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AND TEACHINGS OF
SPIRITUALISM.

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SPIRITUALISM AND ORTHODOXY.

A Search for ORTHODOX SPIRITUALISM!

AN ADDRESS to the STAR CIRCLE, by J. BURNS, O.S.T.

He that hath ears to hear, let him hear.

The word "orthodox" literally means, to "think straight": take up the facts, data, or premises, and, derive a legitimate conclusion therefrom. It has been applied to the treatment of religious subjects, and the expression of thought on spiritual matters, because of the great tendency which exists, for the mind to be influenced in its thinkings, by other considerations than those which purely appertain to the subject.

Man's thinking apparatus is surrounded by many other conditions besides Spiritual Light. First, he has his hereditary tendencies of thought; secondly, his organic facilities for thinking in certain grooves; thirdly, the educational or sectarian bent which may have been given to the mind; fourthly, the influences of the thought-sphere of the vulgar mob amongst which a man dwells; fifthly, the influence of special individuals with which a man may come in contact.

These, and other conditions which might be named, leave Spiritual Light, as the true source of thought on spiritual matters, in a sad minority; hence, there has been introduced into human speech the term "heterodox," which means "mixed thinking": the action of the mind when outside matters, those which are incongruous, get mixed up with spiritual questions, so as to pervert their purpose, obscure their meaning, and vitiate their purity.

Every spiritual inspiration or expression of truth speedily becomes polluted by contact with the thought-sphere of the world; hence the necessity for "outpourings of the spirit," or fresh returns to the Fountain of Truth, as a means of gaining a purer infusion of spiritual teaching.

But, in the meantime, heterodoxy has become so called orthodoxy: the pure spiritual truth has speedily become mixed up with all sorts of worldly and unspiritual notions; till, that which was black is now declared to be white, and white, it is vehemently asserted, is no colour at all! To be "orthodox," under these circum-

stances, is not to think according to the light of the spirit, but according to the respectable majority; and majorities are always respectable—in their own estimation!

Thus it is written of the "orthodox" in Matthew chapter xv. :—

Why do you also transgress the commandment of God by your tradition? . . . Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.

Were these words ours we might feel constrained to apologise for them; but seeing their source we leave them with the "orthodox" as a definition of their position from which they cannot conveniently dissent.

Orthodoxy, in the vulgar acceptance of the term—"the commandments of men"—is therefore declared in the above quotation to be directly opposed to the reception of spiritual truth. "Dox-," in orthodox, and "dog-" in dogma are brother tykes derived from the same litter of puppies, and they bark and bite most furiously at any hand that would dare to displace them by Spiritual Truths. The root, "dox," "dog," means thought, opinion. A dogmatic man, is therefore, an opinionated man who will listen to no one's counsel but his own. A religious system based upon human opinion, and inveterately opposed to any innovation thereon from spiritual sources, soon brings mankind to spiritual wreck and ruin.

What is the human mind that its "opinion" should thus be considered infallible? For the "orthodox," as they falsely call themselves, do not base themselves on the "word of God" but on their "opinion" concerning it. If you take the "word of God" either as proclaimed in the Bible or in your own conscience, and interpret it in another way than their assumptions warrant, you will be forthwith denounced as a heretic and persecuted to the death. Man's thinking apparatus, like his body, is of the earth earthy; but, like his body, it has too aspects: that of cause, and that of effect. Though man's body, be an effect, material and finite, it is due to a spiritual and infinite cause, and the same is true of the mind; it has external form, finite and wordly, even as the body has, but within it, as its life, there is the Soul which is immortal and the image of its Maker. True Spiritualism therefore, does

not base its teachings upon the dogmatic mind, which is ever limited and narrow in its conceptions, but upon the ever expanding Spiritual nature within, which is constantly aiming at the perfection of the individual man even as the Father in heaven is perfect.

Thus we philosophically substantiate the position quoted from Matthew above, that human notions are in opposition to divine and Spiritual influences; and in accordance with this principle we find that no spiritual teacher ever enforced a creed; and yet it has been said—

Be ready always to give an answer to every man that asketh you for a reason of the hope that is in you with meekness and fear.—1 Peter, iii., 15.

All this clearly means that every human being is to be held in liberty to give his own reason for that hope which is his: that spiritual outlook, which he may possess, is to be the ground upon which he is to rest his reason or opinion respecting spiritual truths. This is true orthodoxy: it is man's "thought" derived "straight" from the individual spiritual outlook.

Free-thought is the corner stone of spiritual orthodoxy, therefore the very opposite to the constrained thought of sectarian orthodoxy, as has been shown in the quotation from Matthew and subsequent comments.

In view of these truths it does not surprise one to find that all the Prophets, Apostles and Religious Teachers of the Bible were staunch Free-thinkers and were desperately opposed by the "orthodox" of their day. It is no argument against this position to quote the last verses of Revelation with which the New Testament closes; and which hold out threatenings against those who would add to, or take away from, the words of the Book. The "book" may mean Revelation by itself, the New Testament as a whole, or indeed any book. All authors should be allowed to speak for themselves, without gloss or alteration. This should be the case, in particular, with spiritual communications, revelations, or teachings from a spiritual source, of which human experience is not able to judge, and human wisdom is incapable of amending. Leave the writing—sacred or secular—to speak for itself, and allow every reader freely to take that truth from it which his spirit may be able to appreciate. The "orthodox" have not done so in respect to the Bible, but they have, on the contrary, added to it a numberless host of dogmas and opinions affecting the meaning of almost every passage; effectually debarring many minds from that liberty of private judgment, which is the life of religious progress: and, as a consequence, the Christian world to-day suffers from "the plagues that are written in this book."—Rev. xxii., 18.

I maintain it: THE BIBLE IS A FREE-THOUGHT BOOK. Its most prominent personages were Free-thinkers, and were cruelly opposed by the orthodox of their times; and what is more to our present purpose:—its principles of spiritual development—or, in other words, human salvation—are not based upon thought, creed, or dogma, at all; but upon Conscience and Action,—the life, or causative force of man's nature, as it makes itself felt in mind, and seen in body.

This is a grand principle of spiritual interpretation: endeavour, kind Reader, to comprehend its mighty import, and bear it well in mind while perusing the remainder of this Address.

As far as our time will permit on the present occasion, let us glance at a few examples:—

To begin at the beginning, the Garden of Eden illustration may be laid under contribution, and we will find that Adam and Eve were not commanded to "think" at all, either orthodoxly or otherwise—but to obey—

Of the tree of the knowledge of good and evil thou shalt not eat of it.—Gen. ii., 17.

The expulsion from the Garden of Eden was not on account of heterodox thinking, but wrong doing. No theology, philosophy, or creed was at stake: there was

no basis for thought. It was purely a case of obeying God on the one hand, or the Serpent on the other. The illustration seems to imply the state of man when he is wholly governed by his senses, and when the mandates of the Spirit are easily set aside by the temptings of the outer impulses. People do many things because it is "nice," not because it is for their spiritual or bodily needs. They thereby experience the effects of evil as well as those of good, and are rendered unhappy because of disobedience; on that account they are expelled from "Eden."

We may pass on to the Mosaic system to find a series of Commandments, all of them ultimating in active obedience. The system there set forth is ceremonial, not intellectual—practical, not dogmatic;—it had to be done, not thought.

The same principle is enforced in the Epistles of the New Testament.

But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James i., 25, 27.

There is nothing said about opinion or dogma here.

When the doing became too dogmatic in the Jewish Church, that is, when religious exercises were gone through as an empty routine, just as orthodox opinions are held now-a-days, free-thinking prophets arose from time to time, broke through the burden of imposed formalities, and showed the people that in performing their religious duties they were not to obey the commands of the priests, but the spiritual intuitions of their own inner nature:—

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I will delight to do thy will, O my God: yea, thy law is within my heart.—Psalm xl., 6—8.

"Mine ears thou hast opened": a most significant utterance, implying the ability to hear the voice of the Spirit within the soul, and learn the law, written not in bibles or other books, but "within my heart."

Isaiah addressing the people in their vilest condition briefly sums up his injunctions in the following unmis-takeable terms:—

Cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.—Isaiah i., 17.

The terms upon which the recompense for doing well are arranged are far from being dogmatic—

Come, now, and let us reason together, saith the Lord.—Isaiah i., 18.

Alternately with the Free-thought statement of the spirit in its intercourse with mankind orthodoxy comes in for further reproof—

I hate, I despise your feast days, and I will not smell in your solemn assemblies. But let judgment run down as waters, and righteousness as a mighty stream.—Amos v., 21, 24.

Duty, not dogma is clearly enforced by another old teacher:—

Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to have mercy, and to walk humbly with thy God?—Micah vi., 6—8.

Such are specimens of the whole tone of the prophets, and such have been the teachings of all sages and holy men in ancient and modern times. In the New Testament the same principle is laid down, but with more pointed stringency, because the orthodoxy in latter times had become more metaphysical, and therefore more dogmatic in place of ceremonial: touching more

closely the condition of spiritual negation now existing in the churches.

In the Gospel no creed, authority, or article of belief is laid down. The receptive state of a little child is exalted as the type of those who are first candidates for the kingdom of Heaven. Intellectual humility and an insatiable desire for more knowledge of God's will is what is indicated. And what is the source of light and knowledge? As a reproof of the external means of salvation employed at the time it is stated—

There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile him. Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats.—Mark vii., 15, 19.

The fountain of evil is within and so is the source of good. The "heart," as indicating the springs of human motive and action, is alluded to by all the sacred writers as the grand standard of authority. But it is the "heart" in a certain condition as actuated by spiritual and not worldly influences.

As to religious matters not being based on the intellect or the realm of opinion, which is purely human, may be cited the passage:—

The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, lo, there! for, behold, the kingdom of God is within you.—Luke xvii., 20, 21.

This means that the kingdom of God, or realm of good, is invisible, unseen by the physical senses, and yet it is here now, it is within you, or not at all. This is the basic principle on which it is taught that religion is a spiritual, not an intellectual matter, for there may be much orthodox profession and knowledge of articles of belief, and yet little spiritual goodness. There are those in our day who profess to love and admire Jesus very much—nay, even worship him as God, contrary to the injunctions of Scripture—because it does not cost them anything; but if Jesus laboured amongst them to-day he would be put to as great straits as the Spiritual Institution is. This is what was said of this class of hard-fisted professors 1850 years ago:—

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets, Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill up, then, the measure of your fathers.—Matt. xiii., 28—32.

And is not the same true to-day? Let every man examine well his conduct as a brother in spiritual work and see in how far he can escape the curse embodied in these words.

That spiritual virtue and capability to receive spiritual benefits do not depend on orthodox notions is abundantly illustrated throughout the Bible, and, as it would appear, to refute the self-conceited and narrow-minded position which the self-styled "orthodox" have in all ages assumed.

In Luke xvii is recorded the appeal of ten lepers to Jesus to be healed. He at once told them to shew themselves to the priests, and "as they went they were cleansed."

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger.—Luke xvii., 15—18.

"And he was a Samaritan." How significant! Of all people the Samaritans were held by the Jews with the greatest abhorrence because of their un-orthodoxy, and yet this infidel—this "stranger"—was the only one that "glorified God" in acknowledgment of the benefit he had received. It is not profession of faith and creedal belief that God demands, but unselfish gratitude from the soul for benefits conferred on body, soul, or mind.

The typical character of this case, introduced for the purpose of breaking down the orthodox "middle wall

of partition," is rendered strikingly clear when we study the interview of Jesus with the woman of Samaria at the well:—

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.—John iv., 9.

The woman was not only an infidel, but so ignorant withal that she could not realise the faintest conception of her spiritual needs, or of the spiritual wealth of the Teacher who addressed her. But he, nothing loathing either her un-orthodoxy or ignorance and sensuality, condescended to gratify her abundantly with clairvoyant descriptions which made her exclaim to her fellow-citizens—

Come and see a man which told me all things that ever I did.—John iv., 29.

