



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

SPIRITUALISM.

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EARLIER EXPERIENCES IN SPIRIT-LIFE; OR, HOW THE SPIRIT WORLD IMPINGES ON HUMAN ORGANISATION.

BY THE CONTROLS OF MR. J. C. WRIGHT.

(Recorded by Mr. J. Fowler.)

(Continued from last week.)

The work of the artist is to depict Nature as she appears in form and colour. He is the most successful who can transcribe a correct representation of the beautiful forms and developments of creation.

Nature in all things must be the final and absolute authority: any other standard is false. Nature reigns supreme and alone. There can be nothing else but Nature. Nature is everything, in the broad application of the term.

Nature seen and Nature unseen are two different subjects. Nature which is seen by human sensation we call physical. It is material Nature; but there is a Nature, beyond sensation, which eye hath not seen nor ear yet heard. But it is Nature, a part of the whole, related and inter-related to the whole.

Man's sensations of matter are dominated by mental conditions and laws. Great and small are relative terms relating to things. Things large and small appear so, because of the peculiar mechanical structure of the eye. If the human eye had a lens with a different focal power, a man's idea of size in general would be changed. There are millions of organic beings, invisible to the human eye, whose existence could never have been known, had it not been through the aid of the microscope. The animalculæ in a drop of water cannot be seen by unaided sight. If it were possible to change the structure of the eye, the animalculæ would become visible: the creatures would appear to occupy more space. On the other hand, a change in the structure of the eye would make it possible for a large tree to appear as an extremely small thing, even so small as not to be seen. Dimension is a quality of perception; space is a condition of perception. Things will be large or small according to the scale upon which our perceptions are arranged.

The same with time: change the activity of the intellect, and you change the perception of time. Time

appears long or short according to circumstances, mode and condition. Twenty years seemed but a day to Rip van Winkle. A night to a sound sleeper is but a short moment. Nothing is so deceptive as man's judgment of time and of space. They are perceptions belonging to matter, in association with mind, and, apart from mind, there can be nothing large or small, near or far away.

It is a mistake to suppose that when a man dies he has done with matter, and becomes so far changed as to know nothing of matter. Matter is his basis of objective existence. What proceeds from the creative soul develops itself in matter. To think of soul existing independent of matter, would be as absurd as thinking that a cause could exist without an effect. Cause and effect imply the existence of each other. Neither can exist without the other. Matter cannot exist without mind, and mind cannot exist without matter. The existence of one implies the existence of the other. They are eternal modes of one substance. Spirit is substance sensationally invisible and liquified—Matter is substance sensationally visible and palpable, having atoms in different molecular combinations, forming a mode of objective existence, to which the perceptive condition of the soul is adapted; so that spiritual sensation is different from human or physical sensation, but the thinker is the same person, and his ideas, pursuits, and tastes are very much different from what they were under the mode of his physical sensations.

A perfect knowledge of physical sensation does not imply a knowledge of spiritual sensation. The one is different from the other. A man may be called very spiritually minded. As it is generally used it is a cant phrase without any meaning. He may have no spiritual discernment at all. A man may talk about Spiritualism and its extraordinary phenomena, but have extremely little spiritual perception. But what we want to say is, that the spiritual and the material are two distinct and different planes of conscious sensation, but the same person evolving his intelligence out of the Divine Imminency, God.

Consciousness may know the one mode or plane, and not the other. A man can live three score years and ten, and never, knowingly, meet a ghost, or consciously hear a spirit rap; and many a spirit can live out a

hundred years, and never throw upon the sensorium of man one single spiritual impression. Empires may rise and fall, arts and sciences grow, and man make triumphs in industry and peace, and yet the spirit may be oblivious of the change. The knowledge of one does not of necessity imply the knowledge of the other; but there is a conditional possibility existing in nature, for a direct shadowy interblending of the two modes of the one thought-world.

There is a common influence emanating from each soul, and blending in harmony with its special type of development, which produces the basis of social harmony and intellectual affinity. A soul is happy when the influencing spiritual powers act in an agreeable manner on the soul. Love is the essence of agreeableness. It is like acting with like, so that spiritually each soul is conditioned by its love. You can have no social concord without it.

I wish to talk about the organization of my social concord. As a spirit, I live continually in the society of men and spirits. The external tableau and personal intercourse are just as real as the social meetings you have on earth. The power of communicating ideas is fundamental and necessary to the soul. Ideas are food, and as essential to the health of the soul as food is to the body. I belong to a social order of thinkers, who take Nature in all its modes, as the only authoritative and infallible guide.

A God there may be, or not be. I have not seen him. He is not a person I have met. If I could meet God as a person, he would be no longer God. I do not worship equals. I have no adoration for superiors. I worship principles. I could do no good by worshipping God. I could not bless him. Such a being would be above my blessing. If I prayed to him he could not help me, because I am a creature of law. Nature and circumstances made me what I am. What men believe about God I let alone. What they ascribe to him I ascribe to the natural methods of organization, of life, and matter. My God is Justice, Love and Truth—laws which I find established in Nature, subject to modifications by circumstances. My sphere is not interested in the God idea, because it is a profitless idea. God (supposing there to be a personality) has taken good care to hide himself, and to keep his whereabouts and being a mystery. I know all that anybody else knows, but, alas! nobody knows anything, and further, anything cannot be known.

My sphere wishes to be practical. To be useful is the purpose of life. To teach duty should be the first work of the moralist: duty in regard to the relationships and acts of this life, and the life which is to come. The world is in want of plain honest teaching: morality of the right kind, which practically improves and secures the happiness of all.

My sphere does not believe in parties: they narrow human liberty and cripple the intellectual faculties. My intellect, unless it be free, is worthless. I will domineer over no soul; I will not coerce a mind, and I will take care that my own freedom is not menaced or endangered. Partizan feeling leads to the exclusion of light, and crushes intellectual vitality. Partizan wire-pullers drill and dragoon the minds of their creatures. Possibly it may be expedient in an imperfect state of society to weld humanity together in sections and in parties, but the danger which always threatens, is, that the claims of party will supersede the claims of right. Mr. Gladstone is at the head of a political party. The rank and file of that party will make sacrifices, more or less important, for the sake of continued authority and united action. It is in humanity alone to secure united and complete success, by relying upon principles which are true, and founded in justice, that all good must come. In some of its phases a party may be useful, and, indeed, essential for the propagation of truth.

But the danger lies, as is shewn, in the Church of Rome to-day. That Church is a colossal power. Its ramifications are world-wide. The Pope is a spiritual

king, aye, even more than that: his authority is like the authority of a God. The Church, as an organization, is more sacred and inviolable than even its creed. Church first, every other thing after. The Church of England is in the same condition. All Churches are alike in this respect. Every Parson's first thought is the Church as a means to an end, which is salary, and salary is the fundamental idea of the organic framework of the Church. It is a great shop. All the beautiful forms of spiritual thought which cluster about this Church, come in and play a very important part. They cover a very great deal of the course of human nature of those who are burning and shining lights therein. There are men therein, sincere, true, grand men; but they are slaves to the Churchianic idea. First, that it is built upon a rock, Truth, and can never be shaken. Believing this with an adhesiveness of sympathy that cannot be destroyed, they willingly enslave themselves, because every Church must become despotic.

The spirituality of my Sphere recognises Churches and Organizations as very dangerous instruments for society to call into existence. The Birmingham glitter of the caucus wants to control everybody, like so many billiard balls. I do not like united action always, because ignorance and impudence may unite to control it. In a free state of society, without these predetermined organisations, man may render an account of himself, and express the focal sense of right and justice.

There does occur times in the history of man, when union and organization are necessary to defeat oppression. There are times when principles require men to stand shoulder to shoulder in the firmness of a united spirit to carry the world and emancipate man from his thraldoms; but the point of unity should be Principle not Party, not Church but Truth. Truth is too sacred, too interior, to be chained and locked by creeds.

The free spirit is ever on the wing, like the eagle soaring o'er the Alpine crags of time, trying to span the vortex of Mystery. That Unknown is the enigma of the philosopher. The insatiable longing of the Soul is for more truth. Not any of the sciences can gratify and meet the wants of the Soul. It is beautiful to look with the astronomer into the azure vault of Heaven, at rolling worlds and undefined immensities. The mind becomes elevated and widened by contemplating the stupendous developments. It is a grand theme to get down into geological formations, and to study and compare creative epochs of extinct life-formations. Marvellous themes! these studies leave the mind in mystery.

