

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

SPIRITUALISM.

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

No. 587.—VOL. XII.]

LONDON, JULY 1, 1881.

[PRICE 1½d.]

[From "The Times," Chicago, Sunday, June 5, 1881.]

THE GREAT PYRAMID OF EGYPT: ITS SPIRITUAL SIGNIFICANCE.

A DISCOURSE BY MRS. CORA L. V. RICHMOND.

Mrs. C. L. V. Richmond, trance speaker, delivered an address purporting to be under the control of the spirit of an ancient astronomer, on last Sunday evening, at Fairbank Hall.

The Address was as follows:—

Oh, unto the Land o'ershadowed with wings; O Land of the East, O Land of Osiris, What speakest thou? From the morning of creation the sun hath gilded thee with its splendour. Thy brow is crowned, queened, mighty nation! Why lookest thou dead—so silent, so tender, dead with ashes and with dust, piled around and about thee, and only the wonderful river of Nile feeding thy breast, that within and without thee once had the power to charm, to beguile?

The most ancient splendours of the earth circle around the Orient, and the primeval nations, as they are termed, rise up at this distant day clothed in splendour, peopled with millions of beings, glorified with intelligence and power, and baffling the civilizations of the present day to cope with many of their mighty wonders. Prehistoric times afford no monuments whereby man may measure the power of these nations, save that which is contained in the architecture of the nation.

Egypt alone has survived, among the mighty peoples, that all-devastating power of time, because Egypt alone has seemingly imperishable monuments. Other nations—the Chinese—have records and traditions that seem to antedate Egyptian splendour and history; other nations hand down through various records, seemingly incontrovertible, vast powers, nations' lineages, kings and mighty peoples; but to Egypt alone belongs a certain degree of grandeur that makes it if not the first, at least the latest in the civilization of the primal epoch of human history. We mean by that the history that antedates the records of the present time. That history was a sealed book, and is for the most part to-day, save that upon entablature and stone, in monuments, and preserved sacredly; doubtless within the innermost

recesses of the Pyramid and in the Sphinx, the wonders of Egyptian history may be traced.

We say the Pyramid, because compared to this one the other pyramids sink into insignificance; they are there as its shadows, as mole-hills beside the mountain, as imitations. Perhaps preceding it, precursors of it; but certain not itself. The magnificent Pyramid that forms the subject of to-night's discourse baffled all exploration, all possible interpretation, until the finding of the Rosetta stone, which, as you are aware, contained inscriptions in three languages, linking the ancient hieroglyphics of Egyptian with Grecian and later civilizations. The result is that now this record is made intelligible, and when the explorations shall be finished the history will also be interpreted and finished; but as yet these explorations are incomplete. Much that passes for discovery is only theory. Actual knowledge on the subject of the pyramids, and of the Great Pyramid, still leaves modern students in doubt as to the absolute certainty of who was its builder, for what purpose it was built, and why, in view of the all-destroying power of the natural elements, more was not stated than seems to have been stated in inscriptions concerning it. But whatever theories may have in the world credence, two seem to be uppermost: the one is that it is a tomb built between the years 3700 and 3400 before Christ; that it was built by a powerful Egyptian King, Cheops, and that it was intended for a tomb or monument of his splendour. The favourite theory among the students of archæological science must remain, perhaps, accepted in the minds of most people, that these pyramids were tombs, that they were tombs of kings, and that upon them, around them, within them, will doubtless be found the explanations of the particular king under whose reign the Pyramid was built. Thus far this theory has gained most credence. There are others, however, who consider that they may have been for store-houses for grain in time of floods; others that they may have served a more sacred purpose—that within the enduring monuments others less enduring must have been swept away or covered by the ever fluctuating, ever moving, ever transmuting, shifting sands, and when all shall be disintombed it will, perhaps be found that the pyramids were neither built for tombs of kings, for places of storing grain, or for any other of the purposes at present ascribed to these ancient builders.

While the kings of Egypt were doubtless all potent, it must be taken into consideration that Egypt, in the height of her glory, was the seat of learning, was the seat of the discovery of intelligence, was the founder of language, of mathematics, of chemical science, of astronomical science, and that these in a country surrounded by seemingly barbarous, or semi-barbarous, nations, would require the greatest preservation. If the Egyptians at the time of their greatest learning and splendour, when the City of the Sun was paved with gold, and from a thousand towers, minarets, and domes there came forth the sound of praise and rejoicing,—If when her kings were not only great in warfare, valiant in battle, but chiefly endowed with learning,—were priests as well as kings, were oracles as well as priests,—If her civilization meant anything at all it meant that which must in some way preserve itself to future generations in testimonials that were imperishable. Books there were none; papyrus there was, upon which enduring yet perishable substance many of the more recent records of the Egyptian nation are traced.

The only enduring monument that could by any certainty be expected to survive was the monument of stone, and so built as to defy the encroachments of the only two enemies to preservation in that climate, sunshine and water,—water, the saviour; sunlight, the enemy, save when water was there to quench the ever insatiable god that rode high in the heavens, that was the supreme ruler and being of all that country, and could only be defied by the god Nilus whose source some knew, whose stream was sacred, ever replenished from unknown springs, overflowing and bringing plenty, bringing floods that at twelve (12) feet meant famine, at thirteen (13) feet meant a tolerable degree of comfort, at fourteen (14), fifteen (15), and sixteen (16) feet in height brought joy and gladness and offering from all the Egyptian people,—that wonderful river that must be made to tell its own story in a later time.

The pyramidal is the adopted form of architecture in Egypt. One reason is that it best survives the encroachments of water. Another reason is that the triangle was discovered and was the accepted form of measuring the circle, as it now is—was discovered to be the only possible manner by which that which was deemed infinite, the circle of God, could be solved by the science of man. Three-sided it symbolized the sacred name of deity that was never spoken save in the innermost cloisters of the Egyptian temples, and only then spoken by the anointed, who were "children of the sun," for such was the sacredness in which Osiris was held as the angel of the sun, he representing the invisible God, that the word Jehovah, borrowed from the Egyptians by the Hebrews, symbolizing their deity, was held in such reverence that none dared to breathe the name save those who were consecrated as children of the sun, or as sons of God. Thus, when Moses and his brother Aaron, according to the Hebraic account, became initiated and schooled and taught in Egyptian mysteries, it was forbidden to the children of Israel to breathe the name of God. Why? Because the Egyptians hearing it breathed abroad would understand that their secret had been betrayed, that the reverence due to the most high had come forth from the secret chambers of religious worship and was bruited about among the people who were slaves. This could not be tolerated. But aside from these pyramids there were doubtless temples of art and learning, such as would dazzle the eyes of modern students to behold; institutions in which young men and maidens were educated in all the mysteries of Egyptian learning, priests and priestesses consecrated to Isis and Osiris, each doing their various duties; women exalted to the degree of education and participation in the laws of government and in the secrets and mysteries of science, caves and oracles proclaiming the distinct knowledge outwrought by these wonderful people, and, above all, more profound secrets that affected three sciences—astronomy, closely allied in those days with astrological

science, exalted from a material to a spiritual power as well; chemistry, that afterwards degenerated into alchemy, but was still the wonder of the Orient; and mathematics. These three were the sciences held sacred, and these three were the sciences typified by the triangular form of the Pyramid. To commemorate so wonderful a discovery as the three-fold powers of science, to solve that which the Brahminical nations had called the circle of the infinite, the Egyptians devoted monuments to these purposes, and, as the kings were leaders and rulers in science and art, they chose also to inscribe upon many of the stony entablatures their own achievements and that which was thought of them by the Most High, or the Divine One, or the sun itself, which was the symbol of the deity or the great. All Egyptian gods and goddesses,—for their deities were of both sexes,—were but symbols of the diviner and more potent being who was represented by the sun. The sun itself was worshiped by them, not as being God, but as being the symbol or representative of God.

It will therefore be observed that the larger pyramid is a symbol, as we consider, of the learning of Egypt; that it contains in its structure alone the evidence of all the knowledge which they possessed, as well as the history and prophecy of the earth up to the present time.

Professor Smythe's theory is that it exactly corroborates the prophecies found in the Old and New Testaments to a measurable degree, and, while his mind may be a little warped by his too great theological education, at the same time it is the more probable theory of any extant in the world. The true theory, however, is that the pyramids were built as monuments of learning; that they each symbolise some period of intellectual culture or spiritual unfoldment, and that the large pyramid is in itself a culmination of the pyramidal epoch, the crowning work of the nation ever given to great works, and typical of all learning, of all the science, of all the religion, that Egypt contained, and that history was to possess.

By careful observation of discoveries that have already been made, you will be able, when other discoveries and explorations have been made, to ascertain how correct is this hypothesis. The three sides of the Pyramid have symbolised the threefold form of science of that period, and the triangle as the basis of the solution of the infinite circle. All portions of the Pyramid in structure symbolise the inner and the outer condition of man. The building of the Pyramid is thus:—

First, a symbol or inner pyramid is erected, then this may be the chamber for whatever is intended to be most sacredly preserved. Upon this is built gradually, layer by layer—it is still in the pyramidal shape—the larger pyramid—until it attains the size required. Then from those wonderful mountains, miles away, stones, which was called "the light," were brought. And these stones display great powers of mechanical art, both in the place from whence they are brought, in the erecting of them upon the Pyramid, forming the outer bases and outermost portion of the structure, finely polished, put together in seams that are scarcely discernible, impervious alike to sun and any destructive elements. These stones were the crowning glory of Egyptian monumental art. To-day it is not known by what mechanical power those stones could have been brought from their quarries. We must consider that the discovery of steam is modern, and that electricity is a recent invention; so in a country where there is no water, and upon the borders of the desert, what mechanical power will you give to these ancients but by other systems than a series and succession of levers or rollers by which the stones were brought from their fastnesses in the mountains? But if you think that modern science has achieved a greater degree of perfection than that which existed amongst the Egyptians, by what methods was these stones fitted so closely

together that the seams are scarcely discernible, and that invisible and ever-preserving cement fashioned that forms a portion of the interior and innermost wall not yet explored; and by what process were these stones thus placed, remaining, as they do, the unexplored and unwritten monument of a mechanical force at once more potent than the force of any mechanical power, save that of steam. If electrical engines shall ever be perfected, and if you shall have atmospheric engines, as well as light, and if other and more subtle forces shall crown the civilization of to-day, you may be able to solve them better than now—the wonderful power and prowess of this nation of monument builders.

Within the inner chamber that is, as yet, but partly explored, will doubtless be found, by actual measurements, all solutions of the history of the earth up to the present year, this year being a grand cyclic year foreseen by the astronomers and known evidently to them, since the shaft of the Pyramid points to the only star visible to the earth that never changes its position, Alcyone; and, if so, how wonderful the forethought, how grand the conception that must have placed the the shaft in precisely the position where the astronomers of any age or any day, discovering it, and associating it to astronomical science could not fail to recognise its meaning.

Who can bind the sweet influence of the Pleiades? If there was no other knowledge of the Pleiades in ancient history than that which is known, or supposed to be to-day, would this passage occur in a book of inspiration not professedly scientific and bearing the magnetism of the scientists of all ages upon it?