This reminds us of the story of the Good Samaritan:—

A self-righteous and highly orthodox lawyer, who prided himself on his correct knowledge of the Commandments, asked Jesus, "Who is my neighbour?" Then in answer it was narrated that the man who had been left half dead on the wayside by thieves was passed by a very orthodox priest, who took good care to keep on the other side of the road. An orthodox Levite followed the example of his spiritual teacher, the priest. But one of those infidel Samaritans came along and took compassion on the wounded man, and did all that was needful for his restoration and comfort:—

Which now of these three, thinkest thou, was neighbour unto him that fell among thieves? And he [the lawyer] said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.—Luke x., 36, 37.

Do not take example from the orthodoxy of the priest and of the Levite; but take for your pattern in the fulfilling of the Commandments the merciful Samaritan, whose theological views, or utter want of theology, were no impediment to his being a true servant of God, and fit to be recommended by Jesus for the imitation of mankind!

This is surely one of the most impressive and profound illustrations of theological inadequacy that it is possible to imagine. Would to God the orthodox would well study the Scriptures in place of such unlimited indulgence in their own humanly conceived and self-congratulating notions!

Just as the orthodox now-a-days condemn a man, however good, if he does not confess to their creed, so did the Jews treat Jesus. In argument with them he said:—

And ye shall know the truth, and the truth shall make you free.—John viii., 32.

The wind up of their reply—utterly incapable of reasoning or perceiving the truth—was:—

Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan and hast a devil?—John viii., 48.

This spotless character, mighty spiritual worker, and wise teacher was treated with epithets, the same as meet the earnest Spiritualist to-day: he is a Secularist, (Samaritan) his controls are evil (devils); another proof that the dogmas of the external intellect, founded upon ignorance and prejudice, are the greatest enemies of spiritual progress and the religious welfare of the people. They altogether shut out man's mind from a recognition of any spirit but—Which? The devil, of course!

It is obedience, not profession that God requires; even obedience unto death, if needs be. A profession of spirituality to those who are not sufficiently developed spiritually, is itself a dogmatism, and should be condemned. The work of the Spiritualist must attest its own spiritual merits and value to mankind, otherwise the assertion of a spiritual source becomes an empty pretence to those who have to swallow it without spiritual digestion and assimilation on their part. Jesus was asked by the chief priests and elders of the people as he taught in the temple—

By what authority doest thou these things? and who gave thee this authority?—Matt. xxi., 23.

But when interrogated they could not tell whether the baptism of John was from heaven or of men, and his reply was—

Neither tell I you by what authority I do these things.—Matt. xxi., 27.

There is no authority for spiritual truth, any more than there is for sunlight. To be illuminated thereby a man must be capable of seeing either.

The man who cannot see clearly a definition of divine relations, and yet acts up to the light of his conscience and attends to the generous impulses of his sympathies, is religiously in advance of the hard-hearted dogmatic sectarian, who professes to be the custodian of the "Word of God":—

A certain man had two sons; and he came to the first and said, Son, Go work to-day in my vineyard. He answered and said, I will not: but afterwards he repented, and went. And he came to the second and said likewise, And he answered and said, I go, sir; and went not. Whether of these twain did the will of his father? They [the chief priests] say unto him, The first. Jesus saith unto them, Verily, I say unto you, That the publicans and the harlots go into the kingdom of God before you.—Matt. xxi., 28—31.

Animal natures who give way to their passionate impulses, and those whom circumstances place in degrading positions are nearer to God than the bigotted and hard-hearted sectarian, though he may know all of the Bible and creeds by heart.

Selfishness, disregard for the welfare and interests of others, love of the world, is the alienating gulf that separates man from divine influences. The rich man who "fared sumptuously every day," went to hell at death, but the beggar—Lazarus—covered with sores was carried at death to "Abraham's bosom." And yet, if balance the gracious acts of the rich man against those of the beggar, no doubt he would have the largest number to his credit. But because he was rich, to be liberal (if he were so) was no trouble, no sacrifice, and, therefore, no merit; but in the case of the beggar there was nought left to bind him to earth, and his inner nature came in for its share of growth. The rich man's brethren left on earth could not be reclaimed from the world by spiritual manifestations, because their heart was set altogether on worldly purposes, to the neglect of all forms of spiritual studies.

Luke xxii.

One good young man was in as great danger as the rich man, of whom it is not professed that he either knew or attempted to keep the Commandments. He asked most politely—

Good Master, what good thing shall I do that I may have eternal life.—Matt. xix., 16.

The reply is rather a rebuff to the "unco guid," those "orthodox" persons of all sects—Christian or Mahomedan—who think God will be patronised by their flattery:—

Why callest thou me good? There is none good but one, that is God.—Matt. xix., 17.

When the young man had declared that he had kept all the Commandments from his youth up, he was told, in reply to the question as to what he lacked:—

If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying he went away sorrowful: for he had many possessions.—Matt. xix., 21, 22.

The true spiritual worker must abandon all for the one idea, that is, his work: this is the only form of operation that will bring spiritual profit. All men should work in life with the object of bringing the greatest good to the greatest number, and not to screw down the means of existence for others that they may themselves become wealthy. If this were the conduct of men, further confessions of faith would be unnecessary.

It may be argued by our orthodox friends that this sort of thing is all very well as practical morality, to

enable man to live in the world with pleasure and respectability, but—What will avail him in the world to come, when he has to face the Judge of all, and answer for the deeds done in the body? This is a very proper question, and one belonging to the domain of Spiritualism; and the true answer to it must be "orthodox Spiritualism."

In Matthew xxv., there is given an account of the judging of all mankind, and the final separation of the "sheep from the goats." The test questions are given so that there can be no mistake as to the conditions of righteousness and wickedness. The King addressing those on his right hand, says—

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink, etc.—Verses 34—36.

But the righteous, who are thus addressed, aver that they have really done nothing to warrant all of this distinction. The answer is—

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Verse 40.

The "goats" on the left hand are sentenced to a fiery condition, "prepared for the devil and his angels." The "goats" have no self-accusing conscience, and plead—

Lord, when saw we thee an hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?—Verse 44.

And here is the answer they receive—

Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.—Verse 45.

When you enter the spirit-world, orthodox brother, they will not ask you your particular views as to texts, theological notions, or whether you condescend to patronise this, that, or the other religious hero. They will not consult your puny intellect at all, but look straight into your soul and see how much you have got of it, and whether your fellow-men have been any the better because of your having a soul.

In conclusion, I do not wish it to be understood by those who have not "ears to hear" that I am inculcating this doctrine on the authority of the Bible, or any other authority. I simply give you my personal experience. Any effort I may have made to relieve suffering, or improve my fellow-men in general, has, without doubt, originated within the impulses of my own being, and not because of admonitions or records left by others. Nor does this abnegation of the dogmatic and authoritative sphere of mind make a man the less anxious to gain knowledge, and, from time to time correct his notions of the Will of God, as unfolded and expressed in the Universe around. On the contrary, this spiritual orthodoxy, or thinking from the spirit, is the grandest incentive to the acquisition of profound knowledge and the establishment of a true philosophy. The tight-laced orthodox mind is a cripple that cannot walk and dare not expand from a sense of danger of bursting. He is cribbed, cabined, and confined in every respect, outside of his narrow whims, and his sole ambition is to lead all mankind into the same toils under which he languishes.

The orthodox Spiritualist is an honest, generous man or woman, who is not content with knowing as much of Spiritualism as possible, but will also insist on bearing a share of the burden involved in diffusing the knowledge which is so much appreciated. He is a reliever of human suffering or disability wherever it is found, but more particularly does the true Spiritualist liberally sustain honest effort for the enlightenment of the public on spiritual matters, and see that even "one of the least of these" spiritual brothers is saved from needless trial and suffering, because of his devotion to the welfare of others.

Mr. A. Duguid will at all times extend a hearty welcome to all friends of the Cause visiting Scotland. His address is 13, Oswald's Wynd, Kirkcaldy, which is quite close to Edinburgh.

BIBLE SPIRITUALISM.

XII—WONDERS.

The most powerful idea in the scientific mind of our day is that of Force. Its whole investigation is concerned with the phenomenal manifestations of the mysterious something that lies behind every atom, and not only builds a universe but is constantly changing its shape. Science is farther away to-day than in the days of Aristotle and Lucretius, or even of one so late as Newton, from the power of defining their terms. In looking over my notes of years of laborious reading, and contrasting the explanations of men like Tyndall, Spencer, Lyell, Darwin, Mivart, Huxley, Herschel or Beale, of this idea of Force, I find as much vagueness and contradiction of statement as in exploring the theological tomes that lie heavily upon my shelves.

The 19th century is rapidly becoming arrogantly conceited. It compares its attainments with those of the Schoolmen or Necromancers, and exultingly cries "What a big man am I!" This reminds me of nothing so much as of a four-years-old boy I saw the other day, just dressed in a knickerbocker suit for the first time, significantly strutting up to the new-born babe on his mother's lap, and patronisingly patting the little darling on its cheek with the air of a reverend senior. I rejoice in Science. I am an earnest student of it, but few things are more offensive than the braggart pride of our would-be leaders. Beautiful to me is the peerless Newton, in his grey-haired age, bending his head before the Infinite Unknown of scientific knowledge, and exclaiming that he felt that he had been gathering pebbles by the sea-side all his life, while the vast ocean rolled before him. What will the year 2581, A.D., think of us? Will the Royal Society of that day learnedly discourse of the Dark Ages of 700 years before? That is highly probable.

I have been led to these remarks by the memory of a long course of scientific reading of modern writers, and the all but invariable attitude maintained by them to the subject I am going to discuss. Some time ago I sat up till the dawn of a spring morning discussing recondite themes with a brilliant litterateur. On expressing my belief in miracles I was highly amused at the splendid shrug of the shoulders, the supercilious lifting of the eyebrows, and the hearty and contemptuous output of tobacco smoke, at such a phenomenon. I quietly repeated his operations, and asked "Why not?" "Incredible, my dear fellow! Who in our day can believe in the possibility of a miracle, that is, if he knows anything about science?" My clever friend met me with the exact positions of the foremost scientific mind. I brought forward historical testimony, and was met by Hume's well-known reply—On *a priori* grounds a miracle is inconceivable. Now it is well to note this, as Hume has been very ably written upon of late by one of the severest antagonists of miraculous phenomena.

The present virulent opposition to miracles rests upon unscientific attitude. This attitude lies, too, at the bottom of the unreasoning antipathy of scientific men to Spiritualism. Every scientific law has been established by Observation and Verification of facts. The first—observation—lies wholly in the historic region till the process of verification has mastered its law, and incorporated it in science or exact knowledge. The utmost he can say about a new-found fact, at first, is that he saw, or observed, it. It rests on his testimony, and that of as many more as observed it. In a number of cases he may be able to repeat the fact at his volitional impulse, and then it becomes very strong evidence. But in many others the fact lies wholly beyond the power of his will, e. g., in the case of astronomical phenomena. A scientific man will not disbelieve a cometic appearance because it happened 100 years ago, and has not happened since, and is not likely to for a few generations of men. That the comet is an unusual fact, and by no means an explained one, does not hurt his convictions. If he had never seen one himself, he would believe it on historic evidence. He knows next to nothing about it, but still, for all that, he accepts it. The comet is a most mysterious exhibition of material forces; its laws are far-reaching and bewildering, but there it is, a fully observed fact resting on testimony that none but an idiot would dispute.

What is the attitude of the laboratory, dissecting room, or scientific hall, to a fact while yet only in the region of Observation? The truly scientific one—acceptance and patient waiting and study till the stage of verification can be reached. That is not the method with which New Testament miracles are met.