Great as the Universe is, the Soul is greater still. Its realm of active life marshals a power and charm that no language can put into form. The soul's abode steps out into an arcanum that leads man into the deeper depths of his ideality. Man's mental grasp fails to reach the attitude to which mind ascends. Mind is oppressed with the thought of its destiny. The perfume of Heaven is too rich for man to inhale and live. All that can be done, is to give moderated echoes, broken notes, erratic swellings of the great Mind Sphere in which all have a place.

It is an erroneous idea to suppose, that, because a man is famous and great upon the earth, he carries with him his title to distinction. Equality, if ever it be attained, is reached when the Soul makes its entrance into this Higher State. It is shorn of all glitter and false glory. Gold and property weigh not then: mind and nobility of moral worth are the only elements worthy of consideration. He is poor, indeed, whose moral qualities are wretched and degraded; so that Nature, the universal leveller, disregards titles, crowns, coronets, and bank-books. A Soul stands on his bare native worth, to be duly and truly apprised on its entrance. This, while it may be no encouragement to the rich and the titled great, can give consolation and courage to the enslaved and poor. Heaven's blessings are bestowed under a law of compensation. The

dispensation of its justice is not interfered with by mercy, but every man is blessed according to the deeds done in the body.

There are sublime manifestations of inter-communion of intelligences with us, that shew that the social element of human character is perpetuated into Superior States. There are meetings and assemblies, as there are with you; vast gatherings of souls intensely interested in philosophic and benevolent energy. The result of the deliberations of these assemblies is to disturb the channels of human thought, and awaken new life in the spirit of human progress. Human struggle and effort reflect the anxiety and the spirit of toil of those who dwell on the unseen side of consciousness. These general ends of spiritual toil enlist millions of spirits. This outflowing energy is an economical element in natural progress. Its power does not depend upon accidental conditions, but it is as general and continuous in its operations as the law of gravitation.

The minutia of spiritual employment embraces experiences and contacts of a personal nature. I have mixed with ancient and modern spirits. I have listened with admiring credulity and wonder to the mythologies and superstitions of the ancient world. Hoary sages of Greece and Rome are now illuminating spirits. They speak to us of the times that are gone. The episodes of history, revolution and learning are ransacked. Contrasts and coincidences are put side by side, and the retrospective power of criticism is applied, to throw up into relief the lessons of experience that those shoals of error upon which nations and men have been wrecked, may be marked upon the chart of life, as dangers to be avoided. The revolutionary spirit of violence, which traces its red line through history, is illustrated in the types and forms of spiritual life existing now.

It is a delusion to infer that when a man dies everything becomes known to him. The truth is, he has then only just begun to learn in reality; he has only just put off the long clothes of infancy. The realities of his intellectual nature, he has only just begun to learn.

A true man can never feel learned or wise. True wisdom carries the flower of humility in her hand. The egotistical, conceited man is like bad coin: he will not stand the testing. He is like a ship, in shallow water which is soon dried up by the rays of a warm sun, to be hauled out like a hulk, to be mended by the ship-carpenter before he can again go to sea. There is a deal of trouble with falsely educated Souls, to get out of them their intellectual twists.

Verily, a Soul has many battles to fight before its perceptions become spiritual, and, its nature harmonious with its conditions. Advice is seldom liked, even when tendered with the clean tongue of an angel; but, in spite of that, I would like to say that the Soul gets on best in the spiritual world, that has cultivated a spirit of intellectual freedom, that has left mythology and superstition, and that has relied upon truth, generosity, and justice, as the moral virtues of an active life. Souls come into their new conditions radiant with a people's blessing, and susceptible to a circle of influences, which will not corrode or deteriorate, but educate and improve them in the true virtue of life.

(To be continued.)

ERRORS CORRECTED IN HOLDING SPIRIT-CIRCLES.

A CONTROL BY "SWEDENBORG."

(Recorded by A.T.T.P., July 10, 1882.)

A short introduction is necessary. The Sensitive, whilst drinking a cup of tea, told me that he had had a visit from an old friend, a great Spiritualist, who was

much troubled in consequence of what some Sensitive, under control, had said.

I said, "I am afraid your friend not only forces his spiritual surroundings, but also sits too promiscuously." This conversation did not escape the ears of the spirit, who was about to control the Sensitive, and who spoke as follows:—

Yes, you are right, Sir. What can be expected, when at every stage there is an intense desire of witnessing spiritual manifestations of one certain class, which have been repeated over and over again? The main purpose of spiritual communication is not merely amusement but advancement, and a purpose to instil into the souls of those on earth the great importance of that of which the controlling spirits are the depositaries; and if we take into consideration the many offered solutions to the principles of life, and of what life really is, it becomes all the more necessary that this plain and easy solution offered by spiritual communion should take precedence of all the rest; but this progressive movement is retarded when amusement is the only object of the sittings, and not a desire for instruction.

It is undoubtedly a fact, that many of this sort of sitters take their seats with all the ignorance of children respecting spirit life. Some are tinged with the orthodox opinions, that if they can gain heaven they become heirs to and inhabitants of a country, with murmuring streamlets and happy flowing rivers, blooming flowers, and fruiting trees; and they become surprised that all these unrealities are not acknowledged by the returning ones, and find that there is a reverse to this picture, and that although liberty is given to all souls out of the body, yet there is pain and suffering caused through the soul's cramped ideas of God and human brotherhood, and that eternity is given to purge this dross away, and to beautify all the soul's attributes. Some there are who attend to these sittings, with whom the dreams of earth's childhood have faded away, and who are glad to listen and to hear that the grave is not deep enough to contain the soul; that the shining tread of a guardian angel follows to receive the soul, even from that dark portal. To such as these, frivolity is painful.

But whose is the fault? It lies with themselves: for they have thought* their own company of their own free will; they form an unit in this strange mixture of opinions. In the next chair, perhaps, is the orthodox sitter, who has come earnestly to learn of life; hitherto his soul has been tormented with tyrannic fear, and his heart is enchained and his thoughts enslaved, for he has been taught of his God that He lies in wait like a beast of prey, punishing the wandering thought by fixing the soul in eternal flame. He has been taught to bring his God before the bar of judgment, and his reason has impeached Eternal Wisdom and Eternal Love. Think of frivolity at such an enquiry as this; and yet they have chosen the company of the vain and idle, and their willing choice must bear its Dead Sea fruit; and none seem bold enough to scout and ridicule such means taken for information, for the spirits at such meetings, in such strange company, are always promising a great deal but doing nothing, and patience becomes exhausted in these fruitless and obscure researches.

For I say, without any fear of contradiction, that from the many hundreds of such spiritual sittings vexation and disappointment occur in ninety-nine out of every hundred. So it will always be; with ever-changing sitters what other can be expected? In weekly sittings made public, where all may come at a nominal charge, the natural consequence is, that scarcely ever, at any two sittings, do any occupy the same seat. I acknowledge that, in gathering evidence of the soul's return, it is not always an easy or an onward task. In some cases the prospect of becoming convinced becomes endless; but if there is anything for a human soul to accomplish, it is worth doing well. No exertion to obtain this evidence should ever be deemed too great; no difficulty should be allowed to frighten away resolution. Life itself is a continual struggle,—the struggle of the soul made here on earth. There is the end for all: the same goal, where the weary soul can rest, and it is to tell the soul of the hereafter, and of that which follows, that is the duty of those manifesting; but through all they are but servants of the sitters' will. Yes, servants to the various opinions that are entertained, and, consequently, I do not fear if any twelve or fourteen sitters, provided they retained their seats for six consecutive sittings, but that they would obtain an absolute conviction of "Life beyond the grave." Here I would stop, for, in respect to the opinions of the various spirits, some would be swayed by one set of thoughts, whilst others would be swayed by exactly the contrary. But the conviction of

"Life beyond the grave" would remain unaltered, and one great effect would have been realised, namely, the knowledge that God is a God of mercy, and that there is no place of eternal punishment for any soul.

