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THE SPIRIT-MESSENGER.

SPIRITUAL PURITY AND TRUE BENEVOLENCE DELINEATED.

BY "HUMNUR STAFFORD."

Ages ago, it is recorded that in Greece there lived an old man, a philosopher, whose life had been devoted to the unravelment of the secrets of nature. Suddenly his habits changed, and he wandered his country over, restless and uneasy, always seeking, yet never finding what he sought: day after day, month after month, year after year, he might have been seen wandering, eagerly questioning with both lips and eyes everyone who passed by. At length, piqued by curiosity, he was asked by one,—“Good and learned father, what great treasure seekest thou so diligently?” “My son,” replied the old man, “my years are many, my labours have been hard, yet in all things I have attempted has success rewarded me; even in this, the most unpromising of all my undertakings, I do not despair. My son, I seek the crowning jewel of the gods—an honest man.”

Whether or not the old philosopher was successful in his search is not recorded, but I am afraid he was not. A man to be honest must be perfect, and on earth perfection is scarcely to be attained in an ordinary lifetime. Jesus of Nazareth said, “There is none good; no, not one.”

A man, it is said, cannot live in the world, and yet be not of the world; yet we are told by the same teacher that we must keep ourselves “unspotted from the world.” It is true there is much vice in the world, much impurity, much dishonesty. Millions know nothing, nor care for the teachings of the old apostles. Having drifted into practical infidelity, they have no connection with religion or religious bodies, and seek none. Millions more are to be found within the pale of the Church, who are as godless, impure, and dishonest as they who openly scoff at them. They have the form of honest and pure men and women, but that is all; they are but whited sepulchres, they wear the mask of honesty and purity, but they are as unsound and corrupted as the dead bodies which moulder outside the walls of their churches.

It requires neither an extensive nor intimate acquaintance with the world to discover the impurity and dishonesty that reign, and vice that is tolerated by those who are defenders of your faith and rulers of your nation. The most glaring vices, though not exactly defended, are allowed and winked at; excused, sometimes, on the plea that the young must sow their wild oats, or glossed over by giving them respectable names. Thus debauchery becomes “intemperance.” The man who ruins the health and contaminates the morals of his fellows is “a fast liver;” and he whose whole thoughts are occupied with ways and means to cheat his neighbour, is “a sharp business man.”

Licentiousness, with painted brazen front, parades your streets. Your sons and daughters, tempted by the fair outside, are drawn from the paths of virtue under your very eyes. Like an internal cancer, this immorality and impurity exists in your midst; you have discreetly veiled it from your sight, that it may not offend your sensibilities, and if it is forced upon your notice, you dismiss it with a sigh, saying, “such things must be.” Drunkenness is making men idiots, and they reel about in the open day almost unnoticed. You see a member of your church staggering along your streets, drivelling like an idiot, or as though possessed of a devil; you glance at him as he passes, you raise your eyebrows and thank God you are better than he, then you dismiss the matter from your mind.

In the world of commerce what lies are told, what frauds are perpetrated under the name of business. How often are the poor defrauded of their rights? how often the widow and orphan are deprived of their substance, that some one may keep up a show of magnificent extravagance and a false position, that must, sooner or later, fall to the ground? All this is done by you who call yourselves christian and honest men. You deplore these things, you sigh over them, and wish for some great change to take these evils from your midst; yet you sit still with idly folded hands and wait. You think yourselves safe. You are within the protecting shadow of the Church, and you look calmly on and see the great evils before you, as you would sit in a theatre and see the players on the stage before you acting out their parts. You think you have no part in the play, and you think you have no hand in the misery and crime. Did it ever cross your mind that, but for your presence and patronage there would be no play

acted on that stage? And did it ever strike you that, but for your tolerance and silence the evils would not exist? If I came and put my hand on any one of you and said, "You are conniving at, and helping to increase, the evils that are eating the heart of the nation," you would be astonished, and indignantly resent it as an untruth, and an insult to you in your character of honest Christians.

Yet I tell you, who look on these things without stretching forth a hand to heal the sore, you are not honest men; for you profess to be a follower of Christ, yet you are too cowardly to rally your fellows to fight for its extermination as he did. You are also tainted with the impurity, when you can stand by coolly and look on.

To live in the midst of these social evils and be untainted, seems as impossible as to throw yourselves into water and not become wet, or to walk through mire and come forth clean. Yet this is not impossible. I have stood by the sea shore, and observed some sea bird poised on her snowy wing above the wave, then suddenly like a flash of light she swoops down into the waters, thence emerging dry as before, spreads her white wings and soars like the eagle with her prey to her nest in some rocky crevice many miles away. Can you see no similitude?

I have seen some creeping thing wriggling through the foulest mud, come forth clean and without a speck on its ringed, sinuous form.

These creatures, you say, have been provided by nature with certain fluids which prevent the water from wetting or the mud from staining; that I grant, and you also might possess the power to keep yourselves unstained from the world should you desire to possess it,—and that is purity. This all men may possess if they will, and, armed with it, the world has no power over them.

It is not easy nor pleasant to us, when we begin to weigh and analyse our thoughts and our actions: we find so much that is wrong we thought to be right, so much impure we thought pure, that, to one beginning the struggle, the task seems too difficult. Right and wrong are so mixed together that it seems impossible to divide them, and what was right yesterday is wrong to-day, and may perhaps be right again to-morrow. You keep the laws of your country to the letter, yet what may be lawful and right one day may be treasonable the next, and you may well ask, "How shall I know which is right?" You may sometimes have stood at sunset on some great plain, or by the sea, and, looking seawards towards the horizon, you see no line which divides the water from the clouds: every object is transformed,—the ships with their sails seem like birds in mid-air. You may have seen the purple golden light of the setting sun tinging the mists which enveloped some narrow rock rising out of the water, making it look like the image in some fairy dream; you see the sparkle of water, dashing round and splashing upwards, transformed by the mist into some flashing glittering gem.

You let your imagination feed on the beautiful sight; but you are not deceived. You know there is a line, and a broad one, which divides the sea and clouds; you know the forms, which appear like birds in mid-air, are only delusions,—that they are ships sailing on the water. You know that rock is a treacherous enemy to the homeward-bound sailor, and, if seen by the mid-day light, would possess no beauty whatever.

So it is with our actions: seen through the mists of our own wishes and desires, they assume shapes and colours which transform them into beautiful and noble creations; and although we do not feel comfortable when they are seen by the clear noontide, we comfort ourselves with the memory of the aspect they wore in the sunset.

No man can frame laws which can satisfy the wants of his neighbour's conscience, for what is right for one man would be radically wrong in another; but THIS

may be depended on: whatever influences your mind and turns your thoughts to your own virtues IS WRONG; whatever will haunt your memory with a feeling of regret, whether it be a deed or a word, THAT IS WRONG. Those pleasures in which you would hesitate to ask the innocent sister or brother to join, ARE WRONG. Keep your conscience tender, and obey its dictates in all things; shrink from all that the breath of God within you warns you is not good. If you call yourselves Christians, remember, that they who wear white garments should walk circumspectly that their robes be not stained and defiled. The apostle has said, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." In those words the law is laid down for all, "Whatsoever seemeth good to do, that do, and the blessing of the Father shall rest on the work." This would be a dangerous law in the hands of some, you would say, but there is in all men that spark of purity which resents any injustice being done to its nature: it never seems good to an EVIL mind to commit an evil action. The glamour of the mist is before their eyes, and the evil is covered with a veil of beauty. Let some friendly hand tear away the mist, or pour the light of the noon-day sun upon it: let the evil be unmasked, and stand in its nakedness and barrenness, and there are not many but will shrink back, and thank the hand that saved them.

The world is so beautiful, that Nature herself has a tendency to purify and ennoble our thoughts and minds. One cannot gaze upon the fields carpeted with flowers, the mountains wreathed with mists or bathed in sunshine, the snowy heights, the bright skies, the green woods ringing with music, the air loaded with the perfumes of the flowers, the seas and lakes spread out like sheen of living gold or silver;—Who can see all this unmoved, and, feeling that in nature all things are pure, good, and beautiful, turning from the contemplation of all this, does not feel that he falls a little lower when he brings himself to his own kind again? He finds no impurity, nothing wrong, nor out of harmony in nature. It is only in mankind that impurity exists. It is not the world but the men of it that are corrupt and corrupting. It is from these that conscience tells us to keep ourselves unspotted, uncontaminated, and unstained by their vices. We should recoil from them, like the leaves of the sensitive plant which, when touched by the finger, shrinks and closes itself against defilement.

There have been some men, good men and faithful followers of Christ, who became alarmed at the difficulties which beset them in their care and anxiety to cultivate that purity of heart which all should possess,—became alarmed, and deemed it too hard for them to fight the battle with their own hearts, while among the bustle and confusion of the worldly-minded. So they fled to the deserts and solitudes, among rocks and forests, content with rushes or leaves for a bed, a cave for a home, and wild fruits for food; renouncing the society of men and becoming the companion of the lower animals, as being more innocent, thinking thus to escape the contaminations of the world. We must all admire the self-denying, brave devotion of these early Christians, yet they made a grave mistake. We should battle with the enemy and vanquish, not leave the field without a struggle, and fancy that because we have left our enemy behind us, we are the victors. If the candle be taken away, how is the house to be lighted? How is the enemy to be overcome, if our soldiers turn coward and leave the field? It is well to leave the world at times, to live with nature, to recruit the wasted energy and weary spirit. Christ himself did that, yet he walked about among men, now preaching in the temple, now at a marriage feast, now at the house of a pharisee, or resting with the household of a publican; his foot-prints are on the sands of the sea-

shore, in the streets of Bethsaida and Jerusalem. He went about continually doing good. If ye be Christians, do ye likewise, seek the good of others as well as your own. If ye are to be the leaven of the world, do not run away; but stay and do your duty. The part of a brave sailor is not to take the boat and pull ashore, leaving the sleeping or shrieking passengers to perish, but to stand by the ship, so long as there is hope of saving her. Let no man desert his post in the world, but stand by it, and keep his ship afloat, and his fellows from perishing. They fall well who fall at their post.

In one of the loveliest spots that Europe can boast, among the mountains of Switzerland, there is a monastery belonging to the order of Saint Dominic. I once was privileged to enter, and learned from one of its inmates the following particulars of the lives of those men who have isolated themselves from the world, that they might keep themselves pure and unspotted from the world. They fast continually, eating only sufficient food, and that of the meanest description, to sustain life. They incessantly mortify their bodies by wearing garments of horsehair. They never read, never speak to each other; their voices are used only for prayer and singing psalms. They never change their outer garments, which are of sackcloth. They never see their friends, never hear their voices, nor learn anything about them. They never see the sacrament, though it is administered daily; they receive it through an aperture in the wall; they account themselves unworthy to be blessed with the sight. They confess and receive absolution in the same manner. They sleep on the coarsest straw pallets. Their rooms are small, but are tastefully adorned with some of the finest pictures, carved images, and sculptures, the work of the monks in the very few hours they spare from their devotions. Even in these things the feeling of devotion and religion is shown; any work that is calculated to draw the mind from its religious duties would be shunned as the work of satan. They cultivate flowers to decorate the altar, and when I saw their chapel, in the glorious Alpine summer, the warm breeze scented with the perfume of the orange and almond flowers came through the open window, through which, like a scene of paradise, lay the fertile flowering valleys and towering snow-topped mountains. It was a fair scene, and a sunny spot, where it seemed to me a man might be well content to dream away his life.

I will do these monks every justice; they were men, for the most part, well-born, rich, and whom the world accounts noble: one of them was the son of a king. They desired to become Christlike, pure in heart, and worthy, by their self-sacrifice and renunciation, to inherit the kingdom of Heaven. Their goods they gave for the poor, they denied themselves of all except the barest necessities of life, and the rest they bestowed in charity. If by chance a wayfarer came to them for succour, he was treated well—bathed, clothed, fed, and sheltered,—then sent on his way with a blessing. To such they gave generous food and wine, but they ate their black bread and drank their sour wine contentedly.

Here is another scene. A town in your own country. It is a winter's night, the street is ablaze with gas and glare from the lowest drinking shops. In bye streets and alleys, dark and dismal from the contrast of the gas-lighted thoroughfare, are the haunts of prostitution and dens of thieves. We come to a large dingy building; we ascend by a stairway into a loft or garret under the roof, and we find one of the strangest and most heart-rending scenes that human eyes can rest upon. It is a night refuge for the homeless and friendless women, for those who, like worthless weeds, are thrown out of the garden of society, to be trodden down to loathsomeness and degradation; those to whom shame and modesty are unknown, or, if they ever knew those better feelings, the horrible life they

have led and the accursed demon of alcohol have stifled them years ago.

