and shaping whatever it comes in contact with. A spirit with a knowledge of chemical, magnetical, and electric forces, with mental power, and will-force strong, can, no doubt, accomplish wonders, and yet be to a great extent ignorant of how it has attained the miraculous results. In these materialisations much is ignorantly accomplished. A combination is made, results wondrous, we see them and think the spirit immensely wise, but question, and you find knowledge comparatively little. Is it not so with mankind? How many of our greatest discoveries and inventions are the outgrowth of a preconceived idea, traced step by step to its grand ultimate? Few I should say. Sir Isaac Newton conceived the Law of Gravity—then proved it; but, as a rule, inventions go inversely, facts, then a conception of the how afterwards. We make a mistake in reference to spirits, we think because we cannot see the infinitely small atoms they combine and make visible to us, that they cannot see them also. I think they do, and as the earthly chemist in his laboratory can work out wondrous and miraculous results, so the spirit chemist in the laboratory of the seance room may do likewise; each have their elements, and each desire certain conditions, or results cannot be

attained. The chemist needs negatives and positives, positives and positives to attain his ends; so the seance room has to present like circumstances—sitters as negatives and positives, spirits as positives—that combinations and reactions may take place.

Thus we present our simple thoughts towards an elucidation of this very difficult problem of the How of Materialisation. I may not have struck upon the pathway to Truth, or even have acted as the meanest sign-post, but I may at least have interested some one mind which may take up the subject and investigate it more closely than I have done, and by that means root out further facts that may lead to the great discovery of the Law of Materialisation.

JAMES B. TETLOW.

ASTRONOMY: THE CONFLICTING TEACHINGS OF SPIRITS.

To the Editor of the MEDIUM AND DAYBREAK.

Dear Sir,—In answer to Mr. McDowall's letter in your issue of May 20, I have a very few words to say indeed. It is evident that Mr. McDowall has a remarkably clear head and a scientific mind, neither of which do I possess, and if spirits of a like calibre to himself assist him, so much the better for them. I think Mr. McDowall should put forth his views and arguments in astronomical and other scientific periodicals, where he will meet with capable minds who make these subjects their study; but I would strongly advise him to say nothing about Spiritualism there, or all he alleges will be ignored and suppressed.

For myself, I can believe in contrary winds, because each comes in its turn; so, although contrary to each other, they do not clash. This, I grieve to say, is not the case with spiritual communications, for they are as diverse as they are irreconcilable, and have the unfortunate habit of clashing with each other at all times and in all places, like Mr. Crookes' atoms. I say this bitterly and sadly; it has caused me many a heartache and many a sleepless night, but "experience teaches." Only in the "Revue Spirite" of June there is a long dissertation on man's future habitat, put forth quite authoritatively, but it is quite different from that predicted by Mr. A. J. Davis and Mr. McDowall.

As regards astronomy: the good common sense of a thoughtful man—Copernicus—has, in my opinion, done more for us than ages of spiritual and other speculation; and the telescopes of Galileo and his followers have, I opine, told us more that is reliable than any other source. Even as regards the possibilities of our future Copernicus has enlightened us, for there is plenty of room in the infinity of space for the imagination to rove in, in hope for those who believe in a future life, and the power of souls untrammelled by the body to move from place to place, without relying on the very contradictory evidence we get from "spirit-land." If spirits really knew what they profess to know—most of which has been taught them by the thinkings out of men in the flesh—why did they allow the knowledge of the Copernican system to remain in embryo until 330 years ago? What have they ever given us that is equal in value to the few following thoughts of Copernicus himself?—

As M. Flammarion says, in his "Vie de Copernice" ("Life of Copernicus"):—"Nothing is more simple than the chain of his reasoning. First, he remarked that, as regards appearance, the movements of the sun, the moon, and the stars are the same whether it is the earth that turns from west to east, or whether it is the heavens that turn from east to west.

"Secondly, he considered that it was more simple to attribute the movement to a single globe than to hundreds of thousands.

"Thirdly, he considered that the size of the earth is insignificant in the presence of celestial distances. And here [M. Flammarion adds] is a good beginning in favour of the theory of the earth's movement."

As regards the movement of heavenly bodies, Sir James Macintosh years ago attributed it to electricity, the positive and the negative, equal and opposite, the one beginning to work as the other ends; but to guide them aright there must be intelligence. "SENEX."

MEDIUMSHIP—THE SPIRIT-CIRCLE.

A NIGHT WITH ANGELS.

One of the mysterious functions of mind were presented to our view on Wednesday evening, June 1, 1881, at Littleborough, Mr. J. Fitton as medium. The severing, bringing, and making visible flowers in a room where the like existed not, is truly a mysterious function of mind.

The usual weekly seance commenced about 8-30 p.m., lasting two hours. There were eighteen persons present. Conditions internally and externally were favourable. All things pre-

sented the appearance for a satisfactory seance. Commencing with singing, the gas lighted at full, the medium being quickly entranced, Mr. W. T. Braham, of Stretford Road, Manchester, went with him into the cabinet where the medium was satisfactorily examined. These examinations are especially for those sceptical people who think all Spiritualists are either fools or duped.

The gas light was now extinguished, conversation and singing occupying our attention. While singing is going on conversation is not allowed, neither is too intent a gaze upon the ascending form permitted: as in the first place conversation interblended with singing causes long and short waves in the thought-atmosphere, necessarily there is clashing of the thought-waves with the song-waves. Secondly, an intent gaze emits magnetism, and as the form is built by magnetic force the strong force overpowers the weak and destroys or weakens the manifestations.

"Rosa," having control of Mr. Fitton, promised to try and fetch something from Mr. Langley's, of Rochdale, a distance of four miles. We did not wait long before there was placed in Mr. Langley's hands

A GLASS PHOTOGRAPH AND A CORK PENHOLDER.

Mr. Langley did not know of the whereabouts of this penholder until reminded by "Rosa." Here was corroborative evidence to the statement of "Asmodeus," as reported in the MEDIUM, May 27. With closed room, and each one holding their neighbours' hands, these objects were placed in their owners' hands. Mind in harmony with law breaks down all barriers: solidity becomes porous and open, admitting the solid and tangible.

PURE WHITE LIGHTS,

Floating in every direction of the room, flitting hither and thither, was the next phenomenon. The rapidity of movement in their appearance, and their variety of position in the room, demonstrate their spirit-origin—high above the mundane sphere. Absence of smell is a prominent feature.

We now sat in the dark, singing for a short time, when the intense darkness was relieved by a light appearing in the cabinet. It was quickly extinguished, and quickly reappeared about two feet from where I sat; and as the form ascended, it came at times very close to me. I had a very clear view of the ascending form as it built itself up. I very clearly saw the body when not more than half formed, and in a position no human being could assume without a trap-door, of which there is none. As the body built I saw the various gradations of bulk—the full trunk, part of thighs—the whole—then arising as if getting up from the knees, without that falling backwards an individual must have assumed to have arisen from a like position. Then placing the large bright "spirit-lamp" against the chest, and in a slanting position, with face leaned forward that the rays might fall full upon the face, I readily, along with others, recognised our dear friend

"DR. SCOTT,"

Just as usual—turbaned head, swarthy face, bearded, and clothed in shining, pure, white drapery of spirit-manufacture, and of unearthly softness." It may be "mull muslin," but I am at a loss how it came in the room, seeing all was so closely and tightly arranged to prevent deception of any kind. "Dr. Scott" made his tangibility certain to most of the sitters present by his large hand coming in contact with their heads, or rapping them smartly on the face or back. We did not, as usually is the case when the doctor is out, light the gas; we saw him very plainly only by his "spirit-lamp." Not staying many minutes, he went down about twelve inches from my foot.