Now, allowing that there were held two sittings weekly, of twelve sitters, I say that at the end of six weeks there would be twelve thoroughly convinced believers in the soul's conscious immortality. Now, I believe that promiscuous sittings do not make in a year twelve thoroughly convinced souls: convinced that they are heirs to immortality; to a conscious hereafter. There is no doubt that the opinion of many of life and its duties, either here, on earth, or with us is out of all harmony with the reality; and well, indeed, would it be for many if that "Hymn of Life,"* written by him who has just joined us, (I am referring to Longfellow) was taken more to heart. Earth-life will lead to its own reward, but unless earth-life and spiritual life are harmoniously blended in every action, the reward is not a permanent one, and the soul does not realise the life of blessed sympathy, or those heart-born joys springing from the soul's loving kindness. For it is true, indeed, that he who lives to God on earth is one that lives to make himself perfect by a never-ending hunger for the sympathy of his fellows, for he is the possessor of purity of heart and of life, and he cannot even stand alone in his happiness. He becomes the teacher and reformer of men; he does not present to them a man formed God, nor a God of Paul, nor one as described by either Moses or Mahomet, but presents to them a life here on earth of active self-hood; a soul, who, having received the evidence of eternal individuality, thinks, realises, and knows, that he has received the highest conception possible of his Creator, who gave him being. It is a glorious religion, to know that Self is more important to self than all others, be they described as Gods or angels.

Who is the most God-like amongst men? Who, I ask? Why, he who lives in deeds, not in words; he who thinks of others, who feels for others, acts for others, who realises in the fulness of joy the message that he has received, and which he is willing to deliver to others. The stars are silent witnesses to such Godlike forms that walk this earth. Thousands of generations have passed away, and the hundreds of millions of human beings of this present generation shall pass away, to become inhabitants of these vast valleys and plains of infinitude; but still the memory of a Godlike man shall be before the throne of God for ever.

It becomes a prodigious necessity to make known the soul's freedom hereafter. With some, the thoughts about the hereafter are not deemed paying. Such thoughts interfere too much with every-day business. They are but vague abstractions which take up time, and appear on the side of loss to self. This is the argument of the world and the worldling. The apostate to personal righteousness may think this but a day that will come for these busy worldlings, as surely as it does for the souls lost in abstraction; or for the soul that has found time for meditation; but even such an one finds some pitying soul on our side, who stands over that bed when the soul is parting company with the body, and with more than loving gentleness appeases its fear and approves of its penitence.

God has promised that a speedy day shall come, when his kingdom shall be on earth; when his will shall be done here, even as it is done in the highest heaven. We believe that this will be so. There are those who can see, all round, indications of a change, and a very great change, in man. There are hundreds of thousands, who, every morning of their lives, have a first thought of the earth's beauty and perfection, and look around on nature as the only manifestation amongst men of the One Great God. And as man is formed by an entire and complete focalisation of all physical essences, so do they realise God as a Being perfect in Himself as the focalisation of all spiritual or interior essences. As they have form, so do hundreds of thousands believe that their God possesses form: that man cannot conceive of himself without form, neither can he conceive of God without form; as he cannot conceive himself without form and spirit, so man cannot conceive God apart from his manifestations, that is, Nature here, or the worlds that are of his hands that He is animating and regulating. The uncountable worlds that he hath brought into being make them conceive that He is universal and eternal, and that there is no limitation to His power of creating or destroying. Eternity and Infinity alone belong to Him. It is by Him that all things were created for man.

It is within man's belief that this is so, and that that which the soul, in matter, describes as boundless space, is vast fields of matter, motion, and life. There is no vacuum! no space without its eternal house; no life, no reasonable life, without design and ideas. All is ever onward, ceaselessly onward.

It troubles you, Sir, that your ideas of individuality are infinitely more positive than those of other co-workers in our Cause. It is on account of your positive individuality that you were selected for this labour, and it is nearly needless to call to your mind the strong evidences of individuality that you have received from the many controls that you have given to your brother man. Spiritual ideas, if carried to extremes, will warp the judgment, and destroy the idea of individuality; not

utterly, but will make the individual opinion concerning it hazy and obscure.

Let me explain to you what is individuality. God and His nature is in man. God is eternal, formed of all spiritual essences, and is immortal; and so is man in his God-nature. God has blended in perfect harmony with nature, which is physical; so also has man blended with nature, for all nature helps to build him a temple for eternity, and, like his God, he too is in harmony with the physical, hence he stands on earth formed of all nature, and also formed of all mind. All the forces by which God manifests Himself have built his body, and all the forces that belong to immortality have built his soul. Therefore he can never lose self-hood, for He, the great I AM, is built up of all things, and must necessarily be Himself and no other.

Of course a great God's kingdom formed on earth must have a beginning. We maintain that this beginning has more than commenced, for there is a greater freedom from theological rule than in any time in the past, and an universal education for the rising generation, better homes for the labouring classes, healthier and better constituted offspring of the lower orders, if not more numerous. The marriages are more pure and chaste than in the past, and, in the future, healthy parents will bring forth fewer but better developed offspring, and an extended knowledge of the laws of life will, in a great measure, banish disease from amongst men; and, if these are the signs of what direct spirit control can do for the present, how great are the hopes of what it will do for the future; and it requires but very little depth of penetration to realise that all this progress is the result of the utilitarian principles now abroad amongst mankind. Look at the sanitary arrangements of a city now. It is better by far to banish disease by action than to remain inactive on your knees, praying that God's will should do that which man's will can well accomplish.

I experience this morning a difficulty of control which I have tried to struggle against in vain. It is the heavy and ominous atmospheric influence. It is strange that conditions like these should render torpid faculties on which we depend; for the Sensitive seems to be, perhaps, better fitted with vigour and strength than on any other occasion on which I have controlled. Do you, dear sir, experience a closeness, as if there was a pressure, an atmospheric pressure, prognosticating a heavy fall of rain. This seems to be my feeling whilst controlling; making languid faculties which, under other circumstances, I should have been so successful in controlling.

God bless you. Good morning.

This is a strange control. It is the last of ten by "Swedenborg." Some of the ten are too abstruse for me. I send you this as it gives valuable instructions, more especially as regards the holding of seances, and it accounts for the disappointments met with where the sitters meet promiscuously, with no fixed idea or thought save that of curiosity.

SPIRITUAL EXPERIENCES.

A MEDIUM'S FIRST INTRODUCTION TO SPIRITUALISM.

To the Editor.—Dear Sir.—After your kindness in publishing my first introduction to Spiritualism, and my wrestle with the "devil" at the very gates of Heaven (happiness), I will go on further in my travels of life, and as far as my reason will reach.

I hope your kind readers will understand me when I say Reason: I mean that beautiful garden land of the spirit of man, where there is no "serpent" in its grass, where the flowers bloom in the beautiful sunshine of spiritual light and peace with God. Here again I must explain, for the true Spiritualist must think out his own salvation, or the Saviour, Truth, will not appear to him.

The mind of man is a growth or development. Like all things in existence it struggles for light and life. Every faculty is a divine blossom, a thing of beauty. Phrenology points to this truth, and Spiritualism develops the mind and helps man to read and cultivate his own soul. We must work in this vineyard of self-culture, or we cannot be true to those heavenly beings who are ever ready to help; and as Spiritualists, or Apostles of God, we must work and pray to clean out all rubbish in the fields of knowledge, or the golden corn in the spiritual stores (memory, reason, love, etc.) will be blighted, and the "devil" will play with our most sacred soul, that is—ignorance, darkness, selfishness and hatred will be mixed amongst our spiritual corn in the Land above; and "Joseph's dream" will come home to us. This is no allegorical tale of fiction.

When we talk of the "mind" and "happiness," we do not mean anything outside of us, and disconnected with our personality. We as Spiritualists, talk and reason with ourselves, and, more than that, we talk and reason with other beings above ourselves, sometimes unconsciously, who have found the keys that unlock nature's dead-house. We look with calm reason into the depths of our soul; and what work there is in

* He means Longfellow's Psalm of Life, headed—"What the heart of the young man said to the Psalmist."

that soul to do, let us do it. We must work inwardly, intuitively; and Reason must be the ground-work or foundation upon which to build our future happiness. Faith prays, and Reason works. I want to talk to the working man of Reason, not the aristocracy of Faith without work. Let every man talk and walk with God on the harmonious garden land of Reason; then the priest, or devil, or ignorance, or hatred, or malice, or any fangs of the animal passions, will vanish into oblivion.