Now, the miracles of Bible Spiritualism rest entirely on historic evidence; evidence that myriads of the greatest minds have been unable to withstand. So far these phenomena are only in the stage of observation. In spite of such reputed outbursts as those of Our Lady of Lourdes and the Chapel at Knock, they have not passed into the region of verification on scientific grounds. Yet they are met by an indignant "impossible"; that is, a purely *a priori* negative is given to historical facts. Now Natural Science should know nothing of the *a priori* except in cases where there is a manifest contradiction. We can safely say that a straight line negatives the possibility of its being a crooked line. But on what ground can we say that a miraculous fact is impossible? The objection is backed up by two statements,—first, that the historic evidence is weakened by the lapse of time and its non-recurrence; and, secondly, that it is opposed to the Reign of Law, which latter the objector supposes to be as complete a negative as that a straight line cannot be a crooked one. With regard to the first objection its most vigorous exponent, on theological grounds, has been Strauss, now wholly abandoned by German thinkers. His whole theory is practically the same as the second one mentioned above—the Gospel accounts of Christ are mythical because they contain the miraculous. All historical students are practically at one on this, in our day, that if the New Testament history be not acceptable, then there is no historic certainty whatever for any event that is removed from our immediate ken. Strauss, even, was not bold enough to deal historically with his subject. His leading premise is—The New Testament is mythical because it contains the miraculous. So that the real objection against a miracle is that it contradicts the proven, indisputable, abundantly verified truth of universal law. The question is, then, is that really so? If that can be proved, then, by all means reject the miracles as mythic fabrications of fervid enthusiasts.

I believe the Church is largely responsible for the dilemma that has arisen. It has made the Bible assert too often more than it contained, and in no case more than in this of miracles. It has taken upon itself to define the How, before it knew the scientific preliminaries to such a statement. Till twenty years ago it defined a miracle as a breakage of the laws of Nature, or, to put it in the harsher wording of the scientific world, a violation of those laws. Unable to maintain that definition of the How before the iron facts of modern times, it has shifted its ground, and hushingly spoken of them as a temporary suspension of Nature's laws. To that Science meets as categorical a negative as to the other; and justly so. In the light of our day it is just as inconceivable to think of a suspension of Nature's laws, if only for an infinitesimal portion of time, as to think of a violation of them, even though it be by Omnipotence. The most splendid achievement of science is its brilliant doctrine of Universal Law. That, at least, is one of the Infallibilities. Whatever is, has been, or shall be, is, has been, and will be under the dominance of Law, or orderly procedure; and there is a corollary to that that is all-important in this enquiry,—under like conditions, and with like Forces, the phenomena can be reproduced.

Wherein, then, is the quarrel? Science has made as egregious a blunder as the theologians. The anti-miracle-worker has contested a theological definition and supposed he was demolishing an historical fact. He has been fighting the bogey theological How of the thing, and the smoke of the battle has hidden from him the immobility of the real fact. And the theologian has been constructing dummy after dummy to bolster up his pet ideas. As we said above, Science cannot define its most important terms. It cannot tell us what Force is, what Matter is, nor what are their relations to one another. The whole squabble lies in false definitions. The historic fact of miracles remains to-day, and more firmly fixed than ever in the mind of the historical student, who is not a whit less scientific in his sphere of research than a biologist or chemist. Yet a natural scientist who, by the bias of his studies, is all but incapable of appreciating the force of testimony, meets it by an *a priori* Incredible.

It is well to note that the Bible does not state the scientific How of its facts. It pretends to be no more than it is—an historical account of certain personages and events. It is the theologian who has handicapped the Bible with this scientific bugbear. The miracles of the New Testament are undoubtedly stupendous facts. If true, they are sublime revelations of Force at work that eclipses the fiery movements of the comet, or the slow perpetual grinding of the Alpine glacier field. They have been as mysterious as the marble ruins of those cities buried in South American forests or in the jungles of the island of Java. The traveller as he gazes upon those carved colonnades enshadowed in the many centuried forest, asks in vain of human memory "Whence came you? Who built you? Where are your inhabitants fled?" Those ruins are eloquent in their silence. They speak to him of busy brains, skilful hands, and teeming human interests. Almost those leaf-bestrewn streets re-echo to his imagination with the tread and rush of the mysterious dead. He thinks of the human, the national force, there displayed. It was there; but where is it now? Aye, where? So in this long monotonous course of eighteen centuries of hum-drum ordinary human life, with its hard, grinding, depressing, material facts, in the venerable but oppressive silence of our time, do we look at that past period of revelatory power. It was an outburst of Force. How mysterious it looks! Whence did it come? *Whither has it gone?* Will it come again? It speaks with silent (alas!) eloquence of a higher order of things, and breathes upon us as if with the ambrosial breath of a veritable Eden. As we gaze upon it from our point of desolation it seems as if enveloped with a halo of supernal glory. Dazzled by its brilliance, because befogged by our own feebleness, we are all but tempted to think it what the traveller on Sahara's plains knows the battlemented city in the distance is—a mirage. Is it not, after all, the myth of a phantasmal Golden Age? Are we not once more reading the story of another Homeric epic, and imaginatively revelling with Olympian gods? It comes with a voice, too, that the roll of nineteen centuries of human life has not drowned. And, hark! it speaks, and it says, "Go, and do likewise!" It speaks, too, with human voice, and yet with the dulcet strains and modulations of a thousand hierarchies of angelised men and women. My burdened heart, oppressed by the gloom of my own day, speaks to that remote Revelation of Force, that golden age of Wonders, "Whither has it gone? Will it come again?" and, lo! the volume of that voice rolls down now as if with the thunder peals of myriad loving hearts from the Unseen, bursting with entreaty, "Go thou and do likewise; aye, greater things than these shall ye do!" "Is it possible, oh, my burdened heart! that miracles, the wonders of the New Testament, can pass out of the realm of Observation, dimmed by the darkness of nineteen centuries, into the scientific sphere of Verification?" Yet, that is the distinct challenge of this Book of Revelation of new Force.

I have allowed my pen to wander, not without a purpose; for I hold that modern Spiritualism is meant to be a continuation, and, indeed, enlargement in wonder of the Gospels and the Acts of the Apostles. It is to be what Christianity would have been had it not found the crass darkness of paganism too great to be dispelled without the long dawn of 1800 years. It has taken all that time for the germ ideas of Christianity to raise the race all but universally to a receptive state for the transcendent genius of angel workers. Hence, I hold that science will be met—if Spiritualism rise to the glory of its mission—by similar and larger facts to New Testament miracles, and will speedily find them pass beyond mere historic testimony into the sphere of Observation, this time to be ensphered in the Verification of Science. These miracles I hold to be a lost science, the vanishment of a cometic splendour. They have been a "Paradise Lost"; Spiritualism is to be a "Paradise Regained."

To return, then, to our point, do those miracles collide with the Reign of Law? Most decidedly not. THEY WERE PERFORMED BY LAW UNDER THE MANIPULATING HANDS OF THOSE WHO KNOW. What I call a miracle is simply an event performed by a manipulation of laws that I know not as yet, but with which the worker is fully acquainted. It does not follow that my ignorance is to be eternal. Why, every century since Lord Bacon's time is a miracle to any century precoding! Look at

what science has done with this poor earth since it knew somewhat how to use it. The doctrine of the Conservation of Force proclaims the eternal fact that there is as much in this world to-day as there was 10,000,000 years gone by. Yet we are doing with it an immense amount of work that our Saxon forebears would have shuddered at. What is all this done by? Not by new force; for it has been there since the world was made. It has been done by the manipulation of Nature's laws by those who have acquired the knowledge. Nature ever has been, and ever will be, a vast womb of hidden energy. I may be allowed, on Professor Tyndall's authority, to use the imagination on this subject. Am I imagining a foolish thing when I say that all around me, in the air I breathe, in the water I drink, in the earth I tread, there lies unused potency that will make future centuries a more stupendous miracle to us than anything stored up in past records? It will not be disputed. The trend of discovery is inevitably in that way. What makes the difference in centuries of varying achievement? Knowledge, and, more especially, wisdom, the advance word on knowledge; wisdom, the skill to use our knowledge. Nothing can be done by man, because nothing can be done by God, but by Law. All is order of sequence. The growth of science has been by discovering and, therefore, revelatory times. Printing was a revelatory time. Steam locomotion was a revelatory time. Telegraphic intercourse was a revelatory time. Each was the work of a discovering mind revealing Nature. Such a time, I apprehend, was that of New Testament miracles. It was a master mind revealing the potencies of Nature. It brought to light the might of the Unseen. It remains for Spiritualism to make it perpetually historic. It revealed Nature as containing the healing powers with which to cure the wounds of humanity. It showed that in God's creative idea He designed salvation for all who fell. It showed that Law not only grinds but builds up and blesses. It showed that misery is for the ignorant, but bliss for the knowing and responsive.

OURANOI.

(To be continued).

SPIRITUALISM IN MANCHESTER.

REPORT OF A LECTURE DELIVERED BY MR.
J. B. TETLOW.

On Sunday, June 26, Mr. Jas. B. Tetlow delivered an address, under control, at the Spiritualists' Meeting Room, Grosvenor Street; Mr. Hutchinson was the chairman. As there had been no subject chosen for the discourse the control asked the audience to name one. Three subjects were given in, the first being "Sowing and Reaping"; the second was "The Condition of the spirit when it leaves the earth—Why cannot good spirits, known when on earth, communicate as well as other spirits which are not known?"; the third subject named was "The best means of uplifting individuality." The show of hands was in favour of the first subject—"Sowing and Reaping."

The controlling spirit said that there are so many conditions of existence, that whether looked at from the physical or the spiritual plane you see one law manifesting itself everywhere; that as the seed and the sowing are, so will the reaping be. This can be seen in the blade of grass and in the flower that decorates the field, and even in the animal kingdom, that, as are the first germs of life, so will be the future harvest and gathering. And so it is with humanity to-day. The reaping you realise now is the result of previous sowing, and although the elevation of mankind may seem slow, yet it is taking place. The apparent dead condition of humanity to-day is but the outcome of yesterday's sowing, and you will find that, as the seeds now scattered abroad are good or bad so will the future reaping be; and, therefore, it behoves each of you to sow good seed. The thoughts existing in your brains to-day may, in the future, grow into tangible facts, the reaping of which has yet to take place, therefore see to it that your thoughts are of the best. If you look upon the religious and social conditions of life the same law is in operation. Many men who now feel the biting scorn and bitter sneer of their fellow-men are, perhaps, reaping what they themselves have helped to sow. There is philosophy to be learned from this. Your thoughts write themselves on the thought atmosphere, and this atmosphere surrounds you daily. The midnight crime is there written in unmistakable characters through the life of the guilty one, and though he may not be conscious of it, yet there it is as a psychometric fact. Henry the eighth, in his earth-life, did not know that by his earth-deeds he was sowing seeds which would be a fearful reaping for himself. Other men of equal daring

and unscrupulousness never dreamed of the bitter seeds they were sowing, nor yet of what bitterness to themselves the reaping would be. So now, to-day, in the thoughts that are written forth in the social and religious movements with which you are connected, you are sowing the future condition of life for yourselves, and, perhaps, for others.

Let us come down to the individual condition of life and see what is the result of this sowing, and what the reaping will be. This will meet our friend's question. He wishes to know the condition of life of the spirit when it leaves the earth-plane. He wonders why it is that the good spirits cannot control as well as the others. We say that if you have written your life with sweet maxims and kind deeds—if you prove that your life has been towards the uplifting of humanity, it will have been spent to increase the power of communication from those bright spirits of which our friend has spoken. What are you sowing? Are you sowing seeds to make your fellow-men better? If you are doing this, you are doing that which will exalt your own Spiritualism, and likewise that which will prove to you that the best spirits can come back in your midst, and you will learn more clearly that there is nothing supernatural in their doing so. Sow this kind of seed amongst your fellow-creatures and you will be doing that which they will not forget. Weep with those that weep; rejoice with those that rejoice; do good wherever you can, and there will an echo come back from the heart of humanity that you have been sowing well. If in your daily life you see the hand of oppression weighing down your fellow-men, and a feeling of pity seizes you and you do your best to have that which is wrong made right, you will be sowing seed in your earth career which will bring to yourself a bright harvest in the hereafter. This is the kind of sowing that each of you should attempt, and then the highest aspirations will be realizable.