The hour is late, and though a few linger by the stove, the most, glad to rest their weary bodies, have lain down on the pallets that are ranged along the walls. How they stare at us! their eyes are all turned on us as we enter. And what dreadful looks they wear. Here vice stares with unblushing eyes; some have almost the look of fiends, caused by the drink. Treachery, brutal cruelty, falsehood, wrongs and neglect have turned all that was soft and womanly in their bosoms to gall and wormwood. Now nothing but hatred of God and man can be seen in their scowling glances. Others are here who wear expressions of the most touching sadness. Look at that one reclining against the bare wall, gasping for breath. Hear her racking cough and laboured sobbing breathing; she is dying, dying of disease, of misery, of want, of sinfulness, and of drink. Here is another, upright in a corner, with features drawn, pinched, and blue, twitching as though convulsed, with the hand of death upon her. Can you see it all?—the steaming windows, the poisonous pestilential moisture trickling down the walls, the wretched pallets, the dirty floor, the filth, the rags, the tawdry finery of some of the miserable creatures. Can you see all this? and does not your heart sicken as you take in the horrible details of the scene? and you long to breathe even the unwholesome air of the narrow court outside, rather than remain in this place one minute longer.

But you have not seen all: there, in the centre, stands a woman, who has risen from her knees as we entered. Beside her on the chair there lies an open Bible, from whose pages she has been reading the words of Christ, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Now she kneels again, and prays, oh how earnestly, and surely some good spirit will hear and help her, that peace may come to these poor dying creatures, that they may take comfort, that they may be helped and succoured, that they may become pure in heart, and fit for the world that is to come. With uplifted hands and eyes wet with tears as she prays, this woman, I might say this angel, is the one pure thing in the midst of impurity. Leaving father, mother, brother, and sister, a happy home and pleasant associates, to breathe this foul atmosphere, to take these forlorn creatures to her arms, she has become mother, nurse, doctor, friend, and comforter, of these, from whom all others shrink as they would from the filth and offscourings of the earth! Who can stand in the presence of this noble purity and self-sacrifice, and not feel abashed? Pure, virtuous, and delicate,—what a sacrifice has she made for her fellows; the poor perishing creatures who listen to her with bated breath, and some with streaming eyes, as the words flow from her very soul, and mount upwards to the world of bright ministering angels,—not a face, but what is turned eagerly and entreatingly towards her, not an eye undimmed, not a heart unstirred, not a soul but gives a throb, responsive to the pleading of the woman, who entreats a blessing on the sore and wounded spirit of a fallen sister! Their thoughts fly back to their childhood, and to the time when they were innocent and happy. How many a groan is heard, and how many a sob is stifled in the wretched pallet, as the words of passionate pleading fall like coals of fire on the seared hearts of her listeners. Christ himself would say, if he saw this scene: "Sister of mine, well done."

Which of the two scenes like you best? On the one side you have your Christians, fearing for themselves, that they might not have courage to resist temptation, that their spirits should quail under the burdens the world would put upon them; they who, to keep themselves pure and unspotted from the world, left it and withdrew from temptation, that they might so work the better to purify their souls. They gave

all they possessed to the poor, but they forgot to go about doing good, as did the Master whom they sought to serve so faithfully. It is not for me to say they were wrong, but—What think you?

Whose was the better part? Those who withdrew from the world that it might not contaminate them, or those who, like the woman I have shown you, dare venture into the lowest depths of infamy, to draw those fallen ones into safety; whose garments are kept pure, and themselves unspotted from the world, by constant prayer and watchfulness, by keeping their conscience so green and so tender that they are warned, guided and sustained in their walks through life. Armed with this mighty power they are like the sea-bird which plunges into the wave and comes forth undamped, flying with dry wing into the sunny air, soaring aloft like the eagle.

Within every human creature there is implanted that one spark of the Divine Mind, which if cultivated will furnish its owner with the invincible armour, that will render him invulnerable to the enemy, and will keep him pure and unspotted from the vices of the world. That one tender plant will, if given a fair chance, grow into the strong tree that spreads its giant arms abroad, whose foliage affords a pleasant shelter for the weary and worn, whose blossoms delight the eye, whose fragrance brings one's thoughts to heaven, whose fruit is meat and drink to the hungry and famishing; against which the storms of winter avail not, nor the summer heats parch; no matter how the wind may rage, yet it comes forth from the struggle greener and more fragrant than before. Such may your conscience become to you, a safeguard and a stronghold against the wiles and temptations which surround you. There is no need for you to leave the field, and fly like cowards to the shelter of the mountains. Gird on your armour, face the foe, and fight till victory is yours. First, turn your thoughts to the greatest enemy of all, that insidious foe to whom all others owe their parentage. And that foe is yourself. Then, when you have conquered, repair your armour, buckle on your breastplate, and help your neighbours, and believe me you will find but little more to do.

"Conquer self, and the world is yours," said the same old philosopher I have spoken of—and he said truly.

There is much to be done, much wrong to be righted, much oppression to be lifted from the shoulders of the poor, much to be taught, much to be learned, much ground to be ploughed up, and much seed to be sown. Vice to be plucked up that is striking its roots deep into the heart of society, curses to be driven from the face of the land, and your poor ones emancipated from the slavery and degradation which is grinding them down with a thousand-fold greater severity than ever did the greatest tyrant the world has seen. Does it seem a superhuman task? Are you afraid to contemplate the labour? Does your courage fail you? Yet it is a task that must be yours if you would not, like the Dominican monks, fly from the world, and leave the battle to rage, and the enemy to crush your fellow-creatures to the ground.

You may ask how can you begin the struggle, how maintain the fight. I will tell you.

Have you ever noticed in your streets, that in some little crevices between the paving stones, there has been a slender delicate blade of grass, that in spite of the foot-passengers, in spite of horses and carriages, has found an opening where it ventures out into the light of day? It is not an unusual sight, it may be found any time by looking for. Has it ever passed your mind, that if there be a possibility of life, in the rough dirty stony street, sufficient for this blade of grass to be sustained, that there might be a mighty tree raised, if you cleared away the stones and watered it? Let the blessed sunlight have free access, and who shall say what that tiny blade of grass may not become.

Who shall say that the delicate growth may not become the tree, that will grow to cheer, shelter, and feed the poor and weary, and that the wayworn may not rest under its shade and thank God it was there?

So it is with the souls of the miserable and forlorn creatures that you see around you daily; you pass by on the other side, and draw your garments about you lest they should touch the leper and be defiled. Yet I tell you that in each one of these, no matter how low he has fallen, how evil he has become, how degraded he may be in your sight, yet somewhere in that man is the seed that only requires the dew and the sunlight to cause it to spring up and to flourish. And I tell you, that each of you has some of that dew and sunshine to bestow; and if you withhold it from those so sorely in need, it will be the greatest sorrow and regret of your future existence, when face to face you see your actions as they are, and not as they appear to you.

I have gone through the world, I have experienced the pride and the selfishness that harden the heart. I, like the pharisee, have thanked God that I was not like other men. I withheld that charity and sympathy. I thought the vices of the world left me unspotted: and, when I died, I found I was counted lower than those whom I had despised.

Remember, that Jesus has said, "For inasmuch as ye have done it unto one of these my little ones, ye have done it unto me."—H.S.

THE PRINCIPLE OF LIFE.

A CONTROL BY "CHARLES DARWIN."

Recorded by A. T. T. P., June 13, 1882.

The Sensitive went imperceptibly under control, and spoke as follows:—

Yes, the Principle of Life is startling and surprising to others as well as to yourself and the Sensitive. I promised to come, and in fulfilment of my promise I intend holding control of the Sensitive as long as the conditions will permit. This is supposed to be one of the brightest months of the year, and yet this evening seems to be a direct contradiction to the fair promise held out to all for the month of June. Still, with patience, I have hopes of successfully giving forth my ideas, under the conditions which such a night presents, when the body belongs to itself, refusing to throw off those minute particles, keeping to itself exclusively. Hence, under atmospheric conditions like this night's, our greatest battle is against the self-hood of the Sensitive, both in regard to his spirit and his body; but the assistance derived from your organization enables us more successfully to hold communication independent of these unfavourable conditions.

I commence with that one property which man possesses in common with all other animals, and also with vegetables: this is, the Principle of Life. The world has been full of theories and theorists respecting this principle; and I, and others as well, have given birth to works on the evolution of creation, from its earliest dawn to the present form of life on earth.

Life itself is a contradiction of the law of gravity, at once changing this truth into a fallacy. During the continuance of life the body is erect, and preserved in that upright position. Take away life, and the common law of gravity at once changes this truth: the body is inert; in it there is no activity. It falls to the ground. It falls, in fact, as far as it can fall, until it meets with some denser matter through which it cannot pass; hence, rests on it.

Life has no mathematical demonstration; there can be no calculation brought to bear, as to what amount of power moves the body; there can be no demonstration of the mechanical power of life, for the mechanical power of all souls in the body has an irresistible master. Men call this master WILL.

Life is a foe and antagonist to decomposition. Whilst the body is under its influence the body is preserved. Apart from life, Nature's law at once takes command, and subjects the body to rapid change; the final result being, that it is lost in its original elements. Life is master alike of heat and cold, and life works in the body apart from Nature's laws. Nature's changes are by decomposition; life's changes are by deposition and absorption. Life, then, renews the bodily strength and vigour by fresh deposit of new matter, strengthening and developing each particular organ; therefore, all that philosophers or scientists know of life, all that I knew was not from what life really is, but from what life really does.

The same with Thought, which is the highest representative of Life. Thought can only be judged of from what it performs:

there is no other way of giving a definition. What it really is, is as much a mystery as life.

Life, perfect life, is perfect organic unity. This is Life's highest expression on earth. It cannot afford to lose the smallest important part, else life is involved in a threatened destruction. Take the head from the body. From the head proceeds the governing laws of the soul; all other parts of the body seem to be dependent on the head solely; but the head is dependent on its supply of blood from the heart, and, without this supply of blood, life would be destroyed. The same with the heart; the same with the lungs—in fact, with every part of the human body. The human body is a representation of unity; dependent yet absolute unity.

I have spoken of Life and Thought, and will now speak of its origin. Theorists have called life the result of human organization, of the completeness of the human mechanical body. Granted that man's body is a wonderful piece of complete mechanism, man's ingenuity has formed wonderful complete mechanical objects; amongst them intricate timepieces. They would be beautiful to the eye without the mainspring, but useless in the result. The same with the human body: it would still remain a beautiful piece of machinery, but it could not set itself in motion. It is useless beating about the bush on this matter. It is as well to come at once to the veil that divides life's origin from man's intelligence: it is the one great unsolved secret among scientific men of all ages. The revealed utterances of men have looked on life as the gift of God, and that He claims for this gift a life devoted to obedience to His will for the honour of His Eternal Name. A few grains of wheat buried and sealed in the case of a mummy of one of the Pharaohs, have within them this life. Life has no distinctive mark by which man can recognise it. These shrunken, time-decayed grains betrayed not the secret of the life lurking within them; but Mother Earth, with her warmth and moisture, revealed the secret of this long-hidden life to the gaze of men. This life is subjected to the laws of progressive change, converting other elements to succour its form and to mature itself. Its daily growth is imperceptible to the human eye, but it is sure, and its perfection affords the means of sustenance to millions of human beings; and, indirectly, everything that Mother Earth brings into bearing, is laid at the feet of God's highest organised form, Man.

"But what is the Origin of Life?" cries the impatient reader. Tell them, Mr. Recorder: That the highest angel in heaven cannot draw aside this impenetrable veil of mystery. It is the primordial law of our God, and his highest on earth is at his birth the feeblest, requiring the most tender care; he is the most dependent, the least shielded from want, the most exposed to misery, and this is proved by visiting man in his aboriginal state. The compensation to this condition of helplessness is: first, the mother's love, and next, a compensation, full and ample; a gift to counterbalance those earliest troubles of infancy, a gift that belongs only to God, who has bestowed it only to man—Reason.

Reason forms the highest theme of writers in all ages, but the highest praises follow far short of its worth; and with it is a spirit nature, which is crying aloud this truth—"We come back," and the four quarters of the earth echo and re-echo the fact of this—man's spiritual nature. This is a gift of God from the beginning.