As was expected, the next form to present itself in our midst was that of the Arabian Gypsy girl,

"SUMMER BLOSSOM,"

The fruit, flower, and plant grower. A grand demonstration of her power in this direction was presented to us this evening. First presenting her "spirit-lamp" upon the floor about three to four feet from me, she rapidly built herself up. As soon as she was formed, I said, that is "Summer Blossom" coming to me. She answered "Yes" by three raps sharply upon my shoulder. Bowing to the sitters she retired to the cabinet, from whence by raps orders were given to light the gas. This being done—a fair seance light—"Summer Blossom" again made her presence visible in our midst. Bowing to all, then going to the table, she took from under it a gallon jug filled with water; raising it from the ground she placed it upon her shoulder, then walked about the room in this manner,—a striking oriental picture, with her turbaned head, dark brown features, and long flowing white drapery—"Rebecca at the well." Taking it from her shoulder, she drank freely therefrom; then going to the cabinet she stayed about five minutes, then reappeared with a small piece of drapery in her hand, also the jug. Signaling for the gas to be raised higher, it was done; then placing the drapery over the jug, she stood erect, made passes over the jug, stood with hands extended pointing straight to the jug, gazing intently, then walking to the cabinet backward still gazing, then making a few more passes, then to the cabinet again, and back to the jug; kneeling beside it she made a few more passes then took the drapery off. She now took the

white cloth from the table, folded it and stretched it upon the floor, and kneeling by the side of the jug she placed her hand therein; pulling it out again, she now held a large piece of honeysuckle; into the jug went the hand again and again, each time placing the flowers upon the table-cloth, until not less than sixty flowers of various kinds were produced, amongst which were the cactus, lily, pansy, heliotrope, and many others too numerous to mention. When will miracles cease? Whence came these flowers? Were they creations? No. But snapped from the parent stem by electric fluid, carried by will-force, and by will-power brought into the room and made visible. How wondrous is thy power, O mind!

When the whole of the flowers were taken from the jug and placed upon the cloth "Summer Blossom" retired to the cabinet, and orders were given for the light to be turned up to the full, that we might see the flowers. A pretty sight it was, quite a heap of variegated hues. While the light was at full, "Summer Blossom" presented herself just at the opening of the cabinet curtains giving a full view of person, which did not bear the slightest resemblance to that of the medium. The light being turned down to a fair seance light, the spirit-form, quickly faded into nothingness in view of all.

Next, coming from the cabinet was my sister,

"BETSY,"

Her hands outstretched as if imploringly. I gave no sign of recognition, to see if my mother, who sat close to me, would recognise her daughter. When she got about three feet from me, my mother recognised her, and called "Betsy." Caressing me, she went to her mother, then to my wife and a friend. Then cutting a piece off her hair, signalling good-bye, she rapidly dematerialised just within the cabinet—visibly.

The light being turned to a very faint glimmer, and after waiting a short time, another form came from the cabinet—a male form. It was the husband of a lady present. He left her a lock of his hair. She had a lock of hair cut from his beard when in earth-life. At the close of the seance, I compared the two, and I could not discern the slightest shade of difference in them. After a few words of conversation he retired to the cabinet and passed away.

We next, in the dark, were refreshed by "Madame Vinç's" delightful perfume. This closed a very successful, entertaining, instructive, and highly gratifying seance.

59, Manchester Road, Heywood. JAMES B. TETLOW.
June 2, 1881.

Signed (WILLIAM THOMPSON BRAHAM.
M. E. BRAHAM.
THOS. HUTCHINSON, 158, City Road, Manchester.

FURTHER AND CORROBORATIVE TESTIMONY.

Dear Mr. Editor.—Permit me to add a few remarks in support of the above facts.

I was called into the cabinet by Mr. Fitton's chief guide, where I thoroughly and very carefully searched the medium and cabinet, and fully satisfied myself that nothing existed beyond the medium (whose clothing I examined with the utmost scrutiny) and a cane-seated chair. I also lifted up the carpet, but nothing could I find.

I feel quite satisfied that no artificial means are in existence whereby those beautiful spirit-lights could be produced in a like manner as reported above.

Sometimes they would appear on the ceiling, then, in an instant, on the floor floating about near our feet, then again near our heads, and sometimes two or three at a time in different parts of the room, and occasionally blending into one.

I and my wife, who sat by my side, had a splendid view of the first form that materialised, as it was not more than fifteen inches from my feet; we could see very clearly by the "spirit-lamp" (which looked like a slice of the moon) the ascending form, until it became quite solid, heavy, and the full stature of a man, broader set and entirely different in every particular from the medium.

I recognised the form in a moment to be that of "Dr. Scott," he showed his face and saluted me, his voice I also instantly recognised. He appeared very pleased when I told him the hair he gave me, when at a seance about twelve months ago, had not yet dematerialised. The "lamp" he carried in his hand I was permitted to carefully inspect, it had an entire absence of smell or heat, it was oval in shape, and nearly the size of a man's hand. After conversing with myself and others freely for several minutes, he stood close to my knees, then gradually dematerialised not more than eighteen inches from my feet, which I saw clearly and distinctly by the aid of his "lamp," which sank with him into nothingness.

When "Summer blossom" materialised, I beg to be allowed to insert one omission that Mr. Tetlow has made in his report, viz., The piece of drapery named was about a yard square, and before placing it over the jug she heard me remark how extremely light and beautiful it looked. She instantly turned to me and rubbed my face and head with it, and then threw it over my wife's head, drawing it downwards over her face, so that we might feel how wonderfully fine and soft it was. Its texture was so fine that I don't doubt it could easily have been doubled up and stuffed into a lady's thimble.

I think Mr. Tetlow has much under-estimated the number of flowers. I should say nearer a hundred than sixty. A good sized bouquet was given to my wife and I to bring home, which I had photographed next day, a few of which I have remaining. I may also add the utter impossibility to put the flowers back into the jug again which I and all the other sitters clearly and distinctly saw taken out one or two at a time, the light being then nearly full on.

The most touching incident, to me, of the whole evening was the re-union of mother and daughter, so palpable and unmistakable.

The hair that was cut off by one of the spirit-forms, husband of a lady present, from his own head was gray, which is totally different from the medium's own hair.

In recording my testimony to the report I am perfectly satisfied as to its correctness.—(Signed)

WILLIAM THOMPSON BRAHAM.

392, Stretford Road, Manchester.

June 3rd, 1881.

THE MATERIALISATION OF SPIRITS IN SCOTLAND.

To the Editor.—Dear Sir,—I have been requested to state more explicitly the particulars of my late interview with the spirits in materialised form, as the little announcement last week has awakened interest in the phenomena, and given enthusiasm to many Scottish Spiritualists.

We have not hitherto seen the phenomena take place across the Border, except through the instrumentality of English or American mediumship, and we feel highly delighted at the evident progress spiritual manifestations are making in the Western Capital of Scotland.

It was through the kindness of Mr. Bowman and other members of a private circle that I got introduced to our spirit-friends, and witnessed the beautiful manifestation of spirit-power recorded below. I may here state that this circle has met together for a number of years, and, through much opposition, maintained allegiance and fidelity to the spirits, and as a reward for love and perseverance have an enrichment of spiritual power, seldom met with and never surpassed. As the members of this circle tell of the various incidents that have taken place at their several meetings—although to us quite in harmony with the element of power which is at work—these narratives appear to a stranger quite incompatible with reason and belief. For instance, we hear of large and beautiful African flowering plants, all in blossom, without a leaf turned, being deposited in their midst, and taken, as the spirit tells it, from where the foot of man never trod; of a large coconut attached to a branch, with leaves fresh, and with the appearance of being recently torn from the parent tree; of live oysters with the sand and seaweed attached, lifted, as they were told, from the ocean's bed; and likewise fruits of various sorts placed within the circle, and other phenomena of a similar kind, to the hearts' content of the gratified sitters. These things are known, and have been doubted and believed by Spiritualists and others. We do believe all these things, and more; these are only a little distance on the way of our belief, when we realise the nature of the power that is at work, and what can be accomplished with harmonious surroundings.

