



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

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THE TRIAL OF GITEAU.

IS HE ASSASSIN OR LUNATIC?

(From the "Spiritual Offering," Newton, Iowa, U.S.A.,
Jan. 21st. 1882.)

The following DISCOURSE was given through Mrs. CORA L. V. RICHMOND, in Fairbank Hall, Chicago, Sunday evening, Dec. 11th, 1881, by Spirit "J. A. Garfield."

INVOCATION.

Omnipotent God, thou Ruler and Guide of every nation, thou Supreme Light of the Universe, within whose presence Justice is an all pervading flame, within whose Spirit love and truth abound, and who fillest the universe with Thyself alone—O God, we turn to Thee in praise and grateful thanksgiving. All gifts are Thine; the unnumbered treasures of the universe are from Thy hand; and the laws that move the orbits of planets and worlds, themselves within those orbits, are fashioned by that Intelligence that abides forever. Even nations unconsciously are made amenable to these laws of Thy creation; and the Spiritual universe, freighted with unspoken blessings, is peopled with the evidences of Thy love. From immortality to immortality, Thy quickening Spirit sends the Soul of Man into life; and freighted with this divine message, he pauses on the threshold of time—a weakling through dust, but an Archangel through relationship with Thee! Make us aware of that sublime allegiance; fill Thy children's souls with more of its superior knowledge; and from ministering spirits, and from guardian angels that keep watch beside the portals of human life, and from those powers that the Divine has ever given to man, make movement in their lives until more of calmness, of justice, of patience, and of love shall be found there. Make solemn the thoughts of man concerning his fellow man: and may his judgments be withheld, for Thou alone art the Judge of all souls.—Amen.

DISCOURSE.

"Am I a Roman, and uncondemned, and to be scourged?"
Before the tribunal of the Nation, at the bar of Justice, a Criminal stands arraigned to-day. Differing in

no essential particular from other criminals, excepting in the thought of the Nation, and if so differing, then the Nation should give him exceptional treatment. Either the one who is arraigned for the taking away of the life of one man is a criminal, amenable to the laws under the usual comprehension of what is termed murder, and therefore stands uncondemned until proven guilty; or he is an exceptional case, requiring exceptional treatment, and the trial should be such as to insure either the one or the other.

With no other feeling than any spirit might come from the World of Spirits possessing, having naught but the utmost pity and compassion for the one who was surely the victim of some wild insanity—or even if the victim of the usual law that pertains to murder—I perceive that in the Spiritual Life there is no condemnation there. I believe no one lives who can say that one word passed from the mortal lips of the one addressing you in censure of this man; and surely, it is ill-befitting one who sees now with a larger vision, and perceives more deeply the intricate moral problems of life. Certainly, such an one can ill afford to speak a word of condemnation. Against the first thought of revenge and retaliation of the Nation, I spoke a warning word. To-night, with deeper purpose and more well-assured ground of spiritual contemplation, with broader range of vision and higher perception of that which is called justice, I appear before you that my word, or thought at least, may have some weight with you who are neither Judge, nor Jurors, nor Counsel in this case, but only the People against whose laws a violation has certainly taken place; that violence amenable to the laws that have been fashioned for your protection.

The words that I say to-night are conceived in no spirit of sickly sentimentality; they are born of no human weakness or pity, in the sense of merely pitying the criminal; but a higher compassion, and a loftier pity, have surely taken possession of my mind. I have seen in my "mind's eye" the spectacle of nations, when some wrong has been committed, being unable to control the violence of their feelings; and by retaliation against that wrong, creating anarchy. I have seen in my "mind's eye" in many instances, that Sovereigns have pardoned those who have attempted their lives. The criminal who is now before the bar

of judgment did not slay a Sovereign—only the Servant of the People; and as such servant, there was no individual power, either in him or in his surroundings, to do other, had he lived, than give the utmost scope to the Law of the Land. But, aware of this fact, I believe the history of nations has presented no more pitiful spectacle than the trial that is now proceeding, excepting it be the feeling of the American People on this subject.

These are words that may sound severe; but to the eye of Justice, even, whose mortal eyes must needs be blind to insure the greater strength of spiritual judgment, it is a pitiful spectacle to see a nation clamouring, not for the trial, not for justice to be done, not that the criminal, arraigned before the judgment-bar of those laws, shall have adequate trial; but that he shall be executed; and people have formed themselves into judge, jury, lawyers, deciding this case the instant that a life was taken away, without considering either that the one by whose hand this act was committed was a human being, an American citizen, or that the laws of the land provide even if the act be confessed, that there shall be an adequate inquiry concerning the motive of the act; and though the intent be to kill, the motive by which life is taken away is still a subject of research and scrutiny. I say there could be no more pitiful spectacle than the trial itself, excepting the feeling and thought of the American People on this subject. The grief for a departed President is not in any way assuaged by slaying the one who sent him out of earthly life; and there is no adequate recompense for one life by the taking of another. All that can be said of the law in penalty for crime is, that it is the Law; that it was fashioned presumably for the protection of the People; and that, if the criminal be found guilty, unless pardoned by adequate power, the law shall be carried into effect. But certainly, no such feeling as that which animates the American People can ever be other than a source of shame and regret to one who has any thought of the elevation of a nation beyond a mere, petty anarchy, that governs the most trifling states of the world.

The trial, it seems to me, partakes of the nature of a farce. Following closely the line of conduct, which certainly is a line to be deplored, of judge, counsel, and prisoner alike, it seems that Fate could not have wrought a greater sarcasm upon professed criminal trials. Either this man is insane, and should be sent to an asylum until competent to behave in Court, according to the laws that govern criminals under trial: or he is amenable to the authority of the Court, and it should be insisted upon. [Without passing judgment upon the evidence that is before the jury, and which the judge alone has the right to pass upon,] without in any way trying to prejudice your minds in favour of what that decision shall be, it is certainly presumable that every criminal should have every benefit of every doubt that the law affords; and in proving, or attempting to prove the insanity—the undoubted insanity of this prisoner—there should be every opportunity offered; and if the conduct of the prisoner is such, during the trial, as to preclude the possibility of suitable order in Court, there should be levity neither from judges on the bench, nor from lawyers, who are proverbially inclined to such indulgence; nor should it be permitted to be a fashionable place of resort, where spectators are allowed to applaud as at a play, and where the whole resembles more a scene upon the stage than upon real life.

Surely the stage of human life is serious enough, and its lessons are sufficiently deep; the lesson of this hour is sufficiently important for every mind, with intelligent consciousness of the import of its meaning, to pause and ask itself whither a nation can be tending, that professes in one month the greatest possible grief, and within a period of a few weeks, is convulsed with laughter in a Court of Justice assembled to redress the wrong for which they are grieving! In sackcloth and

ashes, the Nation wept; it was a tribute of sorrow; but if it were a sorrow so deep, if it were a grief so profound, could derision, and laughter, and smiles, even, visit the most foolish conduct and remarks of the prisoner at the bar? And could the judge indulge in such comments as would be unbecoming in any Court of Justice? I say there is something wrong. There must be either a profound conviction, on the part of those who are trying this case, that the prisoner is insane, and no trial is adequate; or that which I am unwilling to believe, but which seems the most evident from the preconceived judgment of the people, that the judgment is already formed; that the trial is a farce; that the prisoner will not have the opportunity of proving the insanity of the act, because the minds of the jurors are not in a condition to receive that evidence.

While facts may prove it, evidence requires two conditions: one is, that of the fact itself; the other is, the capability or condition to receive the fact. I believe that up to the beginning of this trial, the people of this country were not in a condition to receive that evidence. I believe there is a reaction now, I think there will be still greater reaction within the next few days; but whether it shall come in time to stay the tide of judgment that has already accumulated, will of course remain to be seen. But whether it come then, or after the execution of judgment, remember the nation will regret it, as the nation should regret the murder of a woman, in another similar case, who had no more to do with the taking off of our dearly beloved Abraham Lincoln than any of these women, who are guiltless of murder, to-night. I say passion rules, and requires at its altar a victim; and that victim stands confessed of the crime at his own hands; but justifying the crime, according to his own idea, by certain mandates and conditions.

Two things are evidence of insanity. There can be no greater evidence before my mind or my people than when a man claims inspiration from God for an act of violence. This of itself is *prima facie* evidence of insanity, from whatever source it may emanate.

Another and distinct evidence of insanity is always to be found when a man mistakes a political schism for a political revolution; and there are minds that are on the verge of such insanity, at all times, among nations; and these minds are subject to the fluctuations of individual and sectional feeling, magnifying that feeling, with national importance. I consider these criminals are psychological lunatics; they are affected by the supposed wrongs, or grievances, differences, of others; and magnify their own wrongs to the dignity of political importance; making a personal grievance an excuse for a national calamity. They are dangerous lunatics, but no one can declare that such minds have moral responsibility, since moral responsibility includes capacity of moral judgment; and no judgment can be based adequately upon the conception that a sectional, political, or party schism means the welfare of the nation. Politicians are accustomed to play such lunatics during the periods of political excitement that precede elections; but no one mistakes their purport, and no one believes them to be in earnest; but when it really assumes the form of earnestness, there is no politician in the land but would declare the person so assuming it insane on that subject.

Three points have appeared in the trial, and are public property. One is the point of madness upon the commercial success of this individual; and while, Micawber-like, he may have been seeking for something to turn up in his favour, unlike Micawber, he would magnify every possibility to the proportion of a George Francis Train, or other minds that become similarly exalted at their own possible success, and are recognized as commercial or financial lunatics the world over.

The lunacy of matrimony is another point that has been revealed, and certainly a social lunatic is dangerous to society, in more ways than one, and is just as liable to make that the subject of violence as any other theme, provided the pressure of circumstances was afforded; it is evident that had there been such an occasion there could have been no doubt, as to the result, from this man's nature.

The third is the political disease that chanced to be in the atmosphere, or was by a law of cause and effect—that I do not profess to deny; disease was in the atmosphere at the time of the seizure of this man's mind with the frenzy; it became the active cause of his lunacy, and concentrated in an individual; now it might have concentrated in another, were that other supposed to be in the way of these fallacious political proceedings, and as a lunatic on that subject, when possible lunacy existed on two other, there can be no doubt in the mind of any one carefully following the proceedings of this case. An unbalanced mind incapable of exercising the volition, where any unusual excitement occurs, is subject to lunacy at any moment, and such excitement, and such exaggeration of daily events prove the tendency of the mind itself.

But whether lunatic or assassin, as I said before, it is neither your province nor mine to forestall the judgment of the People. Had I been upon earth, and another had fallen the victim, I should have said, Let the law, in all justice, take its course; let the prisoner have the benefit of an impartial trial, let him suffer the penalty of the law. I must add, however, that with higher thought and life, with deeper insight into moral causes of crime, and with a more impartial vision concerning the nature of human judgment, I cannot at this time advise that which I would have advised in my earthly state. I can only say, that even the law of the land, even the commonest sense of human justice requires that this trial shall be impartial, which it cannot be in the excited state of either people, lawyers, or judges; and no such trial should take place, in my opinion, until several months after the deed has transpired for which the individual is to be tried; for the reason, that public passion gives way finally to better judgment, and the reaction, from the first sweep of human passion for retaliation, is liable to be one of calmer justice and greater deliberation.