Let us now dwell on man's earth-career tenderly, soberly, and justly, and in and through all this career we shall be but performing one task, proclaiming the mercy of our Maker. Let us pass over man's infant days—that period of soul-progress, which, if slow, still is sure—every organ receiving perfection; and let me rather refer to him in all the period of vigorous youth and beauty, bending to the impetuosity of passion, and swayed by the immaturity of judgment. But reason is sufficient to save him from himself. Let us view man launched into the world with a life that has been tested with temptation; with a judgment formed by experience; with his thoughts ripened by action, and his heart in sympathy with his fellows, and his life devoted to the desire of benefitting his fellow men. Then we have before us a picture of the highest form of God on earth, Man. True to his family traits, himself true to his God; this is earth's perfection of spirit.

But let us follow him still further. He is now travelling down the vale, as I travelled and as you are travelling; the strength of his body impaired; we find one organ after another enfeebled: The change is as imperceptible as the growth of the seed, and yet there is another form under which we must view him. Relentless time never pauses; through all these physical changes the intellectual faculties may remain clear, aye, as clear and as strong as in its most vigorous manhood, but those, too, must fail—intellectual vision must become clouded. Mine became clouded, and the task, which at one time could be done without an effort, becomes one difficult and hard to perform; and we see him surely approaching the last narrow home, appointed in the beginning for all the living. There are some who have done with man then, and, although they cannot give him a beginning, are arrogant enough to fix an ending for him. Let them think so until their turn comes. God is ringing the truth into the ears of all men of all nations. It is but a whisper now; but, what will it be in a few years? Labourers

and mechanics have become the mouthpieces of his messengers, and responsibility puts the seal on the truth of these utterances, and they are given to the world that men may take heed. But there are too many that will not listen: impudent dealers in man's final ending, and who would make the grave a last home.

But I am going to view man again. I have had him from infancy, from youth, and matured manhood to old age, and to his last narrow home; but I am going to point out other changes that man must undergo. Whilst his former covering or clothing is subjected to natural laws, returning, according to that law, by decomposition into its natural elements, the escaped life, that mystery of all nations, has clothed itself and taken on itself immortal form. The earth's experience of that life gave it its entirety individualised, that which has given that life its immortal form; its manhood demanded that that form which grew in the body should be likened to that body in its immortal shape. Truly it has been formed in corruption, but the grave is its resurrection, raising up an incorruptible form, and God has allowed this entirety or individual life to return to the earth that gave it form, and to bid others live to make that spiritual form perfect in eternity.

Now, then, for Revelation. I will not deal with it; it is so thoroughly opposed to what we have to deliver, that I shall pass it by in silence, merely explaining, as I proceed, what God means by a perfect life of obedience.

It was and is God's intention (for His intentions are unchangeable) that life on earth should have every assisting chance that the reason of man could give it, for it is subject to have its earth-career shortened by disease, or accident to its physical formation; hence, God in his judgment views sins of two classes: sins of commission, and sins of omission, and there is no shortened life but what will be enabled to point out in that life what was, either directly or indirectly, the cause of its removal from earth. There are those who are owners of narrow homes, where the pure air of heaven is polluted by its narrowed situation; and those are death-traps; those are the homes that untimely hurry souls into the presence of their Father; and for this suspended animation, for these murdered lives some one must answer, as surely as that the sun shines every day.

Then, is self-care the chief aim of reason. There are sins committed against self. The gourmand, the dainty epicure, the drunkard, the opium eater, or the opium smoker are committing sins against self. In the justice of God these are sins of the soul, and from that soul God will demand an expiation; for He has provided all things for health, and given reason to overlook judgment. He has given to man responsibility over self; let him look to it.

Let us now look to the hand of man: what an instrument God has provided for him. He knew that man's form was to be throughout eternity, and for man He created the perfection of form. The hand, that conveys the food to the mouth which receives it; to a mouth filled with instruments, that divide and break down that food; with nerves which taste it, and the action of mastication is helped by the saliva; and then digestion, which is a form of action which changes the food into chyme, then, with its mixture with other secretions, the chyle is separated and absorbed into the vessels which convey it into the whole mass of blood. This rapid sketch of life-power and absorption is given, that your readers may realise that the soul's first duty is to provide for its own subsistence; but that it is not its only duty to eat, but it is a duty, like all others, over which reason should preside. A man must not live to eat, for a gourmand is a guilty soul in the eye of his Maker. It is a pleasurable task is that of eating; it is a wise provision of Providence that it is a pleasure and not a labour to supply the wants of the physical form.

I said I did not think it was always a pleasure, and that I did not think so much of it as formerly.

The Control went on and said:—

You say it is not always a pleasure. I agree with you in this; but it is under certain conditions of body that eating is a labour. That is when the stomach is out of order, when the mouth is dry and parched, and the tongue is covered with a white fur; then food loses its taste, and the action of eating becomes a task.

Here I asked for a rest in order to get a glass of water, but the Sensitive, still under control, went to the side table, poured me out a glass of water, and then said:—

This is as much a miracle as any, surely. You are waited on by one who has passed from earth to life everlasting.

To resume: Yes, God's plan, formed by the wisdom that is perfection, has surely balanced the results of obedience or disobedience to His will. It is man's high prerogative either to govern or misgovern himself. How many there are who abuse this gift of self-authority; how many who change good into evil, and all that is useful into all that is injurious, subordinating their unmolested will, and becoming mere unclean, unthinking

animals: mere animals living to eat, unlike all other animals in the state to which they have reduced themselves. They have not been formed so exactly for this self-chosen position, and soon the effect is seen, is known to men; for gluttony produces the cumbersome form; the glutton has made his stomach his conscience, and it begins to prick him. The drunkard has made his nerves his conscience, and they tell him of his own abuse, and this has been aptly called by one who controlled here during this your last visit to town, as dishonouring the temple of God, the living God; for the highest angels denominate God as life, and as the highest form of intellect; and they give God form, so that they may realise Him.

Digestion is not putrefaction. Digestion is a process over which the stomach presides: the stomach supplying heat, moisture, and life. Now the change, according to natural law, has but two elements—heat and moisture—to work with. By the action of digestion, aided by life, there is produced that fluid called chyme, which is afterwards changed into chyle; but in the body's change through natural law, there is no new power originated, no new element generated; but the matter, by putrefaction, is changed into its original gaseous and solid parts; therefore, digestion sustains and nourishes, but putrefaction, or nature's law without life, without new form of vitality, is nature's change through perfect death and stillness, or putrefaction. In the power of digestion rests the welfare of the body: and yet, perhaps, digestion is the action that is most easily attacked, wherever digestion is weak.

I found it, in my own case, advisable never to take a meal immediately after exercise. I enjoyed an hour, or an hour and a half of perfect calm before my principal meal of the day; and an hour and a half of absolute quiescence after that meal. This is a plan it would be well for you to adopt; for, remember, that the allotted age is a very trying age, and a precautionary Will will prevent those bodily chills to which advanced age is prone. Now, these bodily chills, in bodies of advanced age, occur after meals, and are caused by an immense quantity of blood and nervous energy being taken from the surface of the body, and sent into the interior to favour the process of the most important of bodily actions, namely, that of digestion.

Then, again, long fasts are unwise; because fasting gives rise to unnatural sensations. There is an unnatural hunger and an unnatural thirst, as well as a natural hunger or thirst. There is a well-ordered and wisely-governed stomach, and there is the unwisely and disorderly-governed stomach. The badly-governed stomach betrays itself by the craving greedy appetite of the body. This craving appetite is unnatural hunger. I pity men in this state. They are a fearful sight for a man, who is governed by will and reason, to see. They do not eat their food in an orderly manner, their craving hunger and appetite will not permit them; instead of "evolving," they have retrograded back again into the mere animal. Lost to every sense of decorum, they shovel their food into their mouths; impatient, even, that mastication should delay its transit. They are objects of pity, are these gluttons.

Now, a few words and remarks personally; and then I must leave you, remarking that I have been more successful than I had hoped. It would be wise for you to avoid what disagrees with you. Never mind your fondness for anything, whatever it may be. You have had many years' experience in the land where rice is used; where it is, in fact, the chief food. It is, perhaps, the cheapest and most nutritious diet that man could partake of. A well-ordered stomach should digest a meal of rice within one hour. Whilst well-boiled potatoes take two-and-a-half hours.

Real nutrition of body is not a feeling of fullness; a speedy digestion can get over great difficulties, but where the stomach is weak, and the body is ageing, then it becomes necessary for the will to select that food which is the most nourishing, and most easily digested.

And now, in conclusion, I ask God to bless your work. I like an evening better for a seance than the morning, and I think most of your surroundings do the same. Good-bye.

I asked the Controlling Spirit to stay and have a little conversation; and I found that when I ceased using the pen, and the Sensitive put his hands on my shoulders that there was a considerable increase of power, and I was enabled to have a very interesting conversation, the pith of which I will give from memory.

I asked him whether he had taken any interest in the subject matter of Spiritualism, and he said:—

Yes; but I could make nothing of it; I did not believe in the power of the spirit to return.

I asked: Why, when he found out that it could return he came to me? and why he did not, in the first instance, visit his kinsman, Mr.

W—, who he knew had been one of the leaders in the Movement. He said:—

When I passed away I found myself in the midst of your surroundings, who were waiting for me. I felt such a thrill of joy when I found what life out of the body was; I felt unbounded delight only equalled by that which I felt when the other night I accompanied Carlyle, who controlled this Sensitive in your presence. It was then when in the course of conversation you spoke about early boyhood's days, and spoke of the interest you had always taken in my works, and how your surroundings in their communications had been for some time working on the same lines, in showing how all the mighty things on earth had sprung from small beginnings; and when you pointed out the absurdity of the attempt of men to limit this world's creation to six or seven thousands, when it was clear millions of years would be required for matter to reach its present shape; such a thrill passed through me I could restrain no longer. I drove out the spirit then controlling, and took possession of the body through which I am now speaking. You ask me why I did not rather visit my kinsman: I could not; I could not materialize in his presence; this power is not given to me.

Much more passed, but which it is unnecessary to relate. But the only remark I shall make is the curious fact, that the kinsman referred to devotes his almost entire attention to the phenomena of Materialization.

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.—RICHMOND HALL, RICHMOND STREET.

It has been decided that in future a circle will be held in the Hall on each evening of the week, conducted respectively by four different leaders. By this arrangement, our increasing society will be divided as it were into classes, and an opportunity given for the accommodation of all in the private meetings for devotion and development, according to mutual convenience and preference. The division of work and responsibility too will be an advantage; so much will not be left to one, and the relief thus given will afford opportunity to extend our efforts. Nothing can better guarantee the prosperity of the cause than this systematic arrangement of friends and inquirers into a series of circles which shall be truly spiritual meetings, and where mediumistic gifts shall be developed.

At the circle on Monday, three trance mediums addressed the meeting, Messrs. Paynter, Key, and Williams. On Saturday evening we had an excellent meeting; Mr. James who has been a writing medium, commenced to speak in the trance; we were much pleased with the first utterances, another new medium was also controlled to speak. There was the usual large congregation in the Hall on Sunday evening, and a delightful influence was realised throughout. Mr. H., who conducted the latter half of the service, commenced to give out a hymn in his normal state, but read the latter verses under control of the invisible intelligence, the contrast being very striking. When one witnesses a man, whilst calmly standing and speaking in his normal tone and manner, suddenly influenced by an invisible power to speak in a manner and tone altogether different, how much it means to the thoughtful mind. How easily we can understand the phenomena of ancient times, where men were said to be moved and influenced by the spirit, and what inferences are inevitably drawn concerning the influences brought to bear upon mankind everywhere. How we must all be influenced by these invisible powers! Is it not an advantage to be able to look behind the scenes, and to perceive these invisible actors actually at work, and to learn the conditions and modus operandi of their working? This is what Spiritualism does. And is it not a great honour to be co-workers with those, who must be higher and wiser than we? The guides of Mr. H. delivered a very thoughtful address on "Man; his knowledge of himself; his duty to man; and his responsibility to God."

ORGANIZATION.

Our Committee met on Wednesday last, to consider and adopt a comprehensive system of rules and regulations for the guidance and government of this Movement. The said rules had been drawn up in an able manner by Mr. R. S. Clarke, the Secretary, and were readily adopted.

In regard to organization, great caution should be observed. The words of Hudson Tuttle are words of wisdom. "If Spiritualists organize, it is because organization is the best method to reach desirable results, and the means by which each receive the combined strength of all. Such organization must be based upon absolute personal freedom, and unquestioned right to individual opinion and action, so far as the rights of others remain inviolate."