Look upon the drunkard! He is sowing a condition of spiritual darkness that, when he leaves the earth-plane, he will find himself in gloom enswathed in a garment of blackness, and although on his death-bed he may have a minister of the Gospel and everything that the church can give, yet, by his life, that man has been sowing a drunkard's seed, and the reaping will be in accordance. He has been sowing unkindly actions, and now, at the last moment, when the minister is called in, the man perhaps confesses and repents—Do you expect that thereby the soul will be at once bright and happy when it throws off the mortal coil? No! Though he has thrown off his physical darkness he has not at once gone to a bright future state of existence. No! The condition of that soul is one of undesirability. As he sowed so now he is reaping, and he cannot escape the outcome of his sowing. So the man who has led on the earth-plane a life of licentiousness will, in his future spiritual career, feel himself, as it were, a bond slave to those upon whom he trampled in his career of bestiality when upon the earth. Then will he realise his true position by the harvest that awaits him. Some of you will, perhaps, say that Spiritualism teaches a strange doctrine. But what is there strange or fearful in saying that a soul that has failed to do right must, in the spirit-life, start from the position it held on earth; and must work its way to a higher state by degrees? Such a soul is only reaping what it has sown.

Look at another picture composed of good thoughts and deeds. All these good things will be there in the spirit-world awaiting the individual soul who is the author of them, and there they will be ready to uplift still higher the possessor of them,—for kindly actions done on earth do elevate the individual spirit when it leaves this sphere of existence. But there is a variety of conditions between these two extreme pictures.

You must not imagine that the mere believing in Jesus who suffered on Calvary's Cross will be sufficient to take from your shoulders all the weight of your sins, committed while on earth. Nothing of the sort. Your misdeeds are there awaiting you. All your dark spots are there. All that you have sown will be there reaped by you, and it will only be by your attempting to live in communion with what is perfect that you will begin to live in sweet accord with the higher ones. You can begin this kind of life while on the earth-plane. Give lessons of love and kindness to the lowest ones, and cheer them in the right path; for all such actions will tend to your own good. All this will produce a glorious reaping for yourselves. If you, however, sow tares, you will reap tares. Try, then, to elevate one another.

This great Spiritual Movement has done a great deal to uplift humanity, and the more truly and earnestly you enter into it the brighter will be your own position when you are ushered into the spirit-world. "Love ye one another; do to others as you would that they should do unto you." If you do this it will show an aspiration for better conditions of society; it will help to develop the whole moral life; it will uplift your own individuality. Are you, friends, leading a course of life to place yourselves in the right position in the spirit-world? Have you in your hearts any of the earnestness of the Covenanters, who, in the glens and on the mountains of their native land, were not afraid to face the enemy when the principles they held most dear were attempted to be crushed out of them? Do you feel the aspiration of spiritual power as strongly as those old souls felt it? If you have such a feeling it will be well with you, but if you care not for the cultivation

of your own spirituality, your reaping will not be of the brightest. Go forth, then, and carry out this spiritual sowing in your daily life. If Spiritualism is to be a permanent and great fact in your Society it will be a spiritual bond amongst you. When you go forth into the world see that you are accompanied by kind and loving deeds, and your own soul will bloom thereby. Give more earnestness to this work, and then the brightest and holiest influences will come in your midst. Your life here is not sufficiently earnest, and often a great absence of Spiritualism is manifest in it. You must not judge of the spirituality of men by the mental power they possess. Many spirits are daily entering the spirit-life whose mental power is of the highest, and yet who possess but little spirituality. You, yourselves, must try to be in spiritual sympathy and this may be so, though your own mental powers are not so extensive as many who have no Spiritualism about them. Be in holiness with each other; sympathise with one another; have no petty jealousies; have confidence in each other; and harbour kindly feelings to all, and then the good spirits will aid you to their utmost, and so, soul answering soul, then may you expect heaven to begin here on earth.

OBITUARY.

H. MAKDOUGALL J. FAIRFAX GREGORY.

We regret to observe in the daily papers of June 23, the death announced of Henry Makdougall John Fairfax Gregory, at the early age of 18 years. The deceased was a young gentleman of fine promise. He was the grandson of our faithful co-worker in the Cause of Spiritualism—Mrs. Makdougall Gregory. He was also grandson of Sir Henry Fairfax, celebrated for his bravery at the battle of Camperdown. He was the nephew of Mrs. Somerville, the astronomer. As might be expected with such belongings, he was a young man of great ability, his talent for music being conspicuous, resulting in compositions of a superior order for one so young. The bereavement has been severely felt by a large circle of friends and relations, whose hopes were centred in him. Much sympathy was shown by the tenants on the estates in Scotland, to which he was heir. To Mrs. Makdougall Gregory, and the now childless mother, the kindly sympathies of a large section of the public, as well as of those more immediately concerned, will be generously accorded.

MRS. ROBSON.

PALM HOUSE, THE LANDS, NEAR COCKFIELD.

Passed on to the higher life, Sunday, June 27th, 1881, sixty years of age.

For ten years Mrs. Robson was a true and devoted Spiritualist, whose house was always a home for the Spiritualistic wayfarer. Every phase of Spiritualistic phenomena has been developed in the circle held at her house. Many have there met with comfort and encouragement, and have been inspired with resolution to hold on and press forward.

She was enthusiastic, and ardently anxious that others should participate in the consolations and benefits she experienced.

The writer in conversation has often heard her remark how solicitous she was that the scoffers and unbelievers and all who were opposed to spiritual teachings should have been present and heard, on special occasions she named, the sublime and thrilling utterances delivered, and that they might have been influenced and blessed thereby in the same way as herself.

For ten years she had suffered from cancer of the left breast, and had tried first one doctor and then another, without benefit. She read the account published in the MEDIUM (No. 568, Feb. 18, 1881), and was induced to try the sympathetic cure—healing by laying on of hands—and notwithstanding her advanced age, the length of time (ten years) she had been afflicted, and the difficulties surrounding the case, viz., the distance from the operator, the infrequency of the manipulation, and worst of all, the mutilation of the breast by the inhuman treatment often resorted to in diseases of this kind,—the breast got better, leaving only the scar as the result of former treatment, and although the disease might not be entirely eradicated, she experienced no discomfort therefrom.

She died of heart disease; the great length of time she had the complaint had produced ossification of the arteries of the heart, and deterioration of the structure of the organ, which of course could not be cured.

Her dissolution was accompanied by glorious manifestations of Spirit influence and presence; crowds of spirit friends were seen by her around the bed and in the room. Many were recognised and mentioned by name. After what appeared a painful struggle of a few hours duration, the spirit was disenthralled, and calmly passed onward to its new and higher state of being.

The interment was on Thursday, at St. Helen's, Auckland, and was accompanied by a large number of friends and neighbours. The writer gave a short address at the house to the friends assembled.

A. DOBSON.

Ferry-hill Station, July 2, 1881.

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The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

Legends 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 8, 1881.

NOTES AND COMMENTS.

A grand principle of Free-thought runs through our columns this week. There is a constant tendency for the dogmatic hosts with little notions to go right in the face of all precedent as well as the light of to-day, and burden the aspiring spirit of man with myriads of notions, beliefs, and opinions that are more honoured by neglect than by acceptance.

The Address with which this issue opens unfolds a principle which seems to have been altogether lost sight of by the Fathers of the Church. The Builders proverbially reject the Corner-stone. Let us strive to be wiser in this our generation.

Dr. Parker opened fire on Col. Ingersoll in the City Temple on Sunday evening. It is a splendid building, and was well filled by a well-clothed commonplace multitude, who pay Dr. Parker well to do a very little thinking for them. "What on earth," thought the writer, "makes all of these people come together to hear a man read a rather heavy newspaper article?" Yet Dr. Parker seems to make it pay, while this "Writer" had been hard at it all day penning the Address on "Orthodox Spiritualism" with trouble, weariness, and over-work for his pains. Nay, the man who works for truth and humanity has a better reward than Dr. Parker's congregation can bestow on him; but it does not make the same appearance in the eyes of the world.

After all, every man, whatever be his creed or text, preaches himself and that only. He cannot do otherwise. Col. Ingersoll has an excess of the vital fluids, and a comic vein running through him, and he makes fun of human salvation. Dr. Parker has the opposite temperament, is a votary of the tragic muse, and has a gusto for expressing the word "horror" in a way that makes one's flesh creep. Ingersoll makes his hearers feel as if they had no soul; Parker makes them almost wish they had not one. We think the Doctor corrected his opponent in good taste on his levity in treating such a momentous theme. It was only the introduction to a series of discourses. For what was said, see the "Fountain."

It is somewhat to be regretted that some "Spiritualists" who rush into print, find more facility in making impertinent remarks upon their neighbours, than in teaching spiritual truth. The MEDIUM represents "no class of Spiritualists," but its columns present Spiritualism in every phase, the paper being published for sale to all classes. Its title bears the term "Spiritualism," not "Spiritualists." Not being a "class" paper it has no "contributors," but from week to week is made the vehicle for whatever the spiritual workers in the inner realm may have to give through instruments ad-

apted for the purpose. The simple quotation of these lines, may in future save the imagination at present overdrawn to substitute facts.

Another desperate case of cancer cured through the agency of Mr. Dobson, is alluded to under the head of "Obituary." This is the second cure of the kind reported in these columns, and effected through the same healer during the last five months.

A newspaper correspondent at Plymouth points out that works on Spiritualism may be obtained at the Plymouth Free Library. We wish our readers would take steps to place works in all Libraries. We have a fund for the purpose.

Mrs. A. M. H. Watts, daughter of William and Mary Howitt, has favoured us with a kind letter, which takes the words out of the mouth of Rev. Ashcroft. Mrs. Watts has been for many years a subscriber to the MEDIUM and Spiritual Institution. Surely Ashcroft will at once publicly apologise for the mis-statements he has made in this matter. The whole of his lectures on Spiritualism are of the same character, and could be thoroughly refuted.

THE "CASE OF URGENCY."

I am grateful for the following kind contributions. Progress is painfully slow.

If a week of the position here could be distributed all round amongst the readers of the MEDIUM, I am quite sure the fines volunteered to secure immunity would soon reach a handsome sum.

Is it necessary to remind Spiritualists of the duty of doing to others as they would like to be done to themselves; of relieving the ones who work for their instruction from an embarrassment, the continuance of which would be a reproach to any Cause.

J. BURNS.

	£	s.	d.
Mr. John Hall	0 13 0
Mrs. Mary S. G. Nichols	1 1 0
Mr. Towns' circle at Mrs. Jones's	0 3 0
Miss M. M. Scott	0 5 0
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Dr. Wm. Brown	1 0 0
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A. M. H. W.	1 0 0
Mr. Thomas Jones	0 10 0
Comet	5 0 0
A Friend	0 2 6
Mr. J. Secker	0 2 6
Amount already acknowledged	55 19 8

Total £67 5 2

"URGENCY" SEANCES.

Miss Samuel will speak at Goswell Hall on Sunday evening, and on Monday evening she will attend a meeting at the Spiritual Institution, 15, Southampton Row, at 8 o'clock, to meet the London friends and make appointments for the evenings at disposal during her stay in Town.

Miss Samuel's Clairvoyance, Controls, etc., are deeply interesting, and furnish a most agreeable and instructive evening to a select party in a private house. Our readers would do well to invite their friends to meet Miss Samuel. The collection, if any, to go to the Fund to remove the difficulty at present bearing on the Spiritual Institution.

Mrs. Jones, 255, Crystal Palace Road, East Dulwich, has forwarded 3s. collected at Mr. Towns' Seance last week. The seances are being continued on Tuesday evenings. It is expected that Miss Samuel and Daisy's medium will give evenings.