As a record of science the great Pyramid contains a three-fold power; it is the record of architectural triumph; it is the crowning glory of an age that represented physical science upon the earth, and whatever may be said of the advancement of man, there will never be another culmination like that, since interblent with physical science will be other interpretations to your age that will be more valuable. It was the culmination, also, of a certain astronomical period, and, as recorded there, it looked forward to a certain other astronomical period, which would be the year 1881, and which will symbolise one-half of the entire circle traversed by the solar system in passing around the more distant sun. Whatever that half circle may mean, it was understood by these astronomers, and it was discovered that while the smaller planets, and those belonging to the solar system were constantly changing places, the fixed stars never seemed to change places excepting at vast periods of time, while this one, the central star of the group of the Pleiades, was never known to change its place. At a certain point of time recorded there its position was exactly stated; that position would not be repeated again until the year 1881. That year is now upon you. The history of the Pyramid is more nearly solved than ever before. Could it mean the opening of the inner chamber and the publication of works upon the subject, and the agitation of thought throughout the whole civilised world would be a precursor to a more full and distinct union between that ancient civilization buried in darkness and the civilization of modern times?

You are on the eve of these mighty discoveries. You will soon understand that greater than buried beings, and more mighty than the dynasties variously named and recorded in Egyptian inscriptions, were the records of science there to be preserved, and you will understand that in these secret and innermost chambers the few that were to be initiated in the great mysteries of the order of the Sons of God were taken, that the exact measure to be found there, which many have supposed might serve for a coffin or for the measure of wheat, was for the purpose of a portion of the ceremonial which served to illustrate the measure of life, and into this ceremonial were initiated only twelve, and never could another member be added save that one of

the twelve should die. Thus throughout Egypt this order was sacredly preserved, and there could be no other and more fitting monument to hand down to future generations than the knowledge contained in this order, than the monuments themselves, the Pyramid being the greatest. Under the reign of the dynasty which the Pyramid bears the name of, lived the greatest of these twelve for that period. For a monument to his learning, for the record of that which he brought to the world, and to testify in walls and inscriptions the value of the history there declared, was that pyramid builded. If so many thousand labourers were employed for twenty years in building this pyramid, of what importance was this compared to the perpetuation of secrets that only could be solved by the hand of time, that only now are being fully solved? And if you do not find contained in those mysterious chambers and in the mysterious measurements of them, the exact statement of the history of the earth from the beginning of Egyptian knowledge to the present time, an exact account of that which will transpire so far as symbols can illustrate it, then can you pronounce these utterances but the feeble phantoms of a dream. That they are so, has, perhaps, entered many minds who, not sufficiently scientific or skilled in the wonders of Egyptian lore, do not dare proclaim their ideas to the world lest they shall be laughed to scorn by the learned savants who know nothing upon the subject. But if you narrow down the knowledge of the present day it is confined to the solution of certain hieroglyphs, or inscriptions that have interpretations in Greek, concerning that, and to the measurements of the shaft and inner chambers of the large Pyramid. Of course the outside is always observable, but what is hidden in still other chambers and what will be revealed when the innermost of its secrets shall be unveiled, no one shall know.

First, it is a monument of the Most High Jehovah; second, it is a monument to the sun, the first tower in the universe representing God; third, it is a monument to the Sons of God, who, twelve in number, came to the earth to depict the knowledge that is gathered from the heavenly kingdom; fourth, it is a tribute to the material science revealed by the inspiration of the Sons of God, to priests, oracles, students—priests who were also kings; fifth, it typifies and illustrates for ever the grandeur of a nation that in the light of its prosperity and the crowning reign of its glory revealed all these wonders, handed them down in this imperishable form for the interpretation of the future Sons of God.

To Moses were these secrets known—to Jesus the mysteries of this mighty order. Others shall come, endowed with great learning, who shall endeavour to solve the mysteries upon the external basis of mere mathematical and external science; but these shall pass away, and the real interpretation will come in the thought of minds who, like Professor Smythe, are not limited merely to the science of earth, but borrow somewhat from the science of the skies to solve the mighty problems of human wisdom. Out of the desert sands the buried kings will speak; out of their mighty fastnesses and stony monuments the voices of the buried oracles will speak. Cities disinterred reveal their ancient splendour, but this monument, surviving all other records, will reveal the splendour of splendours. To these twelve, who worshipped the Most High God in silence, whose ministrations were a voice of Deity to the people, and whose utterances were the supreme law of the land—to these the kings bowed; from them kings and princes received their power to reign, and until they passed the ordeal of the mighty inspection of science, art, and religion no ruler could reign over this wonderful nation; and such was the power of religion that it entered into every act of life; every performance was a deed of worship as well as of duty. And therefore a nation so gifted with manifold forms of worship could not allow its most mighty secrets to perish; but folded in its stony volume, veiled

in the talking stone and buried in sepulchres that will hereafter be uncovered, the mighty secrets remain, wonderful, potent, all-powerful, convincing—that there was a supreme God, that the ruler of the earth and heavens was the same whom you worship, the unknown God, and that He gave to man the threefold power of body, mind, and soul, and that these threefold powers in contact with mortal life reveal what is traced in these splendid inscriptions. When the vain boasting of kings are passed over, when the record of their mighty deeds of valour shall have been fully solved, deeper still will be found the heart of this mighty God pulsating through Osiris and returning to man, the most ancient mystery that was taught by the most ancient angel under the reign of a king whose dynasty is almost buried in mystery—for it was in the fourth and fifth dynasty that it is computed this was built, and there is mystery. Under the reign of a king almost buried in mystery, who, however seemingly despised in his own time, was afterwards praised, comes this mighty work, builded not for the body but for the soul, not for time but for eternity, not merely for human science and human art, but for the grandeur of that loftier temple symbolised in the grand architecture of freemasonry, typical of the all-seeing eye of the Infinite, the only pledge that you can have of the ancient order whose presence upon earth to-day is not known, but the symbols of whose presence are preserved throughout civilised and many other countries.

To-day you bridge this wide gulf. The vast sea of the Judaean religion has swept between you and this mighty nation; the destruction of the Alexandrian library prevents you from knowing to a certainty what was thought in a later period of civilization concerning these splendours—but time will yet unveil the secrets; the hand of man will be guided to open the treasure-house, and there, standing before you in the full splendour of this mighty monument, will be the primal symbol of the spiritual power of man on earth and the prophecy of all human history up to the present hour. If you will make record for future generations you will have to do it in some imperishable form, for Egypt will carry you forward no further than the present year. Beyond that the history of man must be written by other hands; there must be traced in other monuments the record of the earth, for she reaches the half cycle of her spiritual unfoldment. Egypt has spoken, but she will be dumb; hereafter other nations will traverse her sandy wastes; hereafter, along the borders of the Nile, will rise other civilizations; hereafter the solar power that now seems to destroy her will be her salvation, and men will seek her shores and build up cities of commerce and manufacture under the influence of solar engines, but no one shall hear from the voice of Pyramid or from Sphinx the great secret of any other time than that which culminates at this year, and no one will ever interpret that her voice extends farther than the present year, when she gives up under the hand of man her secrets to your minds and hearts to be interpreted as you will, but for all time to be luminous of the past.

Oh, mighty monument, unveil
 Your sacred treasures unto man,
 Who planned you wished through stone to tell
 The secret of God's mighty plan.
 Threefold in power your splendours lie,
 The wonders of the Orient,
 And out of earth and from the sky
 The threefold power of man is sent.
 Deific in his winged soul,
 Tied to the earth by bond of clay,
 Oh, Pyramid! thou dost unroll
 The mighty import, and to-day
 Thou standest silent and alone,
 The treasury of the mighty past,
 Speaking with no uncertain tone
 Until when all your treasure cast
 Into the chalice of to-day,
 Stones, monuments, may fade
 And mould; but thou remainest alway,
 Type of God's wisdom, truth, and sway.

BIBLE SPIRITUALISM.

XI—PRAYER—THE LAW OF HELP.

We are anxious in this article to give what we conceive to be the philosophy, as apart from the religious ideas of prayer; for none can dispute that this was a recognised and important element in Bible Spiritualism.

The Bible reveals what human experience endorses, the helplessness of human beings in the face of the most important phases of active life. Let a man or soul once earnestly endeavour to live out the deep impulses of an enlightened nature, to turn the ideal within them into actual visibility and solid fact, and they will experience the grave solemnity of the task that is before them. All truth is established at the cost of opposition from those who do not see eye to eye with the advocate. This is true in the purely intellectual world, whether in the scientific, the inventive, or political, or social phases of it. But, above all, is opposition met in the path of him who is antagonistic to the moral and religious traditions of men. What is it makes the work of such teachers as Abraham, Moses, Elijah, Christ, Paul, and John arduous in a very awful degree? The conservatism that in moral and religious matters seems natural to human nature. We are not of those who condemn that clinging to old faiths and forms. We think it a wise provision of the Father of all against the wild vagaries of fanatic and hasty thinkers. It is well that one who claims possession of a truer light should attest that knowledge, by willingness to sacrifice self and endure the cross, and even in so doing his cross becomes his crown, by the beneficent fiat of God that every well met obstacle develops his intensity of conviction and blesses him with an affluence of spiritual power. But it is evident that if any soul endeavour to work out the feelings and thoughts of his inmost being he will need the strength that comes from a superior world of being.

Still more is this apparent when it is remembered that he fights not only "against flesh and blood," but against "principalities and powers in heavenly places." A man on earth works, to a very large extent, in the dark. He does not, cannot know the full issues of his doings. The Bible and modern Spiritualism reveal a large mass of evil power that abuts upon the earth, mighty in its designs upon human purposes. Those kingdoms of unenlightenment—if our pitying souls shrink from calling their state one of darkness—are reigning with desire to carry out their fell designs. They seek to counterfoil the work of him on earth whose life, if it tell upon his fellowmen, must undo their dark dominion.

Over against all this the Bible reveals kingdoms and powers awayed by the life of God, and desiring to second every noble effort of man on earth. Filled with divine and human love, their one absorbing purpose is to give that love an active expression. Against the helplessness of man and the counterworking of unseen foes, God has put higher realms where Truth and harmonious love continually abide. They, too, are able to enter into the affairs of earth and lower spirit-life. Love cannot abide still. Quiescent in the soul we call it Love; active over other beings we may call it Helpfulness. Love seeks the communion of those whom it may enrich. Wealth of power is possessed by a loving being to bless the struggling and wretched. If the potentates of darkness rule in awful power, so also do the potentates of life and light. There is no curse without the counterfoil of blessing. The Hebrew word for curse and bless was the same. What looks a curse may always be a blessing.

Now if there be helpfulness and helplessness at the two extremes of human life, what is the divinely implanted law of their communication? We answer, Prayer,—the cry for help.