Whilst everything should be done "decently and in order" there cannot be too great elasticity in our rules, etc., so as not to fetter the free action of the spirit. To the zealous enthusiasts

tic worker, rules and regulations are a sort of strait jacket; when work has to be done, the best plan is to do it, without waiting to see how the rule allows it to be done. On this principle the present writer has hitherto acted, and hopes to continue in the same course. When the spirits in their wisdom led us gently out from denominational limits into the present broad field, we vowed never more to be fettered in thought, speech, or action. This our liberty is a precious birthright, and in such a work as ours, there can scarcely be such a thing as license.

OMEGA.

MR. J. C. WRIGHT IN LIVERPOOL.

On Sunday last the guides of Mr. J. C. Wright delivered two Lectures in the Concert Hall. The evening lecture was well attended, the subject being—"The Battle of Science and Religion."

Mr. Wright has completely broken down. Dr. Hitchman insists upon a complete rest for his patient, and all mental excitement is to be avoided. Mr. Fowler is doing all that human means can do, to sustain the constitution of the medium.

Mr. Wright ought not to have lectured at all on Sunday, but he insisted himself upon doing so. The lectures, notwithstanding the physical state of the medium, seemed even superior to anything given before by him, but it is needless to say that the result is that matters are worse. The Liverpool Society has generously liberated Mr. Wright for three Sundays, so that he can take a good rest, and will bear part of the expense of his going away.

The articles taken down by Mr. Fowler have not been the cause of Mr. Wright's break-down, as has been said in several quarters. The causes are complicated. In a few weeks, it is hoped, he will be completely restored.

COR.

BIRMINGHAM ASSOCIATION OF SPIRITUALISTS.

A Committee meeting was held here on Sunday evening, June 15, under the presidency of Mr. Kendrick. After a lengthy discussion it was resolved to issue a circular, urging the members and friends of the association to contribute a trifle weekly, in order to sustain the association and extend its propaganda. Hitherto the sole responsibility of the success or otherwise of the association has devolved upon a few, and, in consequence, their efforts were very limited. It is now anticipated that if all our spiritualistic friends will come forward—if not personally, financially—and unanimously co-operate with us, our association, at present a mere seed, will, under the germinating influence of the vitality of their support, burst forth into maturity, and thereby eradicate the stigma which has so long rested upon us on account of the insignificance of our public demonstrations. If this should come before the notice of any friend who was not previously cognizant of our projected scheme, we earnestly entreat him to help us in any way that may be convenient to himself, that we may be enabled to continue our meetings, establish a systematic engagement of proficient mediums, and demonstrate to the understandings of outsiders the grand philosophy of our spiritual knowledge.

W. T. JAMES, HON. SEC.

[Why not set to and develop useful workers in the town? This system of "engaging proficient mediums" has left the poor Cause without a leg to stand on many a time. Surely we don't want to saddle a new priesthood on to suffering humanity. Let every Spiritualist, worthy of the name, learn to set forth his "spiritual knowledge" for himself, and not hire another to do it for him.—Ed. M.]

MR. T. M. BROWN'S FAREWELL TOUR.

As Mr. Brown will find it impossible to visit his many friends scattered throughout the country, it is requested that they express their kind interest by remitting a small contribution to the Emigration Fund, to the Hon. Sec., Mr. Joseph Gibson, 3, Clyde Terrace, Bishop Auckland. The expense of taking a family to the antipodes is great, and it is hoped all will lend a neighbourly hand.

It is suggested that every place visited by Mr. Brown, get him up, in addition to his usual sittings, a Farewell Soirée, or Happy Evening—a tea meeting or entertainment, which would bring friends together, do the Cause good, and the sale of tickets would greatly help the fund. Fifty places doing so would realise £50. All who contemplate making such arrangements are requested to correspond with Mr. Gibson, that a list may be published.

MR. T. M. BROWN'S FAREWELL PARTIES.

Middlesborough.—Mr. Thomas F. Charlton, Secretary, 12, Yew Street, Brentnall Street.

Dear Mr. Burns.—Is there no one in Darlington to get up a farewell meeting for Mr. Brown? I am quite sure Mr. Brown has friends enough in Darlington to get up a small party, even if it was in a private house. It only wants someone to take the lead; and it would not only do Mr. Brown and his family good, but do good to all who took part in it, and, I think, bring nearer our relations to the spirits and their world.—Yours truly,

ANNIE MARSHALL.

Low Coniscliffe, near Darlington, June 26th, 1882.

"GEOZONIC SPHERES" IN BOOK FORM.

To the Editor.—Dear Sir,—You have very kindly brought my little work, "The Geozonic Spheres," before the readers of your valuable periodical, the MEDIUM. You represented the author in his true position, viz., "A poor labouring man," and I am happy to say that, although occupying so humble a sphere, your readers have, from time to time, given me much encouragement, not simply in your columns, but by private letters; such as any author of superior abilities might be proud of, if such could be admitted. I have been repeatedly requested to publish the same in book form. It is my intention to do so, and further, I wish to state, that it is the desire of my guides that this should be thus published.

Under these circumstances, we shall do so, providing there be enough of subscribers to authorize the publisher to begin. I believe he will require £25 before he can make the start, and the completion of the first edition will incur as much again, or thereabouts. The little work is to embrace, first, a photographic likeness of the Author; second, a Diagrammatic view of this earth, in colours; third, the Life of the Author, the bulk of which will be in rustic rhyme; also "Miscellaneous Poems." A very eminent lady has kindly consented to edit the work. The whole will be bound in cloth in a neat form, the price of which will be 2s. 6d. I trust there will be no delay in this matter, but that subscribers will at once send in their names and subscriptions to Mr. Burns, who will keep a list of such for mutual inspection and satisfaction.—Yours etc.

Kingsley by Frodsham.

J. THOMAS.

MR. McDOWALL'S PHILOSOPHY.

To the Editor.—Dear Sir,—As the case of the lady clairvoyant who could not master "McDowall's philosophy" may be that of many others, if she, or any other in the same difficulty, would, through the medium of your journal, invoke my spirit by a few questions on the subject of the difficulty, I might be able to put it in such a way that the principle might be grasped.

J. McDOWALL.

[It is no disparagement either to the philosophy or those who attempt to understand it, that some little difficulty exists. If Sir Isaac Newton's "Principia" were printed in these columns, how would it fare? That class of mind capable of following Mr. McDowall, is well pleased with his performance. At this stage it may be well for the subject to remain in the hands of the master, to be dealt with by him as he may have occasion to further expound it.—Ed. M.]

SPIRITUALISTS' CAMP MEETINGS.

Now, that we may expect nice weather, after the wintry visage worn by June, Spiritualists are arranging little trips to pleasant places. We observe approvingly that the object of the Manchester friends in visiting Farnworth, on Sunday, July 9th, is "to assist the friends there and elsewhere in making more public the grand principles of our Cause." This is the legitimate motive in all spiritual efforts on the external plane. Those who join the Manchester friends—see notice in another column—"are particularly requested to wear flower favours as an emblem of our principles."

The London Spiritualists seek the refreshing glades of Epping Forest on Sunday, July 16th, and they also wisely intend to make the outing an occasion for advancing the Movement. Their advertisement appears on another page.

In the arrangement of these occasions it is well to go to places where the expenses are small. One movement is a very poor one, and it is not proper that the children's bread should be cast to the dogs. Secondly, avoid the fancy-fair style of the American Camp Meeting. Spirit-communion is not a toy to be sold or exhibited in a booth by showmen and women whose charming looks and ways are intended to add to the attraction. Do not let Spiritualists seek the re-inauguration of "pleasure fairs" which the government have already put down as immoral nuisances.

MIDDLESBROUGH SPIRITUALIST ASSOCIATION.

To the Editor.—Sir,—For the last four Sundays, the Rev W. Stoddart, B. A., has occupied the platform morning and evening; in the evening the attendance have been very good.

Last Sunday Mr. Stoddart gave a lecture on "Do the Dead Live," to a very large audience. It was a masterly and eloquent discourse, and was listened to with rapt attention throughout.

Mr. Stoddart will occupy the platform next Sunday morning and evening. I shall be glad if you will kindly announce in your columns, that we shall be most happy to receive presents of books, etc., for the library of our Society, all such (addressed to me at 21, Baxter Street,) will be gratefully acknowledged in the Spiritualist papers.

CHARLES COATES, Sec.

21, Baxter Street, June 26th, 1882.

Garibaldi was a devoted Spiritualist; so says Signor Castagna. He has heard much of the Liberator's interest in the subject. The space occupied respecting him in our columns was, therefore, quite an inappropriate arrangement. It would be difficult to find any noble man who is not a Spiritualist.

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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.
Tuesday.—Mr. T. Wms, Clairvoyance, at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 30, 1882.

NOTES AND COMMENTS.

To do all the justice possible to the numerous matters that press upon us, we have given an extra full Number this week.

Our space is almost monopolised this week with four extensive articles, which has necessitated the withholding of several matters that seek publicity. On the whole there is great harmony of doctrine throughout the paper, and it would be difficult anywhere to find higher moral purpose and greater scope of thought in the same space. It does one good to realise that one can do a small share in permeating the highest plane of thought in this age with such noble teachings.

"Humour Stafford's" teaching, through the hand of Mrs. Esperance, is quite unlike the usual range of matter given by that spirit. It has a lofty spiritual air about it, which all will enjoy. It appears to us that a fragile, delicate medium, in her own sphere, can give forth more of the actual mind of the spirit in its own native style, than where other mentalities are the magnet, and the medium a passive instrument.

The discussion of such a question is the straight road to a better understanding of the science of Mediumship; and this issue furnishes materials. In A.T.T.P.'s Control we have the testimony of the Recorder to the aid imparted to the spirit by the medium placing his hands on the Recorder's shoulders. By a careful observation of the effects produced by isolation and interblending, much that is instructive may be arrived at.

However concocted, the "Darwin" article is an excellent one. We would be glad to hear what those who knew him well in life have to say on the tendency of thought manifested. The religious phrases are such as we have observed in other controls and from the Recorder's pen; and they may be regarded as the feelings of the Control, expressed in the thought-materials at hand. A mental phase of another kind is manifested in the scathing observation as to those who, while they cannot give man a beginning, yet assign to him an ending. That is the scientific finding of a keen logical intellect. Many sedentary men will realise what is meant by the false appetite, and that Darwin might be somewhat troubled with his digestion, and required to nurse it, we pointed out in our delineation, though we do not for a moment infer that it in any way influenced this control. It is rather as corroborative that we notice it; no doubt Mr. Darwin's friends could say more on the point.

Mr. Ware's Sermon is judicious and far-seeing, and in strict harmony with the spiritual principles of "Humour Stafford." Man's conditions, as a nursery for the spirit-world, are further discussed in the papers on the Irish Question. This MEDIUM

shows that morals, politics, diet, and all, indeed, that environs the spirit, is a part of Spiritualism. The unseen Editors must have brought together such a fragrant bouquet for some good purpose. Let us endeavour to thank them, by doing our utmost to diffuse what little light we may individually possess.

We have been asked repeatedly our opinion of "Warner's Safe Liver and Kidney Cure," advertised in this journal. Fortunately, not requiring such a remedy, we have not been able to put it to the test personally. Mr. Larrabee, the agent, is a highly respectable and intelligent man, and was first interested in the medicine from having been saved from certain death by its use. The best thing for sufferers to do would be to try it for themselves. Miss Lottie Fowler informs us that it is recognised as a valuable remedy in the United States, and her influences recommend it.

So great is the contrast between the noisy demonstrativeness of the Salvationists and the quietness of the Quakers, who seem always to be peacefully walking in green pastures beside still waters, that there is a difficulty in getting reconciled to the idea that they are both Christian. Far be it from us to deny that good may be done by the Salvationists; but there is much that is objectionable in their modus operandi, especially as regards the forcing process, which transforms human caterpillars, in the twinkling of an eye, into white-winged butterflies.—"Cornubian," (Redruth).

Gold, the most precious of metals, corresponds to the most exalted principle, love. There is spiritual love and celestial. Spiritual love is the love of the neighbour and the love of truth; celestial, of the Lord and of goodness. Gold tried in the fire represents love purified from all alloy, thus celestial. The purifier of old sat watching the molten metal till he could see his own face in it; the gold in us is not pure, till it reflects the Divine image and likeness. Neither the gold nor its purification is ours; both are the Lord's. But it may be bought "without money and without price." Spiritually to buy is to acquire by compelling oneself from the evils which prevent one from receiving all the good that the Lord longs to impart.—"Morning Light."