Well, now, dear reader, let me speak of the spiritual phenomena as they happened along my path.

The next circle of importance was at Mr. Everitt's, our old dear friends of the Cause. Oh, what a god-send to be able to meet with such people, living as they were under the wing of that angel "Swedenborg" and believing in the beautiful Jesus of Nazareth. This home circle was doubly blessed, because of the wonderful mediumistic gifts of Mrs. Everitt, and the charitable and loving spirit of the husband, Mr. Everitt. I can never forget these days of my spiritual boyhood; the school-masters were so kind and good, and the lessons I learned were good plain English, and free from the technicalities of the crafty Oxford and Cambridge Magnum Bonums. Oh, how I laughed with joy to think a tailor's goose at Penton Street, Islington, could speak with more eloquence than a thousand years of English nobles, with their much purple and fine linen, and their vested priests at the altar of their most sacred cathedrals! Here in London was a quiet working, honest, unassuming man and his loving wife, with a young family innocently holding communion with "the spirits of just men made perfect;" and, as a friend, I was admitted and partook of the "Lord's Supper," and the first dish was given to me with a pure spirit-hand! Yes; a hand took hold of my head, and all human hands were locked together in pure friendship and earnest prayer.

This spirit-hand was my first positive, material proof of God's angels hovering about us, even touching our very flesh. What more did I need to convince me of the truth of Christ, and of Paul? Was this not the very truth itself, acting outside and on my very flesh? Could I, like Thomas, doubt the Saviour of man? No; I became a lover of Jesus, and worshipped his truth—"the immortality of the human soul."

Yes; dear reader, the spirit-hands wrote long communications to us, and with such rapid force that six hundred words were written in six seconds; and when we came to read the papers, they contained beautiful teachings of the soul of man. The manifesting spirit gave his name as "John Watt," as a distinction, I suppose from "John King;" perhaps it would be spelled properly, "John What?"—a question for crooked scientists or scientific Crookes. We should like to see more of them to help to make the world's crooked places straight.

But, methinks, the intellectual pride of Mammon-worship is not dead yet. This Spiritualism of ours is very much like the babe in the manger—it lives in our midst, but it is too small, too young, too poor to be admitted into the castle or cathedral of to-day. But babes grow up into manhood, and some of the greatest men that ever lived were born in poverty. Let us look forward in hope, and help to develop the Spiritual Babe in spite of the King's Canons.

Yes, friends of freedom and spiritual liberty, we need not be ashamed of this child of God because it is poor. The truth is always shunned by humanity at large, because she lies so obscure, so deep. All the more necessity for us to work to help to bring it to light; and sometimes a dark circle, composed of spiritual men and women, will give us more "enlightenment" upon the great question of the age, than a thousand years of daylight worship in gilded and painted cathedrals! As a lover of truth and spirit-knowledge, I prefer a two or three gathering in earnest thought, to all the hosts of shouting Salvationists in the world.

My memory supplies me with a fact just now, that happened in my experience eighteen years ago at Mr. Everitt's; but only yesterday looking over time;—here again it is worth while to notice that Time comes and goes, but the mind is ever dwelling in Eternity: it is Experience that comes along with Time that we want, and, if we profit by this experience and avoid past errors, we shall become wiser and better men.

Two men—gentlemen I should say—not easily duped or done over by credulous Spiritualists, attended Mr. Everitt's circle one evening, and the large square heavy table lifted up about eighteen inches from the floor, and all our hands above it in full gas light. These two good men thought we were not honest, and asked to be allowed to look under the table, and then get on the top, "Then," said they, "if the table lifts up we will believe." Well, the table did lift, and shook them very much, but they wished it again and again, and so and so. But the believing in spirits was too small stuff for these large minded men, so they went away grumbling to themselves about the strange manner in which they were entertained. Like all who do not think it out, they passed by, and what to me was the "Lord's Supper," to them was a farce.

So we find many in this life who do not profit by experience, who can see only through the optic nerves, and then they do not think over it. It is too much trouble; they would rather sleep on in ignorance and self-conceit, and dwell among the would-be-wise men who talk over tables laden with sumptuous

wines, and smoke away their senses into the mess-pots of fashion and fiction; mistrusting even the heart-beating of their own being, and babble about words, contradicting even the truth and the testimony of their neighbour.

These are not born into the realm of spirit. They are men and women of little use except to ride out hunting and chasing, bragging and barking like demons. We as thinkers and workers, and reasoners, must be on our guard. Whenever I come across such men, I feel sure, and more sure than ever, that our beautiful truths are come into the world to confound these Babel builders. The truly great men of the future will shame these Hottentot philosophers out of the field of common literature. We must have the Truth, and Spiritualism is the greatest: by its light we see the Wisdom of God.

RD. WORTLEY.

Rochester House, Barking Road, E., July 16th, 1882.

A MEDIUM'S EXPERIENCES WITH EARTH-BOUND SPIRITS.

I have had many evidences from many different sources, that spirits who leave this earth, the bulk of them, as a rule, find themselves in a labyrinth of doubt, uncertainty, and dread regarding existence. That the lowest, grossest and most ignorant are absolutely bound to the nethermost state of earthliness, I feel sure. We have had scores of such at our circle, from all conditions of society, from the lowest to the highest: crime-stained, gross and sensual, poor and weak and low, and utterly unable to realize their position. Yet, they have risen by contact with the circle, and the kindness which has been shown to them. None have been more incredulous than myself of such things, yet none I think can have had much clearer proofs of its truth. Being always under conscious control, I know perfectly well all the peculiar feelings of the undeveloped ones, many of whom come with words and threats of vengeance against humanity, but to go away calmed and subdued.

My own experience is my strongest evidence. I have felt the most conflicting influences of grief, fear, sorrow, rage; I have felt the sadness of the spirit, so heavy as not to be surprised at that expression of one great medium: "Let this cup pass from me"; and had not the burden been taken off my spirit by my guardian spirits, I felt almost as if I should have died. This was the case once especially, when the friends and I were out at a place called the Westwood, Beverley, where we had gone to spend the day. I felt an influence come over me, and seize upon me to weep, and weep I did, the most bitter tears, calling upon "my mother" in the most pathetic manner. I felt the most wretched, miserable, unhappy soul you could well imagine. A clairvoyant present saw clearly and distinctly an officer dressed in regimentals, and she said he looked most unhappy. I thought I must have died, so weighed down I felt with grief, and begged the burden might be taken off. After a time I was relieved, and, sir, the joy which seemed to come in its place was something to rejoice at. Now all this experience was nothing I had sought; it came upon me quite unexpectedly, and all was within the compass of an hour. Now, if it was not spirit, what was it? as they ask us sometimes at the circle.

There is, in my opinion, a wide area for discussion on this subject, and of wide and varied interest, if it could only be elicited. This officer has been to us frequently since, and thanked us for the help he had gained; and so with scores more. A few Sundays ago a few of us went to where there had been a battle fought. I felt the most extraordinary influence, and was controlled by several spirits, one of whom said he fought under Fairfax and Cromwell. Now I could trace the point of contact, where the influence began and where it left off, to a yard; and not only I, but a friend who was with us, and who is a good seer, but when under influence is usually entranced. We have three good seers in our circle. He not only felt as I did, an almost irresistible desire to make a bold attack upon something or someone; not only so, but he could see them. Now, sir, is it delusion? Is it a psychological influence, or is it earth-bound spirits? Who or what shall answer the question? If it be delusion, then Spiritualism is delusion; for spirits tell us we are doing a good work. So, who or what are you to believe? You feel happy in it: the glow and warmth of doing good are cheered with the presence of beautiful influences in the work; in fact you go through all the mental phases of human experience in its every variety of form. I had no intention of going into so lengthy a statement, but one idea leads up to another.

MUSSELS—A QUERY FOR "DARWIN."

To the Editor.—Dear Sir,—Having read with great pleasure the controls ("Darwin's") recorded by A.T.T.P., would A.T.T.P. kindly ask the Control how it is that Mussels found in one pool (or pond) of fresh water, are also found in another pool, a distance off, of the same species, while they have no means of travelling from the one pond to the other.—Yours truly,

Geo. Thorne.

95, Clifton Street, Sheffield, July 12, 1882.

SKETCHES FROM LIFE; OR, LEAVES FROM A CLAIRVOYANT'S NOTE-BOOK.