The essential substratum of prayer must be a sincere and blessed life. Prayer is only the expression of a soul with burning impulses and loving yearnings, crippled from want of scope or power to execute its vast designs. Holiness, or wholeness of life, must be the prior condition of a praying soul. An insincere heart, a fickle character, means a paralysed praying. "Let him that prayeth ask in faith, nothing wavering." If inner conviction be profound let it pass into visible, actual form. Let no outward obstacle appal. Let there be the unswerving conviction of a boundless helpfulness lying near at hand. Let him say to the mountains of obstacle "Be ye removed," feeling sure that being obstacles

to the progress of goodness they "shall be cast into the sea."

Such prayer will actually be a prophecy of what is to be. The spirit of a man is subject to the law of evolution. It is like a rose-bud unfolding itself by the imbibing of moisture and carbon. Its very law of being is expansion. Its sole aim is to multiply its life in the life of its fellows. The ideas and emotions that have been born within him are to have fresh birth and incarnation in the lives of others. As he has risen into the realm of truth, so must others rise. The inner life evolved on the laws of truth must twine round the lives of other beings. It must do so without spasms. It must go on in its earnest work without hesitancy or palsied action. He must say, as if with divine impulse, "It must be so."

It is implied that such praying covers the whole of man's life. He feels his ignorance, and he prays for light; he feels his waywardness, and he prays for steadying power; he feels the instability of human circumstances, and he prays for the divine eternity of sufficiency; he feels all need, and he prays for all grace. There are no divisions in his prayings. Its scope is all-comprehensive. It embraces his bodily and his spiritual being. Whatever he wants he asks for.

Now such impartial prayer means complete envelopment by helpfulness. As he prays impartially and comprehensively so will he be met. All power lies in the Unseen, corresponding to all need.

Now this philosophy of prayer is a scientific one. It satisfies reason as well as heart. Answer to prayer is not the suspension or violation of a natural law. Science denies to God, in our day, what it does every day in the laboratory or lecture-room. It manipulates, adjusts, combines natural laws to produce a given end or result; yet it dogmatically refuses to the Almighty any such power of manipulation or combination. A chemist may be requested to analyse a certain substance, and by the manipulation of natural laws he performs it. And yet God stands in his great workshop and cannot do what a man can do! He had power to create a Universe, but he has no power to manipulate it! He is thus less than his creature. It is said that prayer makes God a changeable being. It might be more truly said that prayer is the mark of man's change. He has risen to a higher plane of life, and because of that brings himself under a higher display of God's working power. God is eternally the same, but his output of grace and power will be varied according to the capacity of his creatures. A father does not give his youngest child all that he gives his eldest. It is no proof that he is changeable, that he measures his giving according to the age, and capacity, and sex of his children. It is no proof of God's changeableness, but of man's, that the action of God to man varies according to the manifestation of his children.

So that this doctrine of prayer is one strictly accordant with science. It includes the use of means. It is not so much the bringing in of *power* as of *higher wisdom* into the affairs of earth. Every prayer means a re-adjustment of human life by the powers that are above.

Now, though we are thus showing that the angelic spheres are the direct agents in answering the prayers of those below them, we are not negating the agency of God. The final cause is God. Higher and higher as we rise, we come nearer to His life, and yet no nearer, for who can near the Infinite. The gulf between the loftiest created being and the Uncreated is an impassable one. It is an awful and a profitable study to meditate upon what we may be centuries to come. I confess that the burden of life is never so great to me when sorrow rolls in its billows upon my earthly life; my greatest oppression is the thought of that awful future that looms in the distance before me. What I shall be, what *all* will be, a million years' hence, is to me a thought that fills me with terror. A sphere of beings with such awful magnitude of manhood is a terrible conception. Its only counterpoise is that manhood tends to simplicity and to love. Capacity of power is subordinate to love in the spheres that ever near to perfection. And as they get childlike in heart, single in life, their consciousness of God increases. It was God's thought in creation that made men in their ultimate attainments who should feel as the direct impulse of divine life within them, that they must be the "sent forth" to bless and heal, and raise the race. The recognition of God as the final cause, the direct agent, becomes profounder as man advances. Louder and lower swells the sublime song, "In him we live, and move, and

have our being." Ofttimes have I watched the growth of a beautiful rose-tree. From the seed to the blossom, with its capacity for shedding fresh seed-life, every step is a revelation of the divine idea. As the petals unfold and reveal their beauty, there is one continued link of existence back from that corolla manifestation to the germ seed. All was contained in that original germ, and all was comprehended in the divine thought in creation. Man's evolution to all time, will be a further expression of the primary divine idea. It is what he meant when he started it into being. Distance of fulfilment is not distance from the Creator, but nearer approach to him. The evolution of human life which makes an archangel the minister of answering prayer, is only a form of the divine purpose, so that the recognition of God as the final object of appeal is our supreme duty.

So that under this conception of prayer, it becomes the law by which the helpfulness of superior beings is brought into the helplessness of human life. It is the divinely appointed means by which these two extremes shall blend. It is the fusing medium between the positive and negative, by which the have and the have-not of human life are blended. What a balm in Gilead does this thought bring! It is the panacea of evil in a good man's life. By this he may wend his way, in a troublous life to the outward eye, with a "peace that passeth all understanding" within him. Helpless as he looks to human ken, his life is "hid with Christ in God." He wields the power of heaven, and that by the simple means of a heaving sigh or a cry for help. Swift to his life speed the angels of mercy. The wilderness shall blossom as the rose for him. The den of lions shall be a harmless abode for him. The besieged city shall witness from its walls the overthrow of its foes for him. The famine of a nation shall give place to plenty for him. The prison of the tyrant shall open for him. All heaven's hierarchies shall speed their lightning way for him. "Behold, he prays!" the angels say. "Behold, we fly to his relief," is what they do.

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

"Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And cry, 'Behold, he prays!'

"The saints in prayer appear as one,
In word, and deed, and mind;
While with the Father and the Son,
Sweet fellowship they find.

"O Thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer Thyself hath trod;
Lord, teach us how to pray."

OURANOI.

A POSSESSED FAMILY IN FRANCE.

To the Editor.—Sir,—I send you the following translation, taken from "Le Petit Journal" of June 19th, thinking it may interest some of your readers.—Yours, etc.,

MORTIMER LEROY.

"L'Armorique" (a Brittany newspaper) of St. Brieuc, relates how a family of seven children, residing at Plédran, have been seized with a malady of such a strange nature that they are looked upon, by all the gossips of the place, as being possessed. Several doctors have studied the case without being able to make anything of it. The possession is not continuous; the children being more often in a normal state, when they are quiet and inoffensive, but if worried by strangers they change completely, becoming all at once quite wild. As many as four have been seen to dance about on the top of a chimney, and a person of credibility avers that once he saw the eldest girl (sixteen years of age) go down a deep well, as though impelled by some supernatural force, dip herself in the water, and then climb up the sides with the movement of a monkey. All the seven children perform many extraordinary feats during their attacks of excitement, which seize them as well by night as by day, and last about the space of two hours."

29, Walpole Street, Chelsea, S.W., 23 June, 1881.

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.

(Concluded from page 391).

With bowed heads and heavy hearts,
Went they out from Zuma's presence;
To the treacherous Rama went they
With King Zuma's noble answer.

In the temple with the old men
Silent sat the King with care;
Very grave, and very thoughtful,
With a dark cloud on his brow.
With a sigh, his lips he opened—
"You have heard my words, my people—
"Heard my answer to this boaster:
"Is their ought in my decision,
"That disfavour finds among you?"

Then the old men answer made him:
"Very wise and great is Zuma,
"With his lips he speaks much wisdom.
"Well he loves his erring people;
"Much do we revere our King;
"We may not presume to give him
"Counsel in such weighty matters:
"There is but one in all the kingdom
"Fitted to advise the King."

"Bring him hither," cried King Zuma,
"We will listen to his counsels,
"We will treat him with all honour,
"Treat him as becomes a king."

"O King Zuma, you mistake us:
"Tis not of some wise man we speak;
"Tis your daughter, Y AY ALI,
"Who with wisdom can advise you—
"With clear eyes can see the motive,
"That the heart of Rama fills;
"Who knows the trouble of King Zuma
"For the welfare of his people.
"It is she, who thus can help you;
"Let the maiden come before us,
"Let her speak before the people."

So they brought AY ALI to them,
By King Zuma's side she stood;
And the King in loving accents,
To Oanee's daughter, spoke thus:—

"Much the old men love my daughter,
Much they praise her wondrous wisdom,
And, they say, that in the whole land
There is none that can advise me,
In my trouble, like AY ALI.
Tell me—Do you know the trouble
That now fills the heart of Zuma?
Do not tremble, little daughter;
Speak out loudly, let them hear you:
Tell us of the dreams and visions
That come to you in your chamber;
Close your eyes, be not affrighted,
Listen what the spirits tell you—
What advice they give to Zuma."

Then the spirits, old and reverend,
From the Land of the Departed,
Came and spoke to Y AY ALI:—

"O King Zuma, listen to us:
"It were better for your people,
"That you made a friend of Rama;
"He is young and much misguided
"By the fiery blood of youth.
"If you scorn him, he will sting you—
"Like a serpent, he will sting you."

"But," said Zuma, this I cannot—
"Cannot be a friend to Rama,
"Who deceives my faithful people—
"Who would rob and kill my people."

"Do not be so hasty, Zuma,
Listen well to what I say:
I can see a white faced people,
Who will come with monstrous vessels—
Come and land upon your shores.
They will come with swords and lances—
Come with glittering battle axes;
With a book of written letters.
They will call your people heathens,
Laugh at all your simple habits;
They will desecrate your temple,
They will laugh your God to scorn.
With a false pretence of barter
They will rob you of your jewels;
They will take away your silver,
They will load their vessels with it;
They will bear away your people,
They will make your daughters slaves.
And, this Rama, he will lead them,
For, he will hate, with bitter hatred,
All the friends of Monte Zuma:
But, these people—these false white men—
They will use him like a tool,
They will give him burning water,
Till, he like a devil will be.
You will treat these white men kindly,
Till they, like the stinging viper,
Turn upon the hand which fed them.
Then will there be wars and bloodshed,
Wars, and ships, and fierce contentions,
Men will fall, like sheep, before them.
You will conquer, you will triumph,
But, very dearly will you suffer:
Very long will wars oppress you;
And these white men, led by Rama,
They will bring a book to teach you,
Bring a picture of a woman—
And this woman, they will tell you,
Is the very queen of heaven;
She, alone, can guide or help you—
She, alone, bring blessing on you.
They will set it in the temple,
And when the people come to worship,
Order them to kneel before it—
Kneel before the painted woman.
Then these false men, dress'd in black robes,
Will before your people stand,
Threaten them with Rama's voice—
'Believe like us, or we will kill you,
'Wretched heathens—savage heathens.'
All this, and more, will come to pass.
Listen well to me, O King!
Listen to my words of warning:
Make a friend of this bold Rama,
That when the white men come among you,
He may not take sides against you;
That they may not work such mischief,
If they have not him to help them.
He will wound you, sorely wound you,
In a way I cannot see.
But, I warn you, O great Zuma!
If on earth there be a treasure
That you love above all others,
Guard it well, and watch it closely,
Lest through it the blow should reach you."
When AY ALI finished speaking,

Very angry looked the King—
 "Is this Y AY ALI speaking?—
 Gentle Y Oanee's daughter,
 Who would thus advise her father.
 Shall Zuma act the coward's part,
 And like a craven plead for friendship
 Of a boasting knave like Rama?—
 Like a beaten hound crouch to him,
 As though I feared his enmity?
 No, my daughter! No, my people!
 'This I cannot stoop to do.
 If you, my people, fear the traitor,
 He is yours, his life is forfeit;
 But he is not worth this notice,
 We will from our minds dismiss him.
 Go, my daughter, to your chamber;
 I would be alone, my people."