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We very sincerely thank kind friends who help us at this time:—

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Col. ———	0 13 10
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Miss Howorth	0 10 6
Mrs. A. M. H. Watts	0 10 0

Let all who can, do a little; we have put a splendid week's work into this MEDIUM, and earned our living besides. "Do not muzzle the ox that treadeth out the corn."

IMPEDIMENTS TO THE CIRCULATION OF THE "MEDIUM."

The circulation of the MEDIUM means the extension of the Cause of Spiritualism; therefore, circulate this paper, and you extend the Cause. The opposite is also true. The prevailing prejudice, everywhere against Spiritualism, is an ever-present impediment in the path of the MEDIUM. Newsvendors, and their wholesale agents, are often enemies through prejudice. Spiritualists can easily remove this impediment—Seek out a good honest newsvendor in each district, and take to him all the customers you can.

A gentleman writes from Sunderland, June 27:—"For a very long time I have taken the MEDIUM. I cannot get it now—What is the reason?" Truly, we cannot answer. The MEDIUM was never issued more regularly or earlier than it has been in 1882. It is put in the literature market promptly, and yet this faithful reader cannot get a copy.

This is not an exceptional case, but one of hundreds. Surely Spiritualists will not sit down under such an embarrassment as this, but take steps to have it removed, and thereby institute Free Trade, or Fair Trade in our literature.

We will send parcels of 24 copies and upwards, at one penny each, if the purchaser pay carriage per rail. The rate for newspaper parcels is very low. If 100 copies are taken, we will send them, carriage paid, for 8s. This will reduce the price of the MEDIUM to one penny. We would, however, prefer to see the paper well sold, and exhibited by the newsvendors.

CIRCLE & PERSONAL MEMORANDA.

Mr. J. C. Wright has removed from Towerland Street, to Sydenham Avenue, Sefton Park, Liverpool.

Rev. C. Ware will speak three times in the Lyceum, Sowerby Bridge, on Sunday, July 9th. He will speak at Manchester on the following Sunday, and no doubt other places in the North will avail themselves of his visit.

A seance will be held at Mr. Hawkins's, 15, Red Lion Street, Clerkenwell, on Tuesday next, July 4th, by Mr. Savage, who intends removing to the country for a few months. All Spiritualists and friends are cordially invited to be present. To commence at 8 o'clock p.m.

Mrs. Emma Hardinge-Britten's Address.—Correspondents will please address Mrs. E. Hardinge-Britten, for the next fortnight, to the care of the Countess of Caithness, 51, Rue de l'Université, Paris, France; after that as usual, the Limes, Humphrey Street, Cheetham Hill, Manchester.—June 28, 1882.

Mr. T. M. Brown is on his way to London, which he will reach to-morrow. A call which he is making at Leicester has delayed him. As his stay in the metropolis will be short, friends are kindly urged to complete arrangements for his farewell tour as speedily as possible. Address letters: Spiritual Institution, 15, Southampton Row, London, W.C.

Miss Lottie Fowler being very busy, cannot yet appoint a time for her visit to Liverpool. Her Wednesday evening seances at 7, Gower Street, are taking very well. Her Liverpool address will be Camden Hotel, London Road. Visitors from great distances have intimated their intention of having sittings in Liverpool.

THE USES OF ADVERSITY.—A correspondent says in the course of a letter to Mr. Thomas:—"Your description of myself is remarkably striking, and your remarks on my past and my present are pure truth. I have, as you say, been favoured with much trouble and sorrow in the past. I do not regret it nor pine because of it, for the simple reason that it has impressed firmly on my mind many glorious truths, in a way that is unattainable by any other method: truths which have been the blessings of my life, and which, in the future I sincerely hope I may be able to greatly benefit others thereby."

An English lady, residing in Florence, sends a letter by the hand of Professor Lucien Castagna, the celebrated performer on the Guitar (Chitarra), introducing him to the English public. She says he is known to Cavalier Sebastiano Fenzi, and many others in Florence, and is much respected. He has come to London to give one or two concerts; and would also give lessons on the Guitar. Those desirous of availing themselves of his aid in this respect, may find him at 13, Dorchester Place, Blandford Square, N.W. Our lady correspondent says: "He is a Spiritualist, and his wife a famous writing medium." To our view he appears a highly worthy and finely organized gentleman, and we heartily wish him that success in this metropolis, which has attended his efforts elsewhere.

QUEBEC HALL, MARYLEBONE ROAD.—The usual Sunday evening meeting took place, against the severe competition of a very fine evening, and was fairly attended. Mr. McDonnell's subject was, "The Church;" and, as usual, he gave a thorough exposition of the anti-Christian nature, constitution, doctrines, and practices of the Christian Churches. Some exception was taken, in the after debate, on his remarks on the unconverted condition of Paul, who, he considered, was under the influence of some spirit who personified his supposed master. The freedom of discussion on an address, always enriched by some new and striking ideas, adds an interest to this Hall not to be found elsewhere, and from the excellent manner in which the proceedings are conducted, the evenings are both instructive and entertaining.—CON.

AN INSPIRATIONAL ADDRESS BY MR. WALTER HOWELL.

In next number of the MEDIUM, will appear an address by Mr. Walter Howell, delivered at Barrow-in-Furness, and entitled—"The Spiritual World and its Inhabitants." It is an interesting discourse and well calculated to circulate amongst religious and thoughtful readers. We make this announcement that friends who desire to possess extra copies may forward their orders, so as to reach us by Thursday morning at the latest. We will send one hundred copies to any address for 8s.

EARTH-BOUND SPIRITS.

OUR DUTY IN RELATION TO THEM, WITH SPECIAL REFERENCE TO HAUNTED HOUSES.

A DISCOURSE DELIVERED AT RICHMOND HALL, RICHMOND STREET, PLYMOUTH, ON SUNDAY EVENING,

JUNE 18th, 1882.

BY THE REV. C. WARE.

"And the evil spirit answered, and said unto them, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and mastered both of them, so that they fled out of that house, naked and wounded." Acts xix., 15, 16.

"And it came to pass when the evil spirit from God was upon Saul, that David took an harp and played with his hand: so Saul was refreshed and was well, and the evil spirit departed from him." 1 Samuel xvi., 23.

"In which also he went and preached unto the spirits in prison. 1 Peter iii., 19.

According to my promise made last Sunday, I introduce to your notice this evening, the subject then named, viz., "Our duty in relation to earth-bound spirits, with special reference to haunted houses." The impression I have had to take up this subject has been no doubt, to a great extent, superinduced by the experience I have recently had in the work of enlightening, liberating, and raising dark, unhappy and earth-bound spirits. This being the case, the views I may express concerning the matter, will be greatly suggested by, and be the outcome of, my own observation and experience; hence, whilst they will perhaps have the disadvantage of running counter to the views of some others, they will have the advantage of being original, and of having the substantial indorsement of actual experience.

I do not imagine, for a moment, that we shall all see alike in reference to this subject, but I think I may safely assume that we are all agreed in relation to one thing, viz., that we desire to know the truth, and to do what is right in relation to this, as all other matters. This being so, we can patiently listen to the opinions of one another, even though they widely differ. Another thing I may safely assume, that we shall all defer to the teachings of the Bible in reference to this, as we in reference to all other subjects, though, remember, the evidence of actual experience is superior to all others.

In the investigation of Spiritualism we are confronted by the solemn fact, that we are brought into communication with spirits of various grades, characters and conditions. We not only receive communications from, and are influenced by, spirits who are enlightened, pure and good, but also with spirits who seem to be dark, depraved, unhappy and even unscrupulous; not only with friends, but also with apparent enemies; not only with those who tell us truth and give us good counsel, but also with those who seem to unscrupulously lie and lead us astray. Well, and is not this what might have been *a priori* expected? In this intercourse which we have with the inhabitants of the spirit-world, with whom have we to deal? Why, simply with the people—the men, women, and children who once walked this earth; people who are the same as they were in all respects, minus the body; preserving their identity exactly, amidst all the changes they have undergone. We ought not to be surprised, then, that Spiritualism discloses a variety of character and characteristic in those who communicate with and influence us, unless we have reason to suppose that what we call death effects a transformation of character in human beings, which we have not. We have not the slightest ground for supposing that those myriads of human beings who have passed from earthly existence are, mentally and morally, other than when they were in the body. Neither should we have supposed this, had it not been for the crude, unnatural and untrue ideas instilled into our minds by our parents, pastors and teachers, who, in their turn, could teach us no other than they thought.

Spiritualism—in other words actual communion with the world of spirits—has shown us that the throngs of disembodied beings who communicate with us, are neither angels nor devils in the popular sense of those terms, but *human beings* like unto ourselves; possessing all the characteristics of thought, affection, and the same moral qualities, exhibited by the myriads of human beings now upon earth. True it is, that, when born into the spiritual realm, they attain a position which is the starting point to a development of

knowledge and character which we cannot reach here, but, at starting, they are as they were. So that, if one with whom you are particularly acquainted passes away to-day and communicates with you to-morrow, you will know exactly the character of the person who is communicating, you will be able to form in your mind a perfect estimate as to the intelligence and moral status of that friend. Now this is the true basis and philosophy of spiritual intercourse, and it seems to me to be far more natural and in accordance with common sense, than the ideas called "orthodox," the views held by the bulk of religious people concerning the state and condition of human souls in the beyond. Dealing more particularly with the subject in hand we shall ask :

I.—WHAT DO WE MEAN BY EARTH-BOUND SPIRITS?

Speaking generally, we mean those disembodied souls who are, so to speak, unspiritual or unspiritualized, by which we mean unenlightened, unrefined, undeveloped. They are those who are earthly in their thoughts and tendencies. They did not realize the great purpose of their earth-life—the development of their spirit-life; they did not realize any spiritual growth here; they did not cultivate their immortal natures, the divine elements of intelligence, love, benevolence, and goodness. They lived a life so earthly and sensual that now they are bound and fettered to their native element by an immutable law, which is none other than the law of gravitation. Some people may be startled to be told that the relative position of disembodied souls is determined by the law of gravitation, but we would ask : When and where do the laws of nature cease to operate? We answer, that the laws of nature operate always and universally, and thus the law of gravitation, which determines the position of all bodies according to their specific gravity, operates universally : it operates in the spiritual realm as uniformly and rigidly as in the material realm; it is by that law that the spheres are formed. The law of gravitation is merely the outward expression of a spiritual force which, in the spiritual realm, rigidly limits every spiritual atom to its proper sphere.

As, then, we know that we cannot rise spontaneously above the earth, because we are *earth-bound*, fettered to the earth's surface by our physical and material environment, so, by earth-bound spirits, we mean those who, though they are liberated from the grosser physical body, are yet so earthly that they can only rise a little way above the earth's surface; they are enveloped in an atmosphere created by their own thoughts, motives, habits, and tendencies,—an atmosphere, in the case of millions, so dense and dark that it is merely the counterpart of the earth and almost exactly like it. It is a fact that myriads of disembodied human beings are living in a world that is merely the duplicate or counterpart of the earth, a realm as closely connected with the earth's atmosphere as the atmosphere is with the earth itself; all above it and below it being links of one endless chain. This is what we mean by earth-bound spirits, they are so earthly, their nature is so unrefined, so material in its tendencies, that they cannot rise above their surroundings. They cannot rise to those spheres of light, and love, and blessedness; because the external surroundings of a spirit always corresponds with its inward condition; they must remain in that first sphere, which is only a step higher than the earth, until they become spiritually developed.

Religious professors talk about going on the wings of faith to the home beyond the skies, but, unfortunately for them, everything in the infinite universe is determined by immutable laws, laws which cannot be set aside, laws which are self-operating; and by these laws is the relative position of every individual spirit determined. You will pass into the spirit-world with your spiritual body, but your position there will be determined by the degree of refinement which characterises that same spiritual body. The tippler, the smoker, the glutton and the sensualist, are, whether they recognise it or not, constantly defiling themselves with elements which will keep them down to earth; it is such habits and tendencies that make spirits "earth-bound." If these habits are not conquered and overcome here, they will have to be there, before the spirit can rise to association with the pure and the holy.

This immense realm, then, which is earth's counterpart, surrounds this earth, and its myriads of inhabitants constantly exert an influence upon this world; and this is a solemn thought, when you remember that here dwell millions of ignorant, debased, degraded souls, where they

remain exerting their baneful influence, until they are enlightened, purified and reformed.