To-day, I would say, were the power resting with me alone, Let there be no death penalty assigned to this man who is neither responsible, under the laws of the country, nor under the laws of the higher moral nature, that we all recognize and must bend to. And if the pardoning power were in my hand, I would pardon of the crime of murder, but I would say, This man is a moral lunatic; he is incapable of correct moral judgments; he should be tried, and restrained in adequate schools provided for that purpose, which, also, I fear our reformatory and penal institutions in this land, or any other, do not as yet afford the opportunity. And certainly I would say this, were the power individually resting on me. I would say it in addition, in consequence of the unanimity of thought I find pervading the spheres of Spiritual Life upon this subject. The whole question of criminal jurisprudence assumes a different aspect before the vision of the spirit; the whole of all moral responsibility wears certainly a different form from what it does to the eye of the human mind; for the reason, that stripped of human passion, without the food and fuel that feeds the external judgment, the spirit is left free to contemplate the cause of moral turpitude and degradation; and perceives as much a disease in the heart and mind of man upon this subject, as there is almost universal disease in some form or other lurking in the human frame.

I believe that criminal jurisprudence will require finally to be utterly re-adjusted and arranged. I

believe that trial by jury in the case of criminals is not possible justly to occur in this land. No man can have a jury of his peers who is a criminal; and no man accused of crime, can have a jury of his peers who are impartial. Any intelligent mind, aware of what transpires daily, and fully versed in the occurrences of every-day life by the freedom of the press, cannot sit in judgment upon his fellow man, because, he must have formed a conviction concerning the causes and relationship of the crime to the people before it is time to serve on the jury. The intelligent adjudication of the criminal law will finally relegate that department to the higher realm of Moral Jurisprudence; if so, an especial department, somewhere between State and Church, must be provided. I doubt if Theology, as it now exists, has any such adequate department; and certainly we know that Law has no such department. The judiciary will then no longer be required to act concerning criminal law; and criminal law itself will be so re-arranged as to become susceptible to the treatment of moral disease by moral processes.

Another thing that I would suggest to-night: It is not possible for a nation, divided in different parts concerning the nature and penalty of criminal law, to successfully cope with crime while such division of opinion shall take place. Some States have abolished capital punishment in the extreme form of the death penalty; other States are bordering upon this; charges of crime differ in different States, and the methods of the treatment of crime vary. Different portions of the country, amenable alike to the same influence, and the same general laws, are sub-divided on the subject of criminals. There must be unanimity of laws; there must be unanimity of penalties. I can very well say that I believe that unanimity will be the abolition of the death penalty. I shall labour for this; I hope that it may come soon. But whether the death penalty be abolished, or no, there certainly must come a change in the apprehension and adjudication of criminal law. Ask all who have had dealings with this kind of practice, and they will tell you that it baffles not only the courage, the moral perception, the legal knowledge, but all other qualities that the human mind and judgment may bring to bear, to keep pace with the most abject criminals; for standing before you is either a man conscious of the wrong he does, and therefore below judgment, or he has some moral flaw that calls upon you for the highest pity; and you are stabbing a blind man in the dark. From this thralldom and labyrinth of jurisprudence, I thank God that I am free for his poor sake; I am not thankful that it was by his hand; but for the sake of that enlightened and added power of thought that comes as soon as the veil is severed between mortal and spiritual life. I am glad. I would not now be back in the place from which I was thrust for any and all of earth's honours. But I would be there for one moment if, with the present knowledge that has come to my spirit from the world of immortal life, I could have any influence on the judgment and moral perception of this Nation; one hour of such influence, one minute of the flood-tide of light that comes through ministering powers that are above and beyond,—through most ancient thought has given to mankind the study of the ages, through your own risen statesmen and judges,—I say, could that thought sweep through my feeble personality as the instrument of its expression in a human form that would demand recognition, I would then be willing to serve in blindness the remainder of my human life.

Oh, take away the veil from your eyes! The moral turpitude that is there, in proportion to the opportunities you have had is as much greater than that which besets this poor, faltering, crippled brain as it is possible for you to attain. I am pleading to you as moral sinners, I am dealing with you as competent to judge; and I place it before you in the light of your feelings, not of your external intellect or judgment, but

of your higher moral nature. Calvary is there! and no man knows its meaning, save he who is ready by perfect moral perception of man's duty to man, to forgive the criminal from his standpoint of higher judgment. I had little knowledge of that deeper spiritual insight; but Religion appealed to my nature strongly from childhood; and if I could couple the Religion of Christ to-day with the Judgment seat of Man, I believe the stain that now is upon this nation would be washed away by the flood-time of that all-pervading flame. Since human judgments are there, since human law must have its sway, then in the name of Heaven, in the name of the pardon that you expect to have from your own Conscience when your deeds shall stand arrayed before you; in the name of that Light that, when it shines upon your thoughts, shall find you guilty in many days and hours of earthly life of wrong to your fellow-man; in the name of all that serves the highest purpose of moral justice and liberty; in the name of those sublime thoughts that have come to you from past ages, where justice could not stand in the way of highest truth; and where even the stain of Calvary was wiped out by the matchless life of Jesus—I say, in this name, if judgment is found that this man is guilty, sign a petition for his pardon, as you will when the day comes that out of the record of each human life, flaws shall stand arrayed before you, and you shall see how much was expected and how little was rendered to the service of man on earth; how passion and folly, blindness and selfishness, lead the best of men; and how these poor cripples are often the scape-goats of those who are stronger than they.

But, for some great cause, you would strive to bring the heroism of your souls to the battle-field, vanquishing even your brother there. But for this, that is the cry of Humanity that stands before the bar of human passion, pleading and pleading through weary days and hours, not for his sake who in the eye of Heaven is not responsible, but for humanity's sake, for the sake of that better nature that is to be born in the future, for the higher Rome, the loftier Greece, the more perfect government of earth, let it not be said that the American Nation hunted this poor life out of the world of mortals into the world of spirits, afraid to have him live. Moral cowardice alone must have conceived, executed, the criminal law of the death penalty, for whosoever is afraid to allow a man to live who has taken the life of his brother man, teaching him by loftier purpose and higher example the nobler duties of existence, must go shrinking into the world of souls, afraid to meet there, face to face, his own thoughts. We have enough to do. To those of us who tried to do best; to measure our light by the light of the matchless power of perfect truth; and certainly, with conscience free as most men's are, I still would say that I would not dare to have the judgment of a human life upon my spirit. If it has been so, it was unconsciously; but knowing is sinning, and the great law of moral responsibility is that he who knows the right and fails to do it, is arraigned at the bar of God and stands condemned not to an eternal penalty, but to the knowledge that shall afterwards come, bringing humility and reformation.

BENEDICTION.

May every blessing born of the spirit be yours; and judgments, not of earth but heaven, be meted out to you.

PETERBOROUGH.—“Anti-Sneerer” has an excellent letter in the “Express,” thus concluding:—

“Spirit-intercourse, separate from its abuses, is a legitimate thing. The most sainted men and women in all ages have engaged in it. Mrs. S. Wesley, in her day, said, ‘There would be frequent intercourse between good spirits and us, did not our deep lapse into sensuality prevent it.’ The Bible records and sanctions spirit-communion from Genesis to Revelation, and nowhere speaks against anything but the abuse of the communion.”

THE OSOPHY.

SEX AS A PERMANENT FEATURE OF THE HUMAN BEING.

CLAIRVOYANT TESTIMONY.

To the Editor.—Sir,—We have something to relate in the form of a vision, or clairvoyant experience, which recently occurred at a sitting of our circle. We might state, that, previous to this, our mind had been taxed with ideas relating to the evolution theory, or, properly speaking, with the connection of such thought with the ascent or descent of the human spirit into bodily conditions. We found it a difficult undertaking to exclude the operation of spiritual forces, means, and substance in the creation of the human spirit; and likewise—when you have arrived at a stage in your search after truth—we found it equally inconvenient to cast aside all speculative statements, and reduce everything to fact and observation. In such an inquiry there is a natural bias to the materialistic, but not so easy when you have become alive to the positive and objective reality of a supersensuous world of action. You are bound, on whichever horn of the dilemma you are placed, and in all fairness to truth, to admit the evidence from the realm of the unseen, and allow the exposition of natural phenomena to proceed along the lines of spiritual action.

This is the dividing line in argument with the purely scientific mind; such a one is guided alone by the outer results of nature, and measures knowledge according to the utilisation of the facts and phenomena which occur in that material realm.

There is another thing we have observed—that much of the knowledge lying in the path of the clairvoyant, is lost for want of education, and an acquaintance with those laws which regulate such phenomena; and were it possible to elevate those scientific minds, with their accurate modes of observation, into such a region, then would the aspect of affairs change, and the banter about spirits and Spiritualism cease. Were it possible to introduce Prof. Huxley into that region of forces and primordial agencies, which he honestly calls the “unknown,” then would the domains of Science be illuminated by light intrinsically divine. As the matter at present stands, any fragment of truth gathered by clairvoyance, or dropped into the domain of physics through the agency of mediumship, is immediately assigned to hysterical action, or to the more easily housed idea of imposture. However, the time will come, even as the inevitable transit of Venus will come under the field of observation, when such phenomena as the action of spirit will become a registered branch of Science, and a necessary part of human knowledge.

But to return to our text: As we were sitting quietly in circle, there opened up before us a region which, through well-known characteristics, we recognised as the interior world of action. We have endeavoured on many occasions to demonstrate the truth of this state, and have often been repaid with ridicule and abuse, but still the teaching and revealments of that state continue to approach us. On this occasion amidst the varied phenomena in view, we fixed our gaze upon two bright lights, revolving near to each other. These two white lucid points of light gradually neared each other and ultimately coalesced. After this union the colour had changed to a bright yellow, and then, instead of revolving in the same orbit or sphere, the globe began slowly to descend, changing colour to a bright red. After this, the descent became more rapid, and while eagerly following this strange appearance, my vision caught sight of natural objects, or the actuality of earthly life, and then amid this scene the globe of light, which had now assumed a dark purple shade, disappeared.

I have pondered over this lesson, and wondered if these observations and thoughts were the beginnings of an inductive philosophy of the descent of the human spirit into corporeal conditions. It certainly was most appropriate to my state of mind, and could not be conjured from thoughts which were not born there. Although it was an actual vision in a clairvoyant sense, I could not grasp the embodied meaning. What about the dual appearance of this primal orb of light? Was I

to understand that every individualized human spirit is the combination of two independent principles and that there is a completeness or fullness, which some illustrate as a two-in-oneness, or that there is in each human spirit the male and female parts of being? I was not drawn to that conclusion, still I could not disassociate my ideas from a belief in the duality of the constitution of the human spirit. But, I thought, this strange contradiction of truth may be resolved in the future experiences of the spirit: first, in an earthly or embodied condition, and then in a spiritual or disembodied state. This peculiar origin, or duplicate form, illustrates the principle of continuity in the actual existence of the spirit, and not as others would infer, a differentiation of sexual elements latent in the human spirit. The two globes of light united on the earth-plane, to my mind, indicate the adaptation of the spirit to two worlds: the one part to organic life, the other to spiritual existence. I do not think it is necessary for progress to have the blinding, and, thereby obliterating, of the most grand and beautiful difference which nature in its outer or interior organisation can present to us.