But to return to our recital of that special evening's work, Saturday, May 14th:—

A very harmonious company of nine, including the medium, sat down in one of the Spiritualists' rooms at 161, Tron-gate. We engaged in singing, and soon the medium became entranced by "Sabo," an African spirit-guide. He chatted in his familiar way, and jocularly passed remarks on me, contrasting my position that evening with that of six years ago in the same place, at the same table, and confronting the same spirit. It showed a remarkable acuteness of memory, as everything seemed as fresh on the memory of the spirit as if the incidents were of yesterday. I was then a bitter sceptic, and derided the name and facts of Spiritualism. It was, certainly, a pleasing contrast, and worthy of being thought over again. That spirit is endeared to us all by a thousand happy recollections. The faithfulness of earthly friend never exceeded his dutiful love.

The door of the cabinet was locked and the key placed in the pocket of one of the sitters. Immediately the banjo and guitar were brought out of the cabinet and thrummed assiduously, went flying through the room touching our heads, and alighted on the table. A musical box was likewise brought out, played melodiously, and the music appeared to swell—rising and falling—and acted according to the request of the company. During this display of physical power there were the evident signs of myself and chair being lifted. I felt somewhat uneasy at the strange movements about me, and more so when the chair was instantaneously taken from beneath me; not wrested away, as one in the flesh would remove it, but it slipped imperceptibly away and left me seated on nothing, and, of a consequence, I came suddenly to the floor.

We next had a baptism of delicious perfumes, not thrown out in a promiscuous fashion, as would take place on the opening of a box or a bottle, but receiving them individually all round. A sceptical brother, or, I would rather say, an over-cautious one who sat next me, doubted this evidence of spirit-presence

(Continued on page 361.)

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 10, 1881.

NOTES AND COMMENTS.

Our Musical Department is well worth attention; it may be found on page 365.

Nearly one thousand extra copies of this week's MEDIUM are being put into circulation. There is a grand earnestness at work among those Spiritualists who strive to be at one with the Moving Power that is in this day seeking to enlighten man on spiritual matters.

Mr. Ware's is a good old fashioned scriptural discourse, with a new light streaming through the windows. What a glorious power the ancient writings would become if preachers would make a spiritual use of them and not stumble over the letter! "Worship God," said the Angel, but priestcraft has inflicted on mankind, the worship of books, the peculiar sectarian interpretation of them, and a strictly defined worship, also, of the ancient heroes. From all this false worship the cause of religion has been brought into great disrepute. The Atheists and Secularists would have but little to say against religion pure and simple, if it had not associated with it so many galling dogmas anent matters that have no connection with religion whatever. We have seen a "New Life of Abraham," by a celebrated Atheist, showing what kind of figure can be made of the character outlined in the Bible. Let us, then, teach the people spiritual truth, and allow the narratives of the past to stand on their own merits.

There is however, as Mr. Ware points out, great advantage to be derived from these narratives if used spiritually, and not made an offence by dogmatic mis-use.

On all such matters we must have in Spiritualism, as in Gospel times, the most liberal free-thought; or perhaps as our Jersey correspondent would phrase it—Godly free-thought. It seems to be the most ungodly of all proceedings to take the great liberty with the Deity of making Him responsible for thoughts, words and acts, as is so frequently done by the orthodox. Let us then, one and all place Spiritualism on its own merits, as a living Word, spoken to mankind to-day, and therefore in spirit harmonious with what the spirit-world has spoken in the past.

The statement in Mr. Duguid's article touches this subject. In Bible times the Word of God was a living fact, personally experienced by the men of these ages. None of the Bible teachers based their operations on the records of the past, though they alluded to them sometimes for parallels. Their Bible was the power of God acting in their midst. Has God

lost His power, that we may not rely on it to-day? Is His work not, now as in the past, sufficient evidence in itself to establish its existence? "Though ye believe not me, believe the works," said Jesus. That is—Spiritual truths should not be a matter of testimony, but of personal experience.

Whitsunday, 1 p.m. A band of music heard approaching playing a solemn tune. On looking out it is seen to be a funeral procession of some deceased member of the Original Order of the Total Abstinence Sons of the Phoenix. Quite a number of Lodges were represented in the persons of officers wearing scarfs and bearing the insignia of office. There were some splendid banners, having painted on them most life-like portraits of Temperance worthies. There was on one of them the genial face of our old friend G. C. Campbell; for a moment we could scarcely restrain our feelings so like the original the artistic apparition painted on silk appeared. Well, we thought, when the solemn and self-consecrated procession had passed, these working men and women who have given up alcohol, and hold in sacred memory their teachers in good habits, are far more to be commended than the priestly worshippers of Noah, Abraham, Moses, etc. Love God and the neighbour, said Jesus; he said nothing as to our under-rating the moral value of our brethren of to-day, that we may bestow all the plumage of glory on the patriarchs of the past.

Do not overlook the accounts of manifestations by Mr. Duguid in Scotland, and Mr. Tetlow, at Mr. Fitton's circle. We have received a photograph of the spirit, "Dr. Scott," the taking of which was described by Mr. Tetlow in a recent article.

Mr. Tetlow's paper on "Materialisation," indicates what a rich fund of knowledge may be derived from an intelligent study of the manifestations. We do very wrong, when we underrate these marvellous phenomena. They are indeed the power of God, and it is our ignorance that causes us to mis-understand their great import. Soon the study of them will unfold mysterious laws of the Will of God, as reigning in the inner realms of nature, which will enable mankind to avoid many moral evils, and thus lead better lives. Man is at present, quite in ignorance of many of the conditions that influence him into "Sins," and which are as preventible as infectious diseases proceeding from foul living.

MR. JOSHUA FITTON'S FAREWELL MEETINGS PREVIOUS TO HIS DEPARTURE FOR AMERICA.

On Sunday last Mr. Fitton gave farewell addresses in the Society's Rooms at Rochdale.

The subjects were chosen by the audience: that in the afternoon being, "Spiritual manifestations, their truth and value." In the evening the subject was "What does Spiritualism teach of Life, Death, and Immortality?" After the discourses, the guides gave improvised poems, subjects chosen by the audience. Altogether the meetings were of the highest order, a sweet spiritual influence pervading the whole assembly.

Next Sunday, June 12, Mr. Fitton will give his last addresses in the Society's Rooms, 176, Union Street, Oldham. Subjects—afternoon at 2.30, "Are they not all ministering spirits, sent forth to minister." Evening, subject, "Spiritualism, as a Science and as a Religion."

On Sunday, June 19th, he is expected to give last addresses at Grosvenor Street, Manchester. Mr. Fitton will sail from Liverpool on June 30th in the Steamship "Prussian," of the Allan Line, for the United States of America.

RICHMOND HALL, RICHMOND STREET, PLYMOUTH.

Religious services, based upon the facts and teachings of Spiritualism, are held at the above place; conducted by the Rev. C. Ware. Sunday services: morning, at 10.45; evening, at 6.30; afternoon, at 3, private circle.

Thursday evening, at 8, developing circle; strangers admitted only through a member.

To Spiritualists and Investigators.—There will be special meetings, for tests and inspirational addresses and controls, at 8, Bournemouth Road, Rye Lane, Peckham, on Sundays, at 3.30; and at 224, Albany Road, (Camberwell or Old Kent Roads,) on Sundays, at 7.—till further notice.

BARROW-IN-FURNESS.—Mr. E. W. Wallis will visit Barrow-in-Furness on Sunday, the 26th inst. The afternoon's discourse, "Three curses and how to remove them," to commence at 2.30 p.m. The evening's discourse, "Salvation by Grace or Growth," to commence at 6.30 p.m. As this will be Mr. Wallis's last visit before his departure to the United States, friends are expected to rally round him on his farewell addresses, and show their kind appreciation of so noble and willing an instrument in our thriving Cause.