More particularly we mean by earth-bound spirits, not only those who, through ignorance, sensual habits, and material tendencies are kept down by their own specific gravity, but also those who are fettered to the earth by wrong-doing, crime and injustice committed. Thousands of such are here wandering, full of remorse; they have to repent, to do their best to repair the wrong and to make atonement, before they can rise. This is the teaching of Spiritualism, or rather, this is the *solemn fact* which it opens up to view, and, we think, radically modifies the popular teaching about the destiny of souls in the world beyond. There is nothing the world needs more than to know this, and herein Spiritualism abundantly justifies its existence and claims.

Spiritualism, do we say, teaches it? But is not this view supported by the Bible, when rightly read and interpreted? Look at these spirits referred to in these passages; surely this at least teaches the fact that spirits can influence men, and communicate with earth. Look at these invisible powers at work throughout these records; does not this prove that there is *another world connected with this*, separated from it only by a partition like a curtain which divides two apartments, and do not we see abundantly illustrated in the Bible the influence of the second world upon the first? Look at this case in the Acts, and the case of Saul;—these invisible beings must be located somewhere, and where that somewhere is Spiritualism is showing to-day; and Spiritualism is showing the nature and conditions of earth-bound spirits. Myriads of spirits are moving in and out amongst the inhabitants of earth, because they cannot rise, and their hell is their inward and outward condition. This, I think is the explanation of what we call *hauntings*. We have all heard from our childhood innumerable traditions and stories about haunted houses, apparitions, &c. Spiritualism is teaching the world that these are not mere matters of fancy or superstition, but that they are solemn realities; there is every reason to believe that there are thousands of dwellings disturbed by disembodied beings, too remorseful to rest, and too gross and earthly to rise to happier conditions. I myself have, as you know, lately had a remarkable case of this kind to deal with.

One remark I must make respecting the distinction between these earth-bound spirits and the good, pure and enlightened spirits, who communicate with you is, that the latter voluntarily draw near to you; they need not, but they choose to do so. They leave their happier spheres and homes, and choose to dwell near to you as your ministering angels. Their object is to enlighten those earth-bound spirits, as well as to benefit ourselves; aye, and innumerable myriads from the highest spheres are drawing near to earth through the thoroughfares and channels being opened up.

We next consider—

II.—OUR DUTY IN RELATION TO THESE EARTH-BOUND SPIRITS, AND TO HAUNTED HOUSES IN PARTICULAR.

How should we act in relation to these earth-bound and unhappy spirits? They are spoken of in two of these passages as "evil," and many to-day think of them and speak of them as evil. But are they evil? Yes, in the sense that we are all evil, and in no other sense; they are no worse, none of them, than the average of humanity. Many of these earth-bound spirits are dark, ignorant, depraved, perhaps unscrupulous and even vicious, but do these things justify us in calling them evil? Yes, there are bad spirits in the sense that there are bad men; but there are no spirits worse than human beings: if you want to know the characters and conditions of earth-bound spirits, look around you and see the classes whence they come. Professor Mapes, after he passed into the spirit-world, speaking through Mrs. Tappan, said:—

"To my utter amazement, I did not find any spirits so bad as I thought, and I did not find myself so good as I supposed. It is a strange fact in human nature, that there is no way of drawing the line, because there is no one quite bad, nor any one wholly good, and in the spirit-world it is the same. The real unfortunate ones may come to you sometimes, but it is rather for their improvement than to do you harm."

Evil? Rather say they are unfortunate. Thousands have a desire to better their condition, but don't know how, and I know that very many of these earth-bound

spirits are full of benevolent desires, and are constantly striving to do good. One in particular, "Mr. C.," most devotedly watched over his widow and children, even though he confessed to me that through dissipated habits and godless living he was earth-bound. He recently asked me to assist him by my prayers, and through this and his own efforts (for each one has to work out his own salvation) he is now in a happier sphere. I have of late had the happiness of helping many to break through the thick, dark cloud in which they have been enveloped, and to find their way to light and liberty. Evil, are they? Look at this passage from the Acts; this seems a vicious spirit, but listen to his calm dignified words. Evil!—Which was worse, the spirit or these mockers? The spirit simply gave them a sound thrashing—and serve them right! Then the question comes—how should we act towards them? I answer, as we are called upon to act towards all our fellow-creatures, "Do unto others as we would be done unto." Meet them all with kindness, with love, with sympathy, and with earnest prayers. Some of us know by actual and blessed experience that they can be reached, for we are frequently receiving their appeals, and are constantly receiving their abounding gratitude. Through all our mediums we have seen them enlightened, liberated and made happy. Even the worst cases may be reached; there are none incorrigible nor incurable; they are all susceptible to humility and repentance; they are capable of being enlightened and restored to happiness. We know that this is the work chiefly of the higher spirits, but we can materially help.

How shall we deal with them? I answer, As our Heavenly Father deals with us. Remember, that they are all our brothers and sisters; remember, that they are not to be spurned, or rejected, or mocked as we see here! If you are harsh and severe and spurn them from you, you only excite their defiance and antagonism. But I do not believe that any spirit will annoy you in mere wantonness, neither do I believe that any spirit will be your enemy, or will wilfully deceive you, except under provocation.

Nay, give them permission to come when they ask it. Grant them your sympathy and your prayers, treat them with kindness and mercy. They are all susceptible to the influence of music and singing, as we see in the case of Saul, and they are greatly soothed and blessed by our sympathy and prayers.

What shall we do? Follow the example of the Master, who went and preached the glad tidings of love and immortal life to those earth-bound ones. Spiritualists are and should be always willing to visit troubled houses; they have the means, if they are truly spiritual, if they have the spirit of Christ in them, to relieve the disturbed, and to give deliverance to the "spirits in prison." But remember the conditions: We must be ourselves enlightened, pure, sincere, and prayerful, otherwise we shall be "blind leaders of the blind." It would be a solemn farce for a man without goodness, or a man devoid of sympathy and benevolence, to engage in such a work as this.

HUMAN BROTHERHOOD.

ENGLAND AND IRELAND.

BY THE CONTROLS OF MR. J. O. WRIGHT.
(Recorded by Mr. J. Fowler.)

It has been truly said that nothing can be done in the advancement of a policy of national progress, until the Irish Question is disposed of. The political rostrum continues to echo the democratic rattle of the public agitator, in reference to pressing Irish claims. Parliament has been settling these political difficulties for forty years, but still Ireland is as prolific and verbose as ever in illuminating the world, and exciting the spirit of the philanthropist with indignation at England's gross and outrageous tyranny. The luxuriant fancy of the poet is provoked; he invokes the beautiful spirit of Liberty, who stands out from the dark black clouds, hovering o'er the barren hills of Ireland, seeking an opportunity to descend and take up her abode once more with

the unhappy sons of Ireland. But, alas, 40,000 soldiers and policemen will not allow this Angel of Liberty to descend. The people are indignant, they are ready to burst out into revolution. "Captain Moonlight" is out on the hills doing mad work: maiming and massacring people who have the smell of officialism or Dublin Castle about them.

Sad country this! Forty thousand bayonets, a little over five millions of people, and anarchy, disorder, discontent, and cries of beggary everywhere! The world looks on, civilization weeps. England governing five millions of people with forty thousand soldiers and policemen! Why, that is more than half the soldiers required by the United States of America. Think of it. Is it not time that Englishmen tried to understand this subject? The bayonet of the soldier and the bâton of the policeman are never wise and ameliorating rulers. They are the instruments of despotism, which breed tumult. This sort of thing has been going on for hundreds of years: every age having its own peculiar remedy for this cancer; but every age leaves to the coming one the same legacy of unremoved suffering.

There is nothing radically wrong in the temperament of Irishmen. They are men with high cheek-bones, a keen sense of humour, and eloquent. They have courage enough. An Irishman has been a fighting man throughout history; and, verily, it is this fighting propensity which makes his patriotism so irrepressible and bold. It is not in his temperament,—this fatality attending the long string of his misfortunes: it is truly in his surroundings. Conquered, never; you may kill him outright, and he will die as an antagonist.

The necessity put upon the conquering people is to fall back upon force, their only aid, the inevitable necessity; but it is against force the Irishman kicks, and has been kicking since the time of Henry the Second. If this be so, then, let us look at this question.

Ireland was not the first nation that fell under the arms of a foreign invader. Force is no new thing in God's universe. Amongst nations force has been held to be right. Force secured the independence of the thirteen States, the basic States, called the United States of America. It is force which has created the unity of the German Fatherland; force annexed the Provinces of Alsace and Lorraine to Germany; force was the same instrument made use of in cutting Sleswig and Holstein from Denmark; force was the agent employed by Warren Hastings in subjugating a part of India. Governments never trouble themselves about absolute right: force is the basis of order. The same law holds good in relation to Ireland,—force.

Why not yield, then, Irishmen? You are down: you have been thrown three times, and put upon your backs. Yield, then, to the inevitable. "No," say they, "we will not yield. You are the Big Dog of the universe, but against you we appeal to that universal principle of natural justice which is divine."

Men have cut strange capers in this world, inspired by chimeras, phantasms, and dreams. Acting by some strange inspiration, the orator imagines himself to be the divine hero; he has got within his skull a panacea. Ah, and it has to take wings and fly and relieve oppressed nationalities, put them upon the feet of liberty and justice, and send them on to peace and prosperity, nay, into glory.

Well done, Davitt! with thy first principles of right and justice. They were buried when Force came into life, and it will take thee all thy time to produce a resurrection. Nay, more; not all the ragged sons of Ireland, not all the suffering people living on the Continent of Europe, can make the Governments of Europe come that natural right and justice. Then what is to be done if thy panaceas are impracticable; if thy well-laid schemes cannot be carried? There is a possibility of them being carried when the Big Dog—Force—approbatively wags his tail. Davitt, preach thy principles of natural justice in England; convert the Big Dog first to thy views; Ireland is converted already, but helpless in the matter.

I think it would be better if Englishmen would listen to what these natural justice men from Ireland have to say. Why not? they live in Ireland; they were born in it; they should know something about what they want; they are the fittest. A good-humoured Yorkshireman knows all about York; a Scotchman knows all about Scotland; and, surely, the men from Ireland know the most about Ireland. Is it a fact, that Irish Members of Parliament have never been consulted by the present Government, before they prepared their measure of Land Reform? If not, it is monstrous. If legislation is carried on in a free Parliament, in which Irishmen have a right to sit, I think it is a monstrous wrong that a liberal administration should act so despotically. Nothing could be more contemptuous, and calculated to wound the sense of honour of a naturally sensitive and noble people. A change of law may be just, and dictated by the necessities of the time; but, unless the Statesman, instituting the change, possesses a generous spirit of courtesy and a mutual trust in those he assumes to benefit, his well-meant schemes will prove abortive and end in disaster.

"Ireland," says Mr. Gladstone, "is in a state of social revolution." Apt description! Forty thousand soldiers, buck-

shot, and policemen, trying to keep quiet five millions of people. What is the cause of this? The cause has been described generations before this. Cromwell knew it as well as we; Sir Walter Raleigh, in an age still more remote. Ireland never accepted the verdict of Force: the sword and the shot-gun impressed him not with their justice. When the slaughter and the smoke had disappeared from the battlefield, the victor asked for plunder. The General, the Colonel, and the Captain were rewarded by slices of Irish land. They became the foundation of a rotten, plundering, absentee aristocracy. They have been a blister on the back of Ireland for many generations. This aristocracy in Ireland was never one of talent; it has been the most short-sighted aristocracy ever seen in Europe. It committed a crime against natural justice by taking the land that belonged to the Irish people, and then aggravating its guilt by neglecting to discharge the duties attached to the ownership of land. The only title to land, good in the face of nature, is a proper discharge of the public duties attached to the ownership of land; but these voluptuous, hungry, alien aristocrats have been land-suckers from the beginning.

This social poison, running on from generation to generation, driving the poor Irishman into his mud cabin, and leaving the mother of the peasant with a bare bosom to the pitiless storm, and the helpless cultivator of the fields clothed in rags before an unfeeling but an indignant fate,—that is the cause, Mr. Gladstone, of the "social revolution" of which you speak. A knowledge of the cause, in this case, suggests the remedy. There are other causes, too, of less import, blending in. I will just refer to one or two of them.

In referring to history for an example, the Norman Conquest of England has left no results like those you find in Ireland. The Anglo-Saxons assimilated rapidly with their Norman conquerors. I will shew you the reason: in the first place, the Norman Conqueror, William the First of England, with his Barons, settled in England. He did not leave behind him a great and powerful empire: he became one with the Empire he had subdued. He brought with him no new religion. He made the judicial aspect of his conquest as little galling as possible to his vanquished subjects. He won their sympathy by the equality and justice of his laws, so that England soon regarded their foreign prince and king as a useful, a wise and generous ruler.