Thus dismiss'd, the old men left him,
 And King Zuma sat alone.

As AY ALI had foretold it,
 So did all things come to pass:
 One by one, like leaves in autumn,
 Came the troubles on the nation;
 Came the white men with their vessels;
 With their swords and battle axes;
 With their book and poison-water;
 With the picture of the woman.
 All who drank their poison-water,
 Who were men, became like devils:
 All the land was in commotion,
 All the people in great trouble.
 Then was there much war and bloodshed,
 Till the few remaining white men
 Took their ships and fled away;
 But their crimes and their vile teaching
 Left their curse upon the land.
 And the wretched miscreant, Rama,
 Lived among them, shunned and hated—
 Like a beast lived in the forest,
 Drinking deep the poison-water.

Oh! the weary, weary war time!
 Oh! the cries of widowed mothers!
 Oh! the wailing of the orphans!
 Oh! the smoke of burning homesteads!
 Oh! the groans of wounded fighters!
 Oh! the faces of the dead men!

Sadly Zuma walked among them,
 From his soul the loud cry bursting—
 "OH! MY PEOPLE! OH! MY PEOPLE!"

Then the voice of Y AY ALI
 Tried to give him peace and comfort;
 But he made answer to his daughter:—
 "Let me grieve for them awhile,
 "Let the salt tears flow to-day—
 "I will be a king to-morrow,
 "Let me be a man to-day."

They were walking on the borders
 Of a scented pine tree forest;
 They had wander'd from the others:
 Side by side they walk'd alone,
 Sadly talking of the future—
 Of the past years and the future—
 When the eye of Y AY ALI
 Saw among the pine tree tassels—
 Saw a drawn bow and an arrow
 Aim'd at Zuma's troubled breast:
 Swifter than the arrow flew—
 Swift as lightning in the heavens—
 Cast herself before her father,
 And her breast received the arrow.

Oh! the anguish of King Zuma!
 Oh! the bitter tears that fell!
 Oh! the cries of rage and anger!
 Oh! the stinging of the arrow!

It was Rama who had done it,
 Who had stolen the greatest treasure
 That on earth the King possess'd!—

"Y AY ALI! little daughter,
 "Must I lose you? Must you leave me?
 "I would give my life to save you,
 "As you have giv'n yours for me.
 "Are you going, Y AY ALI?
 "Little daughter—Are you going?
 "Listen! take this message with you—
 "Can you hear the words I say?
 "Tell your mother, Y Oanee,
 "Not much longer will I tarry,
 "For of life I am grown weary;
 "I am coming soon to join you
 "In the land of happy spirits."

Oh! the cruel, stinging arrow!
 Very dull became her ears,
 And the voice of Monte Zuma,

Like an echo died away.
 Very dark became the shadows,
 And the day became like mid-night;
 Then the wailing of the people
 Mingled with the words of Zuma,
 As he whisper'd in her ear
 Words of tender love and anguish.

Then a light shone in the darkness,
 And above the murmuring echoes
 Loud and sweetly came a glad voice:—
 "Welcome! welcome! Y AY ALI,
 "I am your mother, Y Oanee;
 "Welcome! welcome! little lov'd one!
 "To the Land of Happy Spirits."

THE END.

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

LILLY'S PARABLE.

THROUGH A. DUGUID, AT COMERTON, FIFE, N.B.,
 Monday, October 13th, 1878.

[The following report by Mr. W. Oxley, has been forwarded
 to us by Mr. Duguid.]

All hail, loved ones! We give forth a parable.

On a mountain side were found many thorns, and all around
 seemed desolation—coldness shrouded all things.

There sat on that mountain side a weary traveller, who had
 come up from the valley of life below full of bright thoughts,
 and with strong desires to behold the beauty which he thought
 must nestle on that mountain side. But contrary to all expecta-
 tion he felt utterly disappointed, and in weariness of soul
 (which had only come on while in that position, for he did not
 experience it below) he looked around, and out from the shaggy
 surface of the ground there bloomed a tender rose. He soon
 found a home within its leaves, and all his sorrows were un-
 bosomed to the flower. A thing of beauty it seemed to his eye,
 a power of beauty it gave his spirit, and every leaf did bear to
 him a lesson full of purpose, power, and love.

He could not unleaf that flower, the monitor of heaven to
 him; it became a little gem of beauty, and the fragrant tiny
 thing assumed immortal dimensions, and a sweetness came
 forth from it which perfumed all the desolation around.

Soon he felt attractive influences spring from it, and soon
 that sweet thing did bring to its presence the babes of a better
 world. These, nestling round its leaves, did also bring the
 kind mothers earnestly seeking the wandering little ones, and
 soon the manly forms of the partners of these mothers appeared,
 and stood wonderfully anxious at the strange gathering.

Beyond a light did shed its rays, and seemed to make a
 pathway into another world,

"Where all was bright and fair,
 And nothing shed its shadow there,
 And on that golden pathway walked
 Beings of another sphere, who talked
 Like angels, grand and great,
 Clad in all the habiliments of state;
 Robed messengers of everlasting light,
 Coming from the throne all glorious and bright."

Upward stood another form, embracing in his arms all that
 he saw and felt—

"A sum of strength, a glorious light,
 Making all things pure and bright,
 A power that could create a star,
 And roll its glory to regions far;
 Unwasted and unwasting in its strength,
 And endless as eternity's length."

"Thus we saw that weary one,
 Up from the little flower a glorious pathway take,
 Fashioned all along in a heavenly make;
 Till he reached that radiant point,
 And talked to the ears of the great Infinite."

THREE PRIZES FOR EXPLANATIONS OF THE ABOVE PARABLE.

Though the foregoing communication appears incomplete
 and obscure yet it is full of meaning, of which it gives a full
 statement. As it affords a good opportunity to exercise the
 ingenuity of spiritual thinkers we offer Three Prizes: First, of
 a Ten shilling; Second, of a Five shilling; and Third, of a
 Half-crown Book, for the best short Essays in explanation of
 its spiritual meaning. The papers must be received by July
 15, addressed "To the Editor of the MEDIUM," 15, Southampton
 Row, London, W.C.

Mr. R. H. Hare, son of the late professor Hare the
 eminent investigator of Spiritualism in America, has just
 passed through London on his way to Belgium and Germany.
 He recounts striking experiences through the mediumship of
 Mrs. Stewart, Terre Haute, Indiana. He has seen "Jesus"
 and the "Virgin" materialised a number of times, and has
 enjoyed long conversations with his own relations.

SUBSCRIPTION PRICE OF THE MEDIUM For the year 1881 in Great Britain.

As there will be 52 Numbers of the MEDIUM issued in 1881, the price will be—

One copy, post free, weekly	0 2	...	per annum	0 8 8
Two copies	0 4	...		0 17 4
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Additional copies, post free, 1 ^d . each per week, or 6s. 6d. per year.				

THE "MEDIUM" FOR 1881 POST FREE ABROAD.

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

To India, South Africa, Australia, New Zealand, and nearly all the countries, for 10s. 10d.

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

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 1, 1881.

NOTES AND COMMENTS.

The Plymouth friends are gradually solving the problem of "organisation:" they are doing their personal work as they have opportunity. The reports of "Omega" are deeply interesting and instructive, and ought to stimulate all readers to take part in similar work in their own localities.

We give our readers a good full number this week, which will help to make up for any deficiencies which circumstances may have rendered inevitable.

Next week's number of the MEDIUM promises to be of unusual interest. Amongst other things, it will be stated what "Orthodox Spiritualism" is.

We have been unable this week to notice evidences of antiquity in India, that have a bearing upon the opinions being expressed on the antiquity of Egypt.

We would call attention to Mrs. Richmond's discourse, going in the direction of Gerald Massey's great work. The beautiful "story" of "Y Ay Ali" finishes, and indicates a religious possession in the Central American nations, which like that of the Egyptians was vastly superior in many respects to what our modern religion is. There cannot be the slightest doubt, that Christians are monstrously in error on theological matters, and all the more so because all their assumptions have a tendency to flatter themselves.

The North still continues to occupy a great portion of our space. The Lancashire and Newcastle districts have from the first been strongholds of our work. We have on hand a report of an excellent discourse delivered on Sunday last at Manchester, by Mr. Tetlow. We regret that the condition of our columns will not permit of its appearing till next week.

Mr. R. Cooper, Eastbourne, writes: "I think the first article in the last MEDIUM—that by Mr. Hunt—is very excellent, and would make a very good pamphlet." We have a few copies remaining for the use of those who may desire to circulate them.

The Anniversary in connection with the Sowerby Bridge Spiritualists Lyceum, will be held on Sunday, July 10th, 1881, when Mr. E. W. Wallis (of Nottingham) will deliver two discourses. Afternoon, at 2.30: subject, "The world's true redeemers;" evening, at 6.30: subject, "Life, here, and hereafter." Collection in aid of the Trust Fund. A cordial invitation is given to all. WILLIAM WALKER.

Conway Street, Hopwood Lane, Halifax, June 20, 1881.

STILL THE "CASE OF URGENCY."

I regret that I have yet to bring this matter before the readers of the MEDIUM. The testimonies that have come to hand from the foremost men in our Movement render it unnecessary that I should utter one word of apology, or place myself in an abject position under the present circumstances. The simple and undisguised truth is that the carrying on of a work like that in which I am engaged is a work of sacrifice, too great proportion of which has fallen on my shoulders.

In the end of last year it was impossible to find means to print the MEDIUM. Some type had come into my hands years before. Through the aid of friends I obtained a little more, and, without previous experience of the Printer's art, I commenced to print the MEDIUM at home. Many nights these eight months, when the readers of the MEDIUM have been snug in bed, have we been, all of us, hard at work endeavouring to maintain this organ of the spirit-world. Every consideration of personal ease or worldly emolument has given place to the one object of sustaining the MEDIUM. I and my family have given all that we possess, even to the last ounce of strength as it has been distilled into our nerves, that this work might not fail, and we feel wealthy in the idea that the work has not failed, but, amidst such difficulties, has prospered, in a spiritual sense, most abundantly.

Under these circumstances I must say that it is with deep regret that I have again to allude to the most painful circumstances in which I have been placed these three weeks, and which the readers of the MEDIUM still allow to remain. The few true friends that have responded have done nobly and well, and, if that be so, a duty still remains to be performed by those who have not yet responded. There are hundreds of good-hearted and able readers who have a growing interest in this work, and who have but few opportunities of taking part in its promotion—now is the time for them to do a little. For our years of hard work and trial we have nothing, in a worldly sense, but hard work and trial as our reward, and surely it is not an extravagant expectation to hope for an immediate clearing away of the obstacle that is at present so embarrassing.