40, Brighton Street.

J. J. WALMSLEY, SEC

THE MATERIALISATION OF SPIRITS IN SCOTLAND.

(Continued from page 359.)

because he had received no such delightful sensation of his olfactory nerves. On the company commencing to sing again he received an overpowering dose, which caused him to ejaculate rather strongly on the presence of the perfumes, and by repeated assurances—urged by the spirit “Sabo” telling the performer to “give it him”—it was rather ludicrous to think that our brother was being nearly choked with the phenomenon, when, before, he doubted of its existence.

After all this introductory work came the beautiful manifestation of the evening, the growth of the spirit-forms themselves. Lights were frequently seen in various parts, and more especially near the cabinet and round the medium; these resolved into more perfect bodies, and took shapes like stars, wheels, crosses, and sometimes like flowers; then hands, arms, and partly heads; soon faces became distinct, and the outline of the whole figure, ultimately one more perfect than the rest came right before the table—head, face, and arms very distinct. It was the figure of an old female, with white cap and black band over the top. This form was recognised by Mr. and Mrs. Dewar as their grandmother, and the significant head-dress was seen by them a fortnight before on the portrait of the same person in a friend's house. Previously to the manifestation of this form, I saw, clairvoyantly, this same spirit standing at the back of these two, with her hands leaning on their shoulders. I spoke about it, and they partly recognised it, but unmistakably felt the pressure on their shoulders.

There next appeared, developing out of the light, the face of an old man, with beautiful silvery hair and beard. I knew the face as soon as it began to form, and, what was strange, I inwardly wished for it, and desired, above all things, again to behold the familiar features. The body was well formed, and especially the arms and hands. The question was asked if it really was my grandfather. He pointed over to me, and gave three nods with his head. He grew more distinct as he remained with us, and all round were satisfied with the fine appearance of the old man.

I have long anticipated this visit, and felt that a confirmation to my mind of the Truth of Spiritualism was based on the fact now recorded, or the realisation of the continued existence of that dear friend. This may appear strange to the reader, and yet it is a very forcible conviction, as will be seen when I state the circumstances.

When in the vigour of manhood, my grandfather was powerful and courageous, and for twenty consecutive seasons braved the dangers of the Arctic Regions. He went through the painful experiences of many shipwrecks. At one time of his life he was on board a man-of-war, saw a few engagements, and was present at the siege of Copenhagen. He was, until nature was really exhausted, a hard working man.

In his latter years on the earth-plane this once powerful man broke gradually down, and bit by bit the organic functions failed. On the bed of death it seemed as if a departure of all conditions of life took place. This waning strength and deterioration of the functions of existence lodged in my mind the thought that a complete dissolution, soul and body included, then took place. The spirit, or animating part, appeared to go gently to decay, and with every breath to resolve into the air around. When the last efforts of respiration came I thought the strange phenomenon of the dissolution of the spirit was being enacted, and as I was the only one by his bedside at the time of his departure, I concluded it would require great faith to believe in the future existence of him who then died; for there appeared to me not only a cessation of muscular activity, but the extinction of the thinking part likewise. No clearer proof could have been presented to the senses, that the spirit went under the throes of dissolution as well as the body, and at that moment without the religious influences of youth over my mind, I could legitimately have adopted the philosophy of Martineau or Bradlaugh, that the spirit was consigned to the native elements of air, and the body to the various conditions of mother earth.

We have no cause to be alarmed at the spread of infidelity, so-called, or disbelief in a future existence, since it springs only from a revulsion at the tenets and teachings of the churches. Who, with a mind opened by the teachings of nature, can swallow the dogmas therein taught? The plain facts of human existence, as they are presented from our pulpits, are tortured and twisted out of all shape, and a candid and enquiring mind, to endorse them, must lay aside honesty and straightforwardness, and silently, to their own consciences, act the hypocrite. We wonder at the action of many Spiritualists, who attend the churches and drop their silver and their gold to maintain that institution, which is only done from a sense of respectability and not the conviction of truth, and will have the effrontery to enter the Spiritualist's meeting room, casting a copper in the passing plate and allow others to provide the luxury of a spiritual meeting.

I utter these thoughts from a sense of the injury that is being done to the mind in trampling down the God-given power of judgment and reason, and allowing the twaddle of the pulpit to occupy the place of conscience and intelligence. Let us think reasonably together. The bitterest and meanest foes Spiritual-

ism has to contend with are the clergy, the most bigoted opponents are sectarian churchmen; for what reason the devil only knows—not God—because if anything more than another reveals the beneficent action of heaven on the family of mankind, it is Spiritualism, not Bible Spiritualism, which is only a subterfuge for those who want to take the field under cover. The Bible is a book which, although many thousands of pounds have been spent on a new edition, has less authority on the minds of the people than ever. We heard the remark made by one of the members of our circle the other evening, about a new cabinet that was being put up in the seance-room. “That is our new Bible which is to teach us the truths of another world.” And, in reality, to the Spiritualist, it is their true bible, unfolding as a living truth and actual fact that which is only faintly hinted at in the old Hebrew book which has cost the nation so much expense in deciphering its old obsolete characters, and creating another load on the consciences of the people that would be free, but for the love of money and power in the grasp of the clergy, who dominate on their assumed rights to do so, because appointed of God.

What the Bible, and churches, and ministers will fail to perform:—maintain the truth of a future existence—will be accomplished by Spiritualists in the seance-room.

This truth will come out clear to all honest investigators, and the time will come when it will be considered a necessity to study the Truths of Spiritualism, and even an accomplishment to the individual to have a certain knowledge of future existence, and not resting in the fabulous stories of a remote antiquity. It is truth we aim at, and not the sham pretence of teaching a philosophy which must have credence but not investigation,—which must be received verbatim and not attested by facts; and as certain as my old relative stood before me again full of life and vitality, so certainly will the truth manifest itself to you. The gate of immortality does not hang on golden hinges, or minister's stipends, but opens to the touch of sympathy, or the desire of your minds to receive the glorious truth.

After the departure of our friends the seance closed, a most convincing and profitable one to some, if not to all.

I am yours kindly,

13, Oswald's Wynd, Kirkcaldy.

ALEX. DUGUID.

THE STORY OF “Y AY ALI'S”
EARTH LIFE.

This Poem was obtained under somewhat peculiar conditions through “Y Ay Ali's” medium, chiefly by means of automatic writing.

One evening, whilst preparing to go out to visit a gentleman who was very ill, “Ali's” Medium commenced to speak in a poetical strain, which attracted the attention of a short-hand writer, who succeeded in obtaining the first sentences without interruption, of the inspirational utterances. When about one hundred lines had been obtained, the Medium went on the intended errand of love, and much regret was felt that work so important had broken off what had been so beautifully begun.

On retiring to bed that night the Medium took a thick copy-book to her room and placed it on a camp-stool by her bedside so as to make a level stand for the candle. Next morning, when she awoke, there were between two and three hundred lines of closely written manuscript in the book which had served for her candle stand. The handwriting and spelling were precisely the same as her own, but she had no knowledge of the subjects treated upon, which were deeply interesting to her as well as her friends.

Every night the book was placed in the same position, and the Story at intervals was continued.

The style of composition somewhat reminds one of Longfellow's “Hiawatha,” of which the Medium is a great admirer.

There is, however, one point to be noted with respect to the name of “Ali's” father. When a few pages had been written the Medium thought that “Ali” must have been the daughter of Montezuma, and this preconceived notion may have led to an error, as “Ali,” it is supposed, did not know the English language, and could only place thoughts in the Medium's mind which may in some cases have been incorrectly expressed especially with regard to proper names.

The beauty of the Poem, with the touching incidents therein so graphically described, has made it much admired by those who have had the pleasure of hearing it read by “Ali's” Medium.

“Y AY ALI'S” STORY.

(Continued from page 330).