A STRANGE PREACHER.—There was once a minister of the gospel who never built a church. Who never preached in one. Who never proposed a church bazaar to buy the church a new window. Who never founded a new sect. Who never belonged to any sect. Who frequented public-houses, and ate food with sinners. Who never received a salary. Who never asked for one. Who never wore a black suit or a white necktie. Who never used a prayer-book, or a hymn book, or wrote a sermon. Who never hired a cornet soloist to draw souls to hear the "Word." Who never advertised his sermons. Who never took a text for his sermons. Who never went through a course of theological study. Who was never ordained. Who was never even "converted." Who never went to conference. Who was he? Christ.

CIRCLE & PERSONAL MEMORANDA.

Mr. Robson has in hand an illuminated illustration of the well known and favourite hymn No. 143, in the "Spiritual Lyre," "When the hours of day are numbered," etc.

Mr. Robson (South London Meetings) will give a special seance in aid of the funds of the Spiritual Institution, at 8, Bournemouth Road, Rye Lane, Peckham, on Wednesday evening, July 20th, at 8 o'clock.

No. 1 School, Order of Spiritual Teachers completed its fourth year of existence at midsummer. The proceedings are oftentimes of an interesting and instructive character, and we regret that the demands on our time will not admit of reports being prepared.

Mr. T. M. Brown expects to be at Belper, Derbyshire, by the end of the week. Address all letters, care of Mr. H. Wheelton, Builder, Bridge Street, Belper. Mr. Brown will after Belper proceed to Derby, Nottingham, Peterborough, and other places on the way South to London.

Miss Caroline Corner is at present on a visit to Baroness Adolma von Vay, in Austria. She will return to London by the end of the month in time for her annual Autumn sojourn to Yorkshire. Miss Corner is enjoying her visit very much. Her hostess is a celebrated medium, and has written a number of profound books.

Mrs. Margaret Fox-Kane is in New York. She attended a meeting recently, at which the raps produced through her mediumship attracted much attention. They are sometimes heard at a considerable distance from the medium. We are pleased to see that Mrs. Kane is receiving renewed attention after her return from England; her mediumship is of a high order.

Mr. McDowall in allusion to the last communication from "Senex," printed in these columns, (No. 584, June 10) says, the only instruction volunteered to him by spirits in the production of his elaborate articles on spiritual science, was that he should send them to the MEDIUM. He obeyed. We had not heard of Mr. McDowall, but his articles appeared, and the advice of the spirits has been fully justified.

Mr. Corner, from Sydney, N.S.W., has paid us a visit. He has been a worker in the cause of progress from the beginning of the Movement. He assisted Mr. Tyerman in his first efforts and latterly took an active part in the Children's Lyceum. He brings tidings of Mr. Henry Lord, late of Sowerby Bridge, Mr. Garforth late of Halifax, Mr. Avis, and other English friends now comfortably located in that Colony.

MR. MORSE'S ILLNESS.—Dear Mr. Burns,—Will you please say in the next MEDIUM that my husband is confined to his bed with a very serious illness which will keep him to his room at least a month. He asks the indulgence of his correspondents and begs to say that he will have to cancel all lecturing engagements until the autumn, by which time he hopes to be well and strong again.—Yours truly,
M. A. MORSE.
53, Sigdon Road, Hackney Downs, London, E., July 5.

Mr. Thos. Blinkhorn returns the friends thanks for taking up the Ballot tickets for the sewing machines. No. 52 was the winner of the Thomas Machine, and No. 73 was the winner of the Howe Machine. Friends are desired to address correspondence for Mr. Blinkhorn care of Mr. R. T. Jupp, The Bridge, Walsall. Mr. J. Tibbitts is now Secretary of the Walsall Spiritual Society. Mr. Blinkhorn and family expect to sail for America the last week in July.

STAMFORD.—The Progressive Lyceum. On Sunday, July 10, 1881, Mr. Bent, of Leicester, will give three Trance Addresses—Services at 11., 3., and 6.30. Subjects—Afternoon: "The Religious Beliefs of the Christian World weighed in the Balance and found wanting." Evening: "Was there a Necessity for a New Dispensation in the 19th Century?" On July 24th, we expect to be favoured with the presence of Mr. Morse, of London (see former announcement). Circles meet every Monday, Friday, and Sunday evenings.
4, High Street, Stamford.

C. CHAPMAN.

The friends in Kirkcaldy have changed the name of their Society from the Psychological Society to the Spiritual Evidence Society. The following are the Office bearers at present:—

Pres. Mr. John Birnie, May Hall Street;
Hon. Sec. Mr. John Robertson, 119, Victoria Road;
Treas. Mr. James Westwater, 304, Link Street;
Libr. Mr. James Stewart, 26, Link Street;
Medium. Mr. A. Duguid, 13, Oswald's Wynd.

THE SPIRIT-MESSENGER.

A SEQUEL TO POE'S "ANNABEL LEE."

Having received a copy of the Poem printed below, for insertion in the MEDIUM, we wrote for an explanation of its origin, when the following statement was made in reply:—

"I had been spending the evening with some friends, and, the conversation turned upon poetry. I mentioned, that, to me there had always been something indefinitely sweet, about Poe's poem of "Annabel Lee,"—that I felt, at all times, a great sympathy in connection with it, for which I was unable to account. My friends did not know the poem well, and, from memory I quoted it. The talk then diverged to other matters, and, after some time so spent, I left for home.

"I am not sure, but I think the verses I had repeated were very present to my mind all the way.

"Having arrived at home, I wrote the poem sent to you before going to rest, and, like you, was struck by the apparent sequence of the narrative given in 'Annabel Lee.'

"So far as I know, I was not under control, certainly was not entranced, but, as certainly, had not thought out any such history prior to writing. The whole thing seemed to grow into being spontaneously, and I wrote with far more facility than I am writing now. After showing it to the friends with whom my evening had been spent, I put it away, at that time without any title—the one it now bears I added some time after writing the verses.

"When I sent the copy to you I had a strong impulse to do so, which surprised me, as I am usually averse to making public anything I write; many who know me well in other respects, being entirely unaware of the fact that I ever write anything save the letters all, more or less, are compelled to indite."

A few evenings ago "Sincerity" called at the Spiritual Institution, and, to answer a printer's query took a seat in our Sanctum. She was soon the subject of a powerful influence which almost immediately controlled her. During a conversation with the Control, the following remarks were offered by the medium under influence, we having remarked that the tone of "Annabel Lee," and other of Poe's poems, had clung to the mind even when the words were no longer remembered:

"Everything an author sends forth has intermixed with it a thin fibre of his own nature. A stranger may not perceive this personal influence, but a friend well acquainted with the writer may recognise it at once. A mood or state of the inner life may, under some peculiar emotion, also find expression, and give a tone to the production of quite an unusual kind.

"This is true as regards the poem 'Annabel Lee,' by Poe, and is the reason why yourself, this medium, and others, are so strangely affected by it. Some thus feel the influence it contains more than they attend to the words: they perceive the spirit rather than the letter."

The Control could not say whether "Poe" had any hand in communicating the poem, "After Many Years," not having been present when it was given. Having alluded to the extreme sensitiveness of the Medium, who, it was said, was more conscious of mental and spiritual influences than of the embodiments around her, the Control said "Poe" could influence those who were in sympathy with the soul of his writings, and yet, not be conscious that he was doing so. Indeed, to influence such minds required no effort: the vibration of thought, feeling, emotion, and freshly acquired knowledge, is universal amongst all minds who are sensitive, and in sympathy with the particular form of thought or feeling indicated; and may partake of that thought, without the emanating mind being conscious of influencing any one mind in particular.

This point, the Control stated, has direct reference to the reliability of spiritual impressions and personal messages from spirits. If, by a direct effort of the will, the spirit be aware of its attempt to influence a mind in the body, and if that mind be at the same time conscious of receiving a message, recognise the sender, and be careful in the act of transmission, the result may be perfectly reliable. If the sympathy between the mind of spirit and mortal be less direct, and unconsciously exercised, the message may be as true as Truth in essence, and yet have imbibed much from its surroundings that is not in keeping with it: as water in passing through a channel may take up and transmit deleterious matters therefrom. It is nevertheless life-giving water, though containing an admixture of that which may be of quite an opposite quality.

The sequel to Poe's celebrated poem is as follows:—

AFTER MANY YEARS.

I have told how many a year ago,
In a kingdom by the sea,
A love grew up 'twixt my soul and the soul
Of one I named Annabel Lee:
A love so strong that no power of earth,
Or e'en of the nethermost hell,
Could ever divorce my soul from the soul
Of the being I loved so well.
I have told when malice had pow'r o'er me—
Power to chill and slay,

A spell drew me close to her sepulchre,
 Cheering and soothing alway;
 Though my heart was rent with grief and despair,
 Still, love had a charm to guide
 To where from her home, 'mong the spirits fair,
 Came my darling, my cherished bride.
 And many a night when my soul was dark,
 And steeped in infinite gloom,
 Came whispers sweet—to which I must hark—
 Comforting, from her tomb:
 Telling of a region bright,
 Illumed by Mercy's ray,
 Where souls crushed with pain, 'mid earth's dark night,
 Emerged into perfect day!
 Each soul was a jewel rare, that glowed
 With bright supernal splendour,
 And their radiant beauty, each one owed,
 To the loving care, and tender,
 That had watched o'er each through earth-career,
 And ordained ev'ry trial sore—
 Though bitter and hard, causing pain severe—
 Should reward them evermore.
 The serenity, born of conflict hard,
 Dwelt lovingly with them alway,
 And the peace and rest, on earth debarred,
 Once gained, none could take away;
 And the quality of soul divine,
 Won by constant strife on earth,
 O'er their brows in letters of gold did shive,
 As their name in the Second Birth.
 Thus Patience, Meekness, Purity,
 Faith, Trust, Self-Abnegation,
 Hope, Sincerity, and, Charity,
 With holy Resignation,
 In that bright home embodied live
 In gratitude ne'er ending,
 Each life the truest praise doth give—
 Worship with action blending.
 Long time these words of solace sweet,
 Gave courage to endure
 The ills, which each day's life did meet
 'Mong the sordid, the impure.
 But when I fain would turn aside,
 With loathing and disdain,
 A voice within would check my pride—
 Rebuking e'en to pain:—
 "Judge not, frail man, thy fellow man;
 Perchance thou, now as he,
 If tempted like him in life's span,
 Like him, might fallen be;
 Turn not from him, with scornful gaze,
 But, with loving care, and tender,
 Teach, Life right lived, doth gracious praise
 To God, and Nature, render."
 At times, my life dragged drearily,
 With spirit faint, oppressed,
 Craving constantly, and wearily,
 The promised home and rest.
 Worn out, at length, by want and pain,
 My body dropped aside;
 My Soul its free life did regain
 With Annabel, my bride.
 O! Joy, Rapture, Gratitude,
 Infinite—never ending;
 O! Faith in God, and Love renewed,
 Divine and human blending!
 O! deepest bliss, through deepest woe
 Strengthened and sanctified,
 O! Earthly love in Heaven to know,
 Redeemed and purified!
 O! ecstasy of Life and Love—
 Of boundless, endless Peace;
 O! calm serenity of Home above,
 Where weary wand'rings cease!
 O! loving, tender Father God,
 Omnipotent and wise,
 Thou leadest ALL, who earth have trod,
 To know Thee in the skies!

SINCERITY.

GHOSTS.