I regret to find that in Mr. Mylne's letter two typographical errors occurred. The sentence should read: "Spiritual goods must be paid for in kind, or the debtor balance, as an obligation, remains." Also: "The producer of spiritual goods seems to be obliged to work under a very serious disadvantage as compared to those who work on a lower level; he has to accept the price a customer may choose to give, and the giving is understood to be voluntary—the onus of equity and honour is thus left with the customer." I regret the blunders, as they very much weaken the force of Mr. Mylne's arguments which he has amply sustained by actions.

I thank those kind friends who have responded. Not one penny of the money I have ever received on account of the Spiritual Cause has remained in my pocket, and I have earned my living all the time. The spiritual worker rejoices in treasures and riches of another sort; and after the light of heaven to guide his path, his next greatest jewel is to witness the "equity and honour" of his "customers," who, by doing their share, show that the "Light" in their case is not unproductive of legitimate fruit.

As some of the contributions have been sent anonymously, I append a list for the satisfaction of the givers:—

SUBSCRIPTIONS ALREADY RECEIVED.

	£.	s.	d.
M. J. Mylne	10	0	0
Mrs. Campbell	5	0	0
Mr. Thomas Farrall	1	0	0
Northampton Friends (per C. E. Gubbins)	1	5	0
Col. F. G. Stuart	5	0	0
Mr. A. Dobson	1	0	0

M. G. Brown	...	0	5	0
M. R. Douglass	...	0	1	0
Mr. Hennings	...	1	0	0
A Family Circle, Manchester	...	0	5	0
London	...	0	2	6
M. W. Exell	...	0	5	8
G. W. R.	...	2	0	0
Mrs. E. Fillis	...	0	5	0
M. G. C. Cox	...	1	0	0
E. M. B.	...	0	5	0
London, N. (postmark)	...	1	0	0
M. R. Sargeant	...	0	10	0
Dr. C. J. Curtis	...	2	0	0
Episcopus	...	0	10	0
Mr. Thos. Dowsberry	...	0	5	0
Geta	...	4	0	0
Mr. M. J. Roberts	...	0	8	0
George	...	1	0	0
Mr. G. E. Triggs	...	0	3	0
Brentford Box	...	0	3	9
Mr. J. Rouse	...	0	0	6
E	...	1	0	0
Mr. John Thompson	...	1	0	0
Mr. James Owen	...	0	1	0
Mr. J. Hargreaves Nelson	...	0	5	0
Mrs. Popham	...	0	10	0
Mr. M. M. van Dam	...	0	7	7
Mr. H. Bradley	...	2	0	0
Two Little Sisters	...	0	2	0
Mr. Friehold	...	0	5	0
Mr. W. Armstrong	...	0	5	0
Mr. Morell Theobald	...	2	2	0
M. S. C. Hall	...	1	1	0
Miss Fanny Simpson	...	1	1	0
Mr. W. B. Picken	...	1	0	0
J. B.	...	0	2	0
Mrs. Manby	...	0	2	2
Mr. C. Ratcliffe	...	1	1	0
Mr. W. Harrison	...	0	5	0
Mr. W. Newton	...	0	2	6
Mr. G. P. Benest	...	1	0	0
M. T. P. S.	...	1	0	0
M. J. T. Dodd	...	0	11	0
Mrs. Stone	...	0	10	0
Lindum	...	1	7	0
Budleigh, Salterton	...	0	5	0

Total £55 19 8

£150, at least, is required immediately; delay may incur further expenses.

J. BURNS.

15, Southampton Row, London, W.C.

June 30, 1881.

EXTRACTS FROM CORRESPONDENCE.

From the bulk of kind letters which have been received we can only find place for a small selection, which must carry great weight with the friends of the Cause:—

Dear Mr. Burns,—I send you a guinea to help on the subscriptions: I wish it could be a larger sum.

For although we have never been in perfect accord (God forbid I should judge, that I am right and you are wrong.)

I have entire belief in your honesty, as well as your courage.

And am very sure your efforts have contributed largely to uphold the cause of Spiritualism, and while giving to the subject great publicity have been mainly instrumental in extending the blessed and holy faith.

Of this I am very sure, however—much or little—their opinions may differ from yours, Spiritualists all the world over, ought not to suffer you to “go to the wall.”—very truly yours,

S. C. HALL.

Dear Mr. Burns,—I have pleasure in enclosing two guineas to help you out of your present difficulties, and I have no doubt you will find friends enough to contribute £200, and so clear off this liability. I should be glad to see the fund considerably exceed that; for your good heart shown to many brother Spiritualists in distress, even when I knew you yourself were being pinched, deserves a bonus now and then.

Let this then be the day of your visitation; and uniting to give £S.D., let us all unite also to contribute spiritual life.

MORELL THEOBALD.

To the Editor.—Dear Sir,—You have sent forth another grand MEDIUM messenger this week, what a fine spiritual vein there is running through it! What soul-rites are to be found in almost every column in this number, and what a heart-moving feeling of sympathy towards you flows through the letters, which, I think you did well to publish, and all this is being done while you are struggling as it were for your

own, and the MEDIUM's existence. It is saddening to dwell upon it, and I must speak plainly; it is cruel of professing Spiritualists to allow it.

Unity in the spiritual ranks was never needed more than it is now, and all that is required to make us a united body, is simply to be in earnest.

I should like, with your permission, to ask our fellow-Spiritualists not only to try and increase the circulation of the MEDIUM as much as possible for your sake, and for the benefit of the Cause, but that the friends meet in every town throughout the kingdom and take immediate steps to place you in a better position. Not a day should be lost in waiting for others to begin the good work, but every man and woman who believes in the doctrines you have so long, so earnestly, and so ably taught during so many years of suffering, which you have had to struggle through, ought all to give their mite to help to drive the wolf from your door. Unfortunately for me—perhaps it is not so—I am not in a position to give more than the trifling sum you have already had. I can only send you my sympathy, and at the same time sincerely hope that thousands of noble hearts will respond to your appeal for assistance, and that they will see the necessity of doing it quickly.

The car of enlightenment which you are driving so steadily must be kept moving, and in a little while it will crush all petty opposition under its wheels. “SCOTCH GARDENER.”

“URGENCY” SEANCES.

Miss Samuel has kindly offered her services for a week or ten days to give public or private seances for inspirational speaking or clairvoyance. The whole of the fees or proceeds to go to the fund at present being raised to remove the difficulty from the Spiritual Institution. She has secured Sunday engagements which will clear expenses, so that all received for special services will go to the fund without deduction. Miss Samuel will arrive in London on Saturday, July 9, will speak at Goswell Hall on Sunday, July 10, and on Monday and the following days will be ready to bestow her services on the purpose for which she has kindly offered herself. Applications may be addressed: 44, Brunswick Place, The Level, Brighton, or 15, Southampton Row. Spiritualists would do well to invite Miss Samuel to meet select parties of friends at their own houses.

Mrs. Jones, 225, Crystal Palace Road, East Dulwich, offers her rooms for several weeks to hold a series of seances for this purpose. Mr. Towns will sit as medium on Tuesday evening, July 5, and arrangements are being made with other mediums. Mrs. Jones in recent letters expresses herself very heartily in favour of united effort by all Spiritualists to place the work in a satisfactory position.

TIDINGS FROM AUSTRALIA.

NEWCASTLE - ON - TYNE CONTROLS MANIFESTING THEIR IDENTITY AT MELBOURNE, AUSTRALIA.

To the Editor.—Dear Sir,—I think you will agree with me that few men have had the opportunities of witnessing spiritual phenomena that have fallen to the lot of our mutual friend John Carson, of Melbourne, Australia. During his two or more voyages and journeyings round the world, he has sought out and embraced every opportunity that presented itself in Australia, in America, and in Europe, to have sittings under the best possible conditions, and with the best mediums that could be found. He is therefore in possession of a large fund of information based on extensive and varied experience.

I had the pleasure of forming his acquaintance some years ago, and have frequently sat with him in seances. I know him to be a close observer of what transpires in the seance—noting every point and carefully observing all the conditions which experience has shown him to be necessary to success; and though in an ordinary way he has an excellent “gift of the gab,” in the seance room I always found that he could keep his mouth shut and his eyes open.

In Newcastle, Edinburgh, and Glasgow, we frequently had him in Miss Fairlamb's seances. He there formed the acquaintance of “Geordie” and “Cissie,” and a friendship sprang up between them that I think has never been broken. As to “Cissie,” between Mr. Carson and her there were, I believe, some little open secrets known to few but themselves that she could easily remind him of, and thus prove her individuality and identity.

Mr. Carson is no test-hunter; he is content with things as they come, looking upon others as honest as himself. He does not favour testing mediums and spirits in the popular mode of testing; the consequence is he has received tests and evidence sufficient to satisfy the hypercritical or to convince the most sceptical. As bearing a little on this point and as a specimen of the nature of the evidence he has received I have much pleasure in forwarding you a few extracts from a letter I have received from Melbourne:—

"Melbourne, April 8, 1881.

"I think you will be pleased and interested in a short account of what is doing here in the old Cause you have so much interested yourself in.

"A few months ago we had the pleasure of receiving amongst us Mr. Spriggs, the Cardiff medium, and his friend Mr. Smart. A circle having been formed for materialisations, the results have been very successful, this form of manifestation having been only obtained in a partial manner in a few places; but when as many as five or more fully made up forms appeared out in the room amongst us—male and female, children and tall men—it has formed a pleasing evidence to many who had only read of such things.

"But what I wish to tell you, and that I think will more particularly interest you and other friends in Newcastle, is the fact that last week our old friend 'Geordie' was announced, and the usual controls said to me that they would give place to him on the following night. 'Cissie' also spoke, and reminded me of something that occurred in Edinburgh when we met there. She has not shown herself, but has promised to do so. The following night we sat 'Geordie' came in his old style with the addition of linen drawers to the knee. He came and shook hands with me, took a bunch of flowers from a lady on my right, gave me a rose out of it then gave most of those present a flower, got on and off a chair in the old way, and after a time came and with a loud whisper said 'Good night, Mr. Carson,' at the same time giving me a hearty shake of the hand, so that a visitor in the back of the circle said, 'Ah, it is old friends meeting again.'

"To me this is a most gratifying visit as apart from a personal friendship that I feel for 'Geordie,' there is the fact that by a young man on the opposite side of the world, we have the same embodied spirit so well known to us making his appearance in our midst. As another test of his individuality he told me that 'Sunbeam' was well." ("Sunbeam" is the spirit-name given by Mrs. Richmond's guides to Mrs. —, a lady friend of ours in Edinburgh. Of course Mr. Carson was aware of that circumstance, but I don't think the medium or anyone else in Melbourne would know it: this would be another test to Mr. Carson.)

We were not surprised to learn that "Geordie" had manifested through Mr. Spriggs, as we were already aware of his having done so in the Cardiff Circle, as he informed us at the time.