Many days within the temple,
There he rested with the old men,

Learned of them the people's language—
 Learned to speak the people's language.
 Then one morning when the people
 Came as usual to the temple—
 Came and bent the knee before him,
 In their tongue he thus addressed them :—

"Bend not down before me, Brothers ;
 I am not a god to worship,
 I am but a man as ye are,
 From a distant country travelled,
 By my comrades false, deserted ;
 Cast upon a lonely shore,
 Left—by want and thirst to perish,
 parched by thirst and burnt by fever,
 Hidden by the trees I lay.
 Till, like angels, you came to me,
 Tended to my utmost needs :
 Gave me food, and wine, and welcome—
 Gave me all a god requires.
 And I thank you, O my Brothers !
 With gratitude my heart is filled
 And with love is overflowing,
 For the People who received me,
 When misfortune nigh had killed me.
 How can I repay you, Brothers,
 For the kindness you have shown me ? "

Then arose one from the people,
 And addressed the pale-faced stranger :—

"Master," said he, "noble stranger,
 You are he, who once was promised.
 Through the prophet in the temple.
 By your form and face we know you—
 By your hair and eyes we know you.
 It was said, that you should teach us,
 Be our ruler and our king.
 Well we love you for your beauty—
 For the goodness dwelling in you ;
 We will follow in your footsteps—
 Follow in the paths you lead :
 You shall make the laws to guide us,
 Teach us all the arts of peace.
 Speak my brothers : Is it not so ?
 Sound I not the voice within you ?
 Rise ! and with one voice proclaim him
 King and Master, Friend and Teacher,
 That was promised in the temple."

Long and loud the cry arose, then,
 From the hearts of all the people :—
 "Pale-faced Stranger ! we acknowledge
 "Thee to be our King and Master."
 Then a little while they waited,
 Till he in halting tones replied :—

"Since you wish it, O my Brothers,
 I will do my best to teach you,
 I will try to rule you justly.
 Even now you know of goodness
 More than any other people ;
 How to treat your stranger brethren
 That abandoned, fall among you.
 I will learn of you, my brothers,
 For in your simple lives and actions
 You are wiser far than I.
 With humble heart, I take the honour
 You have pressed upon my head,
 And as I deal with you, my people,
 May God, my father deal with me."

Lived he long among the people,
 Taught them much that new and strange was,
 How to spin, and how to weave,
 How with cloth to fashion garments,
 How to make and build great vessels—
 Make them wings, with which to fly
 On the waters, like a sea bird ;
 How to dig and find the water
 Lurking underneath the ground.
 Once while digging for the water
 They found a mine of silver metal,
 So they placed it in a winged ship,
 Sent it to another nation.
 So the nation grew and prospered.
 And when upon the other nations
 Fell the pestilence and famine,
 According to the laws of Zuma,
 One tenth of all the country's produce
 Should be freely given to them ;
 If one man from his neighbour stole,
 Three-fold must he to him restore.
 If one in anger struck his slave,
 Without full cause and ample reason,
 To Zuma should he pay a tithe—
 The product of the work of two slaves ;
 If one spoke falsely of his neighbour,
 He must cry before the temple
 Loudly, "I have borne false witness."

If by mischance one killed his neighbour,
 The wife and children of the dead man
 Should to him for aid repair.

April 24—25, 1879.

(To be continued.)

[Portions of this Poem have appeared in the two last issues.]

THE SPIRIT-MESSENGER.

APPARITION AT SEA.—PRACTICAL SPIRITUALISM.

I send you the following message, given automatically through a writing medium connected with our circle, as an answer to the *cur nono* objectors to Spiritualism. Possibly, if published, it may catch the attention of the parties immediately connected with the events narrated—events which we believe to have literally taken place, and which we fully expect at some time or other to have confirmed, since various reports obtained through the same source, of events occurring thousands of miles away have been fully corroborated through the ordinary channels.

Before quoting the message, allow me to say, that two of our spirit-friends intimated their intentional absence for a short time, as they were about to go to sea with a ship in which there was material for experiment—or, in other words, where there were several seamen—known to one of our spirit-friends who had been passed away but a few years—whom they believed they could influence, and this they seem to have accomplished in a way not anticipated. The message is given VERBATIM ET LITERATIM :—

"We have returned from our expedition, and been successful. The vessel sailed from Liverpool to Cuba and Florida. One of the mates being a Spiritualist (a writing medium) we gave him a test ; we told him to direct his men all to remain on deck at midnight for spirit-lights, but he did not make the men acquainted with the facts of Spiritualism. They did as commanded, and at the hour appointed several spirit-lights were manifested to all the sailors. Several loud raps were heard all over the vessel, and on going below there appeared to three of the men a lady of rank apparently. She tried to address them in the piteous tones of one of the men who had got into the hold of the ship and could not make his way out. This man was supposed by all on board to have fallen overboard, as he had some few days previously been repairing the rigging, had disappeared, and all had come to the conclusion that he had met his death by drowning. They had searched the ship, and could not find the least trace of him. The men who saw the apparition were so frightened that they went direct to the captain of the ship to inform him of what they had seen. The captain, being of rather a nervous character, had no intention to go down, but we, the invisibles, compelled him and the mate both to go. The lady went to the hold of the ship where the missing sailor was ; she used her will-power that they should follow her, and that they should not carry a light with them, as she would be their light. To their astonishment they found the sailor there, who had been in that position for three days without food. The mate, being a good writing medium, was compelled to sit down before the captain and men, and all was then explained to them by us. We think everyone of that crew, from the captain to the cabin-boy, will become thorough Spiritualists."

In answer to questions, the following further statement was given :—

"The three men were strong physical mediums, and the captain and mate were mediumistic—that supplied us with the necessary conditions. The ministering spirits knew that if the sailor's life were saved, he would become a good trance medium, and although he had been in the hold three days without food he seemed to be very little fatigued. He had fallen into the open hold after coming from the rigging, and the men, not having seen him descend, thought he must have fallen overboard and got drowned."

QUESTION.—Is the mate capable of giving the men instruction in spiritual knowledge ?

ANSWER.—Yes, he had attended several seances at Gravesend, when their vessel was in that port. The men were eager for the mate to instruct them. The raps and the lights made a strong impression on them.

Q.—Have you any objection to this narrative being published in the spiritual paper, as an answer to those who argue that Spiritualism is of no good ?

A.—We should be glad if you would get it published. Had it not been for Spiritualism, that man in a few more hours would have passed away, and would have remained there until the voyage was completed, and when unloading, the body would have been found. Not only was the man's life saved, but they had a beautiful voyage, which even the captain expected to be a very stormy and dangerous one. The vessel was steered by our direction, in a course different from that intended, and a dangerous coast avoided.

Ulverston, May 23.

W. ATKINSON.

HUMAN BROTHERHOOD.

THE "OPEN SECRET"

OF SOCIAL PROGRESS, OF NATIONAL PROSPERITY AND SUCCESS
IN MISSIONARY EFFORT.

"Manifest quackery!" many would say on reading such a title, and very excusably so; for, are we not overwhelmed with all sorts of nostrums for the cure of all our own maladies, our country's and the world's?—Temperance, Vegetarianism, Socialism, Peace Societies, Sanitary and Financial Reform, and the list might be greatly extended. One remedy after another is tried and found wanting. Disappointment breeds ill-temper and distrust, and we learn to look askance on every scheme that promises too much. Now, if we have our own secret to communicate, it is at least an open one, and every man, not utterly blinded by prejudice, is more or less capable of judging of its value. We only ask a fair, brief hearing.