Now, let this quota from a clairvoyant source be applied to the exposition of truth as given by our friend Mr. Alsop—not for the purpose of strengthening the position of those who maintain the two-in-oneness of the human form, that every individual is composite, male and female in combination, just in the same sense as our orthodox brethren would have us accept the nature of Jesus Christ, God and man in one nature, acting co-ordinately in all the functions of mind and body. If this metaphysical placement of the idea be wrong, how are we to get at the truth? Unless things be set before us in a plain form, we may assume platitudes of thought, and draw out abstruse problems of existence, but if these clash against the plain revelations of nature, and acknowledged laws of spiritual action, then, we get lost in a vortex of doubt and mysticism.

We are truly conscious that the leaves of the spiritual volume now under process of unfoldment, will reveal many strong facts and contradictions to advanced modes of thought, and perhaps shew that even through inverted methods of reasoning have we been seeking after truth. Still, I do not anticipate an overthrow of the beautiful and grand divisional distinctions of outer nature. The male and female elements are certainly parts of its eternal evolution, and only true according to their clear and well-defined separateness. Wherever they seek to blend, there is a departure from harmony, and injury done to the artistic mechanism of nature. Some plants carry the male and female flowers on different individual plants, others have the male and female features in different flowers on the same plant, while in the vast majority of the vegetable kingdom, the male and female representatives are within the same flower, and, therefore, in close proximity to one another. Notwithstanding this proximity, there yet remains the infinite distance of sexual relationship; and this is a lesson to show the adaptation of nature to meet the wants of our own case, and furnish an illustration as complete as can be of the relationship of the sexes. What more accurately represents the design of Being than man and wife harmoniously adjusted to each other, and acting in concert? There is, in a relative sense, a beautiful two-in-oneness, while, in the absolute, there exists an infinite difference in condition. The feelings of the mother are the consequence of her inherent relationship forever, and cannot through the power of immutable law enter into the possession of the father. The idiosyncrasies of the woman's constitution will ever impinge the history of her nature, and never be changed for the characteristic features of the man.

There is an evident struggle on the part of many to wrest the plain facts of nature from their proper sphere, and introduce that mystical form of interpretation, which may be to one individual a favourite pastime, while to the vast majority it is barbarous jargon. If we are to use Bible phraseology as the interpreting agent of our condition on this earth and symbolical guide-book to future existence, it would be better to reach some solid stratum whereon to build our theory or favourite mode of exposition; something that would run parallel with the evidence of nature, and, therefore, be assisted by Science or Nature's interpreter. The inconsistency of the book of Genesis as a record of natural phenomena, when understood on the natural plane, is seen at a glance, and all attempts to

solder the broken cistern are but unskilful tinkering. The six days of Creation are now synonymous to vast cycles or ages which is a convenience to suit the force of truth in the hands of of the Geologist. A day in Bible sense, according to modern commentators, may mean anything but a definite period, and as Geology is as vacillating as the Bible dictionary, there is the greatest uncertainty about the literal meaning of the book. The epochs of Geology are not to be tested in the same way as they were done a few years ago. The slow process of deposit and simple means of disintegration that are now in operation, cannot be the criterion to test the work accomplished in vast periods of a bygone time. What was accomplished in a very limited time then may extend over ages now; so there is no certainty. It has been a dangerous expedient for theologians to cave in all at once to the dignity of earthly Science; the authority of the Bible is wasted, and can never be gathered up again by the same hands.

But away from our literalist friends there has run up a growth, rank and luxuriant—like certain classes of vegetation in tropical climes—which only subsists because of, and in accordance with, our old, venerated notions of the Book. It is because it has had authority, and a power, and a commission from God, or is really the word of God, that we apply to it the unction of symbolism, and make EVERY WORD of the Bible the utterance of truth; and thus in a sense we create multitudes of Deific wonders and prodigies, and before we get done there is a perfect galaxy of God-invested heroes, far outstripping the Roman or Greek mythology. The magic wand of Moses is a plaything compared with that of these gospel magicians. All the utterances of the Book, good, bad and indifferent, change immediately into the veritable gold of Divinity, and glisten like some transformation scene at the pantomime. Is it necessary to melt the Book down to this divine solution? and incorporate the musty ideas of the old world with the fashionable and versatile 'experiences of the present. Cannot we live without the Bible? In its uncouth garb of literal interpretation it is certainly an indigestible mouthful, and in its sugary sensational make-up of modern times, it is a load to the stomach which must produce nightmare if largely indulged in. We have opened our ears and our mind lately, and we perceive that the lives and thoughts of men are being guided more by the instincts of their nature, or the promptings of the inner life, than by the authority of the Bible or dictum of the pulpit. This may be called irreligious, but it is rational: it may be regarded as Godless, but it is natural.

Now there are a class of thinkers who interpret the Bible as an allegorical representation of Nature: from Genesis to Revelation it is but a varied portraiture of the phenomena of Nature, and when you understand the design of the Book, or get the key to the Kabbala, then the simplicity of the varied histories and incidents is the most striking feature of the whole. Thus we are told that the account of the genesis of man, and subsequent adventure in the Garden of Eden, are but the allegorical representation of the passage of nature through the various seasons of the year; and this meaning is illustrated in different forms, drawn from various features of human life, as the changeful history of Abraham, of Isaac, of Jacob and his twelve sons. And this Kabbala is artistically woven into the Books of the Prophets, and certainly Ezekiel, of all books the most profoundly mystical, becomes under the explanatory power of this process simplicity itself. Even formidable as the task looks and has proved—through the huge masses of literature on the subject of its interpretation—it can be explained in a few sentences. This may appear incredible, but not when a candid study is given to the system, and when applied to the New Testament writings, it fails not to meet the wants of the case, but improves under the new dress and verbiage of these writings. Even the Apocalypse, the most modern invention of the system, and nearest to the truth—although it looks confusion itself—due to the advancement of education, and a clearer facility of expression, and therefore enabling the writer or framers of this Kabbala to couch the symbols in a more precise form. We might say with this key in your hand—"he that runs may read" the truth of that record.

Now, were we to exact criticism in this style of interpreting Scripture, it would be more salutary than an attempt to grasp

the "Philosopher's Stone." You would be brought in contact with the plain facts of nature, and not be struggling for bottom in the mazy dance of mind speculation. And although we shift the argument from the outside to the inside theatre of action, we will find an analogy in all its parts, and as one mind can furnish evidence of the whole, we have at all times a perfect compendium of truth. In our sphere of being we have forces which act for and against our peace; these explain saving and redeeming agencies without, in the universe around. We may seek to dramatise the struggle within our bosom, and the agencies without, or personify the redemptive power in one glorious being, or the opposing agency in a vile destructive power. All this is allowable in the circumstances, but when we make these things the absolute representation of truth, then we dogmatise, and engender means whereby bigotry creeps in, erecting narrow standards of fellowship and union. The discord of the human race springs alone from this narrow conception of truth—it becomes sectarian isolation.

What I would like to see, is this: the interpretation of truth on a more natural and universal basis. There would then be less chance of falling out. The system to which I allude embraces these conceptions, and it must have been drawn together by individuals and societies, possessing an ardent love of Nature's wonders. But you say this is Nature worship; well, such a theme is quite capable of comprehending the utmost limits of human thought, and aptly qualified to express the noblest ideas of Divinity, for it is through these effects or manifestations that we become conversant with the Infinite Mind; and when we base our theology on the unalterable laws and unchanging objects of Nature, we have a foundation secure from the ever-changing face of human life. We can say of Deity—Thou art "the same yesterday, to-day, and forever." The mind that penned these words; contemplated the stars in their fixed and unalterable state, and saw Divinity enthroned amid these glorious orbs of the midnight sky, silently streaming down intelligence, wisdom and design. And however fluctuating the experiences of human life and changing the friendship of man, there was a sense of faithfulness to duty and love of order inspired from the remembrance of that Master Mind guiding and maintaining these glorious preachers of righteousness.

If we mistake not, this is the birth-place of our theological ideas about God, and it is from these everlasting hills the streams of justice, wisdom, and goodness have had their source; and although our eyes rest on the visible starting place of theology, and we say, "God came from Teman, and the Holy One from Mount Paran," that is only revelation still. The primal source of strength is untouched, the invisible realm of power is still beyond the ken of knowledge, and these things are only the revealed effects of the majesty of Divine Wisdom.

These thoughts may prompt others to come forward with their experiences, and help our mind in the solution of truth. I am, Yours truly,

ALEX. DUGUID.

18, Oswald's Wynd, Kirkcaldy.

"THE PHILOSOPHER'S STONE."

Dear Mr. Burns,—In reply to your correspondent's kind letter, signed E. M., in the first place I wish him to understand that I have not had the pleasure of reading Jacob Behmen's works, neither do I know what doctrines they contain, nor have I read Emanuel Swedenborg's thoughts upon the subject alluded to, so that if there is any blame to be attached to the writings you have received from me it must be attributed to the imperfect channel through which those thoughts have been communicated. We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us, hence, we presume, there is nothing absolutely perfect coming through earthen vessels, for all writings partake somewhat of the nature of the vehicle through which they are presented to us. But, however, let us hope that your correspondent, E. M., will be able to fulfil his promise, quoting his own words, that is, to give us proof positive of the truth of the doctrine referred to, in respect to which he says I am so much in error. And also that he says he is assured that a full exposition of the nature both of Existence and Religion is on the eve of being given to the world. I say let us hope that it may be all he promises, and I am sure all seekers after truth will be very grateful for further light.

I would say further, that I am not aware that I have spoken one word of condemnation, or used Scripture phrases which in any way allude to the condemnation of the natural use of the

functions of man in God's order. I have distinctly written that there is no condemnation to anyone who reasons from a natural plane of things, and so long as they remain on the natural plane there is no sin. I merely propound the doctrine that is implied in the writing of the Bible, namely, a prophecy of a higher life and the propagation of the Coming Race, from a higher plane, even from the Divine Humanity to be evolved in the future, whose offspring shall neither sin nor die. For, as in Adam, the animal man, all die, the seeds of mortality are sown in the very constitution of the animal economy, all arising from an inharmonious combination of things—therefore where disorder is there is death. Disobedience entered into the world, and death by disobedience, and so death hath passed upon all the disobedient race, light and immortality have come to light by the Gospel, or God's SPELL. The contrast runs in two opposite lines, as in Adam all die, even so in Christ, the innermost spiritual nature, shall all be made alive. To the divine innermost every knee shall bow and every tongue confess that he is Lord, to the glory of God the Father. We have life only in Christ, the spiritual, all outside of this is death, yea, dead while we live, if we have not spiritual life in him, for in him shall all be made alive. Here we are begotten in a nature that sins and dies, but the time will come when we shall have a divine humanity that can neither sin nor die. Then shall we understand the full import of the words: He that is born of God doth not commit sin, for his seed remaineth in him, (1 John, iii., 9); and he cannot sin because he is born of God. Having this divine nature we shall be able to put forth the hand and take hold of the tree of life and eat thereof and live for ever, (Gen., iii., 22); which would be a very sorry thing for the natural or animal man to do, for if he could eat of that tree in his animal condition he would only perpetuate an endless life of confusion and disorder. The secret way back to the tree of life is blocked to the merely natural man; who is born after the flesh. The carnal man would like to have a perpetuity of life with his passion and sins, but the words stand thus: The wages of disobedience is death, but the gift of God is eternal life through Jesus Christ our Lord.