Ireland has never had a king in Dublin, I don't know when. The appearance of Royalty in Ireland would be a political phenomenon. If the Queen went to Ireland, every Irishman's eyes would water and declare Her Majesty to be an angel. The first condition of assimilation in Ireland has been wanting—the presence of Royalty; the next condition of assimilation has been wanting too, namely, that of religion. Ireland has always stuck with fidelity to St. Patrick and the Pope. Protestantism got into the roots of English nationality and liberty, but it did not even get into the branches in Ireland. Every attempt to Protestantise Ireland, well-meant by the pious in England, was taken as another villainous indication of the horrible spirit of the conqueror. He had taken their national sovereignty, their ancient laws, and their lands, and now in the face of God he wanted to take their religion. No! said the Priest; No! shouted the people; and, No! said the omnipotent Pope; you have robbed us of our independent nationality, our ancient laws, our lands and our liberty, but you shall not rob us of our religion and our heaven.

If you want to make men stupid and inspire them with the heroism of devotion and resolution, touch their religion, and then the children of love, the messengers of peace, will fight. That is another cause why Ireland did not assimilate with the spirit of the Conqueror, as did the Anglo-Saxons.

Well, now, as we see the cause of Irish dissension and rebellion—From what point of view can the entire question be approached by the English Government? I have not the remotest sympathy with the disintegration of the Empire. If the conquest of Ireland was an outrage on justice, the people of to-day are responsible for the crime. The political conditions existing now are the creations, partly, of past ages, and we find ourselves subject to them. We cannot go back upon the principle of restitution. Political alliances now existing can not be given up to satisfy an antiquated outrage upon the national integrity of Ireland. The supreme logic of events have settled, that Ireland must now remain practically a part of the British Empire. The overwhelming force and interest involved in the question, puts it outside of reason altogether, that Ireland will ever succeed in its agitation for a creation of an Irish Republican Nationality. To the practical Statesman that idea holds no place in the future. The fact, as far as English opinion is concerned, is, that Ireland must remain an integral part of the British Empire.

Then, what concessions can England make, likely to ameliorate the social condition of Ireland, and extinguish for ever this social state of revolution? Temporary measures are now before the country. The Arrears Bill I emphatically indorse as an act of momentous justice. The Land Act swept away some of the harrassing restrictions imposed upon the tenant. With the revival of a few good harvests in the coming years, I anticipate a more contented condition of mind there. It seems to me that the antagonism in the minds of the people against the

landlord is so great that nothing short of his entire removal will meet the social requirements of the case. What are called the Bright Clauses of the Land Act will have to be widened, and easy facilities will have to be provided for the tenant purchasing on easy terms from the landlord his holding. It will have to be a general measure, and enforced with some degree of compulsion. There are landlords in Ireland who would be glad to get rid of their farms on these terms, there are others who would not be so glad. Some of them are strongly attached to their properties. Their hope, their veneration, and their lives are envroned by the ancestral estate. To break these ties of association will cause some pangs. The unthrifty tenant may not like to purchase land that will cause him to persevere through many years with unflagging industry to pay off the claims of the Government; yet, it seems to me to be necessary that compulsion should be general on both sides. Its effects will not be immediate, or seen in the present generation; only thus far, that whereas, heretofore, agrarian crime, combination and outrage have been common, then they will be less so.

Another consideration will have to enter into the compromise here: the tenant farmer has a political relationship. Irish Members of Parliament are expected to speak out largely in the tenant's interest. While watching his own interest with jealousy, his political position shall be one of equality with the Scotchman and Englishman. The official positions in Ireland, to which a tenant may justly aspire, should be practically open to him irrespective of religious creed; which has not been up to the present time. The officialism of Ireland is strongly tainted with Protestant ascendancy, notwithstanding the recent act of disestablishment. The official influence, which lives on the bestowment of the offices of administration in Ireland, will have to cease to be filled by men of English extraction and influence. Irishmen are capable to these offices in their own country.

The Bar, in England, is a power. The sons of the middle class, in the several Inns of Court, study the laws, and look for promotion, but an Irishman, if he wishes to take up the legal profession, has to come to London, to eat so many dinners in one of the Inns of Court before he can be called to the Bar. Few Irishmen enter the legal profession, because of the exceptional difficulties under which they labour. Why not have a Legal Society in Dublin, with power to call students to the Bar, without the necessity of keeping terms in London?

Then, there is the Resident Magistracy; not generous and noble, as you find it in this country, in the discharge of its duties. In England, a Magistrate is a man of social position and local influence, beloved by his neighbours; he commands reverence. Not so in Ireland; he has wealth but he has not the veneration of the people. He acts with imperiousness. He is the representative and tool of the landlord. The law is disrespected because the magistrate is hateful. This is all bound up with that mystery called Dublin Castle.

Then, there is the Constabulary of Ireland, which rests not upon the same footing as the English Constabulary. The Constabulary of Liverpool are appointed and under the control of the City Council. Not so in Ireland; the Corporation of Dublin has nothing to do with the Constabulary of Dublin; they are appointed by and under the control of the Magistracy and the Irish Executive. The result is the Constabulary are unpopular because they are the creatures of the Magistrates, and the Magistrates the creatures of the landlords. The whole system of administration in Ireland, from the lowest position to the highest, is odious. Is it to be wondered at, under these circumstances, that discontent and agrarian crime exist? These are not new phenomena in the judicial administration in Ireland: they have had a barbarous and cruel continuity for ages, and their removal is an absolute necessity, before social amity and peace can grow on the soil of Ireland.

Then, there is what I may call the domestic condition of the Irish Question, which comes with so dreadful a reality on one used to the cultivated circles of English society. The domestic condition of any village in the West of Ireland, in the rigorous wilds of Connemara, cannot be equalled in any country in Europe. The architecture of the villages is of the most primitive kind. Here you have a population setting at defiance all the laws of sanitary science: families huddled together with the cow and the swine; brutalised and degraded; sinking into a physical barbarism, out of which the uncivilized races of Africa are advancing. The land-holding class is disgraced in the eyes of the world, and will be reprobated by history, for having the shamelessness and disregard of the claims of humanity, in suffering such hovels as human abodes to exist upon their estates. A distinguished French writer has said, "Shew me the house of a peasant, and I will define his civilization." If that statement be applied to Ireland, Where shall we have to mark off the intellectual powers and resources of a peasantry so lost and degraded? Better homes are needed. With better homes will come an improvement of taste; with taste,—hope and aspiration. No people can become happy and great without the exercise of these qualities.

A portion of the landlord class favoured Government aid to emigration. "Take these helpless people away," say they, "plant them yonder, beyond the Rocky Mountains, or in the

depths of some Canadian forest; they crowd the land at home, to plot and starve." An enforced scheme of emigration will seem hard. It could not be worse than their present position. Let them go under the clemency of a kindlier Providence; in another land they may succeed in bringing to themselves those conditions by which they can improve their material and social position. It will give to those who are left behind, a better chance to thrive, and, possibly, promote the interest of the Irish race in all lands.

Whatever is done in this direction, let every one feel that the terrible necessities of the hour require these sacrifices in a political sense. The Representatives of Ireland in Parliament must be in courteous sympathy with the Government. They must be directly consulted in matters specially concerning Ireland.

When the reforms to which we have alluded are effected, there will be but little cause to mar the harmony of the two nations. The lessons of history are sufficiently emphatic, sufficiently definite to impress English Statesmen, that to rule Ireland successfully, Irishmen must be the instruments of Government. With these considerations realized, I anticipate in the future what has not been achieved in the past: a people sincerely and heroically determined to establish the recuperative forces which constitute the growth of all nations—Commerce, Agriculture and Industry. Upon these virtues Ireland can arise, and once more be felt as a civilizing agent in the intellectual economic and religious progress of the world.

PRIESTCRAFT AND HUMAN LIBERTY.

It often appears to us that the pernicious influence of Popery is too frequently overlooked in considering the ill of Ireland. Besides a landlord system, composed mostly of aliens, and Sister-I land Government, we have, in addition, an old man, an Italian, sitting in the Vatican at Rome, and who, through ecclesiastical machinery, is the real ruler of Ireland! Why should Ireland succumb to an exceedingly foreign ecclesiastical rule—the influence of which is anti-progressive and soul-crushing in the highest degree—and, at the same time, kick at an imperial alliance which, with all its faults, is a source of strength, safety, and progress? This irreconcilable, assassinating spirit, has that spiritual darkness which emanates from Popery at the bottom of it all. From motives of policy the priestly emissaries of the Vatican in Ireland are externally discreet; but look at the conduct of their fellow-priests in America. Allegiance to Romanism means uncompromising hostility to all but Romanism; it matters not whether it be learning, science, commerce, agriculture, or government.

How, then, can the subject of this Italian rule be regarded as a trusted agent of a truly patriotic "Home Rule," in union with other British interests? Our statesmen know all this, but they are, to a great extent, tacitly under the rule of the Vatican, placing its agents in high governmental positions, and sending ambassadorial messengers to the old Italian. We provided "Catholic Emancipation," and paved the way for the gradual supremacy of this alien rule in every department of British Territory.

This is not purely an Irish difficulty. Switzerland is a republic; but where would it be in the march of progress were it not for the "Protestant Supremacy" of the non-Romish cantons? In Imperial Germany, the difficulty is the same as in republican France, and monarchical Italy, while in Spain a truly patriotic government dare scarcely draw a breath for the good of its people for fear of offending the agents of the Vatican. America is surely a republican country, but were it not for "Protestant ascendancy" we would have an imperial government there in six months, and an army raised to make a religious war upon the civilized world, in the interests of the Vatican.

Nor is this a question of religious liberty? The Papist is not a religious disciple, but the adherent of a political power in an unusual form. Garibaldi liberated the Papal States from the misrule of the Vatican, but all countries under the predominating influence of Romish priests—who are political agents in priestly form—are "Papal States" in the strict sense of the term, and stand in need of the services of a Garibaldi.

No Protestant Government should, then, place in its offices the agents and adherents of this alien power. Nor should the produce and substance of Protestant soil be collected by Romish landlords, and heaved over, in sacksfull, to the priesthood, to provide the sinews of war, to subjugate this country to the dictation of the Vatican. This subjugation is going on merrily, and some fine morning it will be either—surrender, or fight for liberty.

The sooner this fight is begun the sooner it will be ended, and the less blood will be shed. The great battle of the future will be that of priestly intolerance and rule against spiritual light and liberty. All the "Christian" Churches will sympathise with the their common nucleus—Popery. The spread of light and soul-elevation amongst the people, will cause divisions and bickerings in every church and congregation. Ultimately the universal cry will be—Man's Power or God's Protection, Church Authority or Divine Allegiance. Under these respective banners—who can doubt as to which side will gain the victory!

STARVATION THROUGH OVER-EATING.

A New Edition has just been issued of "Prevention better than Cure: or the true aim of the Physician." By Ebenezer Acworth, M.D., with Introduction and Appendix by John E. B. Mayor, M.A. (Price Threepence. Manchester: J. Heywood). The whole is well worth reading. We must find space for one extract:—

No class of cases a physician has to deal with is more common than that of patients who live very well and yet complain of weakness. Now, here one would think it might seem plain that if the patients are living very well, the want of good living cannot cause the weakness, and a suspicion might very naturally arise that, perhaps, the good living may. But no! though patients may be nourished into weakness, we hardly ever find their treatment pointing to such a view of their case. On this subject of weakness, physicians, and not alone the public, are only too apt to fall into a vulgar and most pernicious error. And this lies in supposing that weakness—no matter on what cause it may depend—is to be overcome by taking large quantities of food, chiefly food of a stimulating kind. No notion can possibly be falser—more opposed to all that physiology would teach us. Food is not the sole element of strength, and may be, and very often is, an element of weakness. We find that, as far as food is concerned, strength is a thing that not more depends on what is taken into the body than on what is carried out of it. And the weakness may be owing, and generally is owing, to the disproportion between the two—to a greater consumption of food than is required to repair the wasted tissues of the body, and so to the overloading of the system with more than it knows how to dispose of. Generally what is taken into, exceeds, in a very great degree, what, except in the shape of morbid products, is carried out of the system. Hence the large accumulation of fat so often seen (which is far less a product of health than of disease) in cases that have weakness for a symptom.