The following article we cull from "The Graphic." Though playfully written, it sums up the argument in favour of apparitions. The ghosts of the seance, like other ghosts, are always adapted to the circumstances under which they appear; ghosts are a law-abiding race, and this rule they never fail to observe. If then, the amiable "J. D." mustered a circle of similar genial mortals, no doubt the ghosts that appeared in their midst would be entirely to their satisfaction. Let them try; and not inflict injury on the ghost-world by hurling at it opinions derived from the vulgar mob:—

Everybody has some story to tell of a ghost, and there is no kind of story-telling more attractive. People like something eerie, something that haunts the imagination, and comes in a questionable shape. Ghosts, it must be owned, have a good deal in their favour; they are not wholly to be pitied. Think of what it must be to act a serious part, albeit a shadowy part, in the world, and to pay no taxes, no butchers' bills, no railway fares, no house rent! Think what a strange experience a ghost has in seeing, even when unseen, in hearing when unheard, in moving without obstruction, in carrying out his purpose free from the tangible obstacles that stand in the way of mortals. Ghosts are generally lonely, they do not affect a crowd; the glare of gas is not for these ethereal creatures, who love nothing brighter than moonlight, and prefer an ancient house like the Moated Grange of Mariana to the town mansion of the millionaire. Money, by the way, is never a personal object with ghosts. If they trouble themselves about lost treasure, it is for the sake of the living. Where could they put it if they had it? Their desires must be limited, but that they have desires unsatisfied and inappealable is proved by their restless activity. The most lethargic ghost takes his "constitutional," and he can be out in all weathers. He is never too hot nor too cold. He makes other people shiver, but he never shivers himself, and his dress in the sharpest weather is of the lightest description. Who ever saw a ghost wrapped in a sou'wester, or habited, if belonging to the fair sex, in a mantle of sealskin? A ghost's wardrobe needs no inventory.

There are ghosts and ghosts. If the writer of this paper may be allowed to express his personal predilection, he likes quiet ghosts best. There is noise enough in this noisy world, and the ghost that cannot glide about silently ought to be ashamed of itself. There is reason to suspect the ghost that acts like a demon of disorder. The notorious Jeffery, who was always playing his noisy freaks—imp of darkness that he was—upon the Wesley family, was not a desirable inmate of a country parsonage; and there was a certain pugnacious ghost known when in the flesh as Thomas Harris, who is said in the dead of the night to have given an old acquaintance a black eye—a highly improper act, however richly it might have been deserved. When spirits revisit the glimpses of the moon they should come as Proteus came to Laodamia—to teach, to soothe, to bless, and not to terrify, but some ghosts, if report be true, delight in mischief, and forget to do their spiriting gently. Mr. Jennings, in his pleasant "Rambles among the Hills" tells us how the Castle of Bolsover struck him as a place of mystery, and how from the moment the outer door was closed an influence came over him which he had never felt within any walls before. "It looks like a haunted house," he said to the woman who showed him over the castle, and she replied that it was, and that she had several times seen a lady and gentleman, "come like a flash." "When I have been sitting in the kitchen," she added, "not thinking of any such thing, they stood there—the gentleman with ruffles on, the lady with a scarf round her waist. I never believed in ghosts, but I have seen THEM. I am used to it now, and don't mind it." But we do not like the noises because they disturb us. Not long ago my husband and I could not sleep at all, and we thought at last that somebody had got shut up in the castle, for some children had been there that day. So we lit a candle and went all over it, but there was nothing, only the noises following us and keeping on worse than ever after we left the rooms, though they stopped while we were in them.

Ghosts such as these disgust their best friends; there is really nothing to be said in their favour. On the other hand, what can be less alarming, or indeed to many of us more soothing, than a visit from such spirits—"the beloved, the true-hearted"—as came long years ago to visit Mr. Longfellow, or crossed in the ferry-boat with the German poet. No wonder that delighted with his company, he suddenly became more generous than most German poets can afford to be:

Take, oh boatman! thrice thy fee;
 Take, I give it willingly,
 For, invisible to thee,
 Spirits twain have crossed with me!

The good old-fashioned ghosts are greatly to be preferred to the ill-conditioned, ill-educated spirits raised in these latter days through the agency of mediums. One has an uneasy suspicion about them. Are they genuine ghosts, and, if genuine, are the poor creatures worth calling up? Seldom can they speak their mother tongue correctly; their verse is doggerel, and their prose, when not vulgar, is commonplace. There is no elevation of spirit about them, and if that be lacking what has a ghost left. Ghosts, like men and women, may be divided into classes. Your gentlemanlike and ladylike ghost has no pleasure in frightening people. But there are ghosts of a vulgar order that one would rather not encounter in the moonlight. At a poet's house in the country a friend of the writer's was visited one night by a lady ghost who, standing at the foot of his bed, gazing on him with soft imploring eyes. The room, he afterwards learnt, was haunted, but haunted by a refined and well-bred spirit. She (or it) might have scared even a strong man out of his wife, and

ghosts there are, so at least people say, whose advent is as terrifying as the appearance of Rochester's mad wife to Jane Eyre.

Yet ghosts, however troubled they may be, are safer than mad women, and one has only to face them boldly in order to lay them. Still, it is not pleasant to have even a shadowy visitor bending over one at night, and we can sympathise with the fright of the Scotchman who saw what he supposed to be a man approach his bed and draw back the curtains. Thinking it was somebody who had concealed himself there with ill intentions, he struck out violently at the figure, when to his horror his arm passed through it. A visitor of this sort is objectionable, and ghosts that resort to active mischief, such as pulling off the bed-clothes with invisible hands, or upsetting everything in the room, are still less to be commended.

It has just struck the writer that some readers of "The Graphic" may not believe in ghosts, and therefore that to them all which he has written is an idle tale. What is to be said to these sceptics? "All argument," said Dr. Johnson, "is against the appearance of a spirit after death, all belief is for it." We do not quite agree with Johnson. Few people believe in ghosts until they see them—few people see them. A ghost-story, like every other, is dependent upon testimony, and the testimony in certain notable cases has not been strong, but let a ghost once be seen, and provided the apparition cannot be explained by natural causes, and you are sure it is not a phantom due to indigestion, it is really quite in accordance with reason and philosophy to believe in its existence. This at least is a safe conclusion to arrive at.

J. D.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

MR. WESTGARTH'S MATERIALISATIONS AT ASHINGTON COLLIERY.

Dear Mr. Burns,—I send you a report of a seance that was held on Sunday, June 19, at Ashington Colliery, Northumberland; Mr. William Westgarth, Sheriff Hill, medium.

Seance commenced at 2 o'clock. The sitters, 30 in number, being all seated, we commenced by singing, the medium being quickly entranced by his guide "Abram." He told us how to regulate the light. We sat and sang at intervals for about half-an-hour, when the first form appeared at the opening of the curtains, but seemed not to have power to come out; it went quickly in. We were then told by raps in the cabinet to sing. After we had sung for a few minutes the sitters were told to change seats. That being done, we were told to sing again. After singing awhile a form came right out and went to one of the sitters and touched her, then went to another of the sitters and clapped her on the cheek. This form was thought to be a young man that passed away not long since. It then went back to the cabinet and waved adieu to all, there being a good seance light all the time.

We were then told to sing again; after singing we were told by raps to take a chair up to the cabinet with pen and paper. Whilst singing again a form came out and stooped down and wrote a communication to one of the sitters, which was "God bless you, Bessy.—H. J." This form is a nephew of one of the sitters. Whilst we were singing it went into the cabinet, and there quickly came out another which looked like a lady, and sat down on the chair visible to all. It then got up and went into the cabinet.

Whilst we were singing again, the medium was brought out of the cabinet, and both medium and form were seen together for fully five minutes, the form standing and keeping the curtains of the cabinet back. It went gradually away, and then the medium was controlled and gave us some good advice, which concluded a very satisfactory sitting.

I quite agree with what Mr. Duguid says: "What the Bible, and churches, and ministers, will fail to perform—maintain the truth of a future existence—will be accomplished by Spiritualists in the seance room."—Yours in Truth,

AN EYE-WITNESS, AND SUBSCRIBER
TO YOUR VALUABLE PAPER.

Ashington Colliery.

HEALING BY LAYING ON OF HANDS.

THE AUSTRALIAN HEALER AT WORK.

Mr. Milner Stephen's method of practice is illustrated in the following announcement taken from a Sydney paper:

Mr. Milner Stephen will heal the afflicted poor on Wednesday next, at 2.30, at the National Hall, Castlereagh Street. Medical, clerical, and other visitors are invited. On 23rd March, 35 patients were treated, on the 30th, 36, on 6th April, 60, on 13th, 48, on 20th, 36, and on 27th, 31; when Mrs Beehag, of Cook's River, and other blind persons (who had received their sight through Mr. Stephen's "Gift of Healing") attended, and were interviewed by several ladies and gentlemen. 19, Bligh Street, 3rd May.

As an example of the effects of the treatment, the following acknowledgment may be quoted:

RHEUMATIC GOUT.

Bathurst, May 2, 1881.

To Milner Stephen, Esq.

Dear Sir,—At your request I will give you a full statement of my case, which you cured early in August, last year. My husband is a watchmaker and jeweller in this city, and I have five children living. About 26 years ago I had a severe attack of rheumatism in my feet, and it gradually spread all over the body, my arms, hands, and head being affected, till at last it flew to my heart. The agony I endured at times is beyond description. My hands, ankles, and knees had chalky excrescences on the joints; and for about a fortnight before you treated me the excruciating pain in my heart, which seemed to run up to the head, prevented my lying down in a bed. During those 25 years I was always in greater or less pain, so that I could not lift the slightest thing. Reading in the newspapers of your wonderful cures, I went to Sydney to be treated by you. I saw you three times during the week, when you breathed upon the different parts affected, each time lasting about five minutes, and each time I felt relieved, and I returned home strong and well, with my nervous system quite restored. The lumps on my joints immediately began apparently to melt away. I took magnetised water—five bottles in all—which finished my cure. My case being well-known in Bathurst, hundreds of people, including Bishop Marsden and his wife, came to be assured of my cure after such an extraordinary long and severe illness, that the "Western Independent" had an article about it. And I am sorry to say some of them were shocked at hearing my husband observe that it seemed like what Jesus and the Apostles did. And some persons took offence, whilst others said it was "the work of the devil," although I used to hear you tell people in the Hall to "go home and thank God for their cures." About three months ago I had been taking some medicine, and caught a severe cold, and I felt a stiffness, etc., coming into my elbows, and therefore I accompanied my husband to Sydney to have the stiffness removed. You have again taken away the stiffness and pain, and you also "ordered away" rheumatic pains from my husband's shoulder without touching him.—With grateful thanks for your kind services, I am yours sincerely,

HARRIET HAYWARD.

Witness—WILLIAM HAYWARD.

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.—THE FIRST QUARTER'S BALANCE SHEET.

Those readers of the MEDIUM who have read our reports from week to week, and have watched with sympathy and good wishes the progress of this, which I think we may truly call remarkable, movement, will be pleased to learn that financially we are in tolerably comfortable circumstances. We have not said much about this matter, but it is an item we cannot afford to overlook; no real work can be done without expense, and we should judge that, as a general principle, our interests in any undertaking and our estimate of its intrinsic importance will be pretty correctly indicated by the sacrifice and self-denial we are prepared to make in its behalf.

Our friends here have, one and all, done nobly in this respect; their interest and zeal in the Cause have been shown in the sacrifices they have made; and the result is cheering. Our society was formed about a week before Lady Day. In moving from a private house to a public room, and thence to the hall which we now occupy, we have been put to considerable expense in addition to the ordinary demands; yet in making up our quarter's account we find ourselves with a balance of some two pounds on the right side. When our good spirit-friends gave us our first instructions at the commencement of this work, they assured us "that monies would be forthcoming," and such we have found to be the case.

The generous guarantee by several gentlemen of yearly subscriptions, together with our Sunday collections, makes our outlook in this respect very encouraging.

I have not intended in my reports to produce the impression that we are free from difficulties and troubles; by no means. We have launched our bark, and made good headway thank God, but it has not been, and is not, all smooth sailing. Nay, we have had storms; it has even blown a gale at times; in a word, we have considerable difficulties, and are often harassed and anxious. But somehow we rise above the difficulties and petty annoyances, and get on in spite of all.

Probably the discipline of difficulty and disappointment is good and necessary; at any rate, anything is better than the dull, dead monotony which too frequently characterises religious profession and work. To begin with, there is that infinite and healthy diversity of opinion which is the result of the perfect freedom we enjoy; we believe in thinking ourselves and allowing others to think; and it is with us a fundamental principle that the widest diversity in matters of opinion is perfectly

compatible with the closest unanimity in our general aims and objects.