NO. I.—THE MISER'S HOARD.

(Continued from last week.)

In the meantime, the pious Marie and her good husband, Jacques, had also died at a ripe old age, leaving many children and grandchildren to lament their loss, and joined the mother of Marie in the heavenly spheres.

All these descendants of Perin had been taught by their parents to offer a daily prayer to the Fountain Source of all good, for the ultimate good of poor old Perin. Some few months before Marie's death, she dreamt that her mother came to her, and said—

"Dear child, I cannot tell you how, but I feel that your pious prayers, and my own heartfelt ones, for the rescue of your unhappy father from the evil influences which have so long beset him, will be heard, and these influences overcome; and, perhaps, we may then meet once more. Ah, Marie!" she added, with a plaintive sigh, "heaven is no heaven to me without my husband, he was the only love of my life, and will be so to all eternity!"

"How can you love him still, when he was so cruel to you? I should have hated Jacques if he had treated me as father did you."

"It was not so much himself as the evil influences which possessed him," replied the gentle Madame Perin, "and when God has withdrawn him from their baleful power, and he is once more restored to his better self, he will look back with horror and remorse to his later years upon the earth, and to all those which he has so foolishly wasted since he came here."

Marie was much impressed by the dream, as were all the family, to whom she narrated it.

During these years things had been getting very uncomfortable with Perin. The old Count had at last become so niggardly and rapacious as to alienate every friend. His son openly reviled and cursed him, and his only daughter, with her husband and child, died of a fever caused by cold and want, from which a little of his hoarded gold would have saved them. The wretched Count would now, in his remorseful agony, have given all he possessed to have them back again.

All this so reminded Perin of his own feelings when his wife died, that he actually shed tears of sympathy with the unhappy father. At the sight of his tears his wicked companions mocked and jeered him, but a good angel, who had accompanied a kind neighbour to console and comfort the wretched father in his affliction, put his hand kindly upon Perin's arm, and said—

"Do not heed them, your tears do you credit, for they show there is still some spark of goodness not quite extinguished in your heart. Ah! my friend, leave your sordid companions, and seek, by prayer and repentance, to regain those paths of peace and goodness from which you have so far strayed."

"But how?" said Perin. "Where can I go, what shall I do?"

"Come with us," said his new friend kindly. "The good man with whom I came here is not rich in worldly goods, but he is full of loving sympathy for all God's creatures. With us you may learn the true value of gold, and how very happy the right use of it may make its possessor."

"I should, indeed, like to come with you, but am ashamed; I am such a miserable looking object."

"That is, alas, too true," said the kind angel, "but if you will only stay with us, and strive to learn the lessons which we will try and teach you, you will soon present a different appearance. In the meanwhile, I will lend you a more seemly covering. Go down there and wash off some of the dirt which so begrimes your face and hands; it will partly come off, now that you begin to feel sorry for the past, and the desire for something better in the future is stirred within you."

When Perin had washed himself and smoothed out his tangled hair, his new friend gave him a dark green robe of thick cloth, which entirely covered his attenuated frame.

"You are, indeed, kind to me," he said to his new friend gratefully. "God grant me strength to profit by it."

"Amen," said the angel. "That, my friend," he added kindly, "is the first prayer you have uttered since you have left the earth. May He hear and answer it, and make it the forerunner of many more, both for yourself and others."

Perin was much helped at this period by his real grief for the anguish of the poor old man whose heart he had helped to harden, and whose parental sympathies he had so persistently done his utmost to blunt. Every day he went with the angels who accompanied the good Curé, to visit the poor old Count in his affliction. Eagerly he listened to all the good man said, and many were the good resolves he made. It seemed almost as if he was just awakened from a long and terrible trance, in which he had been someone else; but now he was himself once more, such as he had been when he had married the poor wife he had so cruelly destroyed through his accursed greed of gold

that worthless dross, for the want of which so many perish, and of which so many have too much.

"Would that all would use it for their neighbour's good, and so secure their own eternal happiness," said the angel, whom Perin now called by his name, Albret.

The poor old Count did not long survive his daughter's death, but lived long enough to see his son forsake his spendthrift habits and vicious courses.

The good Curé was much rejoiced at the conversion of the young man, and willingly undertook to be his almoner with the poor in the neighbourhood during his absence. He was going abroad for one or two years to recruit his health, it was said, but in reality to break off, entirely, all intercourse with the vicious companions, to whose wicked example and advice his own bad ways were mainly attributable.

So the good Curé bade him God speed, and some friends of Albret accompanied him as attendant and guardian angels.

Perin, at last convinced that his lust for gold was foolish as well as wrong, applied himself diligently to learn those lessons of truth and goodness which the angels strove so attentively to impress upon his newly awakened conscience.

The good Curé, quite unconsciously to himself, very much assisted in this good work; his life was so pure and simple, so wholly free from all thoughts of self. The poor people around him called him an angel, and truly he was as near to being one as it is possible for a man still in the flesh to be.

Perin, watching the nature of his every-day existence, became more and more ashamed of his own wasted opportunities, and eagerly desired some chance of imitating his example. The good Albret, perceiving this, said—

"If you are anxious to do some good, I will show you how, if you think you have overcome your desire to hoard up the yellow dross."

"I trust I have given it up," replied Perin; "at least, I pray earnestly never to give way to the temptation any more."

"That is well," replied his friend. "There is, in this village, a young man who is very much tempted to think the possession of gold the highest earthly good. Now, I will place you with him, and see if you can convince him that it is not so."

Perin was delighted, and entered upon his task with the earnest desire to save, if possible, this young man from falling into the same mistake which had so wrecked his own life; and so well did he succeed, that in a very short time the tempting spirits, who were fast getting tight possession of the young man, were driven out, and he became kinder and more considerate to his wife, and less indulgent to himself.

Albret was delighted, and earnestly congratulated Perin on his success. But Perin received his crowning reward when one day he heard the good Curé thanking God for having infused a new purpose into the young man, and when Albret, commenting upon it, said,

"Thank God, my dear Perin, you have been the chosen instrument for this good work."

But, not only was the young man freed from his avaricious tendencies, but Perin also was much changed. He was no longer lean and cadaverous, but well covered with flesh, his colour healthy, his eyes bright and clear, his carriage upright, his voice firm and manly, and his dress a light green, bordered with white, and his hair and beard soft and curling. His kind friend said, when Perin wondered about it,—

"It is the genuine outcome of your improved spiritual condition."

"The Lord be praised," said Perin fervently, "only to think what a sordid wretch I was, with no hope of anything better, and now all is changed! How I wish my poor wife and daughter could see me now, it would make them so intensely happy! Do you think I may ever see them again? I should so like them to know how truly I repent of my insano behaviour to them."

"I am sure you do," replied Albret; "and I feel assured that when your repentance has wrought out its full purpose you will meet them again, perhaps remain with them to all eternity."

"Oh, no!" said Perin, "that I dare not hope; they were so good, my wife especially so. Oh, God! how cruelly I used her! No! she can never care to see me more, while I feel all my old affection for her welling up in my heart, and she did love me once, even as I loved her! Oh, Albret, tell me, will this be my punishment? if so, it will be Hell indeed!"

"Dear friend," said Albret soothingly, "do not distress yourself needlessly. God is ever merciful to those who truly repent, and by an amended life deserve his forgiveness."

"I do indeed repent, and will try still more zealously to pluck up those weeds still rooted in the ground you gave me, and which, you said, represented the garden of my soul. What a dolt I have been, but then people on the earth do not know. Could not someone go and tell them? I would, if I knew the way."

"It would not be of much use, I am afraid," said Albret, with a sigh. "There have been, in all times, persons endowed by God with gifts of seership and prophecy. God has never left himself without a witness upon the earth; in all times and places there have been such, but the great mass of people do not want to hear, they love too dearly their own self-indulgent

ways, and fear to learn the truth, lest it should compel them to forego the evil which they love, and accept the good in its place."

(To be continued.)

SPURIOUS TRANCE MEDIUMSHIP: AN INSTRUMENT FOR ITS DETECTION.

"Neptune" and "A Nailmaker" comment on the frailties of trance mediums. Says the former:—

Introduce any person from the outside world to witness it, with half an eye open, and the result would prove a farce and exposé. I have seen it, but do not feel disposed to disturb their peaceful minds; they were enjoying it in all sincerity and simplicity; and so was I inwardly, as a farce. Mediums forget that in the ranks of Spiritualism there are a few sharp-witted, keen-sighted people who have had too much experience to be gulled, and too much good sense to hurt their feelings at their seances.