And now for a little more in confirmation of Mr. Carson's statements. On Thursday, June 16, Mr. Bowman of Glasgow paid a flying visit to Mr. and Mrs. Mellon's in Newcastle, where a few friends were invited to meet him. We spent the evening in pleasant conversation, during which I told Mr. B. of the letter I had received from Mr. Carson, as I knew they were friends. After partaking of the hospitality of Mr. and Mrs. Mellon, and bidding our friends a hearty good night, we left them with their guest. It appears, that after we had gone Mr. Bowman in his usual free and easy style began to sing, when to their great surprise a deep masculine voice, which they at once recognised as that of "Geordie," joined in the song keeping about half a note behind all through; where the voice came from they could not tell, Mrs. Mellon was as much interested in it as were Mr. Mellon and Mr. Bowman.

"Cissie" afterwards controlled and spoke through Mrs. Mellon, telling Mr. Bowman that it was quite true what Mr. Carson said in his letter. She said Mr. Carson was so surprised and pleased that he could hardly speak, and that she had a good laugh at him. She could not help laughing to see him, for he is such a good talker, but he was so pleased that he could not speak for stuttering; and says you may tell Mr. Armstrong that what Mr. Towns told him in London about "Geordie," will be fulfilled, as it is quite true about what we are doing, and what we are going to do.—I remain yours,
WM. ARMSTRONG.

3, Cross Houses, Upper Claremont,
Newcastle, June 26, 1881.

A LETTER FROM MR. SPRIGGS.

My dear Mr. and Mrs. Burns,—I am afraid you will think me unkind in not writing before, but my time has been pretty well taken up since my arrival out here.

Mr. Smart told you about our pleasant voyage. I was very happy on the ship—very nice company. We had many pleasant talks about Spiritualism to our fellow-passengers; some promised to investigate after they got on shore. I am pleased to tell you we get on well with the circle, Mr. Carson and Mr. Terry have the management of it; they follow out the advice of the spirits, and do everything they can, not only to make me comfortable but the spirits also, and they get rewarded with grand results. Nearly every sitting the spirit-friends draw back the curtain and show me sitting in the chair, while they, the spirits, are outside.

I find some very true and sympathetic friends, and they are willing to sacrifice a little to obtain good conditions. We have six in the basic circle, and then have three ticket-holders to sit in the back row. I need hardly tell you Mr. Carson is very particular with them; Mr. C. is the chairman, we have two sittings in a week—Tuesdays and Fridays. I sit alone with

Mr. Carson twice a week for messages, and he has got some very good ones, and very good proof given.

Soon after my arrival here I was taken ill with the rheumatic fever. Mr. Terry attended me, and I soon got well through his kind treatment. I was obliged to give up my situation but I hope to get so nothing soon, as I am quite well again.

The Cause, in Melbourne, is growing; there are a number of mediums, and they get excellent results, but none at the present for materialisation, but some are sitting for development.

The Children's Lyceum is in a flourishing condition, from one to two hundred children attend besides adults—they meet every Sunday morning. It is quite cheering to see the little minds trained in the spiritual teachings. They have two Lyceums in Melbourne, one in the suburbs; they have a good number attending.

At present they, the Spiritualists, have no regular speaker, but Dr. Peebles is expected, and Mr. Denton to follow him. I hope I shall meet Dr. Peebles, I have always felt a desire to meet him.

I have been very pleased with the MEDIUM; you have had some excellent matter in it. I find the MEDIUM in a number of homes in Melbourne.

I wrote to Mr. Robson a little time ago, give my kind regards to him; also Mr. Towns and all the friends. It is a fine climate out here, it suits me very well; I think this would be the climate for Mrs. Burns. Mr. Smart is quite well, he is going to write an article giving you all particulars.

I must draw to a close. Kind regards to Mrs. Burns and your sons, also yourself, and believe me, my dear Mr. Burns, your friend and brother in the Cause of Truth,

Care of W. H. Terry, GEO. SPRIGGS.
84, Russell Street, Melbourne, Australia.

AUSTRALIAN PERIODICALS.

The "Harbinger of Light" (Terry, Melbourne) increases in variety of thought and attractiveness. A "Message Department," conducted by Mr. Carson, has been instituted; the medium being our friend Mr. Spriggs. A great deal of this kind of work was quietly done at Cardiff, as our columns have repeatedly testified. We congratulate our Australian friends on having such an organ as the "Harbinger." We would suggest that the Editor desire Mr. Smart to write a monthly article on Mr. Spriggs' mediumship, similar to those furnished for the MEDIUM from Cardiff.

We thank the conductor for a file of the "Telephone," (Brisbane, Queensland) up to No. 17. The Editor playfully calls it the "Baby," and states that before it was three months old it had begun to toddle, and could be found wandering about in neighbouring colonies, and even into foreign countries. For this precocity it was rewarded with a "new dress," when it attained its three months. The "nurses" then "short-coated" it, by embellishing the first page with a grand engraving, which has been continued weekly since. High up in the realms of light appears a group of spirits, standing on the motto "Redemption for all." From them comes down two long wires—one to each lower corner, in which spaces are depicted—on the left, a studious individual holding the end of one of the wires to his ear; before him is the motto, "The Lord is One."—on the right the wire goes to a woman who is apparently giving a diagnosis to a man. In the centre is a family circle, flanked by a church and the sun shining through clouds. "Emanuel Swedenborg," "one of our spirit-editors," favours correspondents with explanations of difficult passages of Scripture. We are glad to see such life and energy in our contemporary. It has given up the "sucking-bottle" of "Christian Spiritualism," and in place thereof has established the sound "bread" of "Be ye perfect, as your father in heaven is perfect."

How rapidly a "small family" accumulates! The young mother may frequently be seen struggling through life with "two in arms and one on foot," and heaven knows how many to follow. Is this to be the fate of the "young mother"—Spiritualism—in Brisbane? In three months she has given birth to two—first the "Telephone," and then the "Australian Spiritualist." It seems that the "Telephone" was, after three months, removed from Bradley's printing works to another shop, whereupon Bradley's works found it indispensable to their happiness to produce another spiritual paper. The excuse of the new comer is that his elder brother is already too mature for the comprehension of Queensland ignorance, and that a "ladder" is wanted, beginning at the lowest round, which is significantly enough indicated by a diatribe from the "boy orator." The aim of the newest organ is to advocate the "Harmony of the Scriptures with modern science and free thought," a task which, as far as it has gone, it seems to have not the slightest intention of fulfilling. Both papers are highly Christian, and claim to be edited by spirits deep in the secrets of Almighty God; and yet they can start in opposition to one another with all the alacrity of the meanest infidels. Truly there must be a mountain of cant somewhere—those who profess most fall farthest short of true fulfilment. Let us be thankful for it all; it is a means of gaining experience—the

only path towards improvement. We wish our contemporaries a merry bout in demonstrating "the survival of the fittest."

The "Bulletin," a Sydney weekly, gives a portrait of Mr. Charles Bright, Progressive Lecturer, and a genial sketch of his life. Mr. Bright is a Yorkshire man, and is expected to pay his native land a visit before long. His portrait and antecedents commend him to all.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

MR. FITTON'S CONCLUDING SEANCE AT LITTLEBOROUGH.

Last Wednesday evening twenty-two assembled at Mr. Fitton's circle, and the manifestations witnessed were as wonderful as ever. The control called up one of the sitters who had never before sat at a circle, in order that he might satisfy himself that there were no trap-doors, etc., in the simple improvised cabinet, and also asked him to search the medium, so as to be thoroughly satisfied that he (the medium) had no concealed garments upon his person. Needless to say that all such things were not to be found, as how could they be seeing that they had no existence? After the gas had been turned out some twenty minutes, the bright lights seen here and there were sufficient evidence that the spirits were busily employed around us, and presently the well-developed form of

"Dr. Scott"

stood before us, and his manly voice (so different from the medium's) unmistakably gave evidence that it was no misty shadow which was present. He went round the room and addressed words to almost all present, and the soft pressure of his spirit-dress gave room for much thought regarding the beautiful garments the spirits have the power of creating by their mere will-power. After the "Doctor" had taken his departure, the delightful fragrance in the room told us that

"Madame Vine"

was not far away, and very soon that charming spirit, drawing aside the curtains, stood before all present. As she came boldly out into the room I could see very well that "Madame" stood at least two inches higher than the medium. She went round the room, touching with her bare hand most of those present, and as she touched me, the sweetest odour imaginable seemed to exhale from her fingers. She was arrayed in white, and the way in which she carried herself showed that in earthly life she must have had a charming figure. Afterwards we had

"Summer Blossom,"

the flower-spirit. Being requested by the medium to make him a rose as a souvenir, the spirit shook its head, which was an intimation that it had not sufficient power to do so. Afterwards

"Mary Hannah Whatmough"

materialised herself, and calling out her father and mother from the circle; it was a touching picture to all to see the three united once again, and the heartfelt ejaculations of the two who are still in earth-life, in being able again to communicate audibly and visibly with a dearly beloved one who has passed from earth, was an unspeakable comfort to myself—as thereby I was convinced that, at some time or other, when the conditions are suitable, I shall be able to hold similar communications with some of my own departed friends. This spirit cut off two or three pieces from her dress and gave them to her friends, but the fragments seemed to dissolve soon after being received, and the control ("Dr. Scott") of the medium then gave certain orders to the spirit in the circle ("Mary Hannah Whatmough") to cut pieces from the garment lower down in the body—which was accordingly done—and these last-cut pieces did not dematerialise.

"Rosa"

afterwards materialised herself, but did not make herself visible, though she was evidently present, if one might judge from the commotion in the room. She was as full of joking as ever.

No other spirits put in an appearance, and as it was now half past ten o'clock the seance was brought to a conclusion. In concluding this brief sketch I cannot help remarking that the great thinker and writer, William Shakespeare, was somewhat wrong in his philosophy when he uttered the words, "that bourne whence no traveller returns." He evidently was no Spiritualist, or he would never have uttered the above quotation.

I believe Mr. Fitton will not hold any more seances at Littleborough prior to his departure. G. BROWN.

11, Brampton Street, Stockport Road, Manchester.
June 23, 1881.

[We might remind Mr. Brown of the comment of the sailor who occupied a seat in the gallery of a theatre where "Hamlet" was being played: when the "bourne" passage was recited the sailor shouted out—"You lubber! where did the ghost of your father come from?" The "ghost" there, and in other plays, shows that Shakespeare taught the return of the spirit, though some of his characters were made sceptics.—ED. M.]

SEANCE AND TEA-PARTY AT OLDHAM.

Last Saturday afternoon, Mr. Taft, of 89, Plane Street, Oldham, invited a few friends to a pleasant sociable tea-party at his residence, and 25 Spiritualistic friends put in appearance on the occasion. I may say that the affair was arranged in order to give a parting welcome to Mr. Fitton, who has indeed made many firm friends in Oldham who will very much miss his departure. After all had assembled the proceedings commenced with a seance, in which Mr. Fitton insisted upon its being held under strict test conditions, and accordingly prior to his retiring behind the curtains both his hands were filled with flour, which he firmly clutched, saying that if any so-called spirit-form appeared which was not what it represented itself to be it could not escape detection, as if it were himself simulating a spirit-form he could not possibly touch any of the sitters without leaving traces of the flour on their clothing.