Spiritualists, above all persons, can afford to discard the word "impossible," seeing the reality of their enterprise and the power by which they are sustained.

Another important result of difficulty and opposition and annoyance is that these prove what metal we are made of, and distinguish real professors and workers from sham ones.

The good work is proceeding in the various circles, and is being extended to fresh households; the tree so recently planted is growing and flourishing, ever and anon throwing out new branches, and giving promise of great fruitfulness.

Last Thursday, at our meeting, a paper was read on "The Relation of Spiritualism to Science and Religion." A lively and profitable discussion followed.

Our congregation on Sunday evening was still an improvement upon all that have preceded it; and the character of the service second to none. The subject of discourse was "The Prophecy of Joel; the Outpouring of the Spirit upon all Flesh, with its Wonderful Development of Spiritual Gifts and Powers." In the meeting that followed earnest appeals were made to the congregation by the invisible intelligences through the two trance mediums, Mr. H. and Mr. Wood. God grant that much good seed may have fallen upon fertile ground, that the harvest may be abundant!

OMEGA.

P.S.—There was a serious misprint in my report last week, when I was made to say of "An Apostolic Christian" that he was unknown to us or Society, I think I said "unknown to us as a Society."

QUESTIONS AND ANSWERS.

WILLIAM HOWITT A SPIRITUALIST TO THE LAST.

ASHCROFT CORRECTED.

Dear Mr. Burns—We have just read in the MEDIUM the article entitled "Ashcroft's Misrepresentation of William Howitt," and I think it due to the memory of my father, and also to yourself, to confirm what you have said in that article.

There is no foundation for the allegation that he became opposed in later life to the investigation of the phenomena of Spiritualism; or that his conviction of the value to human progress of these investigations—if sensibly and soberly conducted—became in the smallest degree impaired in the last years of his life.

He never, at any time despised or discountenanced these phenomena.

He regarded them as the alphabet to a language which it was highly necessary to learn, and which, when understood, must immensely widen the horizon of the human mind.

Who, however, that is wise would remain for ever spelling his alphabet, when through its right use, he might make his own the treasures of a rich literature of a language? Who, save he that is foolish, would despise the letters by which alone those riches are to be acquired?

You are fully at liberty to print this letter, if you see fit so to do.—I remain, my dear sir, yours sincerely,

ANNA MARY HOWITT-WATTS.

19, Cheyne Walk, Chelsea, S.W., July 5, 1881.

THE ASTRO-PHILOSOPHICAL SOCIETY.

To the Editor.—Dear Sir,—I am delighted to see that some steps are likely to be taken to set on foot a society for the advancement of Astral Science. I feel sure it would meet with fair support at once, and more would be sure to follow.

I should suggest one or two rooms being taken, and a secretary chosen who could attend each day or on certain days, and who would be competent to answer such questions as are constantly arising to the dismay of the novice in the science.

I could propose such a man to the society, whose experience and study extend over 30 years, and who is well fitted to fill the post.

To give an instance of the sort of difficulty that is apt to arise in a student's path, I may mention this: viz., that Italy is given as being under the sign Sagittarius, and also as being under Leo. Now how comes this? I suppose the southern part is under one, and the north the other, but if I could consult such a man as our secretary ought to be, he could probably enlighten me.

Hoping these few remarks may illicit further suggestions, which may ultimately become embodied into practical form is the wish of yours,—sincerely,

A. L. T.

The Dilettante Club.

The parents of a well-educated young lady, thoroughly domestic, just 20 years of age, with clairvoyant capacities, desire for her a position as companion to a single or to a family lady, where some educational assistance in French, German, or Music might be useful. Address, D. J. F., care of Mr. J. Burns, 15, Southampton Row, Holborn, W.C.

HUMAN BROTHERHOOD.

THE LIBERAL ASSOCIATION OF NEW SOUTH WALES.

We have received the rules of this body newly organised. Office bearers we recognise the names of several: President: Hon. J. Bowle Wilson, a prominent Spiritualist. Vice-Presidents: Mr. Charles Bright, the Progressive Lecturer; Dr. W. Brookes; Mr. W. Macdonnell, brother to our Iver Macdonnell; Mr. G. M. Stephen, the powerful healing medium; Mr. F. J. Thomas. Hon. Treasurer: Mr. Joseph Robinson. Hon. Secretary: Mr. G. Lacy. Committee: Mr. J. M. Green, Mr. G. Garton, Mr. J. Hannah, Mr. J. Hodgson, Mr. W. B. Johns, Mr. E. C. Haviland, (Progressive Journalist) Mr. E. Skinner, Mr. W. Westman, Mr. R. White.

We make the following extract from the rules:

"The Association shall be formed on the following bases:

- "1. The universal Brotherhood of Man.
- "2. The inherent right of all individuals to hold, practice, and proclaim any opinions, on all subjects whatsoever, which their conscientious convictions may demand; always provided that this is done in such a manner as may induce no breach of the public peace, or interfere in any way with the like liberty of others.
- "3. The duty of every individual to conserve and maintain this liberty.
- "4. The supreme authority of demonstrated Fact—Fidelity to Knowledge.
- "5. Aspiration after the highest Morality.
- "6. Respect for known Worth.
- "7. The Sanctity of Truth.
- "8. The Emancipation of Woman.
- "9. The right of everyone to the Product of his own Labour.
- "10. Complete Secularisation of the State.

"The objects of the Association shall be:—

- "1. To watch the course of events, and be ready at all times to offer through its executive, the necessary opposition to any encroachment upon, or restriction to, general liberty; having especial reference to such as affect the religious convictions of those concerned.
- "2. To provide premises, supplied with useful literature, where Liberals of all shades can meet together for social intercourse.
- "3. To assist in maintaining Sunday evening Lectures.
- "4. To render assistance by advice, or otherwise, to those who suffer in consequence of their opinions.
- "5. To promote the extension of Civil and Religious Liberty by all suitable means.
- "6. The extension of Sunday Freedom, while limiting, as far as possible, Sunday Labour."

LITERARY NOTICES.

A NEW HYMN BOOK FOR RELIGIOUS REFORMERS.

Hymns and songs for the church of man. By Munullog. Manchester: printed and published for the author by R. J. Derfel, 19, Downing Street. Price one shilling.

Here we have nearly 100 poetical compositions and two prose articles printed on 128 pages, and stitched in a paper wrapper.

The author is evidently radically religious, but not sectarian, and yet he loves all the sects—so called—heathens included. An excellent spirit pervades the whole, but it is too much one spirit, and therefore has a tendency towards monotony. "All rights reserved," frightens us from attempting a quotation, for really the chief use of such writings is to furnish stones to build up other temples, they being too much of a sort to form a picturesque building in themselves.

"Munullog" is evidently an eccentric genius—but a genius, and apparently a sound, honest man, nevertheless, and we wish there were more like him. The book is excellently adapted for private reading; every spiritual thinker should not only possess copies, but labour for the wide diffusion of the little work.

Mr. Fowler's "Phrenological Magazine" for July is a valuable number. It opens with the portrait and phrenological delineation of Dr. Moffat, the African Missionary. This trenchant analysis of character is in Mr. Fowler's best style. Dr. Spurzheim's "Lectures on Phrenology" are being republished in the Magazine. "Shakspeare and his Phrenology" (with portraits) is a valuable article, the object of which is to decide which of the many portraits of the great poet is the true one. We think the organic conditions of men of genius cannot be judged of satisfactorily without a better knowledge of the office of inspiration and its relation to phrenological technology. This article assumes that Shakspeare's works were the product of the one unaided individual mind, which theory has given rise to doubts as to his having been the author of the works ascribed to him. Phrenologists as yet do not know enough to speak decidedly on these matters.

NOTTINGHAM ASSOCIATION OF SPIRITUALISTS.

SHAKESPEARE STREET.

On Sunday, July 17, Mr. E. W. Wallis will give his farewell addresses, morning at 10.45, and evening at 6.30. Collections at the close of each service.

On Monday a Public Tea Meeting will be held in the same Meeting House, at five o'clock. Tickets, ninepence each. During the evening trance and normal addresses will be delivered by our old friend, Mr. J. J. Morse of London, Mr. and Mrs. E. W. Wallis, and other friends. Our Leicester, Belper, Derby, and other district friends are most kind'y invited. It is desired that the friends will rally round, and make the services a thorough success.

These are the last addresses that will be delivered by the guides of Mr. Wallis prior to his tour through America.

W. YATES.

MR. J. FITTON'S DEPARTURE FOR AMERICA.

Mr. Fitton, after many satisfactory farewell meetings, and without the slightest hitch in connection with his materialization manifestations, left Liverpool on Thursday, June 30th, for Boston, United States. A few of his most intimate friends went with him to Liverpool to see him start for American shores, and to bid him farewell.

On the Monday evening previous a party of friends met at Mrs. Littlewood's, Larkfield, Rochdale, for the purpose of making Mr. Fitton a presentation as a token of esteem and affection. The presentation took the form of a purse containing a sum of money collected amongst a very limited number of friends. The presentation was made by a lady friend in a very suitable and tender manner. Mr. Fitton attempted to reply, but language failed, when his guides took control and gave us a few kindly words. Mr. Tetlow was then controlled by his sister, who came to thank Mr. Fitton and his guides for the happy privilege of making manifest her physical presence to her kindred. The rest of the evening was spent in listening to vocal and instrumental music.

Tuesday evening a seance, strictly private, of a very satisfactory character, was held in Rochdale. This terminated Mr. Fitton's connection with Spiritualism for the present on these shores. We wish him God speed and a very successful term in America.

PERICLES.

GOSWELL HALL SUNDAY SERVICES.

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

Last Sunday evening Mr. Ramsay occupied the platform and read some poems from Tennyson to a small audience, who seemed well pleased; after which the chairman spoke in reference to the attendance and support to the Sunday services, saying the committee did the best they could with the means at their disposal to make the services as attractive as possible by engaging the best trance and normal speakers that came in their way. Several friends spoke on the subject, but nothing definite was decided. The chairman said he should be very glad if some of the friends would give him a change by taking the chair sometimes, so Mr. Wortley said he would take the chair for Miss Samuel next Sunday night, at 7 o'clock, when I hope to see a good audience meet both the speaker and the new chairman. Miss Samuel's subject will be, "Magic and Spiritualism—Warning to Mediums—The Year of Preparation."

Mr. Demond will preside at the organ, but it is so out of repair the committee are advised to try and raise a fund and buy an harmonium. We have got 17s. 6d. subscribed, and I hope the friends will try and help us as we try to help ourselves.

34, Pancras Road.

JOHN SWINDIN.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

On Sunday next, morning service at 11.30; evening at 7 o'clock, when Dr. Nichols will occupy the platform.

On Sunday, July 17, Miss Samuel will occupy the platform at 7 o'clock.

Last Sunday being my anniversary of my release from Wakefield, I held three services, which were well attended morning and evening, and proved a feeling of confidence, and expressed a wish that Ladbrooke Hall would be kept open for the diffusion of spiritual blessings both visible and invisible. F. O. Matthews desires to tender his sincere thanks to the helpers in the Cause he is engaged in, also to thank the speakers and helpers of last Sunday, among whom were Dr. Nichols and Mrs. Nichols, Miss Gay, Mr. Berks. T. Hutchinson of Cape Town.

Much credit and thanks are due to Mr. and Miss Knight Smith for the able manner in which they rendered their several pieces.

126, Kensington Park Road, W.

F. O. MATTHEWS.

A young lady from Paris, recommended by Baron du Potet, desires a situation as a Nursery Governess in a gentleman's family. Excellent references. Address: Madlle. Adele, 15, Southampton Row, London.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

MARYLEBONE ROAD.

Sunday, July 10, at 7 P.M., Mr. J. J. Morse will deliver a trance address.

On Monday, at 8-30 the Comprehensionists will meet.