Jesus signifies Saviour, and it also represents his life of obedience. As the man Jesus he was obedient in all things, a prophecy of what our humanity must come to, "Even though it be a cross that raiseth me, Nearer to thee, my God, nearer to thee." Then Christ signifies anointed one, the spiritual innermost, the divine humanity—and our Lord, signifying the title given to the divine human, as it was, Jehovah, incarnate in the Christ, thus declared in the form of man, but, in reality, was God manifest in the flesh and in the perfection of his life, the brightness of his father's glory, and the express image of his person, involving divine humanity in our humanity and thus restoring the Garden of Eden within, making the whole groves and avenues fragrant with the perfection of his love, eating of the tree of knowledge of good, but not of evil. Thus keeping open the way to the tree of eternal life, the fruit of obedience which he ate and, therefore, on the ground of that obedience to divine law and order he could say: I have finished the work thou gavest me to do, therefore, glorify thou me with the glory which I had with thee before the world was. He was put in the Garden of Eden of humanity, which Adam left in a ruinous condition, strewn with thorns and thistles, a scene of confusion on all sides. But the last Adam was put there by the Father's express purpose to restore it to former conditions, and then dress and keep it, and there never can be a better gardener of the soul of humanity than our innermost Lord and Christ. God said to Adam: Thorns and thistles shall it yield unto thee; and a good thing that it is so. Sin may be sweet at first, but at last it biteth like a serpent and stingeth like an adder. Cursed is the ground for thy sake: God was not cross with the ground, nor cross with Adam. By disobedience Adam had brought in another condition of things. God turned the curse into a blessing, saying: For thy sake it shall yield thorns and thistles. So when men find it out—that they cannot get grapes of thorns, they will look somewhere else for grapes than look for them to grow upon the animal man. They will look even to the divine innermost, who says: I am the vine, and from me is thy spiritual fruit found.

Paul had a Thorn in the Flesh, and he found it, as most people will find it, sooner or later, a very unpleasant thing to have. However, our glorious Lord by his spirit—he is in the tattered Garden of Humanity, digging and turning up the soil, which shows up a deal of worm-life and grub-life. This ploughing deep into our souls is terrible work at times; but it lets in the fresh light and air of heaven. Then we begin, as plants of the Lord's right-hand planting, to be instinctive with spiritual life, and listen to the voice of the inner gardener, saying: Rise up, my fair one, and come away, yes, come away from the grub-worms of earth, come away from self and sin; come away, for, lo, the winter is past, the rain is over and gone, the flowers appear on the earth and the time of singing of birds is come, and the voice of the turtle is heard in our land; Arise, my fair one, and come away, (Song of Solomon, ii., 10-13).

Come away from the disorder that sin brings you into. God's order of things runs thus: What God hath joined together let no man put asunder; and I would add: Let no man say that all who are joined together in this world are of God's order and

oining; if they were, we should not have so much work going on in the Divorce Courts. Man divorced himself from God's order of things at the first, and it is only Christ, the innermost wonderful counsellor, that can successfully take up our case. Being spiritually related to God, and humanly related to us, he stands as the spiritual day's man between the two; and as the missing link, the divine innermost, welds humanity to Deity, joins the heaven of our mind and the earth of our nature into God.

Mind, it is whom God hath joined together let no man put asunder. I would ask—Are all that are now joined together on earth of God's order and God's joining? Look at the prostitution and crime on every side. Most of the present race of mankind are the offspring of passion—children of the flesh. Hence, all the misery and wretchedness is traceable to a corrupt fountain. Hence, the stream of a passion race flows on, into a Black Sea of corruption and death. If you convert a thousand sinners to-morrow, with their corrupt nature, they marry and perpetuate a corrupt race, for that which is born of the flesh is flesh. Nothing but a Divine Humanity can save the world. In my flesh dwelleth no good thing, and where the absence of good is, the presence of evil remains. If this can be said of those who have got the first fruits of the spirit—which is only an earnest of our inheritance—what may be said of the rest of mankind, who are dead in sin? Our inheritance is in God, and his inheritance is in his people. The whole creation groaneth, waiting and travailling in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit; even ourselves groan within ourselves, waiting for the adoption; to wit, the redemption of our body. (Rom., viii., 23).

Let it be remembered that we also believe that true marriage is honourable, and the bed undefiled is honourable also. To be conjugally joined in marriage by the Lord's appointment is the most sacred and ennobling bond on earth. Had the first pair waited for the inward teachings from the Lord to be joined, they would not have followed the mystic serpent's advice; namely, the animal nature. The inward voice from God must be obeyed, and the result would be order and not confusion. I presume the first was a child of passion, and we see the result of passion in Cain, whose name signifies a possessor, or possession. And so the animal man has become the God of the world, and we know the world loves its own; but the time is coming when the prey shall be taken from the mighty and the captive human soul shall be set free. Are we not led captive by the animal at his will? It is verily too true. Where does all the misery in the world come from, but from the animal man?—and the same round will go on propagating our own fallen and corrupt humanity. Can a corrupt tree bring forth good fruit? But the mercy is that we have had some spiritual writing mediums and prophets, who have left off records the result of their clairvoyant powers, and also of the results of what the spirit-voices said to the churches, and one promise amongst a thousand is: The kingdoms of this world, in the purposes of God, are become the kingdoms of our God and his Christ, to whom be glory and majesty for ever.

Your correspondent says that the physical order of things is what it is, precisely because the spiritual order is what it is—being seen by the things which are made. This we believe, and see that as Adam and Eve ate of the passional fruit in the subjective condition of their minds, for which they were driven out of the garden of communion and fellowship with God; and then, after this, it is said: Adam knew his wife, and she brought forth Cain, the passional child, begotten in the subjective condition of the mind and afterwards brought forth in the objective form of the world. So we see the physical order of things is what it is, precisely because the condition of their minds was what it was, being seen by the things that are made, namely, a son in their own fallen likeness and image. However, after Abel was born, and murdered by the passional one, it seems to have had a good effect on the minds of the first pair, for they do not seem to have been in so much haste, for we are told that Adam was one hundred and thirty years old and then he begat another son, and he called his name Seth, (Gen., v., 9). And Eve said: God hath appointed me another seed, (Gen., iv., 25), instead of Abel whom Cain slew. And to Seth, to him also was born a son, and he called his name Enos, which name signifies a fallen man both in body and soul; and it is said: Then began men to call on the name of the Lord. So we might infer from this that one hundred and thirty years men were left, as it were, without God, and without hope in the world.

Enos's name is very significant: a fallen man, both in soul and body. It is not till men feel and know their fallen condition that they will call on the name of the Lord. It is only by being quickened in the spirit that they know their fall, and are made to cry out: Wretched man that I am—Who shall deliver me from this body of sin? So Eve said: God hath appointed me another seed. Here they were joined by the Lord's appointment; and we see the result was a spiritual seed, for Seth begat a son and he called his name Enos, and then Enos began to call on the name of the Lord; and the reason was that it was in God's order of things. All through the Scriptures we find this order of things, running line by line,

Cain and Abel representing the Animal and the Spiritual. Isaac and Ishmael represent him that is both after the Spirit and him that is born after the Flesh. Ishmael was of Abraham and Sarah's planning, but Isaac was of God's order. We find Jacob wrestling with an angel, and Beau hunting in the field or at the head of armed men.

So I might go on writing volumes, but I draw abruptly to a close. Hoping that some truth may be gathered from the perusal of what is already written, I remain yours faithfully,

C. P. B. ALBOR:

4, Coburg Place, Bayswater, W., February 5, 1882.

CIRCLE & PERSONAL MEMORANDA

We have duly received Post Office Order for 5s., as donation to the Spiritual Institution from "R. C." Liverpool.

EAST DULWICH.—Mr. Towns will give a seance at Mr. Dales', 287, Crystal Palace Road, on Sunday next, at 6.30 p.m.:

Mr. T. M. Brown will visit Belper next week, address care of Mr. W. Wheeldon, the Clusters, Belper, Derbyshire. It is probable Mr. Brown will visit Derby, Nottingham, and Peterborough.

Mrs. Mary Marshall writes to say that she has taken possession of her new house at 37, Abbey Road, St. John's Wood. She desires us to announce that "Miss Blanche Marshall and Mrs. Mary Marshall are prepared to receive visitors."

The Annual Meeting of the London Food Reform Society will be held at residence of Mr. Boremus, 30, Rochester Road, Camden Road, N.W., on Tuesday, Feb. 28, at 8 o'clock. All members and supporters are earnestly requested to attend.

Mr. W. G. Haxby is gradually improving, but very slowly. It is necessary that he have a change out of town. Many well-to-do persons must have availed themselves of his mediumship. Now is the time for them to come forward with help. Address—8, Sandall Road, Camden Road, N.W.

The overcrowding at Mr. Towns's sitting on Tuesday evening was somewhat detrimental to the success of the experiments. Five persons, Mr. King reports, received information minutely correct. House, landscape and surroundings in India were described.

There are many excellent Spiritualists in Queensland, who will know Mr. T. M. Brown well from what has been said of him in this paper. These friends will be glad to hear that Mr. Brown intends sailing for Brisbane in a few weeks. It is just the place for a good medium and an industrious family.

HAMMERSMITH.—A correspondent intimates that a conjurer was announced to expose Spiritualism in West End Baptist Lecture Hall, and asks if no steps can be taken to get up a Spiritual Counter-Demonstration. Our West End friends will no doubt embrace any opportunity of the kind that is open to them.

Mrs. Davenport desires us to state that she has removed to 205, Marylebone Road, Near to Edgware Road Station, where she will continue her free healings on Mondays and Thursdays, from two till four o'clock. Mrs. Davenport is at home daily to see patients from two till four o'clock. At other hours patients may be visited at their own residences.

Our former poetical contributor, Mr. J. Reginald Owen writes to say that he has made his "camping ground" at the office of "Mind and Matter," 713, Sanson Street, Philadelphia, Pa., U.S.A. He is a man of fine inspirational genius, and we hope he will meet with circumstances congenial to its effective development.

WOLVERHAMPTON.—Mr. E. C. A. Sutton writes in regret that local Spiritualists are asleep while conjurers are humbugging the people. He regrets that he has no experience of the phenomena, or he would be the Champion of the Cause. He should invite Mr. J. W. Mahony, 40, Anglesey Street, Lozells, Birmingham, to lecture in Wolverhampton.

OLDHAM.—On Sunday next, Feb. 26th, Mr. James Swindlehurst, of Preston, will occupy our platform, at 176, Union Street, and deliver two lectures, in the Afternoon, at 2.30; and Evening, at 6 o'clock. This being Mr. Swindlehurst's first visit to Oldham, we hope the friends will give him a hearty reception. On Tuesday, Feb. 28, Mr. J. C. Wright, of Liverpool, will deliver a Lecture in our Meeting Room, at 7.30 p.m.—JAMES MURRAY, Sec.

SUBSCRIPTION PRICE OF THE MEDIUM For the year 1882 in Great Britain.

As there will be 52 Numbers of the MEDIUM issued in 1882, the price will be—

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 24, 1882.

NEXT WEEK—THE INGERSOLL NUMBER.

The engraver has furnished us with two portraits of Col. Ingersoll of the highest artistic merit. These will appear next week accompanied by a searching phrenological analysis of the man, and the information thus derived will be applied to the elucidation of Ingersoll's work as a public lecturer.