First, then, our panacea differs from ordinary moral specifics in lying at the foundation of almost every other Reform, and in merely being a sure means to an end, and not an end in itself. It is allied to Sanitary Reform, for it immensely lengthens life and promotes health of mind, at the most critical age. It is a Financial Reform, for it would save the Government the expenditure of many millions sterling a year. It is a Temperance and Anti-Vice and Crime Movement, for it, and it ALONE, can render thorough National Education possible. It may be called as yet a secret, for it is known only to one man in ten thousand, but those who do know and acknowledge its surpassing importance, are no ignorant dreamers, but some of the most highly educated and practical men of England. Among the many eminent persons who have given it their countenance are to be numbered Mr. Gladstone, Prime Minister, Professor Max Müller, and Alfred Tennyson, not to speak of the members of 130 different School Boards. The secret in question may be expressed in few words. It is this:—The abolition of the present absurd mode of misrepresenting our glorious English speech in the most irregular and fantastic of all orthographies; and the substitution as soon as possible of a rational system of spelling.

Many volumes would be required to describe the possible effects of this change. One revolution in our literary processes can alone be compared with it, the substitution of that simplest but most mighty of all mechanical inventions—the printing press, for the pen. It is a change which must sooner or later take place, if England is not to sacrifice to obtuse folly and pedantic inertia her present commanding position among the nations of Europe and the world. As a man, the greater part of whose life has been devoted to the education of himself and others, I implore my fellow scholars not to treat this matter lightly. Shall we who know the pleasure and blessings of intellectual culture selfishly continue to enjoy its delights, and see millions of the rising generation, not only debarred from like enjoyment, but after spending their most valuable years in worthless schoolroom drudgery, dismissed into the world with mere disgust for any mental exertion?

As an Englishman, who has had many opportunities of comparing education abroad with that common in England, I entreat my fellow-countrymen to remember that every year that rational education—which is an impossibility with the use of the present spelling in schools—is delayed we are losing the moral, political and commercial supremacy at present in our hands. Shall we remain guilty of cruel indifference to the welfare of our poor ignorant fellow subjects of the working classes? If instead of the good seed of truth, we sow the wind, sooner than we imagine we may reap the whirlwind. If generosity cannot move us, then self-interest ought to do so. The day may be near at hand when too late we shall bitterly regret neglecting the advice of Mr. Lowe, to "educate our masters." Lastly, as a Christian, I appeal to brother clergymen to espouse this noble cause. Some may, perhaps, be unaware that it has been estimated by careful calculation that in another hundred years, at least a thousand millions of human beings will in all likelihood speak the English language. And is it necessary to enforce on any believer in Divine Revelation the desirableness of making access to the Bible four times more easy than it is at present to such a large proportion of mankind?

If these things are so—and they cannot be denied—is it not incumbent on everyone with the slightest degree of influence on public opinion, or on those items of private judgment, which go to form the public mind, first, to do something to promote the necessary changes in our method of teaching children and adults to read, and secondly, to bring about a reform of our spelling? All that stands in the way of this reform is a solid, enormous giant of ignorant prejudice.

SAMUEL EDMUND BENGOUGH, M.A.,
Late Professor of Latin and English Literature
Darmstadt. at the Crystal Palace School of Art, London.

For the promotion of a Spelling Reform, two Societies have been established:—1. The Phonetic Society, instituted in

1843; President, Max Müller, M.A., Professor of Comparative Philology at Oxford University; Secretary, Isaac Pitman, Bath. 2. The English Spelling Reform Association, instituted 1878; President, Rev. A. H. Sayce, M.A., Deputy Professor of Comparative Philology at Oxford University; Secretary, John Fenton, 20, John Street, Adelphi, London.

Information and Tracts on the Reform may be obtained from the Secretaries.

HUMANITY TO ANIMALS IN INDIA.

We have just received from the author the "Life of Colesworthy Grant, Founder and late Honorary Secretary of the Calcutta Society for the Prevention of Cruelty to Animals:" By Peary Chand Mittra, author of "Stray Thoughts on Spiritualism," etc., etc.

The following is an extract:—

During the Vedic period, animal food was in use, although the Yogis and meditative classes lived on fruits and herbs. During the post-Vedic period when Buddhism, Jainism and Vaishnavism prevailed, the number of vegetarians was larger, but humanity to animals was, from the dawn of the Arya settlement, the universal religion. It was the religion of the wise, ignorant, and of the high and low, and especially of the females who have at all times shown their practical recognition of it by their daily acts, and who silently but effectually govern the public mind. The example of Ahelya Bya, a Marhatta lady, who ruled for thirty years, will call forth the admiration of every one for her humanity to the brute creation. As humanity to animals is considered a passport to heaven, it is sacredly practised by every sect. We have in this city Hindus of all classes and denominations. We have also Jains and Buddhists, all firmly believing that it is a duty incumbent on us all to give no pain to a sentient being. All we have to do is to invite and attract the leading members of every class, and if we can make an impression on them, they are sure to accord their support and others will follow. The first thing to be done is the improvement of the Society's financial position. The Society must be made the Society of the nation. We can then extend the field of operations. We can then not only increase the number of agents, but have a separate department for the direction of our educational labours. The attention of Hindu daughters must be drawn to humanity as an ennobling exercise of the soul, that when mothers they may be able to exercise a healthy moral influence on the minds of their children from infancy.

THE DIFFUSION OF SPIRITUALISM.

CAN A MATERIALISATION BE OBTAINED IN A
CIRCLE WHERE THERE IS NOT A PROPERLY
DEVELOPED MEDIUM?

To the Editor.—Dear Sir,—I have often thought of writing a brief history of my investigation of Spiritualism—I may do that some day—but this communication relates to the above query. I have to state briefly, as introductory to the above, that during the few years I have been a sitter we have, in the circle I have been associated with, succeeded in developing nine mediums, principally as trance and inspirational speakers—three of whom have been controlled by spirits of a high order. One lady sitter emigrated to Canada and was engaged as a public speaker. A testimonial was presented to her by the Society for whom she laboured. I have not the letter at hand I had from her husband, but I think it was Toronto, Ontario, when they were removing to another and distant part of the country.

Another lady medium is progressing satisfactorily, and promises to be, if good surroundings are preserved, of a very advanced and pure order. Other phases of mediumship, such as healing, and, in one instance, clairvoyance—but very little of the physical—has been manifested.

This brings me to the question heading this communication, and it is to make the matter apparent that I have written the above description. Is it possible for a circle so constituted, or any circle without a properly developed physical medium, to obtain a materialised spirit-form? Or to put it in another form—Suppose that a few sitters possess that element in a greater or less degree, would it be possible for this diffused power, if collected, combined, and concentrated, in the absence of a properly developed physical medium, to secure the desired object?

Perhaps you, Mr. Editor, or some of the readers of the MEDIUM will undertake to enlighten us on this subject. I know there are a diversity of opinions respecting it.

Ferry Hill Station, June 7, 1881.

A. DOBSON.

QUESTIONS AND ANSWERS.

MOTHER SHIPTON'S PROPHECIES.

The following is a letter to the Editor of the "Boys' Newspaper," of May 25.

Sir,—I have no doubt all your readers have heard, and believe, that "Mother Shipton" said the world would end in 1881, so I wish to inform them that I was looking at a reprint of "Mother Shipton's" prophecies, which was published in 1867, in which it says that she said:—

"The end of the world will come
In a year that's known to none."

In another book I see that about twenty years ago, a gentleman, who is now alive and lives in a southern county, altered the said prophecy to 1881, and has since confessed.
—Yours truly,
W. J. CORNISH.

We remember purchasing from a bookseller, an edition of "Mother Shipton," printed about 200 years ago, for a lady. It was a quarto of 16 pages, but we did not find opportunity to become acquainted with its contents. Surely there will be copies in the British Museum, which would set the matter at rest, as to what was stated in the older editions.

ASTROLOGY.—We have no practical acquaintance with this subject. The professions set forth in advertisements in these columns emanate from the parties advertising. We have the testimony of able and reliable men that there is truth in Astrology, and as an open question for investigation we always permit it a certain amount of space for discussion. The second volume of Raphael's "Guide to Astrology" is not yet ready as far as we are aware.