We had not long to wait before the "master of ceremonies," "Dr. Scott," stood before us, and his open hands were soon busily employed giving to each a kindly welcome. "Summer Blossom" also presented herself, and so likewise did "Rosa," who appeared at the entrance of the cabinet, and being invited to come into the middle of the room she said there was not sufficient power for her to do so. "Rosa" stood about 3½ feet high and I beg to ask any scornful reader who may imagine that it looked very suspicious her not leaving the cabinet, "How in the world could the medium, who is an ordinary-sized individual, put himself in the compass of 3½ feet high by 1 foot broad as the spirit-form 'Rosa' seemed to be?" This lively spirit was not an inanimate form, but chatted in a lively manner to the company, and shortly before her departure she threw in front of her about two feet of her spirit-garment, which was seen to gradually yet slowly fade away into nothingness. The manifestations were good, though I have seen better at Mr. Fitton's circle.

Soon after the first form appeared a lady present in the joy at seeing the spirit tangibly before her, unclasped her hold of her right and left hand companions, and thus broke the conditions, and as the "Doctor" soon found this out he commented severely upon such a proceeding as it did great harm to the medium, and he (the "Doctor") would have to dematerialise for a time in order, with the assistance of "John King," to restore the medium that strength which he had lost through the conditions being broken. In truth "Dr. Scott" did dematerialise himself, as was plainly visible to all, but he was not long absent, and on his return he said the lady who had broken the conditions did not break them expressly, but he hoped such a thing would not occur again.

Later on "Rosa" who is a good-humoured joking spirit, "riled" (excuse the term) another lady present, and some sharp words passed between them. Here again the "Doctor" interfered and told the lady that unless she could come to a materialisation seance without losing her temper, she had better keep away altogether; whatever "Rosa" had said was in a joking manner, and ought to have been so received. On account of these disturbing influences he said the seance had better terminate, as the spirits could do no more that day, and probably on account of the disharmony the medium would be powerless to hold a seance on the Sunday evening. At the conclusion the medium opened his hands and the test flour fell out.

At about 5 o'clock we all sat down to a substantial tea, after which we were favoured with both vocal and instrumental music. Miss Chadderton, who possesses a beautiful soprano voice, sang some sweet songs, and so likewise did Mrs. Allan and Mr. Fitton. During the evening there was dancing indulged in, and I may say that the whole of the afternoon and evening passed joyously away.

At the conclusion Mr. Taft proposed a vote of thanks to Mr. Fitton, saying how much he should feel his departure. Two or three others also expressed their sorrow at soon losing their dear friend, and wished that every success would be his in the United States and trusted to see him return at no very distant date. Mr. Fitton suitably responded. G. B.

SPIRITUAL POLITY.

ASHCROFT'S MISREPRESENTATION OF WILLIAM HOWITT.

The "Cornubian" (Redruth) of last week issued a gratis supplement chiefly devoted to Spiritualism, the greater amount of space being occupied with comments on lectures against Spiritualism, recently delivered in Redruth by Rev. T. Ashcroft. It is altogether a mistake to assume, with such a waste of charitable unction, that Ashcroft is ignorant of the true claims of Spiritualism. There is an old saying, that none is so blind as the man who does not want to see. With the assumption of knowledge Ashcroft's occupation as an anti-spiritual lecturer would be gone. Again the plea of ignorance won't do: for his adverse statements are nearly all clear falsehoods, and ignorance and lying are not quite identical. It is true that there are rogues who are Spi-

tualists, and the same may be said of Methodists, but Ashcroft's calumny and baseless abuse does not discriminate between dishonest and commendable persons. His statement that William Howitt became opposed to Spiritualism before his death is false, and Ashcroft cannot adduce the smallest item of evidence to support the allegation. An obituary article and portrait of William Howitt appeared in this paper on May 9, 1879, for the publication of which we received the written thanks of the family, the letter containing which was deferred till Mrs. Howitt could be communicated with. This letter exists, and can be seen, and Mr. Howitt's friends are quite accessible and ready to sustain the honour and consistency of the illustrious gentleman, who, would "turn in his grave" if he knew that he was being made capital of to eke out the miserable stock in trade of a spouter like Ashcroft. We thus give a thorough refutation of one of Ashcroft's statements—one of a kind with the rest of his harangues—and we ask, Where is the truth, the dignity, the charity, the respectability of any church, chapel, religion, or community that will lend itself to a trade in falsehoods, detraction and ill feeling, such as the Methodist body descend to in this connection?

In another column we print a letter from the pen of William Howitt, in which he comments most trenchantly on the creatures who would use him as a tool to carry out their narrow and bigotted purposes. No, William Howitt was not the man to go back on his word and estimate of truth. In the MEDIUM for May 23, 1879, may be found an article devoted to a discussion of the question—"Was William Howitt a Spiritualist?" in which the following sentence occurs: "To Sectarians of all shades we would remark that Spiritualism is wholly incomprehensible to people of their tone of mind; because it is not a belief at all, a sectarian dogma, but a knowledge of facts respecting the spiritual nature of man, and the power of those who have departed this life to communicate with their friends remaining in the flesh." Mr. Howitt's work as a Spiritualist was chiefly in communicating vigorous papers to the "Spiritual Magazine," while under the direction of his friends, Mr. Wilkinson and Mr. Shorter, but he was at no time associated with Spiritualism as a public Movement, and possibly had an objection to its taking that form. To quote further from the article already noticed:—"In short, William Howitt took exception to the conduct of many who call themselves Spiritualists, and who no doubt are Spiritualists, but conduct their efforts in such a way that William Howitt could not approve of their course of action. This is neither more or less than what every other Spiritualist does; for there is possibly no one Spiritualist who can approve of the conduct of every other Spiritualist, and yet they are all Spiritualists; and in repudiating the opinions and actions of one another, they do not thereby repudiate Spiritualism." The reply to the question thus concludes: "Our article on William Howitt is evidence that Spiritualists may differ entirely on metaphysical, historical, or theological questions, and yet most heartily respect one another. To our sectarian fellow-countrymen we say: go and do likewise."

AN UNPUBLISHED LETTER BY WILLIAM HOWITT.

It is to be regretted that Mr. Cooper's volume which Mr. Howitt eulogises is now out of print. It gives an account of the author's "spiritual experiences," particularly his travels with the Davenport Brothers, and the opposition he had to contend with:—

My Dear Sir,—Thank you for your little volume of "Spiritual Experiences." I consider it a very valuable addition to the history and evidences of this great dispensation. Some parts of it read like a narrative of the persecutions of days gone by: of Quakers or Methodists, especially in your being hauled away to dirty lock-ups and English police courts.

If our press and scientific men could blush, the account of the rational reception of the Davenports in Belgium, Holland, and Russia, would make them do it; but there is no country on the face of the earth which is so arrogant and so materialised in spirit. They think themselves "the people, and that wisdom will die with them," but in all except what relates to matter, and mere material operations and money-getting, they are the stupidest people living. Material science has made great progress amongst them, but it has been at the expense of everything that marks the truly philosophic mind. The theories of philosophy never were so grovelling and degraded. If there be a thing that marks the dignity and glory of human character, that they reject and spurn from them. They desire not to live hereafter, and they prefer believing that they are descendants of monkeys, than the directly created children of God. Is it possible to conceive of a more earthly and contemptible generation? Let us bless God that he has wrenched us, by unexampled revelations from the Unseen, from the thralldom of such a stupidity. You, indeed, must feel great satisfaction in the services you have been permitted, and have had the will, to render. You will have your reward.—Yours faithfully,

WILLIAM HOWITT.

Robert Cooper, Esq., August 1st, 1867.

Mr. E. W. Wallis will be in London next week; possibly his final visit before leaving for America.

PROGRESS OF SPIRITUAL WORK.

—o—o—o—

PLYMOUTH.—HELPFUL NEWSPAPER DISCUSSIONS.

There has been quite a lively discussion in the local papers during the past week on the subject of Spiritualism. No less than thirteen letters had appeared up to Saturday in the bi-weekly "Devonport Independent" and the "Western Daily Mercury."

We have every reason to rejoice at this, for there is no better "medium" for communicating knowledge to the general public than the daily papers, and this correspondence going on simultaneously in the two papers, must have attracted considerable attention in the towns and surrounding districts. We know that some persons have been thereby led to inquire into the subject, and it will doubtless tend to increase the number of home circles, which is the essential desideratum in our Movement. We have reason also to believe that it increased our congregation on Sunday. Our opponents are mere nonentities, writing in total ignorance of the subject, and sadly betraying their self-conceit and prejudice. There is, in fact, no real opposition; for there is neither knowledge, sense, nor reason in their effusions, but they have been of service in giving occasion for the ventilation of the subject, and in affording Spiritualists opportunity to defend and expound their cherished principles.

One result has been the bringing forward, in defence of the Truth, some who are entirely unknown to us or society; the letters of a gentleman signing himself "An Apostolic Christian" have been excellent—full of information—written in an excellent spirit, scholarly and devout, and should he be a reader of the MEDIUM, I would take this opportunity of saying how much his letters have been appreciated, and that we are extremely grateful for the service he has rendered the Cause. The discussion is still proceeding; the Editor of the "Mercury" has permitted me to have a final word in this morning's issue. We are grateful to him also for the impartiality and liberality he has displayed.

The subjects of discourse on Sunday were—in the morning, "The Coming of the Kingdom"; in the evening, "The Identity between Primitive Christianity and Modern Spiritualism." The position we endeavoured to maintain was that our position was similar to that of the first Christians—in the spiritual character of our work, and the phenomena upon which it is based; and also in our relation to the recognised religious authorities (the Pharisees), the materialistic bodies (the Sadducees), and public opinion generally (the multitude). There were reporters present, and we hoped to have seen the discourse printed verbatim in the daily paper, but perhaps that is too great a favour to look for as yet.

We had a large congregation in the evening; not an unthinking promiscuous crowd, but consisting chiefly of persons of middle and mature age, and, apparently, of earnest inquiring minds. Here we are most likely to find material for the consolidation of our Movement. About forty remained to hear the trance discourses which were given through both mediums, and which were of a most comprehensive, striking, and instructive nature. Altogether we think the audience was furnished with much food for thought; not theory, or creed, or dogma, but simple statement of facts—"stubborn facts"—together with their spiritual and immortal significance.

OMEGA.

QUEBEC HALL, MARYLEBONE ROAD.

To the surprise and regret of those present on Sunday evening, says a correspondent, Mr. MacDonnell announced the termination of his labours, as the Hall was in future to be conducted under new management, as well as his own private engagements interfering.

The subject of the address was the "Revised Version of the New Testament." The particulars of the principal manuscripts from which the Authorised Version was made were fully explained, and the ecclesiastical delusion of "the word of God" boldly exposed. The Revision was declared to be a suicidal act of orthodoxy—as now no intelligent man can rely on any bible as infallible, having been deceived for 270 years by the churches, which must have known the imperfections, errors, interpolations, and doubtful portions of the book they declared to be the Infallible Word of God.