An oration by Ingersoll at the grave of a child will be given: it is a masterpiece of touching eloquence, showing that the man is deeply inspired with what our readers would call true spiritual feeling. Articles on Spiritualism of such a kind as to interest Free-thinkers will be given. Do not fear—next MEDIUM will be as interesting to Christians as liberalists of all kinds, and we look to our friends to give it a wide circulation. Please order early.

NOTES AND COMMENTS.

Mrs. Richmond's Oration is full of broad thoughts on the treatment of criminals. The same treatment in a modified form is applicable to all humanity. Criminality is only a question of degree with the most of people.

The Societarians connected with Spiritualism in Newcastle having brought the Cause to a state of dissolution, and themselves to confessed "humiliation," by the Sunday-shop-talk system, and the "Bolts and Bars" applied to mediums, have quixotically recommended those who will listen to them, to do the same foolish things over again. Experience does not always teach.

How different it is where Spiritualists by an abundance of private circles have complete concord, enlightenment and healthy progress. They have no great meetings, no exciting visits from tramping adventurers, but every man has the light of the spirit illuminating his own hearth, and he gives of the sacred fire to start its glow in the homes of others, without diminishing his own.

We foresaw the results of the Tyneside Policy years ago, and prophesied the upshot of it on their own platform. They confess that organisation is a difficult matter, not only so, but that they have failed in the past. All the more reason then, that old methods that have proved worse than worthless be abandoned, and that the spirit-circle, the only form

of organisation that has succeeded in Spiritualism, be adhered to. The true Spiritualist's "centre" is in the spirit-world, or spiritual part of his nature, and everyone should seek such a centre for himself.

An altogether different policy is required to build up a healthy spiritual Movement. Self-help must be as much as possible resorted to. Normal speakers for the outside, debate and School for intellectual development, and the circle for spiritual light. These agencies in some form are within the reach of all. Let Spiritualists, who are worthy of the name, lay hold of them, and so elevate their movement out of the hands of tricksters, adventurers, and self-seeking, gullible Committees.

We are glad to see that there are indications of life and action manifesting themselves in spiritual workers. This is a presage of the out-pouring that is approaching. We hope to see more attention paid to the preaching of spiritual truths to the outside public. We hope to give 200 lectures between now and Christmas, particularly to audiences that are strange to the subject. Mr. Whitley's attack at Notting Hill was the beginning of it; and a very good beginning too.

The Goswell Hall friends have got the rudiments of an excellent library. We hope the members of the congregation will keep the volumes in constant use. For their guidance we give the titles of the works at the end of the weekly report. Mr. Everitt and Mr. Brown acted wisely in devoting the proceeds of the late entertainment to so excellent a purpose. They spent their £3 at this office, and in return received £4 worth of books.

Some judgment, however, must be exercised in the matter of dancing entertainments. They are all very well in their place, but when they are made to supplant Spiritualism, then they usurp. Thus it is impossible to celebrate a spiritual event with singing and dancing. As well might we try to celebrate dinner-time by two hours wood-chopping. We have not the slightest objection to people spending their evenings as they please in an obscure hall, but it does not do for us to become the organ of matters quite outside of Spiritualism. Many respectable people read the MEDIUM—many who are just looking into the subject—and as the credit of the Movement is thus largely in our keeping, we hope our "light fantastic" friends will excuse our carefulness.

Mr. W. Eglinton has sent us from Calcutta, the third number of "Psychic Notes." It gives prominent announcements of spiritual periodicals—dead and alive—except the MEDIUM, which attains distinguished prominence by being omitted. The motto of the "Notes" is—"The highest knowledge is the consciousness of ignorance." As no doubt the management of the "Notes" is "conscious" of his "ignorance" of our existence, his "knowledge" must be very "high" indeed!!!

"Echoes from the Peak" next week. Meanwhile give us further particulars—names, &c., for our private information. We make it a rule not to place before our readers striking reports, without having in our possession elements of reference to fall back upon.

ACCRINGTON.—On Feb. 10, we published a letter from the "Accrington Gazette" replying to a Sermon on Spiritualism, by the Rev. T. E. S. Catterns. Mr. J. Swindlehurst, Preston, writes in the same paper under date, Feb. 7, calling attention to the fact, that Mr. Catterns has ignored the public discussion of the subject in the "Gazette" but has attacked it from the "Coward's Castle," the pulpit. Mr. Swindlehurst thus concludes:—"Will the Rev. Mr. Catterns meet in public debate upon a public platform an exponent of Spiritualism? If he will, we will undertake to produce a foeman worthy of his steel. If the Rev. gentleman can prove what he only asserted in his sermon, namely, that the manifestations of Spiritualism can be proved to be 'trickery' or from a personal devil, let him do so publicly, where the representatives of Spiritualism can meet him face to face. I have only to add that we are prepared to find a representative to defend Spiritualism in public debate against the Rev. Mr. Catterns, where the fullest opportunity will be afforded him of proving that 'electricity' or Satan produces the manifestations of Modern Spiritualism."

THE THIRTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM.

AN EXHIBITION OF SPIRIT PHOTOGRAPHY, AND RECOGNITION OF MR. HUDSON.

To the Editor.—Dear Sir,—Your past volumes bear testimony to the fact that in years gone by the Spiritualists of London commemorated the anniversaries of the Cause in a worthy manner, and a commendable point each year, was that some deserving fellow-worker received substantial benefit from the annual gathering.

I can well remember how it was, for I was at the starting of arrangements, and others will remember how these grand meetings were brought about. They were as Mr. Wooton said last week: undenominational and connected with no clique or party, and so the whole of the London Spiritualists came together with a united purpose.

I would advise that we do now as we did then, that is, for those inspired with the idea that was thrown out by Signor Damiani, to form themselves into a little Committee, the smaller the better—and then they can ask all faithful Spiritualists to rally round them, and make it a perfect success.

As the rooms at the Spiritual Institution, are quite public and not connected with any body of Spiritualists, I would suggest that those interested in this forth-coming anniversary, meet at 15, Southampton Row, on Tuesday next at 7 o'clock, and get the Committee duly organised before the time for the weekly seance.

Hoping this arrangement may be agreeable to all, I am, truly yours,
WM. TOWNS.

THE "MEDIUM" IN PUBLIC READING ROOMS.

A correspondent who has assisted us in placing the MEDIUM in reading rooms in his district, thus reports of the use that is being made of it in one of the places under his inspection. Entering a place of public resort he thus reports what he saw:—"The MEDIUM is being read by many. Last week when I called there were two on the table being discussed by unbelievers and scoffers. After listening to them while I refreshed myself, I thought it an excellent opportunity to tackle them, and in something like an hour I managed to convince many of the blessed truths and true happiness to be gained by Spiritualism. The room was full when I left, for everyone that came in staid to listen. My ideas of studying Spiritualism are quite in accordance with your own, judging from your lectures and weekly comments. I think the free distribution is a good thing, as it finds out genial soil to work upon that would otherwise have been uncultivated."—ZETA.

Another extract from Correspondence we will place before our readers:—"The clergyman, among the number, is, I am happy to say, favourably impressed; the MEDIUM is very much read."

MANCHESTER CO-OPERATION WITH THE SPIRITUAL INSTITUTION.

On Sunday, Feb. 26th, and every night during the following week, collections will be made at both Sunday Services and the Home Circles in behalf of the Spiritual Work of Mr. Burn, of London, who has always been so diligent and particular in putting in the MEDIUM all the news respecting the Societies and Circles in Manchester. Being desirous of showing our appreciation of the same, it is particularly requested that each and all will unite in swelling the amount.—W. CRUTCHLEY, Sec.

KIRKCALDY.—The discussion of Spiritualism is also going on in the other local paper—the "Advertiser"—which gave prominence likewise to the Ravenscraig Castle seance. There is a thoughtful letter from "A Student" in last week's issue. Another writer replying to a Sectarian says:—"It is strange, that in this year of grace (1882), in this Christian land, with our churches, colleges, and theological halls, the great amount of money spent yearly to teach people about the life beyond—with what result? Take the census, as published a few weeks ago in your paper with regard to Church attendance in Kirkcaldy, and what do we find? Only about 25 per cent of the population attending a place of worship. Verily the reason is not far to find. They are preaching Spiritualism out of the Bible altogether, and substituting in its place Materialism, or, in other words, taking away the children's bread, and giving them a stone. What would our Bible be if it were not for the Spiritualism that is in it? It would be like a body without life, or a shadow without a substance. Spiritualism has come as a messenger of mercy to the Church, to do battle against her most formidable foes, Secularism, Materialism, and Atheism. By taking Spiritualism as an ally, she would add nature and knowledge to faith, and prove by the phenomenon the immortality of the soul, and by a pure moral life be prepared and fitted for the life to come."

Man, and his Relationship to God. An Inspirational Discourse, Delivered at Walsall, by Walter Howell. Price 1d.
London: J. BURNS, 15, Southampton Row, W.C.

A FRIENDLY LETTER FROM A SPIRITUALIST TO SPIRITUALISTS.

A SECRET AS TO HOW THE CAUSE IS CARRIED ON.

From week to week I have hoped to publish the remaining portion of subscriptions to Spiritual Institution for 1881, but it takes considerable time to prepare the list, and every moment is more than occupied with essential duties. Rest assured, kind friends, that every penny has been useful, nay, absolutely necessary, and the onward course of the Work is ample testimony to your wisdom in being donors.

But we have entered on another year, and that must be provided for, as have been those that are past. It is acknowledged that there has been no diminution in the effort put forth at the Spiritual Institution, and the good results of that effort are more apparent from week to week. The work of collecting the needful funds has, however, as yet scarcely been begun for 1882.

All who have tried it find out that Spiritual Work involves expense, hence the collecting of money, with some constitutes the chief item of "spiritual work." I act upon the principle that it is an immoral and pernicious method for irresponsible persons to play with other people's money in such a cause as this. It reduces a heaven-born principle, which should be consecrated by self-devotion, to a mere traffic for pay and profit, or a scramble for the patronage of the wealthy.

The Spiritual Institution is founded on a principle which obviates these abuses. It is sustained by a moiety of labour, and a moiety of contributions from those not engaged in its work, but for which a return is made so that all can participate in the work. This remarkable instance of organization and reciprocity has gone on for thirteen years, and has produced the one solid and enduring work in Spiritualism amongst us.

These are the facts:—

I earn my living altogether independent of Spiritualism.

Every member of my family works; they earn more than they secure.

Nearly the whole of my time is free to devote to Spiritual Work "without money and without price." By management, labour, and service of various kinds, I am thus able to donate, as a free gift in money's worth, £500 to the Cause yearly. Many of the subscriptions announced are actually free gifts given to ourselves personally, for special favours conferred on the donors: but how can we enrich ourselves therewith while the Cause is starving?

Now, in addition to this contribution on our part it takes £500 more yearly to render it effective: that is, Spiritual Work spends money rather than makes money. True Spiritual Work is a work of self-sacrifice on all hands.

The above being my contribution to the Cause, I respectfully ask the friends of the Cause to put down pound for pound with me,—and not one farthing of which comes to me for personal enrichment—and in return the subscribers are members of the Spiritual Institution, and can obtain books in abundance from the Progressive Library, and thus have the advantages of a local library in any part of the country.