The latter remarks:—

I fear the spirits are sadly too fond of giving us lots of information which we could easily obtain for ourselves from many sources, and in a much clearer and far less fragmentary form. The lightning lights up the world before it thunders, not so long after. If every one would speak only normally, no one would expect anything supernaturally grand and sublime from him, and if some good spirit should happen to breathe a little real heavenly fire into him or her, the audience would be sure to see and hear it in the light and the music of the words that would follow, thrill every heart, and give to every mind the wonder of some new vision.

We have great faith in trance mediumship, yet, at the same time, cannot shut our eyes to the abuse of it by those who traffic on it. We have seen hundreds of such controls, but seldom two of the same value, even from the same medium. The trance is not necessarily assumed in the unprofitable cases. To some it is as natural to pass into the trance as it is to yawn or sneeze, when there is a predisposing influence present; and to some it is as natural to sham and deceive in regard to trance, as it is for them to lie and cheat on every matter they take up. The first "trance" address given at the Spiritual Institution, at a casual meeting when the place was being furnished, was by a scoundrel called Pinkham, from America. The sitters swallowed down the rot with reverence, but we fear the writer sadly misbehaved, in their opinion, in denouncing the imposture. People will listen for hours to the most dreary platitudes if it be spoken in trance, and "mediums" will continue to insult the ears of man with untimely and stupid harangues, as long as "Spiritualists" will pay them or honour them for so doing. You must remember that this so-called "trance" is largely made up of the circumstances of the occasion. You sit down with a medium; he or she is expected to "go off"; and having "gone off," a speech is inevitable, the whole affair being a product of the psychological conditions, with which spirits may or may not have the remotest connection. If they have, all we can say is, that they are even greater fools than the sitters.

Now, all this is the abuse of trance. We too frequently take the affair altogether out of the hands of the spirits, and run the machine on our own account. But, on the other hand, let us leave all this entrancement—its times and extent—to the wisdom of the spirit-world, and we will have far less of it, but it will be of the right sort. When the good spirits want something done or said they will find a means of carrying out

their intention, and when they do so, it will bear their unmistakable trade mark. As it is the product of trance is too frequently remarkable for its entire absence of spiritual element. The Movement sadly requires an instrument like what the detectors of adulterations test milk with, to discover how great a percentage of water it contains. We have a machine of that sort for our own use, and in private we apply it to all the "trance" matter that comes under our notice. We have kept the results to ourselves hitherto, but may be induced to let the readers of the MEDIUM into the secret. Remember, our object in doing so would not be to exterminate milk, but to keep it free from water; in other words—let the "spirits" put the "water" into one can, and the "milk" into another.

DEATH.

Smitten by the hand of Death,
The Spirit glides with bated breath
Into the Land of Perfect Rest,
And wonders where he is;
The Silver Cord* is snapt in twain,
The Golden Cord† supremely reigns,
The Soul is wreathed with flowery chains,
And Death brings endless bliss.

Insensible to cry or moan,
The Form now lies within the tomb,
Mausoleum, vault, or catacomb,—
The Spirit risen is;
The Man goes forth in glory clad
(The Body's failed, the Spirit's fled),
And Soul and Consciousness are glad
Of Inner Life like this.

Death's sting is plucked by willing hands,
Whose Souls now dwell in glorious lands,
Combining in harmonious bands,—
Removed from Earth's dull sphere;
Their duty and their pleasure, too,
To ease the weary mortal's throes,
Whilst travelling from this world of woe—
Wipe from his eyes the tear.

Thrice welcome Death! Why should we shrink?
And stand and shudder on the brink;
Exert our thoughts and let us think
Of the bright Life beyond!
We'll launch our Bark of Hope again,
And steer into the Golden Main.
Where we shall live without the pain
We suffer here Below.

1882.

C. MANBY.

Death is the most suggestive word in our language, except Life. Perhaps they are really the same word; for Death is another mode of Life,—Life being the effect of some cause beyond my sensation, Death is the same. In the midst of Life I am in Death.—J. C. W.

DR. BROWN'S CIRCLE AT BURNLEY.

To the Editor.—Dear Sir,—On last Sunday evening, I visited Dr. Brown's circle in Burnley, and was delighted to find so many respectable ladies and gentlemen there to listen to the guides through our veteran Spiritualist, the doctor. The service commenced at half past 6 p.m., with a hymn, and during the time of singing the doctor was controlled, and after the singing we had a beautiful invocation.

Then they took for the evening's discourse the following:—"The sun shall be darkened, and the moon shall be turned into blood, and the stars in the firmament shall fall, and there shall be a new Heaven, and a new Earth, and all things shall be made new." It was given in the light of Swedenborg; and was instructive, impressive, and eloquent.

The address ended at twenty minutes to nine, and after came a host of other spirits of varied and amusing characters. The sitting concluded at five past 10 o'clock. I then hurried to catch my train, and often reflected since, on the great improvement in the Doctor's mediumship since I last sat with him.

109, Avenue Parade, Acerington.

RICHARD BURRELL.

July 17th, 1882.

* Connecting the material body with the spiritual body.

† Connecting the spirit to the soul.

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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. Towns, Clairvoyance, at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 21, 1882.

NOTES AND COMMENTS.

We have a grand attack all round this week, on the offensive "earth-works" thrown up around Spiritualism. It is not the object of this friendly bombardment to destroy the city, or wound a single inhabitant; but rather to liberate the Spirit from a deadly despotism, and place the spiritual population in a position of true safety.

We have long looked for the time that is this week foreshadowed, when spirit-teaching will be worthy of that name, and will not pander to the childish requirements of sitters. The love of popularity and "engagements" has surrounded the spiritual city with "earth-works" indeed, which sadly challenge destruction. So we hope these big guns, the Controls of A.T.T.P., and Mr. Wright's, assisted by artillery of all dimensions, will blaze away, till order and progress are restored, and that all the other "powers" will act in concert with them.

Mr. Wright's Controls make the same distinction as we did last week, but they use the terms "physical" and "spiritual" to distinguish the sensuous from the unseen. It is simply a difference in words. The terms "natural" and "spiritual" have still another signification: there is the natural-spiritual, the spiritual side of nature. On that plane all knowledge is an induction from observed phenomena, or as Mr. Wright's controls have it, nature is the standard of truth. On that plane Mr. Wright's controls, and, therefore, himself evidently are; and so are most Spiritualists, whose system so greatly depends on the phenomenal. Andrew Jackson Davis declares his teaching to be on that plane, but at the same time acknowledges that there are "spiritual" and "celestial" degrees of thought, or apprehension of truth, to which he could not reach.

Mr. Wortley's remark on Faith and Reason, or sentiment and action, is curiously illustrated in the paragraph on the state of the Church in Russia. The writer there makes a confusion between spiritual faith and credulous acceptance of dogma. Mr. Wright's control very candidly gives his experiences in respect to the generally received objects of faith. The absurdity comes in, when men treat by intellectual methods those truths which are not susceptible of intellectual demonstration, but are perceived or apprehended intuitively. No form of intellectual demonstration could prove the existence of the sun. It is seen; its effects are perceived, and thus it is placed above proof. So it is with God, when we have the eyes to see. Existence, in any of its modes, is independent of intellectual patronage: it exists in spite of us. It is only our "notions" that are amendable to intellectual laws.

As to the propriety of a Tale appearing in the MEDIUM, readers greatly differ in opinion. Some think the organ of the Spiritual Movement should be so ponderously intellectual and spiritually profound as to be out of sight of "works of fiction." For our part we think a spiritual organ should be, as far as possible, all things to all men, women, and children. Our "Clairvoyant's Note-book" is not a work of fiction, but a simple narrative of solid facts derived from the experience of mankind; and really sets forth spiritual principles of great importance.

As to the influence of inferior spirits on mankind, in the form of obsession, there is great difference of opinion among Spiritualists, and a discussion on the subject is going forward in America at the present time. At an anniversary meeting in San Francisco, Mr. J. Emmett Coleman quoted the authority of Mrs. King, an eminent mediumistic author, to the effect that this supposed influence of evil spirits is entirely hypothetical. If Mr. Coleman has a fault at all, it is obviously that of knowing too much, and of knowing it by proxy on the basis of authority. The personal testimony of many persons gives evidence that evil spirits can influence mankind; this the "Miser's Hoard" very graphically illustrates.