PROGRESS OF SPIRITUAL WORK.

RICHMOND HALL, PLYMOUTH.

Since writing the account which appeared in last week's MEDIUM, specifying the work that was being done in the four circles therein referred to, two other circles have been formed. One of these, according to instructions from spirit-friends, is held at the hall on Tuesday evenings, and consists at present of ten persons. At our first sitting, on Tuesday last, Mr. J. was controlled to arrange the circle, and some very kind things were said concerning the step we had taken, and what we might expect by rightly living and regularly sitting. Beautiful clairvoyant scenery—as we suppose, the spirit-land—was also given. This is almost the first experience this friend has had of spirit-control—hence, including other features, we thought that the commencement was very encouraging. The other circle was formed at the house of the medium, Mr. H. Here there were good manifestations to begin with—loud knocks, which were echoed in different parts of the room; Miss D. was controlled to speak to us, and in her normal state she saw and described a spirit, who was recognised as "Olive," a relative of the family.

It will convey a somewhat definite idea of the development of mediumship amongst us when I state that five trance mediums in various stages of development spoke in the different circles during the past week. This includes our much-esteemed visitor and friend, Mr. Joshua Wood. We have not as yet what would be called a good physical medium, but being, as we hope, real workers, and aiming primarily at spiritual results, we believe that our own active guides will manifest their presence and power in every way that is needed.

An interesting feature of last Sunday's services was the number of visitors that we had amongst us. We had friends from Oldham, Torquay, Tavistock, and last but not least, our worthy brother from Redruth, the editor of the "Cornubian." It was an interesting sight to look upon this family of Spiritualists, gathered from so many places: happily there is now a centre to which they can gather here, and I trust they will be able to carry away favourable impressions of the work that is going on at Plymouth. The controls of the mediums repeatedly express their gratification at what is being done in the town.

Will you please allow me to state that the members and friends of the society purpose having a tea meeting and happy evening on Wednesday, June 15, at Marion's Temperance Hotel, 10 Octagon, Plymouth, when we expect a goodly gathering of friends. Tickets for Tea, 1s. Any information may be obtained of the writer.

"OMEGA."

Mr. Berks T. Hutchinson writes in high appreciation of Mr. Holmes, as a speaker on Spiritualism. After alluding to the Ladbroke Hall Lecture, he says:

"Being anxious to have a personal interview with Mr. Holmes, I went to Goswell Hall yesterday morning to hear the debate between himself and a Mr. Carpenter, and was again much gratified to find in Mr. Holmes a man well qualified to defend our truth, from the attacks and misrepresentations that so often take place. Of course the arguments on both sides were nothing new to veteran speakers, but as every

fresh antagonist generally brings forward the same complaints, what is logic for one is the same for another.

"Mr. Holmes defended our Cause in a manly and straightforward way, for which he deserves the thanks and support of every true-hearted believer."

As to an organisation to make provision for lecturers, that is a purely business matter, which has no relation whatever with Spiritualism. Lecturers, like other professional men, must make such arrangements as suit their requirements, or lecture on more popular topics. Let every tub stand on its own bottom: Spiritualism is one thing, and the necessities and purposes of individuals quite another.

CIRCLE & PERSONAL MEMORANDA.

Mr. Berks T. Hutchinson, of Cape Town, South Africa, is at present in London, and is residing at 2, Scarsdale Villas, Kensington, W.

Mr. T. M. Brown is on his way home, where he expects to rest for a few days before proceeding South. He expects to visit Easington Lane, but can only spare two days. All letters next week, especially for Southern journey, to be addressed, T. M. Brown, Myrtle House, Howden-le-Wear, R. S.O., Durham.

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.

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

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

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. One-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 sitters should be 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 not 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 raps 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 raps 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 if a spirit will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken. When a pencil should be placed in the hand, when the spirit 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.

MR. J. HOLMES, 58, Cranbourne-street, Leicester.—Appointments:—Walsall, June 12; Stamford, 19 and 20; Sowerby-bridge, 26; Newcastle, end of July.

HYMNS AND TUNES FOR SPIRITUAL CIRCLES AND MEETINGS.

HYMN No. 143 in the "SPIRITUAL LYRE."

TRIVOLI. 81, D.

When the hours of day are num-ber'd, And the voic-es of the night
Wake the bet-ter soul that slum-ber'd To a ho-ly, calm de-light;

Ere the evening lamps are light-ed, And, like phantoms grim and tall,
Shadows from the fit-ful fire-light Dance up-on the par-lour wall;

HYMN No. 46 in the "SPIRITUAL LYRE."

MELITA. 8.8.8.8.8.8.

Ar-rayed in clouds of gold-en light, More bright than heaven's resplend-ent bow,

The ho-ly an-gels come by night To bless the sleep-ing world be-low.

How soft the mu-sic that they bring, How sweet the hallowed strains they sing.

HYMN No. 93 in the "SPIRITUAL LYRE."

STARLIGHT. 65. T. FOWNER.

Hand in hand with an-gels, thro' the world we go; Brighter eyes are

on us than we blind ones know: Tend-er voices cheer us

than we deaf will own; Ne-ver, walking heav'nward, can we walk a-lone.

REMARKS ON THE TUNES.

"Trivoli" is so universally sung with Longfellow's verses, that here accompany it, by Spiritualists, that it seems unnecessary to reproduce in this department either music or words. There is a variation in singing frequently made which we would like to point out:—At the end of the first four lines the two syllables of the word "Light-ed" are usually sung to the same tones; it will be seen from the music that the note for the second syllable is two tones lower than that for the first syllable. The observance of this feature adds a pleasing effect to this very fine melody.

The following tunes have already appeared in this department:—

February	11.—Moscow—Chester—Dijon.
"	18.—Missionary.
"	25.—Melcombe.
March	4.—Rockingham.
"	11.—Belmont.
"	18.—Bishopthorpe.
"	25.—Jerusalem.
April	1.—Bristol.
"	8.—All Saints'.
"	15.—Vienna.
"	29.—Ascalon.
May	6.—Aurelia.
"	27.—Alma.

And in addition, those given this week—18 in all.

Hymn No. 143 (continued).

2 Then the forms of the departed
Enter at the open door;
The beloved ones, the true-hearted
Come to visit me once more.
With a slow and noiseless footstep
Come the messengers divine,
Take the vacant chair beside me,
Lay their gentle hands in mine.

3 And they sit and gaze upon me
With those deep and tender eyes,
Like the stars, so still and saint-like,
Looking downward from the skies.
Uttered not, yet comprehended,
Is the spirit's voiceless prayer—
Soft rebukes in blessings ended
Breaking from their lips of air.

HYMN No. 46 (continued).

2 Good-will henceforth to man be given;
The light of glory beams on earth;
While angels tune the harp of heaven,
Their kindred here rejoice with mirth;
And to the skies their voices raise
In one sweet song of gushing praise.

HYMN No. 93 (continued).

2 Hand in hand with angels; some are out of sight,
Leading us, unknowing, into paths of light;
Some soft hands are covered from our mortal grasp,
Soul in soul to hold us with a firmer clasp.

3 Hand in hand with angels, walking every day,
How the chain may brighten none of us can say;
Yet it doubtless reaches from earth's lowest one
To the loftiest seraph standing near the throne.

4 Hand in hand with angels, ever let us go;
Clinging to the strong ones, drawing up the slow,
One electric love chord, thrilling all with fire,
Soar we through vast ages, higher—ever higher.

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, near the "Angel," Islington.

On Sunday morning Mr. Wilson will address the meeting.
In the evening, at 7, Mr. Morse will give a trance address.
34, Pancras Road.

JOHN SWINDIN.

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

On Sunday, June 12, at 7, A.T.T.P., Recorder of "Historical Controls," will deliver an address on His Experiences.