Thus the Spiritual Institution is based on a self-supporting principle. It gives value for contributions, but what is more, it enables the true-hearted Spiritualist to do something for the Cause, who otherwise would be out of the work altogether. Every penny contributed goes into the Cause—none of it goes to feed or fee officials or drones of any kind. The work done has the most marked influence on the Movement, and extends throughout the world.

Surely then, friends, I am in a position to ask your help, and you are in a position to feel proud of a Work to which you can so honourably ally yourselves,

On our part we give a year of toilful service without intermission, and from you we ask simply £1 if from 500 subscribers; 10s. if from a 1,000 subscribers, and so on in large or small sums to make up the required amount.

In return we give from the Progressive Library, to the subscriber of £1 1s., the use of two books at a time all the year round, which may be changed as often as desired, and these books may be lent to friends or inquirers for the extension of the Cause. All subscribers may use books to the extent of their subscription.

The year being now well begun I will be glad to receive the co-operation of all old friends of the Cause, and in addition that of fresh inquirers, and recent additions to our ranks. It is almost more than should be asked of me to give one's time and talents for nothing, and be at the same time galled and worried with burdens which others could so well make easy.

Trusting to receive during the next few days many kind responses to this appeal, I remain, for Spiritual Truth with singleness of heart,

J. BURNS, O.S.T.

Spiritual Institution,
15, Southampton Row, London, W.C.
22 Feb., 1882.

ZOOLOGICAL SPIRITUALISM.

Through the kindness of W. Tebb, Esq., F.Z.S., we had the privilege of visiting the Zoological Gardens, Regent's Park, on Sunday afternoon. The day was fine, and there was a large concourse of visitors, and yet it was a private day, only Fellows and their friends being admitted. Why should not such a place be open to all on Sundays? The behaviour of visitors was just as good as on other days, and everyone seemed to enjoy the gardens most thoroughly. In fact there seemed to be a higher zest and more reverent appreciation of the Works of God in Nature when viewed on a "Sacred day" than as a mere matter of recreation or sensual gratification. The same is as true of Paris as of London. Let us strive to "sanctify" such places by making them "Lord's day" resorts, and not as mere places of revelry when folks go on the "spree." If not, why not?

The object of the present writing is not to enforce views on the Sunday question, but to throw out a few impressions on the Animal Kingdom as affecting the sensitive or medium. This matter has been brought before our notice in various forms during these last twenty years. We have come across not a few facts to indicate that dogs, horses, &c., are clairvoyant, and see spirits. Also, that dogs at once perceive the difference between a medium when controlled and not controlled. A dog belonging to a lady in London, that was cured of an intractable disease by Miss M. A. Houghton, when entranced by "Dr. Harvey," would not recognise her in her normal state, but at once showed signs of friendly attachment when "Dr. Harvey" assumed control. On the other hand we know a medium who has a dog that is greatly attached to her, but when she is under influence the animal looks "sheepish"—in fact is jealous, seeing quite plainly that some one else is occupying the place of honour.

In circles it has been observed that dogs become excited in an extraordinary way when physical manifestations are about to take place. They leave the room precipitately when allowed to do so. Conversely, many mediums cannot endure the presence of a cat, even when they are in the normal state, and it may be that under certain circumstances there is a similar aversion to dogs and other animals. When a medium can tolerate the cat when in the normal state, yet when entranced by a certain class of spirit the animal has to be driven out of the room. Many years ago in Yorkshire our sister was entranced—Mr. Etchells will remember it—and successively described three different spheres of spirit life. When she reached the third she was in an ecstasy of delight, and dwelt on the purity and felicity of the state, and said in very decided accents: "There are no cats or dogs here!"

The subject can yet be viewed in another light when we consider the influence of animals or their aura upon the health, comfort, or aural conditions of the human subject, sensitives particularly. In our boyhood it was a belief of the Ayrshire people that to frequent the byre or cow-house was good for consumptives. The excreta or aura of the herbivora is healing and purifying, and in the pastoral districts the former is used as a poultice to subdue inveterate inflammations. Andrew Jackson Davis in clairvoyance recommended a sick lad to sleep with his feet against a rough-coated black dog. There was a magnetical element in that dog to benefit the boy. We ourselves knew a little fellow, who when he had the stomach-ache would lie down on the floor, take the fat podge of an English terrier in his arms and hug him till he was quite relieved. This remedy the child adopted without suggestion from any one.

Animals do not always give vital force; they perhaps more frequently absorb it. A sensitive lady was under mesmeric treatment by a very distinguished clairvoyant operator who declared that the patient's dog, which delighted to sit close to her skirt after treatment, absorbed much of the magnetic fluid which had been imparted. It is possible that animals become attached to individuals who give off an aura which they can appropriate for their own gratification and benefit. Horses readily perceive the difference of personal influence. One of the best breakers-in of young horses in London was a powerful physical medium with healing power of the first order. Dogs are very sensitive, as their power of scent shows. We know one that is exceedingly sensitive and irritable. His joy and pleasure at the acquaintance of the few who can approach him is exquisite, but the majority he snarls at and treats with aversion. We have observed that those he makes friends with are all of similar temperament and quality of aura: that of the healer combined with psychometry and clairvoyance. If dogs could speak they would be able to teach mankind much that is at present unknown.

The "necessary cat," as Shakespeare designates pussy, is a domestic institution, and most persons who have been used to that animal say, "I like to see a cat about the house—it is homely." We frequently meet with people who abominate cats, and who avow that they would rather have the mice than their destroyer. A few years ago when Elder Frederick Evans, the distinguished Shaker from Mount Lebanon, New York, staid in our house he manifested great aversion to the cat, saying it brought evil spirits. Of the feelings of mediums when controlled by high spirits towards cats we have already spoken. It is only lately, however, that we have experimented on the influence of cats, possibly because we have never had sufficient time or inclination to make friends with the feline race. A few months ago nature bestowed on our grateful household a present in the form of two jet black kittens—not a white hair on either of them. These little quadrupeds became so familiar after being a few weeks old that it was not necessary to make any advances towards them to secure their good graces. It was impossible to sit at table without being the scene of a steeplechase up each leg, after which there would be a deadly conflict on your knees. Remembering Mr. A. J. Davis's descriptions of certain presuming, tricky, clever spirits that trouble investigators, we named these kittens "Diakka," seeing that in the definition of Mr. Davis they had no mercy on their victims, and took the greatest pleasure in tormenting them. They would perch themselves on the shoulder of the weary worker who was taking his few minutes well-earned rest by the fireside before retiring for the night; or they would scramble up his breast, endeavour to make ropes of his beard and swing thereby. In short they did enough actively and passively to demonstrate quite palpably the influence of the cat on the nervous system.

Our finding as the result of these encounters was simply this: these animals draw off a vast amount of the best vital fluid from the system. They suck your very life's-blood—not in the arterial visible form—but as magnetic fluid. This is what pleases them, and makes them so affectionate (apparently) and playful. With them climbing up the breast, the chest soon feels weakened. The stomach ceases to digest, the action of the heart is arrested; and a dull pain and dragging sensation is experienced behind the ears, and indeed all round the base of the brain, till the feeling of impatience is so great that the furry intruder is dislodged without ceremony. Thus relieved the normal sensations soon return.

Many stories are told of cats killing babies by "sucking away their breath," as mothers say; and the watchful mother is always careful to see that the cat does not get near her infant when it is asleep. We cannot call to mind particulars, but we have heard from mothers various stories of the cat being seen close to the sleeping baby, which was found in a dying condition, but soon revived when the cat was driven away. From our own experience of the influence of cats, we can see how prejudicial it must be for these animals to sleep with very young children, or to have much to do with sensitives of any age. Those persons who pass much of their time out of doors, and engage in laborious occupations, will not be so readily affected. Much will depend upon temperament; as to being influenced by these animals. The natural sensitive; of fine spiritual aura which is readily given off, will be most readily injured by the cat influence, whether in the state of infancy or aged. For this reason one baby may be safe where another of different temperament would suffer.

These facts and notions have all come into mind since sitting down to write, but on Sunday morning the idea occurred to us, that, as the characters of human beings can be psychometrised or felt by the sensitive, why not also the characteristics of the various classes of animals? With the view of experimenting in this direction, we started for the Zoological Gardens on Sunday.

The first decided effect which we experienced was in the house occupied by blood-sucking little animals of the weasel fraternity: such as the Ichneumon, etc. A distressing pain behind the ears was almost instantly experienced, and the vital forces rapidly diminished. The phrenological organs of attack and cruelty felt congested, as when a person's feelings of con-

tention and indignation are strongly aroused. The animals are small, well caged up, and pleasing to the sight, yet there was an intuitive dread, as if surrounded by the elements of danger. In the Lion House there is a much larger air-space, but the same sensations were experienced to a degree. It was warm and comfortable, and we sat and rested awhile, but on getting up were more exhausted in some respects than when we sat down. The muscles were rested but the brain was stupified, and it was some time before the feeling passed off. We observed that the tiger fixed its eyes on babies in arms and little toddling children, and followed them with the eye till they were out of sight. It was only certain children that were thus singled out by the crafty psychologist of the jungle.

From the Lion House to the sheds of the deers, gazelles, etc., was a delightful transition. The influence of these gentle herbivorous beasts was soothing and refreshing, a feeling of confidence and comfort accompanied the sensation of renovated strength.

The pachydermata—elephant, rhinoceros, hippopotamus, tapir, hog, etc., gave a feeling of grossness or strength which requires considerable stamina to render it pleasant. Only the somewhat strong and muscular, with a good circulation, would be able to hold their own with these masses of vital function.

We could only visit a few of the houses, and our observations were not perfect in any case. The experiments require to be repeated under diverse circumstances. The reptiles, insects, monkeys and birds were not visited.

Possibly some of our readers will think we are enlarging on trifles, but what we state affords a basis for much thought.

In the Israelitish code there were "clean" and "unclean" animals: the sensations of the sensitive would distinguish these perfectly.

In the language of Correspondences, the various animals and groups of animals represent certain spiritual states. This is most truly the case. Every man will be attracted to that type of animal which corresponds to his spiritual state. This consideration will indicate that there must be a great diversity of temperament and spiritual development amongst the keepers of these animals. One man will be "at home" with one class of animal and make them comfortable, while another man will be attracted to another class and be able to keep them well and happy. This is a hint to managers of Zoological collections.

Again, certain localities are the natural habitat of animals of a certain class. The human beings who inhabit a locality must, therefore, to some degree, partake of the nature of its fauna. Immigrants coming from a country producing fauna of a different class, will not be able to subsist so well in their new abode as in their old one, unless the new one be an improvement in every respect, and even the improved conditions may be uncomfortable at first.

To make the earth the dwelling-place of a higher type of humanity its conditions must be improved, so that it is impossible for animals inimical to man's higher states to live on it. While the earth is in a condition to bring forth and sustain vile things, man must be expected to partake of like qualities. The measure of man's spirituality is, however, the standard of the earth's condition. As he improves spiritually, all his surroundings, being really a part of himself, improve with him.

We must not extend this paper. The subject has been opened up, and, no doubt, some of our readers will be able to amplify it to much greater advantage than we could.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

ROUGH SKETCH OF A SEANCE WITH MISS LOTTIE FOWLER.