Well, well! it is not necessary to pauperise a suffering brother, in order to express sympathy with him in his affliction. Twenty kindly inquiries from as many sincere friends, would do more good to the over-worked brain that has not slept for a month, than £20 would. That Spiritualism which wrecks a useful instrument, and passes on unconcerned, is too much like the priest and the Levite. No man does spiritual work for the money he earns; so that the gift from the heart of a true brother is more blessed than to receive hire. In the market place of Heaven, business is done on a higher plane than buying and selling.

CIRCLE & PERSONAL MEMORANDA.

BIRTH.—On Monday, the 10th instant, the wife of Mr. S. De Main was safely delivered of a Son.

It would appear that Mr. Walter Howell's Rochdale lecture was reported and published without either his knowledge or consent. Mr. Howell sails for America in the "Wyoming" on the 29th instant.

It is impressive to see the Healing work being done by Dr. Mack. There are joints put in, limbs lengthened, and internal tumours dispersed; and many other ailments agreeably removed.

Mr. and Mrs. Hagon, Magnetic Healers, have removed to Mr. Hawkins's old quarters, 15, Red Lion Street, Clerkenwell. A free healing seance will be given on Sunday mornings at 11., and clairvoyant seances on Wednesday and Sunday evenings.

Rev. C. Ware will be at Liverpool on Sunday. From there he will go to Sheffield and give lectures. Then he will speak at Macclesfield, on Sunday and Monday, and speak at Birmingham on the first Sunday in August. He may, also, be heard in London on his way south.

J. Enmore Jones.—We do not intend to make an indiscriminate onslaught on trance mediums, dark seances, or any other means of spirit-manifestation. All are good if properly used. All we wish to do is to keep the true friends of the Movement on the watch tower, eagerly looking for something higher.

BIRMINGHAM.—On Sunday evening last, (at Oozells Street Board School) the audience had the pleasure of listening to an address, "Heavenly Homes," by Mr. G. Robins, Mr. T. Kendrick in the chair. The subject was treated in a thoughtful and able manner to the intense gratification of those present. The meetings will be continued as heretofore, pending the arrangement of a place we can call our own.—COR.

Mr. T. M. Brown is doing good work at Wigan. At the end of this week he will return to Manchester a few days: Address 14, Victoria Street, Ardwick. He will pass through Leeds, York, and Selby in a week, and reach Middlesborough and Darlington in a little over a week. He desires friends South to know that he cannot possibly attend to them now, unless he has a week to spare further on to take another hurried journey. Mr. Brown has his carte-de-visite for sale, price 6d.

Mr. Towns gave a very interesting seance at Epping Forest, on Sunday at the pic-nic. It commenced over the tea table spontaneously. Mr. Ackerman reports that his late wife manifested, and brought to his mind many matters that have occurred in the home since she passed away. The departed brother of another gentleman, a stranger to Mr. Towns, came and manifested so vividly, that it was like—as it was in reality

—the meeting of two brothers who had long been separated; parties that entered the enclosure after Mr. Towns was entranced, and of whose presence he was quite ignorant, also had grand results. A lady clairvoyant saw all that Mr. Towns described, and was thus enabled to give corroborative testimony of spirit-presence.

QUEEN HALL, MARYLEBONE ROAD.—A very original discourse on St. Peter" was given on Sunday evening, by Mr. MacDonnell. He was presented as the best of the Apostles, the most courageous, the most warm-hearted, the most honest and most believing. The "denial" story was explained; not as is usually understood:—the first denial was only meant as an evasion of an answer to a question which had no right to be put, and the other denials were only backing up the first false position. He merely wanted to remain near his Master unobserved. Many excellent passages which were in the address, we cannot notice, but it was both entertaining and instructive. A gentleman from Melbourne gave a very pleasing account of the progress of Spiritualism at the antipodes, and particularly of the Children's Lyceum. A lively discussion followed as to the excellence of Peter. Paul's accusation of his inconsistency was treated as one side of the story only; and his accuser, having been guilty of the grossest perversion himself in the case of Timotheus, should have held his tongue. —Con.

THE "J. C. WRIGHT FUND" VETOED.

Dear Mr. Burns.—I am pleased in being able to say, that in a letter just received from my friend, he tells me he is a good deal better. He also wishes me to say that "while feeling the generous impulse which prompted such a step, he is not in need, and on that ground the public should not be called upon to give." In any case "I will not have unearned money." I am sure, Sir, the Spiritualist public will perceive in this veto a manifest principle of the man. That formidable spirit of independence I referred to, is marked in this very act, and though he may be somewhat sensitive, he must feel that there is such a thing as sensitiveness in communities equally with individuals and "where one member suffers the whole body suffers too." Had a fund been subscribed, it would not have been in a sense of aiding some pauper who had no claim, but out of a sense of duty, and in order that the recipient might the more readily recuperate those lost forces so essential to our Movement. I am pleased, however, to find that no such necessity exists, and trust our friends will, along with myself, accept his brief veto along with the wish that the day may be far off when any such necessity may arise. You will oblige by giving this the same publicity as my previous note. I am, yours, very fraternally, I. THOMPSON.

83, Chapel Street, Salford, Manchester, July 17, 1882.

MISS LOTTIE FOWLER IN LIVERPOOL.

Mr. Kilbraith, of Newry, writes us he has had a sitting with Miss Fowler, and it afforded him satisfaction to meet her again; as on his former meeting with her in the autumn of 1876 in London, he had such extraordinary tests given through her, that he was pleased to have an opportunity of seeing her, and he is happy to say he does not regret making the journey for that purpose."

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

Arrangements to secure Mr. Brown's attendance at farewell meetings should be made with the Hon. Sec., Mr. Joseph Gibson, 3, Clyde Terrace, Bishop Auckland. Those who cannot take part in such meetings, may remit a contribution to the Emigration Fund, to Mr. Gibson.

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

Darlington.—July 26 or 28; date not settled.

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

THE GRIMSBY GHOST-LAYING.

Mr. Editor.—Dear Sir.—I notice in the MEDIUM of yesterday's date, an article, "How the Ghosts were laid at Grimsby." I speak from personal knowledge, when I say that I know the statement to be perfectly true and correct.

I received a letter this morning from Mr. J. Thomas, Kingsly, and am highly satisfied with his replies. I do not know the gentleman, nor have I ever seen him, but he might have known me all my life. Should anyone wish to know their surroundings, my unqualified advice is, apply to him at once.—I am, dear Sir, yours truly, T. PARKIN.

8, St. John Street, Hull, July 15th, 1882.

MRS. NOSWORTHY IN DERBYSHIRE.

On Sunday, July 9th, Mrs. L. Thompson Nosworthy, (daughter of the late Geo. Thompson, Esq., the famous anti-slavery lecturer) delivered two lectures in the lecture room, Brookside, Belper, in the morning at 10.30 evening at 6.30 to large and appreciative audiences. The subjects were, morning, "Spiritualism, what is it?" and in the evening, "Spiritualism,

its uses and advantages." The fair lecturer handled the subjects in a clear and precise manner, evidently giving great satisfaction to those who listened to her.

On Monday evening there was an entertainment, at which Mrs. Nosworthy gave recitals from Tennyson, Lord Lytton, E. A. Poe, Shakespeare, Butler, and Lizzie Borden, interspersed with songs by several ladies and gentlemen who kindly gave their services on this occasion.

Altogether, we may say, Mrs. Nosworthy's visit to Belper was a great success.—Cor.

LOVE.

Oh! what is this within my heart?

Aurora-like, I feel it glow;

The poets call it Love, and know

How to bespeak its facile art,—

By painters limned in "face divine,"

And he who sings intones its note,

But never lyrest yet has smote

The reed in harmony with mine.

Love's world invites me to go hence—

To sail that deep and inner sea,

With every thought and fancy free,

And leave the heavy cares of sense.

A flower is but a flower, but thought

Is freighted with a sheaf of gold,

Which sparkles with a wealth untold,

That sordid commerce never bought.

Nature presents no scenes so fine,

As those which rise within the soul,

In their unspoken charms unroll

Two loving souls in one, sublime.