Thursday, at 8, a seance. Mrs. Cannon has kindly offered to sit as medium. Flowers are frequently brought where Mrs. Cannon attends. Collection at close.

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

J. M. DALE, Hon. Sec.

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday last Miss Blinkhorn of Walsall gave two inspirational addresses. The morning's subject was, "Who is my neighbour?" The evening one was from Isaiah xxx. 20, 21. Both services were well attended and the addresses were well received and full of instruction, especially the evening one.

Monday, July 4, Mr. Bent opened his house for a reception of friends to bid farewell to Miss Blinkhorn and to present her with a testimonial of a purse containing 2 guineas that was collected privately by the secretary from the members and friends to show recognition of her past services in connection with our society. Mr. Bent presented it to her with a few kind words on behalf of the friends, and wishing her God speed and prosperity in her undertaking of leaving this country for America. Miss Blinkhorn, in receiving the present, was taken by surprise, not expecting to receive such a present when she was invited by our old and esteemed friend Mr. Bent. She thanked one and all for the kindness that the friends had shown her on her visits to Leicester, and that she should always think upon us with grateful feelings when far away. Thus passed a very happy and social evening from the guides of Miss Blinkhorn and Mr. Bent, until a late hour of the night.

56, Cranbourne Street, Leicester.

R. WIGHTMAN, Sec.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

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

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

Service commences at 2-30 p.m.

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

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

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

"HOME CIRCLES."

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

CIRCLE A

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

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

„ Braham's, 392, Stretford-road;

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

CIRCLE B

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

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

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

„ Taylor's, 43, Harrison-st., Pendleton.

CIRCLE C

Will meet every Friday, at 8, at

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

Miles Platting.

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

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

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

The friends of this society intend to have their annual Pic-Nic on Bank holiday, Aug. 1, at Gawsorth, near Macclesfield. Particulars will be announced in due time.

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

APPOINTMENTS.

London.—Ladbroke Hall, Sunday, July 3. Quebec Hall, July 10.

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 10—Anniversary services at Sowerby Bridge. 2-30, "The World's True Redeemers"; 6-30, "Life Here and Hereafter."

„ 11—Rawmarsh, at 7.

„ 17—Nottingham.

„ 18—

„ 31—Liverpool.

Farewell Soirees.

Mr. Wallis will accept calls to deliver trance orations in all parts of the United Kingdom.

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

THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION,

114, Victoria Street, Westminster, S.W.

OBJECTS OF THE SOCIETY.

- I.—The abolition of Compulsory Vaccination.
- II.—The Diffusion of Knowledge concerning Vaccination.
- III.—The maintenance in London of an Office for the publication of Literature relating to Vaccination, and as a Centre of Information.

The minimum annual subscription constituting Membership is 2s. 6d. Every opponent of Compulsory Vaccination in the United Kingdom is earnestly invited to join and co-operate with the society.

CHAIRMAN OF COMMITTEE.

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

TREASURER.

CORNELIUS PEARSON, Esq., 15, Harpur-street, Red Lion-sq., W.C.

HON. SECRETARY.

Mr. WILLIAM YOUNG, 114, Victoria-street, Westminster, S.W.

It is gratifying to observe that religious teachers are coming forward to oppose the foul and murderous practice of vaccination. A few weeks ago a great meeting was held at Dr. Seddon's Tabernacle, Hackney. A stirring discussion appeared in the local press accompanied by a long and valuable statistical paper by Dr. Pearce in reply to Dr. Tripe, medical officer of health for the borough of Hackney, who brought forward the memorandum of the Local Government Board on the efficacy of vaccination and revaccination. Dr. Pearce concludes his essay (which has been published, price 2d) by disclosing the source of this "memorandum," of which he says:

"The document is a flagrant attempt, by putting forth ex parte statements having no foundation in truth, and by a concealment of facts, to throw dust into the eyes of the people." And why does one "memorandum" of this kind follow another, and which, through the columns of the newspapers pervert the intelligence of the public on the merits of vaccination? Here is Dr. Pearce's answer:

"A staff of Medical Vaccination Inspectors is maintained at the public expense, amounting to about nine thousand a year in the Medical Department of the Local Government Board, as the following, quoted from 'Whittaker's almanac, 1880,' shows:—

Dr. Seaton, Medical Officer	...	£1300
Dr. Buchanan, Assistant do.	...	1000
H. Stevens, M.D.	...	800
J. H. Radcliffe, M. D.	...	900
A. T. Thorne, M.D.	...	700
F. H. Blaxau, M.D.	...	700
C. J. Beard, M.D.	...	600
E. Ballard, M.D.	...	600
H. Airy, M.D.	...	600
W. H. Power	...	600
H. F. Parsons	...	600
A. B. Farn, Esq., Assistant Inspector of Vaccine Lymph	...	400 "

All this medical row in favour of vaccination is nothing more nor less than greedy place seekers and traders in human suffering, bawling their wares, like a cheap jack in the market place. And yet the British Government is the tool of these persons, and Britons are their slaves!

Dr. Pearce's essays are full of information—so full that the author fails to arrange his matter in a striking and lucid style. With a collaborator, to arrange and present the artillery, Dr. Pearce could do fearful execution. He too frequently propounds questions, the answer to which is the gist of the argument. He knows the answer well, and thinks it superfluous to give it; but his reader is thereby mystified, and the point of the argument is lost.

The "Vaccination Inquirer" (monthly) is now reduced to one penny, and increased in size by the addition of a wrapper. The July number is a splendid one. The critical examination of the biography and writings of that egotistical old quack, Edward Jenner, being particularly interesting. The host of paragraphs on various fads entertained by vaccinators are truly laughable, were the consequences to humanity of these fanatical notions not too deplorable for well-timed mirth. The intellect appears to be bestialised by the vaccination delusion beyond the hope of ordinary sanity. When it is pointed out that the virus of the cattle plague will produce a vaccine vesicle—"pure lymph"—on the punctured human hand, it is evident that an unworthy generation in their degraded state have resolved to plague themselves off the face of the earth by infiltrating the diseases of beasts into their blood. Some prophesy that the end of the dispensation has come, and that mankind are to be thinned off from the earth by plagues. Truly the vaccinators bid fair to force this prophesy to speedy fulfilment.

THE LADDER OF COMPREHENSION.

Sir,—At my lecture on Monday evening, July 4, at Quebec Hall, in lending to the audience your MEDIUM of May 20, containing the lecture on the "Procedure of the ALL," which you kindly reported as delivered at Goswell Hall, in which the colours to the steps of ascent are mentioned,—I felt the extra strain on explanation in having to demonstrate the meanings of the colours, also the parallel form and number and their agreement with the meaning of the colours, which parallels form the "Ladder of Comprehension," and by which all the aspirations in ideas can be proved, and also the under-meanings to the steps in the "Procedure of the ALL" are demonstrated. Would you kindly give publicity to this Ladder Scale, and then I can ask a future audience to refer to it for assistance if not having already committed its succession to memory.

- 1st Parallel.—The base for the ascent.—Indigo, the colour of the Unexplained, as Acception for acceptance.—Dotted Square, the unformationed form, as the Indicated Surface.—One, the Unitation, or the making a unity of the Acception.
- 2nd Parallel.—Sage Green, the richness in the acception, as the Quality of it.—Convex Lens Shape, the Disclosurement in the quality.—Two, the Dualation, the combination of the Ego as the Quality, with the acception as the base.
- 3rd Parallel.—Yellow, the Isolatedness.—A Triangle, Severation, the making the isolatedness.—And Three, Triadation, or the severance of all egos into three divisions.
- 4th Parallel.—Green, associated with Cheerfulness.—A Hut Shape, as the combination of the oblong and triangle, the Shelterment for Cheerfulness.—And Four, Quarteration, as the act of mankind for social arrangement.
- 5th Parallel.—Red, Personality.—A Circle, Circumferation.—Five, Life Base.
- 6th Parallel.—Orange, the excitement to the eye, Exertion.—Scoop Shape, the finger-nail spade, as Occupation.—Six, the week of occupation, Involution.
- 7th Parallel.—Auburn, the colour of autumn as the result of exertion, Fruitfulness.—Egg Shape, Fulness of fruitfulness.—Seven always means Completion.
- 8th Parallel.—Blue, Amiability.—Oblong, Submission.—Eight, Recognition.
- 9th Parallel.—This is the first of the Upper Octave, as the Aspirational: as distinct from the eight Lower, the Material.—Violet, Conscientiousness.—Archway Shape, Rectitude. The conscientiousness going underneath the archway.—Nine, Equivalency, the just balance.
- 10th Parallel.—Neutral Tint, Shadow.—Hatchwork, Exclusion, as cross-hatching into shadow.—Ten, Immersion as obliterated.
- 11th Parallel.—Emerald Green, (this colour always represents a higher plane, and is the Octave to the Green), Exaltation.—Layers, Super-Succession.—Eleven, Emergence, as reappearing from the previous immersion.
- 12th Parallel.—Pink (the Octave to the Red), Sensitiveness (the refined Octave to the Personality).—Ray-lines, Enthusiasm.—Twelve, Mentalation, as twelve has been accepted as the Mental Unit.
- 13th Parallel.—Fair Complexion (this is a light orange tint, as the Octave to Orange), Refined Beauty.—Scroll Shape, Gracefulness. (There is always refined beauty in a curved scroll: look at the beauty of the scroll-work of the whitening on a glass to be cleaned.)—Thirteen, Heedfulness, as coming into your teens.
- 14th Parallel.—Citrine, Sociality.—Petal Shape, Endearment.—Fourteen, Affection.
- 15th Parallel.—Ultramarine, Profundity, the depth in the night of the sky.—Square in Square, Perspective, the point of Sight in the profundity of the picture.—Fifteen, In-Revelment, as the idea in the profundity.
- 16th Parallel.—White, Purity.—Spiral Shape, Ascenscience.—And Sixteen, Complementation.

If a person wishes to comprehend the idea inclosed in an object, and which must associate itself on one of these parallels, the person must know this ladder.—Yours respectfully,

A COMPREHENSIONIST.

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WALSALL SPIRITUAL SOCIETY,

No. 1, HIGH STREET.

WE, the Members of the above, having struggled hard for two years to establish a Society of Progressive Spiritualists, and having been rewarded with intelligent audiences and many having received the truths for themselves; and are now holding seances in various parts of the town—are, with this encouragement, stirred to make further effort to overcome our debts incurred, and also endeavour to establish a fund to provide more speakers for our platform: We now appeal to all persons to aid us with articles of any kind for sale, so that we can open a Bazaar towards the close of this year.

Goods can be forwarded to the Committee as follows:—

Mr. G. COATES, Stafford Street, Walsall;
Mr. J. VENABLES, Mount Street, Walsall;
Mr. W. ROBERTS, 8, Mount Street, Walsall;
Mr. O. FLINT, Adam's Row, Walsall;

or the Secretary—

Mr. J. TIBBITTS, Junction Street, Walsall.

BARROW SPIRITUALIST ASSOCIATION.

Public meetings held in the Rooms, Cavendish-street and Dalton-road, every Sunday at 6-15 P.M. and every Thursday at 7-30 P.M. Trance addresses on each occasion.

President: Mr. J. Walmsley, 28, Dumfries-street.
Secretary: „ J. J. Walmsley, 40, Brighton-street.

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

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

SOUTH LONDON MEETINGS.

8, Bournemouth-road, Rye-lane, Peckham.—Sundays, at 3-30 p.m. and Thursdays, at 8 p.m.

224, Albany-road, Camberwell or Old Kent-road.—Sundays, at 7 p.m.
157, Bird in Bush-road, Park-road, Peckham.—Developing Circle, Tuesdays, at 8 p.m.

J. G. ROBSON, Hon sec.

8, Bournemouth Road, Rye Lane, Peckham.

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polations."*

*Having got through with the Bible, he pays his respects to
the various Creeds.*

*And, as usual, has a pleasant word for his ancient friend,
John Calvin.*

*In conclusion, he outlines his own Creed, the Happiness
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