We, Mrs. C. and myself, paid a visit to Miss Lottie Fowler on Monday of last week. We were total strangers to her. She soon passed into the unconscious state. Her control, "Annie," appeared to be at home with us from the first. For over an hour she was talking to us. We were astonished at the way in which she told us of the principal incidents in our lives, from an early period, many of them forgotten years since, until revived by her; in fact, our lives seemed open to her vision like reading from a book. Another remarkable thing was, she told the cause of all my relations' deaths, and when speaking about each she seemed to feel as they did when in their last illness. She told me how many brothers and sisters I have, the number below and the number above. She went deeply into business matters, and gave me such knowledge as proved that she thoroughly understood my surroundings in that respect. She spoke about a friend, and gave me particulars respecting him which I find on asking him are correct. I also received good medical advice, and it appeared as if "Annie" could read me through and through. Mrs. C. received valuable advice respecting the children, and also descriptions of her relations above and below, of an astounding character, which to us was very satisfactory.

I have been an investigator into spiritual phenomena for ten years, and I know a little of the conditions necessary, and if we had not taken good conditions no doubt we should not have had such a successful seance. I feel that it is my duty to send these few broken facts, to testify to her valuable mediumship. Peterborough. ROBERT CATLING.

PROPER BEHAVIOUR AND SURROUNDINGS FOR SPIRIT-CONTROL.

To the Editor.—Sir,—Having derived so much that was pleasing and instructive, through attending a spiritual meeting held at Mr. Dales' residence at East Dulwich, on Sunday evening, February 12th, where Miss Keeves was the medium, and which meeting you kindly noticed in your issue of the 17th, I determined to attend a meeting—a private one—held at the residence of Miss Keeves on the following Wednesday evening. The results of these two meetings, to myself, at least, have been that I have made some conclusions of how mediums may be affected by the kind of thought and atmosphere, and also by the domestic arrangements by which they may be surrounded: by this last I only mean the regularity or the confusion of furniture, etc. At one seance I attended once, the gentleman of the house was so particular in this matter that he kept certain chairs exclusively for the use of the medium, and the two persons that sat on each side of the medium; and in this particular I think his arrangements were clearly correct. At Mr. Dales' meeting there was what the Rev. C. Ware would call "serious reverence," and the results were as beautiful and as delightful as anyone could wish for. I should state here that Mr. Dales has suspended in his room—a large one—a thermometer, to which he makes occasional reference. During the whole evening there was the most perfect order maintained by the sitters, and the quiet was of the most deferential kind. This kind of deportment I have always found to be most successful where trance mediumship was the rule of the service. I by no means object to pleasantness, where it is controlled by a gentle spirit, but of the two I think a quiet and unobtrusive behaviour, and the absence of all talk uncongenial to Spiritualism, is the more comfortable and the more likely to produce inspirational surroundings for a medium. Mr. Dales seems to possess these spiritual advantages in selecting the class of people I have hitherto met at his house.

As I have stated, I went to the East End of London to a spiritual meeting, at the residence of Miss Keeves. Miss Keeves was instructive in her inspirations, but they did not come forth with a power equal to what I had heard and seen at East Dulwich, and this loss—for a loss it was to me, if it was not to any other person present—I attribute to two things: the smallness of the room and the frivolous talk of some of the sitters. One or two persons rather indulged in what is called "chaff," and some about "Mormonism," and the "destroying angel." They were most of them clairvoyants, or professed to be so. One said he saw an old man with his beard on fire; one saw a golden lock with a rusty key; while another saw a rhododendron tree growing in one corner of the room. On being asked by a lady present why I did not speak, I replied I felt downcast—perhaps my feelings will be best described and understood by Spiritualists when I say that I felt as though I was shut up in a dark room. The medium, then in a trance state, said she could see it all, and that we were surrounded by wrong influences, and that they were of the class that would produce depression.

Now, without taking up more of your useful space, I would wish what I have said to be a guide to all sitters at spiritual meetings. Cheerfulness and frivolousness are two different things, and produce opposite effects.—Yours faithfully, Atwell House, Peckham. JOSEPH CARTWRIGHT.

MRS. HARDINGE-BRITTEN'S WORK.

Mrs. Hardinge-Britten has already promised to lecture as follows, during the Sundays of the ensuing months; any friends in adjacent places desiring further service, for week night lectures only, can apply to—The Limes, Humphrey Street, Chesham Hill, Manchester.

Sunday, February 26—Sowerby Bridge.

" 28—Nottingham.

" March 1 and 2—Nottingham.

Sundays of March and April—Manchester.

Mrs. M. Hardinge-Britten will deliver two Inspirational Orations in the Spiritualists' Lyceum, Hollins Lane, Sowerby Bridge, on Sunday, Feb. 26. In the afternoon at 2.30, subject, "The Second Coming of Christ," evening at 6.30, subject to be chosen by the audience. On account of the limited accommodation afforded, silver will be thankfully received at the door. Tea will be provided. H. GAUKROGER, HON. SEC. 99, Haugh Shaw Road, Halifax.

[ADVERTISEMENT.]

If the Rev. Doctor Henry Hughes, Lecturer in 1881 to the Melbourne Association of Spiritualists, is alive, he is earnestly requested to write at once to E. B., 35, Essex Road, Acton, London, W.

Australian and New Zealand Spiritual papers please copy.

Nature's Reply to the Believer in an Arch-Fiend or Devil, illustrated with a plate showing the Original Fiend, with varieties and modern development. By J. Croucher. Second Edition, Price 1d.

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.—RICHMOND HALL, RICHMOND STREET.

A HAUNTED HOUSE CURED.

The "haunted" house in Frankfort Street. Our friends have followed up their investigation of this case, and have been rewarded with success. Satisfactory communications, including name, have been obtained from the spirit, and we are informed through the medium that, by the aid of friendly spirits, she has become much enlightened, and is now released from her earth-bound condition. The friends are informed that they will hear further concerning her at the circle; at any rate, the house is now free from the disturbances. As easily might all such cases be dealt with by the rational methods suggested by Spiritualism, but how utterly helpless are the existing religious systems in such matters.

CIRCLES.

An afternoon circle has been established, to be held weekly in the Hall, for the accommodation of friends residing at a distance or are otherwise engaged in the evenings. This makes the fifth circle now held weekly in the Hall. Our first afternoon circle was a very good one; there were several highly respectable families represented, and some friends connected with the daily newspaper, who are on duty evenings. The circle was arranged by the spirits through Mr. P., trance, and Miss D., writing mediums, and through the former some encouraging words were uttered to the company. We were told that if we continued to meet under such conditions as we had then—which appeared to them to be very favourable—we might expect the best results.

MEDIUMSHIP OF CHILDREN.

A noticeable feature during the week has been the manifestations of incipient mediumship in young people. In one case, a boy of nine years has become the medium through which spirit-friends communicate with their friends in the flesh. It was very impressive to see the grave and dignified manner, and to hear the words of intelligence and wisdom of matured and exalted spirits expressed through this child, and also to see the child, thus controlled, commanding the respectful deference of the parents and elderly friends around. I was forcibly reminded of Jesus, the lowly child of twelve, "sitting in the midst of the doctors, both hearing them and asking them questions," and also of his words—"I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemeth good in thy sight." I may remark that the lad is able, under control, to see and describe spiritual persons and objects.

IN MEMORIAM: MRS. E. J. ROBINS.

Our Cause this side has sustained a great loss in the departure of our dear friend above named; at least, apparently, although, perhaps, in the long run we shall gain by her transition. To the family—her husband, parents, and friends—it is undoubtedly a great deprivation, she being not only a beloved wife, daughter, and sister, but also the channel of daily intercourse with friends in the spiritual realm of existence. Mrs. Robins had become an excellent writing medium, her development having commenced immediately after Mr. Wallis's second visit to Plymouth in October 1880. I was a witness of the first gentle movement of the hand which indicated the commencement of her development, and which was also the first tiny bud of the tree which has since become so fruitful. She was also controlled bodily to play on the harmonium. At the commencement of our public work, in March last, invaluable assistance was rendered to the Cause by her mediumship, in the counsel and direction we received almost daily from our spirit-friends.

Mrs. Robins was a person of a most amiable, genial, and cheerful spirit, and as she was in the body, so she is now—the same person—the same spirit, and no other. She was a Christian in the truest sense, i.e., in being Christlike in spirit; she was humble, devout, and kind, and very hearty in friendship. We need not mourn that such a spirit has been liberated from the cumbersome clay, since it has passed into associations and scenes that are pure, glorious, and blessed; but it is in accordance with nature that we should deeply sympathise with the friends left behind. Her father, Mr. Pine, wishes me to say, in any reference I may make, that if ever a true Spiritualist has passed from earth she was one, and all can testify that she was enthusiastically and uncompromisingly devoted to the Cause. The mortal remains of our sister were interred in the Plymouth Cemetery on Thursday last, not in "hope" of a joyful resurrection, she having attained that blessed step. "It is sown a natural body, it is raised a spiritual body" said the apostle, and this resurrection is with her an accomplished fact; she will never more need the diseased and troublesome clay that she has put off—it would be an utter absurdity to suppose otherwise. A memorial service in reference to our departed friend will be held on Sunday next at Richmond Hall.

TRANCE ADDRESSES.

On Tuesday evening a brief description was given, through Mr. J., of a beautiful scene in spirit-life. The control said:—"It seems like an immense sea, a crystal sea, starting from flashes of light. Its banks seem very long, and ranged along the banks are groups of spirits who are being baptised in this sea."

"There seems to be an elderly spirit, of a male in earth-life, leading a spirit who has not long arrived from the other side. They are approaching the shores of the sea, and he is pointing out to the newly arrived spirit the need of baptism, in order to be able to soar away to the higher regions of the spirit-world, which it could not look upon without this baptism of magnetic water. The newly arrived spirit seems to plunge into the magnetic waters, and arises with new life."

"SAMUEL WILBERFORCE, BISHOP OF WINCHESTER."

On Saturday evening we reminded the guides of Mr. C. of their promise that one would this evening give some account of himself, which was promptly responded to. I give just the substance of the address. The control said:—

"I embrace the earliest opportunity to tell you of that which I promised, and I am glad to see so many together; am glad to see you taking an interest in that which pertains to the spirit."

"It is not always pleasant to speak about one's self, it seems like egotism, but at this time it affords me peculiar pleasure to do so. You may know of me in my earth-life. I filled two episcopal sees, the see of Oxford and the see of Winchester. You may know how I came by my death; I was thrown from my horse, and instantly sent into the spirit-world. So suddenly was I called to leave the paltry things of earth for the solemn realities of another world, I acknowledge to you I was unprepared for what I saw. Although I was not one of those rigid interpreters of Scripture who talk of palm branches, and of pearly gates, and streets of gold, and of sitting down singing for ever and ever, yet I confess that I was astounded with what met my gaze. I saw vast plains and landscapes, and scenes of beauty not of earth, but which transcend all language to describe."

"My first thought was—Where am I? I saw faces that were familiar to me—the stern Howley of Canterbury, Blomfield of London, the amiable and much beloved Henry Alford, aye, and Arnold. I was astonished that I recognised them, and that we could meet and greet each other as familiar friends. We did not speak, yet we recognised and conversed with each other—we could perceive each other's thoughts."

"My friends ranged themselves on either side of me and led me on. As we proceeded I saw many dear friends, and realised that I was myself again. Oh, that I had known of this when on earth—the facts and realities that are presented to the disembodied spirit—but God saw otherwise."