"But now for the illustration. We are daily called upon to treat a class of cases of which the following may be taken as a type. A lady consulted us some time since for symptoms that pointed to general derangement, but of which the most prominent was weakness. No one would have deemed that she lacked strength from her appearance, which was that of a person who had followed her prescription of 'living very well,' she was, indeed, far 'better fed than taught.' Yet she could not walk half a mile without fatigue; and with her, fatigue, whether bodily or mental, and over excitement of pleasure or of pain, were sure to bring on a severe attack of headache, and lay her up for a while. In place of the healthful appetite she lacked, she had a constant craving for food, and a painful sense of sinking at the stomach, that only food could quell. Along with all this, the bowels were inactive, the sleep unrefreshing, the catamenia scanty, and preceded by much pain, and the temper capricious and easily effected. The dietetic treatment for these symptoms had been animal food twice or thrice a-day, with a glass and a half of wine at luncheon, and at dinner just as much more besides. Unfortunately, however, it not only seemed 'as if increase of appetite had grown by what it fed on,' but as if the disease had increased, too, *pari passu*. The craving had grown till the patient was obliged to take a biscuit to bed with her at night. The weakness had increased till she found it hard to walk. It is enough, perhaps, to add that the patient got well on a totally opposite plan of treatment, and that now she walks her five or six miles daily, though she takes animal food but once a-day, and then but sparingly, without wine or beer. The case is brought forward but as a type of a class of cases that we are constantly called upon to treat, and of the treatment they have previously met with."

THE PRESENTATION AT KEIGHLEY.

The presentation of portraits in oil, of the late D. Weatherhead Esq., and Messrs. Wright and Shackleton, trance mediums, to which allusion was made last week, and on a former occasion, will take place on Saturday, July 8th. Mr. J. Smith furnishes the following particulars:—

Tea will be held in Mr. Wm. Weatherhead's Auction Rooms; tea on the table at 4 o'clock, tickets for tea and entertainment 1s. each, for entertainment and presentation 6d. each. The entertainment and presentation will commence at 7 p.m. Presentation to be made by Mr. D. Richmond, of Darlington; Mr. J. J. Morse, of London; and Mr. John Scott, of Belfast; assisted by other prominent workers in the Cause. The entertainment will consist of Glee, Song, Duets, Recitations, etc., sustained by the choir and assisted by other local talent.

We trust to see as many friends as can make it convenient to attend.

We have received an interesting account of Mr. Duguid's Sunday evening meetings at Kirkcaldy, this we hope to lay before our readers next week.

CHARLES WAUGH.—Perhaps it would be better to withhold the statement. We are not the dispensers of justice; it is enough for us, if we can win forgiveness for our own trespasses by forgiving those that trespass against us.

GOSWELL HALL SUNDAY SERVICES.

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

On Sunday morning last, Mr. Wilson brought to a close one of the most delightful series of lectures we have had the privilege of listening to. In the evening, too, we had an excellent lecture through Mr. Morse, on "Obstacles to the progress of Spiritualism." The lecture was preceded by an interesting selection from the works of Thomas Carlyle.

Next Sunday evening, Mr. Veitch will lecture on "Christianity, Atheism and Spiritualism."

On Sunday, July 9th, Mr. E. W. Wallis, of Nottingham, will occupy the platform, both morning and evening. The attention of friends is directed to the pic-nic, shortly to be held in Epping Forest, particulars of which were announced last week. Further details shortly.

R. W. LISHMAN, Corres. Sec.

QUEBEC HALL, 25, GT. QUEBEC ST. MARYLEBONE RD.

Sunday, July 2nd, the Society will celebrate its anniversary of freedom from material burden and bondage, by a tea at 5 o'clock: a meeting at 7, when it is hoped flowers, vocal and instrumental music, and spirit-manifestation—of a nature that shall affect humanity as the beautiful rain and sunshine do the earth, vitalizing and energizing it to any and every good—thereby glorifying God. Voluntary offering to cover expense.

Tuesday, at 8.30, a lecture by Mr. Wilson, "The Withinment of an Idea." Illustrated by coloured diagrams. Exceedingly interesting and instructive.

Wednesday, 8.30, a Developing Circle, a good Clairvoyant Medium attends.

Thursday, at 8.30 a Physical Seance; Mrs. Cannon, medium; previous arrangement is requisite to be present.

Friday, at 8.30, "Christianity Rational": a discussion on this subject, opened by Mr. Dunnage, of Walworth.

Saturday, a seance at 8 p.m., a good clairvoyant medium attends. Mr. Hancock is present half an hour earlier to speak with strangers.

J. M. Dale, Hon. Sec.

4, TALBOT GR., LADBROKE GR. RD., NOTTING HILL.

Meetings Sunday mornings, at 11 o'clock prompt; evening at 7 o'clock prompt.

Tuesday evenings, developing circle for members and friends Thursday evening, Mrs. Treadwell, trance and test. 7.30.

Subscriptions, sixpence per week, admits to all meetings. Spirit-mediums and friends are invited to assist in the work. All information may be obtained of

W. LANG, Sec. West London Spiritual Evidence Society.

LEICESTER—SILVER STREET LECTURE HALL.

On Sunday evening, the 25th inst., Mr. Bent again occupied the platform. There was a fair audience, his spirit-guides took for their subject:—"Soul thoughts from the spirit Realm." It was a very interesting discourse, full of sympathy and love with the angel world, and to the Brotherhood of Mankind. At the close of the lecture, Mr. Bent was congratulated very much by the friends, for the lecture which the spirit-guides had delivered through him.

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

MANCHESTER AND SALFORD SOCIETY OF SPIRITUALISTS.

The above Society intend holding a district camp or conference meeting, on Sunday July 9th, at Farnworth, near Bolton; in consequence of which there will be no service at the meeting room, Mechanics' Institute, in the evening,—only the morning service will be held. Mr. Cross, of Farnworth, an earnest worker in the Cause, has kindly promised to entertain with tea as many as feel disposed to accompany us there. The object is to introduce Spiritualism in the surrounding districts of Manchester and Bolton, with a view to assist our friends both there and elsewhere in making more public the grand principles of our Cause. We trust our friends will muster in strong force, so that we may present a power, and use an influence, that will do justice to Spiritualism. The train the Manchester friends intend going by will leave Victoria Station about 2 o'clock p.m.

WM. HALL, Sec.

LYCEUM ANNIVERSARY AT SOWERBY BRIDGE.

To the Editor.—Dear Sir,—The Anniversary in connection with the Spiritualists' Lyceum, Sowerby Bridge, will be held on Sunday, July 9th, when the Rev. O. Ware, of Plymouth, will give three discourses—in the morning at 10.30, subject: "The work of the first Christians, its nature and results," afternoon at 2.30: "Spiritualism and the Bible, showing the harmony between the two," evening at 6.30: "The River of the Water of Life." Collections will be made at the close of each service, in aid of the school funds.—Yours truly,
99, Haugh Shaw Road, Halifax. H. GAUKROGER.
June 27th, 1882.

LEEDS.—Mrs. Thompson Nosworthy delivered an address on Sunday evening last, in the Spiritualists' Rooms, Tower Buildings, Leeds; the subject was, "What is Spiritualism." The room was crowded with a respectable audience, many strangers were attracted by the advertisement in the "Mercury" in which Mrs. Nosworthy's father's name was indicated. Mr. J. Gillman occupied the chair, and in a few appropriate remarks introduced Mrs. Nosworthy, who commenced with a brief invocation. She then proceeded to deliver her discourse, stating that she proposed to discuss the religions rather than the scientific aspect of Spiritualism. After dwelling briefly upon the evidence upon which Spiritualism is based, she forcibly drew a parallel between the old orthodoxy and the teachings of Spiritualism, showing the superiority of the latter in conveying rest to the weary soul, and in conferring upon those who understand its philosophy that "peace which passeth all understanding." The address was eloquently, logically, and sometimes, even dramatically rendered, and was listened to with marked attention, many strangers manifesting considerable interest. On Monday evening, Mr. and Mrs. Nosworthy gave an entertainment, consisting of recitals from Shakespeare, Lytton, Poe, and Lizzie Doten. As might have been expected, this effort produced a very agreeable impression. Mr. Nosworthy was particularly excellent in the Grave Digger scene from "Hamlet."—COR.

SWEDENBORG SOCIETY.—The seventy-second Annual Meeting of this Society was held at 36, Bloomsbury Street, London, W.C., on Tuesday, the 20th June, 1882. The chair was taken at seven o'clock by Dr. J. J. G. Wilkinson. The report of the committee stated that of the English translations of Swedenborg's theological works, 2389 volumes had been sold and 926 volumes presented. Among the presentations were 37 volumes to the Free Library at Aston, and 27 volumes to the Free Library at St. Albans. The Altricham Literary Institute, the Co-operative Provision Society, Bury, Lancashire, the Co-operative Society, Radcliffe, the King's College Theological Society, the Sailors' Home, Liverpool, and the St. George's Liberal Club had also received grants. The works had been widely advertised during the year, especially by the distribution of 20,000 annotated catalogues which had been sent to ministers of the various denominations, completing the distribution begun last year, when 10,000 were posted. This year, an offer was made, with the catalogue, of the choice of two works, free on payment of postage, which had been freely accepted. An anonymous friend had enabled the committee to carry out this far-reaching operation by placing £200 at their disposal. In Africa the ministers of the Dutch Reformed Church have been supplied with copies of the "True Christian Religion," and the Colombo (Ceylon) Library has received a grant of 32 volumes of the works. Copies of Mr. Pandurung's "Reflections," in the Marathi language, are being widely circulated in India, and two grants of works have been made to the following institutions in Japan, viz., the University of Tokio and the Union Theological Seminary in Tsukiyi, Tokio. The prices of the Polish translations of the "Heaven and Hell" and the "Divine Providence" have been reduced, and effort will be made to increase the circulation of those works. During the evening the Rev. Dr. Bayley, who has lately returned from the East, gave an interesting address on the religious condition of the countries he has visited.

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Report on Spiritualism of the Committee of the Dialectical Society. 6s.

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Diphtheria, its Nature, History, Causes, and Prevention By R. T. Trall, M.D. 3s.

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Isis Revelata: an Inquiry into the Origin, Progress and Present State of Magnetism. By J. O. Colquhoun, Esq. 2 vols., 21s.

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CAMP MEETING OF LONDON SPIRITUALISTS AT EPPING FOREST.

A Camp Meeting will be held at the "Robin Hood," Epping Forest, on the third Sunday of July (16th), by the members and friends of the Goswell Hall Sunday Services.

Brakes will be provided for those who prefer the delightful drive by road, starting from Goswell Hall at 10 o'clock and going direct to the rendezvous at the "Robin Hood," High Beech. Tickets there and back 2s. 6d., which must be procured in advance of the Secretary or at the Spiritual Institution.

Spiritualists from all parts of London are heartily invited to meet together in the Forest. Railway accommodation is convenient from all parts.

Refreshments of all kinds to be had on the spot at moderate prices.

There will be no service at Goswell Hall on that Sunday, but spiritual exercises will be held in the Forest.

By order of the Committee—W. Towns, Alex. Brown.

R. W. LISHMAN, Sec.

MANCHESTER AND SALFORD SOCIETY OF SPIRITUALISTS

Mechanics' Institute, Princess Street, Manchester.

(Major Street Entrance.)

President: Mr. R. A. Brown; Secretary: Mr. W. Hall.

(33, Downing Street.)

PLAN OF SPEAKERS FOR JULY.

July 2—Mr. Place, of Macclesfield.

„ 9—Camp Meeting at Farnworth.

„ 16—Rev. C. Ware, Plymouth (probably.)

„ 23—Mr. Lithgow of Hayfield.

„ 30—Mr. Johnson, of Hyde.

Service at 6-30 in the Evening. Meetings every Sunday Morning at 10-30. Conducted by the President. Strangers invited.

MR. R. A. BROWN'S APPOINTMENTS.

July 2—New Mills, Derbyshire.

„ 9—Camp Meeting, Farnworth.

„ 16—Wigan.

„ 24—Oldham.

„ 30—Macclesfield.

Manchester Society every Sunday morning.

BARROW SPIRITUALIST ASSOCIATION.

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

President: Mr. J. Walmsley, 28, Dumfries-street.

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

OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2-30 p.m., and 6 p.m. Mr. James Murray, secretary, 7, Eden Street, Frank Hill, Oldham.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, July 2, Quebec Hall, Anniversary; tea at 5.30 p.m.

July 16, Spiritualists' Pic-nic.

July 30, Goswell Hall.

Stamford, July 23. Cardiff, August 7.

Cornwall District, end of August.

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