The true Word of God was maintained to have been written by God himself in his works, ever fresh and legible, and open to all men to read. The Bibles of the World were shown to have failed to elevate its people. After some questions being answered, at the conclusion of the address, Mr. Whitley spoke in very warm terms of the services of Mr. MacDonnell, and moved a vote of thanks, which the Apostle of Comprehensionism, Mr. F. Wilson heartily supported in eloquent terms, and in which all present cordially joined.

Mr. T. M. Brown expects to reach Manchester by Saturday. All letters up to Wednesday to be addressed—care of Mr. E. Rhodes, 42, Frem Street, Everton Road, C. on M. Manchester. Macclesfield and Belper will be visited soon.

CIRCLE & PERSONAL MEMORANDA.

Mr. Hutchinson will occupy the platform at Grosvenor Street, Manchester, on Sunday afternoon.

Mr. Towns desires us to announce that Miss Samuel will occupy the platform at Goswell Hall, on Sunday evening, July 10.

Mr. Warren, 245, Kentish Town Road, has a first-class two manual organ, of which instrument he is a professor. He would be glad to have a devotional seance at his rooms on Sunday afternoons, to be accompanied by high class music from this organ.

CROYDON.—To the Editor.—Sir,—Are there any Spiritualists in this town or neighbourhood? if so perhaps it would be mutually beneficial if we knew each other's addresses. For my part I should be glad if any one wanting a little help or enlightenment on this subject, would communicate with me, as I should like to form a circle for investigation, during the coming autumn and winter.

JOHN ROUSE.

Maude Villa, Jarvis Road, Brighton Road, Croydon.

To the Editor.—Dear Sir,—Our local medium, Mr. Michael Condon, will leave home for his holidays on July 9th, and return on the 17th. He intends visiting the neighbourhoods of Lancaster, Morecambe, Preston, Blackburn, and Accrington. Any friends or societies would do well to secure his services. He is a very acceptable inspirational medium. His terms are anything or nothing; whatever the friends choose to give him will, on his return, be given to the Barrow Society. Any friends writing to me will receive an answer per return.—I am yours truly,

J. WALMSLEY.

28, Dumfries Street, Barrow-in-Furness, June 22, 1881.

HUMAN BROTHERHOOD.

PRESENTATION AT SHEFFIELD.

Dear Editor,—About 40 friends sat down to tea on Sunday evening last, at the Cocoa House, Pond Street, on the occasion of one of our dear friends being about to leave here for the Great City (London.) It was a very interesting and happy meeting, although we all most deeply regretted our brother's departure from amongst us, but we hope it will be for the best. During the evening an illuminated framed address was presented to him and his family, as a token of esteem

W. HARDY.

Presented to J. W., together with his wife and Miss J.—on their leaving Sheffield to go to London, by the members of the spirit-circle of which they formed a part:—

Dear brother and sisters, greeting. We beg to present this small token of our esteem and love, and beg also to thank you for your constant labour and unwearied toil in the Cause of that great spiritual truth you love so well, praying always that God may bless you, that the angels may protect you and guard you all, and that at the last we may meet in that Summer-Land where parting shall be no more.

If scorn be thy portion, or hatred and loss,
If stripes or a prison—remember the cross,
God watches above thee, and He will requite.
Stand firm, and be faithful, desert not the right.

Signed on behalf of the circle:—

Pres. W. WOLSTENHOLM.
Treas. C. ROWSTON.
Sec. G. WRIGHT.

JENNER AND HIS COW.—An Italian sculptor has executed a group, representing "Dr. Jenner vaccinating his little son from a cow." In the interest of art, I hope he will make another group representing Mrs. Winslow administering a dose of soothing syrup to a child just before its death. A statue of Alexis St. Martin revealing the occult processes of his digestive apparatus would also be a pleasing subject.—"FIGARO."

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On Sunday next, being my anniversary, I have arranged three meetings at my Hall to commemorate my release from Wakefield prison. Morning, meeting at 11.30. for mediums; afternoon, at 3 o'clock, conference; evening, at 7 o'clock, general meeting. Dr. Nichols, Miss Gay, J. J. Morse, and others are expected to take part. There will also be special singing, etc., by the friends who have offered their services. Friends of the Cause and lovers of progress are specially invited to attend on Sunday next, as there will be ideas placed before them for their consideration.

Last Sunday Mr. Morse occupied the platform at the evening service, and gave a most excellent address upon "The Kingdom of Heaven: What, and Where is it?" Comments are not necessary; those who heard the address can vouch for its clear and logical character, filled with pure and wholesome truth. It was followed with clairvoyance by F. O. Matthews.

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On Monday, at 8.30 the Comprehensionists will meet.

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.

J. M. DALE, Hon. Sec.

GOSWELL HALL SUNDAY SERVICES.

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

Last Sunday evening, Miss Keesee gave an inspirational address, subject, "The Good Samaritan, which was well received by the audience; after which A.T.T.P. read a control faam a Cambridge working man, who passed away about 40 years ago, with which the audience seemed very well pleased.

On Sunday morning next, the usual service by Mr. Wilson. In the evening, at 7, Mr. Ramsay will occupy the platform.

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LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday last, June 26, Mr. Bent gave a trance address in the evening, giving an illustration, "Passing from Earth- to Spirit-Life." It was very good on the question of materialisation.

Miss Wood has been in Leicester a week, giving seances in private.

Sunday, July 8, Miss Blinkhorn, of Walsall, will occupy the platform morning and evening; this being her last visit to Leicester as she is leaving England for America.

56, Cranbourne Street, Leicester.

R. WIGHTMAN, Sec.

GENERAL ABSTRACT OF ACCOUNTS
OF THE LEICESTER SPIRITUALIST SOCIETY
From March 9 to June 9, 1881.

RECEIPTS. £ s. d.	PAYMENTS. £ s. d.
Cash in hand last Quarter 0 19 1½	Rent up to June 24 ... 5 0 0
Subscription of Members 2 7 6	Expenses Cleaning Room 0 13 0
Collections ... 4 15 8	Spiritual Songsters ... 0 11 0
Sale of Hymn Books ... 0 4 7	Stamps, &c. ... 0 7 9
Private Seance ... 1 4 3	Advertisements ... 0 11 0
Profit on Tea ... 0 16 6½	Paid to Harmonium Fund 0 11 0
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Fund ... 0 1 0	Cash in hand ... 0 0 7
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Received.—"The Diamond News," Kimberley, South Africa. "The order of cremation of the dead," with a preface, setting forth the advantages of consuming human remains by fire, at a cost of 2s. 6d. each; the ashes to be preserved in urns, in a place of sepulture. Price 6d., sold by the author, care of Mr. Warren, Chemist, Neeld Terrace, Harrow Road, London, W.C.

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APPOINTMENTS.

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Leicester—17. Nottingham—18. Stamford—24. Keighley—Sept. 11.

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

APPOINTMENTS.

FAREWELL VISITS.

July 3—Belper, at 2.30 and 6.30.

„ 10—Anniversary services at Sowerby Bridge. 2.30, “The World's True Redeemers”; 6.30, “Life Here and Hereafter.”

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WHAT IS COMPREHENSIONISM?

Dear Mr. Editor,—You say your readers do not understand Comprehensionism, permit me a space of a column to state in a few words what it is.

The “it is” is what your readers must eventually accept, for “it is” is the gateway open to the domain of Freedom:—

As a Religion it is the Rock of God's love for protection against the creeds of mental subjection.

Politically it is the advocacy of the Nationalization of the Land, District Government, and Universal Enfranchisement.

Socially it is the organisation of society into reciprocity, and with individual responsibility.

Personally it is the consciousness of the Deific Soul in association with the human soul, or, more strictly speaking, the renewal of the soul within itself.

Educationally it is the arrangement of the mind for the reception of ideas, and this arrangement may be designated as a Metaphysical Euclid for the obtainment of Geometrical proof for moral problems.

How is conversion to Comprehensionism to be effected? By the possession of a key, which key is God's guidance to the destiny of the assured absolute, which is Comprehensionism.

Probably you will say your readers do not understand, and considering this philosophy is completely distinct from any teaching that has hitherto been propounded as a reference—though Adam learned it, who was the mental substance to the shadow of Socrates, Moses, and the whole of the biblical and biographical dictionary of persons, with the exception of Jesus, who is credited with the saying that “The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light,” which means, that if the relation of all perception be to the centre of a single idea, the whole mind shall be self-illuminous in the harmony of the radiations, as not intercepted by cross purposes and subjectional considerations; which was the primal condition of Adam.

What is light? Light is Physical, Mental, and Perceptual. The Physical is the symbol, the Mental the arrangeable, and the Perceptual the soul-buildment. Let me illustrate it as the Rosetta Stone, of which only the physical is interpretable, as that a ray of light is composed of 5 parts of red, 8 of blue, and 3 of yellow. This statement your readers will accept as a common sense proposition, but science is so delighted to demonstrate the “is” as the “not,” that, like Molly Bawn's lover, it compels you to confess “I'm not myself at all;” as, that light is composed of secondary colours, or two colours, or one colour, soon it will be no colour.

Then a ray of light is composed of three differently proportioned colours. Comprehensionism says all ideas live by light which is of three rays, and that the colours that form the ray of light, in their meanings analyse each life. The meaning to the red ray is Personality, or the forwardness in the idea; the blue ray is the Amiability, or the passivity, complacency, or wish for complacency in the idea; and the yellow ray is the Isolatedness, or the withdrawal, the timidity, the separateness within the idea.

For illustration, take a magnet. The positive pole is the red, Personality, forwardness, in the magnet; the negative pole is the yellow, Isolatedness, the trying-to-get-away feeling in the magnet; and the blue, the Amiability, is the body of the magnet, the medium of the current when the timidity of the negative pole has been overcome. This is the ray of light in the magnet as the life in the magnet.

That there are three preliminary forms to inclose space, namely, the circle, square, and triangle, and that all other forms of inclosure are of parts of one or more of the preliminary. The meaning of the circle is Circumference, of the square or oblong Submission, of the triangle Severation. And, that number is the harmony of the proportions of colours in a ray of light, namely, 5, 8, and 3, and which are the notes of the common chord in music—the meaning of 5 being Life-base, 8 Recognition, and 3 Triadation. Now as the colour, form, and number are not the object, but our distinguishment of the object, they are the mediums for our intelligence to interpret the object, and for the interpretation of ideas we use the meanings ascribed to colour, form, and number, and by so doing we learn to analyse and arrange our intelligence comprehensively.

Comprehensionism, then, enables all to understand the causation of procedure, the language of nature, and the ultimatum of intuition, as mentally re-inhabiting the Garden of Eden. If people cannot see the meanings in the colours they may in the forms or the numbers; but it is not that they cannot—it is their indifference to the system that I cannot overcome, so I am still obliged to use the definite article, and sign myself yours truly,

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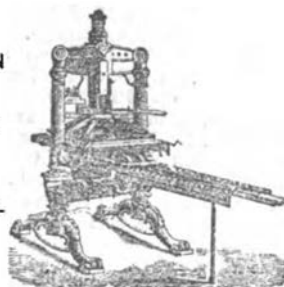
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