"But my garments—how shall I speak of my appearance to the spiritual sight? I confess to you that notwithstanding my efforts to live rightly there were spots, but I thank God, friends, that I can say to you now that these spots are all removed, and I am clothed in spotless purity. I had revelled in luxury, I had revelled in learning. I said to my companions—Where am I to dwell? They led me on. I wanted to know everything about God, about Christ, about heaven, and about hell. I earnestly desired to know, and my desires were gratified."

"I desired to see hell; I did not believe in a literal and material hell of fire; they did not take me to a place, but they took me where undeveloped spirits dwell, and showed me their condition. Yes, their inward condition, their conscience, the fire of remorse burning within their soul, worse, far worse than any material fire could be. What did this? Simply their evil and sinful living."

"I wanted to see heaven, but they did not take me to gates of pearl and streets of gold; they told me that I was in heaven. What! I said, me, a poor sinner, in heaven? They told me that heaven was not a place, but a state. I saw myriads of glorified spirits all engaged in doing good, and I then saw my mission, I must help on the work of God."

"Then I felt bliss; bliss that I had left earth and its paltry vanities, and its sufferings and sorrows; bliss that I was enabled to feel the reality of life. What were now my thoughts and desires? It was to come nearer to God, to know more of him, and my desire has been realised—I have been drawn nearer to my God, and I have been doing good to my fellow-men. I wanted to see Christ and God, and I was pointed to a glorious light radiating from a centre in the infinite distance. They told me that that light was the throne of God; that it was the light of Divine Love; and I basked in the glory of that Light. Then I knew God, I had come near to God, and I was satisfied."

"My companions have all been those of my childhood, but there was one in particular that I wanted to see and to meet—my father. I could not, even in this world, forget the ties of family and home, and when I saw him I hastened to him and I felt blessed. With these companions—with Blomfield, and Alford, and Arnold, I am ever working. Our aim is one, and we are ever working together in a common cause of truth and love."

[The control did not give his name, but he will be readily recognised as the celebrated Samuel Wilberforce, Bishop of Oxford, and, later, of Winchester, who was killed by a fall from his horse in 1873.]

On Sunday evening we had an excellent address on "Mediumship," through Mr. K. OMEGA.

SPIRITUALISM IN LIVERPOOL.

The "Man with the Squirt" has been to and gone from this city. Great expectations are unrealised, Spiritualism still lives in spite of that performer, and his bagfull of clerical recommendations. The people see through his tricks. It is simply conjuring, and he is a conjurer. The parsons at every move do themselves harm, and fill the minds of the people with more emphatic disgust than ever. Spiritualism is rapidly on the increase in Liverpool.

The Concert Hall was crowded on the evening of Mrs. Groom's late visit—and again on Sunday evening, when Mrs. Hardinge-Britten took the platform. People had to stand, no available seat could be obtained.

The Sunday afternoon Debating Society is a success. Large numbers of young men have come together to debate. The subject is—"Is Spiritualism true?" Mr. Brownson a week ago introduced the subject, taking the negative side. There was a large meeting and a most lively discussion. Mr. John Ainsworth having moved the adjournment of the debate, he introduced it on Sunday afternoon last. His paper was well-conceived and appreciated by all who heard it. The subject will have a good run yet, and will be probably closed by Mr. Wright. Some of the speakers wandered far afield, but as a rule the combatants kept the subject well in hand. The argumentative encounters will soon bring out useful platform speakers, one thing to be aimed at here.—CORRESPONDENT.

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, E.C., (near the "Angel").

Mr. Morse delivered the last but one of his series of lectures here on Sunday evening, subject, "A Coming Creed." The subject of next Sunday's lecture, the last of the series, is "The day of Judgment." After that, we shall only have Mr. Morse with us once a month.

The library of the society is now fairly started. The example of Mr. Alex. Brown, and Mr. Frank Everitt, has been generously followed by Mrs. Burgess of Cambridge, who has presented the Society with three handsomely bound volumes, and a quantity of spiritual tracts and leaflets. This is a good opportunity for friends to render some real help. Donations of books would prove of great assistance to the Society, and would be gratefully received.

R. W. LISHMAN, Corres. Sec.

The collection of books consists of—Ethnology and Phrenology; Ecstasies of Genius; Chronicles of Spirit Photography; Arcana of Spiritualism; Edmonds' Letters on Spiritualism; Mesmerism and Electrical Psychology; Hafed; Debatable Land; Life Beyond the Grave; Where are the Dead; Concerning Spiritualism; Higher Aspects of Spiritualism; Spirit-Identity; Theosophy; The Occult World; Tappan's Orations; The Ideal Attained; Twixt Will and Fate; eighteen volumes in all. Mrs. Burgess's three were duplicates.

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

Sunday, Feb. 19th, at 7 p.m. prompt, Mr. MacDonnell, on "Tobacco."

Tuesday 28th, at 8, the numerously requested Phrenological Seance by Mr. Burns, interspersed with Songs, Duets, etc. Admission Free. Heads Examined, 1s. each.

Wednesday, at 8.30, a Developing Circle, Mrs. Treadwell medium.

Thursday, at 8, a Physical Seance; Mrs. Cannon, medium. Previous arrangement with Sec. is requisite to be present at this seance.

Friday, the Sec. attends to supply literature, answer questions, etc.

Saturday, at 8 p.m., a seance; Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers. A charge of 6d. is made at this Seance. All others Voluntary Contribution.—J. M. DALK, Hon. Sec.

N.B.—The Seances will commence at 8.15 prompt, close at 10.

LEICESTER.—SILVER STREET, LECTURE HALL.

On Sunday evening last, Mrs. Groom, of Birmingham, delivered two Trance Addresses. The subjects were chosen by the audience. The morning subject was "The Witch of Endor," which the Guides dealt with in a very masterly way, discussing present views of the Bible. At the close of the address, the Controls gave a few Impromptu Poems, on themes chosen by the audience, "Mother Shipton" being one, it was applauded much. The evening meeting was crowded to excess: many had to go away, and even the stairs were crowded

during the service, as they listened with the greatest attention. The subject was rather a large one, chosen by the audience, which the Guides took in three parts: "Do Spiritualists acknowledge the Bible to be the word of God? If so, how do they reconcile the Teachings of Spiritualism with the Bible statement that Christ was God's son, and that it is only through Christ that we can be partakers of the glory to be revealed hereafter to them that believe?" The Guides told how the Bible was inspired and translated into different languages and to suit the minds of the people, but that it was not all Inspiration. Jesus was the Great Example on this earth-plane, and we might get to Heaven by his Teachings and example by which he taught us how to live. The Guides gave much satisfaction, and the lecturer was applauded very much during the lecture. The controls again gave Impromptu Poems, and "Mother Shipton" was recalled again for the evening. The controls gave out that it would not be the same words uttered in the morning, but it was a very good poem. Mrs. Groom exercised clairvoyance at the close of each service

56, Cranbourne Street, Leicester. R. WIGHTMAN, Sec.

BEQUEST TO PLYMOUTH FREE LIBRARY.

The MAYOR: I have a very pleasant intimation to make I have here a letter from the venerable and celebrated author, Mr. S. C. Hall. Mrs. Hall died some time ago, and Mr. Hall, who is now eighty-four years of age, intimates that he is disposed to bequeath his beautiful library, consisting of 1,000 volumes of a very high character, to the Free Library of this town. Mr. Hall writes:—"My dear Sir,—I have no objection to your stating anywhere that it is my intention to bequeath from my library 1,000 volumes, and, perhaps, many more, to the Free Library of Plymouth, the glorious old town that has given birth and accorded honour to so many worthies of Devon. Among the books will be a copy of the "Art Journal," forty-two volumes, or from its commencement in 1839, and copies of many of our own books—Mrs. Hall's and mine.—Yours faithfully, S. C. HALL."—And he says there will be other things besides the books.—(applause).—MR. LATIMER: I think we ought not to allow an intimation of that kind to pass without recording our sincere thanks for the generosity of the bequest which Mr. Hall proposes to give to this town. Mr. Hall has been all his life, up to the end of 1880, associated with the publication and the editorship of the "Art Journal." Mrs. Hall died in January of the year following his retirement. Mr. Hall is a native of Devonshire, and he feels the greatest regard for his native county. I am very much gratified that the town of Plymouth is to be honoured with a gift so valuable, and I have pleasure in moving that a letter of acknowledgment be sent to Mr. Hall through the Town Clerk, thanking him for the expressions of his intentions.—MR. PETHICK seconded the motion, which was unanimously agreed to.—"Western Daily Mercury," Feb. 16, 1882.

SUNDAY LECTURE SOCIETY.

THE SOCIETY'S LECTURES AT ST. GEORGE'S HALL, LANGHAM PLACE, ON SUNDAYS.

Commencing each Afternoon at Four o'clock precisely.

Feb. 26.—Rev. H. R. HAWES, M.A., Incumbent of St. James', Marylebone, on "Sunday Opening of Museums, Art Galleries, Libraries, and Gardens."

Mar. 5.—BENJAMIN W. RICHARDSON, Esq., M.D., F.R.S., Vice-Pres. S.L.S., on "Historical Psychology." Third Lecture: "Gall, and the system of Phrenology." (With numerous Oxy-hydrogen Lantern Illustrations.)

" 12.—FREDERICK POLLOCK, Esq., M.A. Cantab., LL.D. Edin., on "The History of the English Land Laws; with a glance at their possible future."

" 19.—Miss ORME, on "What shall we do with our criminal and neglected Children?"

" 26.—T. SPENCER COBBOLD, Esq., M.D., F.R.S., F.L.S., Vice-Pres. Birmingham Nat. Hist. and Microscop. Soc., on "Parasites infesting the Heart, Blood, and Blood-vessels of Man and Animals; with a reference to the rôle of the Mosquito."

April 2.—E. B. AVELING, Esq., D.Sc., on "The Telephone, Microphone, and Photophone." (Illustrated by Experiments and the Oxy-hydrogen Lantern.)

" 16.—H. AUBREY HUSBAND, Esq., M.B., Lecturer on Medical Jurisprudence and Public Health, Extra-Academical School, Edinburgh, on "The Borderlands of Sanity and their relation to Crime."

" 23.—Rev. JOHN W. HORSLEY, Chaplain of Her Majesty's Prison, Clerkenwell, on "Prisons and Prisoners."

The Society's Lectures will be resumed in November.

Payment at the Door:—

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H. T. SPEARING.—Thanks you for inclosure. We have had these views before us for some years. Mr. Baxter seems to know too much. He should remember Dr. Cumming and be less decided.

MANCHESTER AND SALFORD SOCIETY OF SPIRITUALISTS

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PLAN OF SPEAKERS FOR FEBRUARY.

Mr. R. A. Brown every Sunday morning during the month of February.

February 26.—Mr. Brown, Manchester, or
" Place, Macclesfield.

Mrs. Emma Hardinge-Britten during the months of March and April.

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Friends are cordially invited.

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

OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2.30 p.m., and 6 p.m. Mr. James Murray, secretary, 7, Eden Street, Frank Hill, Oldham

MR. J. J. MORSE'S APPOINTMENTS.

LONDON.—Goswell Hall, Feb. 26.

BRIGHTON, Feb. 28.

GLASGOW.—March 5.

GATESHEAD.—March 6.

STAMFORD.—March 12.

NOTTINGHAM.—" 19.

CARDIFF.—" 26.

BELPER.—April 2.

FALMOUTH.—April 16 and 17.

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