On Monday, at 8.30, the Comprehensionists will meet for discussion.
On Tuesday, 14, a meeting to determine whether the Marylebone Society of Spiritualists is to be no more, and if so, to give it as respectable an interment as possible. Refreshments at 6; conversation for an hour; then a seance.

On Wednesday, at 8.30, Mr. F. O. Matthews will hold a meeting for clairvoyant descriptions.

On Saturday, at 8 punctual, the usual seance; Mr. Hancock attends half an hour previous to speak with strangers. Mr. F. O. Matthews, medium.

On Sunday, 19, Mr. C. J. Hunt, "Spiritualism." Particulars next week.

J. M. DALE, Hon. Sec.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

On Sunday next, morning service at 11.30, evening at 7. The platform in the evening will be occupied by Miss Susan Gay.

Last Sunday, owing to holiday time, there was not a very large attendance at the hall, though in the evening a goodly number of strangers were present, who received correct tests through clairvoyance by F. O. Matthews.

On Tuesday next, at 8.30, friends of the Cause and frequenters of Ladbroke Hall are requested to attend a meeting at 126, Kensington Park Road, to consider what kind of a meeting shall take place on July 3, to commemorate the release of F. O. Matthews, medium, from Wakefield, and the best course to pursue to guard honest and well-trying mediums from persons of evil disposition towards them and the Cause of Truth and Progress.

126, Kensington Park Road, W.

F. O. MATTHEWS.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

268, Chapel-street, Salford. Sunday evening at 6.30.

June 12—Experience Meeting.

,, 19—Mr. Lithgow, Hayfield.

,, 26—,, or Mrs. Rogers, Macclesfield.

"HOME CIRCLES."

For the convenience and better development of our "Home Gatherings we have arranged to divide them into Districts, viz.:-

CIRCLE A

Will meet every Wednesday, at 8 o'clock, in succession at

Mr. Brown's, 33, Downing-street;

,, Braham's, 392, Stretford-road;

,, Dawson's, 27, Ellesmere-street, Moss-side.

CIRCLE B

Will meet every Thursday, at 8 o'clock, in succession at

Mr. Thompson's, Trinity Coffee Tavern, 836, Chapel-st., Salford

,, Greenwood's, auctioneer, Windsor-bridge, Chapel-st., —

,, Taylor's, 48, Harrison-st., Pendleton.

CIRCLE C

Will meet every Friday, at 8, at

Mr. Gidlow's, 21, Gt. George-st. (back of St. Luke's Church), Miles Platting.

Due notice will be given at other Circles and Districts are open.

President: Mr. Shaw, 2, Little Gold-street, Pendleton.

Secretary: ,, J. Campion, 33, Downing-street.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. G. Dawson, 27, Ellesmere-street, Hulme, Manchester

Secretary: ,, W. T. Braham, 392, Stretford-road,

Plan of speakers for June:—

Sunday, 12.—,, Brown.

,, 19.—,, Lithgow.

,, 26.—,, Tetlow.

Service commences at 2.30 p.m.

A society for the free distribution of spiritual literature in connection with the above association. Literature and donations thankfully received by Miss H. Blundell, 5, Summer Villas, Stretford Road, Manchester, treasurer.

Members belonging to the Home Circles will kindly bear in mind that no strangers will be admitted except by ticket bearing the introducer's name, and on no consideration will they be admitted after 8 p.m.

Plan of speakers for June:—

MR. J. J. MORSE, Inspirational speaker, 53, Sigdon Road, Dalston London, E.

APPOINTMENTS.

London.—Sunday, June 12, Goswell Hall, subject, "Man: Victim or Victor?"

Keighley.—19. " 26, Quebec "

Stamford.—July 24.

THE LONDON SOCIETY FOR THE
ABOLITION OF COMPULSORY VACCINATION,

Gray's Inn Chambers, 20, High Holborn, W.C.

OBJECTS OF THE SOCIETY.

- I.—The abolition of Compulsory Vaccination.
 - II.—The Diffusion of Knowledge concerning Vaccination.
 - III.—The maintenance in London of an Office for the publication of Literature relating to Vaccination, and as a Centre of Information.
- The minimum annual subscription constituting Membership is 2s. 6d. Every opponent of Compulsory Vaccination in the United Kingdom is earnestly invited to join and co-operate with the society.

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WILLIAM TEBB, Esq., 7, Albert Road, Regent's Park, N.W.

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HON. SECRETARY.

MR. WILLIAM YOUNG, Gray's Inn Chambers, 20, High Holborn, W.C.

On Tuesday evening week there was an influential gathering of the friends of the Anti-vaccination Movement, at the residence of Mr. W. Tebb. Dr. Pearce read a paper showing that the lessened mortality in infants and increased mortality in adults from small-pox was not due to vaccination, as the same change had occurred in non-vaccinated communities. Mr. Tebb read a translation from a German work, showing the greater number of deaths from small-pox in the vaccinated than the unvaccinated in certain German towns. In London there is six times the number of deaths from small-pox than in the whole of England, and Dr. Pearce gave facts to prove that dirt and unhealthy surroundings are the cause of the disease, and therefore vaccination can never prevent it, while the causes prevail.

THE June number of the "Vaccination Inquirer" will, besides the usual items of interest, contain a supplement with full report of the proceedings of the Annual Meeting of—

THE LONDON SOCIETY FOR

THE ABOLITION OF COMPULSORY VACCINATION,

including the speeches of the President of the Society—

Mr. P. A. Taylor, M.P.

Rev. Dr. Seddon.

Mr. William Tebb.

Professor F. W. Newman.

Mr. Enoch Robinson, M.R.C.S.

Mr. Alexander Wheeler.

Dr. Thomas L. Nichols.

Mr. W. J. Collins, M.R.C.S., & C.S.C.

AND

Mr. Thomas Baker.

To promote the wider circulation of the "Vaccination Inquirer," the price has been reduced to ONE PENNY. Orders for extra copies of the June Number, an excellent manifesto of Anti-Vaccinators' principles, should be sent at once to

MR. WILLIAM YOUNG, Secretary,
Gray's Inn Chambers, 20, High Holborn, W.C.

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MR. E. W. WALLIS, Inspirational speaker. For terms and dates apply—13, Lake-street, Forest-side, Nottingham.

APPOINTMENTS.

FAREWELL VISITS.

Glasgow—June 12. 164, Trongate, at 6.30 p.m. Subject, "What shall the Harvest be?"

—13th. Farewell Soiree.

Newcastle-on-Tyne.—June 19. 10.30 a.m., "Idols of To-day: their Worshipers." 6.30 p.m., "Spirits: their Nature, Power, and State of Existence."

—20th. 8 p.m., "The Three F's of Spiritualism."

Darlington—June 23. Ulverston—23 and 24.

Barrow-in-Furness—June 25. Pic-nic.

—26th, at 2.30 p.m., "The Curses: How to Remove Them."

6.30 p.m., "Salvation by Grace or Growth."

Belper—July 3.

Nottingham—17 & 18.

Keighley—10.

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Mr. J. VENABLES, Mount Street, Walsall;

Mr. W. ROBERTS, 8, Mount Street, Walsall;

Mr. J. TIBBITTS, Junction Street, Walsall;

or the Secretary—

Mr. T. BLINKHORN, 16, George Street, Walsall.

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President: Mr. J. Walmsley, 23, Damfries-street.

Secretary: „ J. J. Walmsley, 40, Brighton-street.

OLDHAM SPIRITUALIST SOCIETY, 176, Union-street.—Meetings, Sunday at 2-30 p.m., and 6 p.m. Mr. Alfred Farrar, secretary, 7, Dawson-street, Lees, Oldham.

KIRKCALDY Psychological Society, 13, Oswald's Wynd.—Tuesday evening at 8 o'clock.

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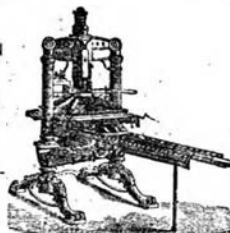
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