The happy compound floats away

To stellar regions—deeper far

Than astral suns or twinkling star—

To open up a blissful day.

Each soul has one sweet "voice" within—

An echo from a deeper vale—

A Sybil with a mystic tale,

Who's sure to Fortune's favour win,

This Sybil calls me to depart,

And lay aside my earthly care,

To join the rapture of the fair,

And act the predetermined part.

But knots of grosser cords decree,

That I must labour here awhile,

To bring to man the hopeful smile,

Invoked by Immortality.

Respite is granted for a day,

To label luggage for that Land,

But soon will wave the Sybil's hand,

Then, to that angel bourne away!

Towards the sun the eye may gaze,

But naught of me the eye can see,—

Gone home to Beatrice, to be

Absorbed in her effulgent rays.

Then, Peace to earth, and Love to man:

Let Truth and Justice ever reign,

And crush out Sin's corroding pain,

For Harmony is Nature's plan.

Liverpool, July 18th, 1882.

J. C. WRIGHT.

OBITUARY.

Passed to the higher life, July 4th, 1882, Mary, wife of Mr. J. C. Curtis Piller, of Chelmer, Torquay. Living as she did a quiet, sincere, and consistent life, Mrs. Piller was well prepared for the change. She peacefully and calmly awaited the time of her departure, each hour having more fully unfolded to her the brightness and joy of the assurance she had lived in. Her last words were—"The angels are waiting for me," which forms the motto on the Memorial Card, which also bears these verses:—

There is no death—'tis but a shade,

Be not of outward loss afraid;

There is no death—it is a birth—

A rising heavenward from the earth.

Sharing that life's unbounded span,

Eternity is thine, O man;

Think of the future as a sphere

Where roses blossom all the year!

LITERARY NOTICES.

THE TESTIMONY OF PHRENOLOGY TO SPIRITUALISM.

There has just been published a small work, by Professor L. N. Fowler, entitled, "Mental Science, as explained by Phrenology." (Fowler, Imperial Buildings, price 9d.) It con-

tains more real Phrenology than any work we have ever read on the subject. We know no other man who could so clearly and forcibly define the relations between mind and organism. It is evident that Mr. Fowler knows vastly more than he can put upon paper. Every intelligent person should begin at once the study of Phrenology, and commence by learning this little book off by heart, a paragraph daily. It is just the book for Children's Lyceums and Schools of Spiritual Teachers. Mr. Fowler views on man's relation to the Spiritual, are bolder and more scientific than any we have ever met with, and put to shame the nonsense about "wonder" and "credulity," which the atheistical phrenologists were wont to associate with this organ. We quote what Mr. Fowler says on

THE ORGAN OF SPIRITUALITY.

"Spirituality or Marvellousness next comes under consideration. The preceptive intellect introduces us to the physical world, to objects, to things, to matter; Marvellousness introduces us to things above the cognisance of the senses—to things spiritual. Such are the developments, the circumstances, training and education of most persons, that they have far more consciousness of the physical than of the spiritual; and, in fact, in too many instances, I am sorry to say, the spiritual seems to be wholly withdrawn from their vision. Speak to these of spiritual things, and you talk in a dead language. Yet there is a spiritual state, nevertheless, out of which grows certain unalterable relations of our being. In proportion as we acquire supremacy over our animal nature, and hold communion with the spiritual, are we fitting ourselves for our future destiny.

"We exist first as physical beings, with a very limited degree of either spiritual or mental sense; but the order of nature is the growth and development of the mental and spiritual until they have the ascendancy; thus better fitting us for a spiritual than for a physical existence. Persons of high mental temperament can easily reason upon subjects; while a man of strong animal appetite is insensible alike to their existence and influence. From their organization, certain persons are more inclined to be spiritual than others. If a person has this faculty largely developed, with a favourable organization, the spiritual, rather than the physical, is the object of his joy and contemplation. He sees the dealings of providence in all that transpires around him; recognises providential interposition; while to others, of opposite development and organization, events transpire as a 'matter of course'; they happen because, in the 'order of nature,' they must happen.

"The popular impression in reference to this faculty is far from being correct. Its office is to give a sense of the spiritual, as such, and as distinct from the physical. There is an intimate relation existing between man and his Maker; intimate as the relation between parent and child. This intimacy, or sense of relationship, exists through the medium of this faculty.

"We pray. Why? We do not see God; our senses have no recognition whatever of his presence. It is because of this faculty. The whole doctrine of faith and prayer is based upon it. If small, in religious persons, they are not fervent in prayer and devotion, because their sense of spirituality is weak, and they do not have that degree of spiritual communion that others have. This sense, however, is increased by the cultivation of the faculty by proper exercise. There is a medium through which God influences us—through which we can understand the Divine Mind—and that medium is this faculty. We can converse aright with God, and if we do, we will be guided aright by the exercise of this faculty, apart from Reason. There is something in the nature of man which tells him, 'This is the way, walk ye in it.' It is this faculty which speaks thus, and is the guide or monitor to man in spiritual life.

When very small, combined with large Self-esteem, Firmness, Causality, and small Hope, the man is apt to deny a future existence. When large, combined with large Hope, and a favourable organization, it makes the enthusiastic man. This combination is common amongst Methodists, and gives a positive character to their hopes. They are more certain they are truly converted than other people are; more certain they will go to heaven; and they profess to be governed more by a sense of spirituality than others.

"The faculty stimulates us to make inquiries as to new propositions—to test them. A lady once remarked to me that 'it was time enough to believe a thing when it had been proved'—by which she meant that then was the proper time to pay attention to new discoveries. What if all were like her? A new idea might be thrown out, but no one would test its truth or falsehood. The whole community—every individual—would have to wait until it should be approved as true; and who, in that case, would furnish the proof? And if it be a merit in one to decline investigating a subject, other things being equal, it is for all. And peopled thus, the world would go on unenlightened, save by the very feeble glare of self-complacence. Every improvement affects in some sort the physical, mental, and moral interests of society, for these are inseparably linked, and are ever reciprocal in their influence. To secure these ends, those who are impelled by a higher and stronger faith than the lady referred to, must take hold of new propositions and discoveries, and separate the wheat from the chaff."

"ANGELIC REVELATIONS."

Not having published any review of the three Manchester Volumes, entitled "Angelic Revelations," in these columns, and some opinion of their nature being frequently asked for, we availed ourselves of the kindness of an able thinker and writer on spiritual themes for an expression on the merits of the work. After carefully reading the first volume three times, and the second and third once, the following is the result:—

"Having read very carefully the three volumes, I am come to the conclusion that they are too symbolical and mystical for the general reader to appreciate; and even the most spiritual reader has to wade and re-wade through a mass of high-flown and oft-repeated verbiage, to reach (and then doubtfully) the hidden meaning contained therein. At least, this is my experience, but it may be that my mental faculties are not sufficiently opened to appreciate the work aright, for I think I never read so voluminous a work, and gained so little real knowledge as from 'Angelic Revelations.' Still, the intention of the work is, no doubt, high and good; teaching that the 'New Dispensation' is upon us, and that we should each endeavour to order our path in accordance with that Divine Love that is now coming down with increased power on the earth, in proportion as we render ourselves fitted to receive it.

"This seems to me the substance of the teachings of the work. The doctrinal teachings regarding, for instance, the Divine Status of Jesus, Re-incarnation, the birth of humanity on the earth, and others, are not, to my mind sufficiently clearly stated to draw from them any decisive teachings. And the conspicuous fault of the work (to my mind) is that on no one occasion do the communicating spirits or angels ever give a plain answer to a plain question."

RELIGION AND MORALITY IN SIBERIA.

"The National Church," in reviewing Lansdell's "Siberia," thus remarks on the Christian Church in that country:—

"To the monastic clergy fall all the higher offices, and among them are wellnigh all the scholars and men of mark; the parochial clergy as a rule being of lower birth and culture, ill-paid, rude, dissolute, drink their besetting sin. Summing up his highly instructive character of the Church in Russia, our author remarks on the wide difference between the every-day religion of the people and their formularies and theology, the former causing pain and grief, whilst the latter excites sympathy and hope. Religious impulse is strong; but ignorance and rudeness of life drag the people down to superstition and vice, Dean Stanley's three weighty charges of extravagant ritual, excessive dogmatism, and a fatal schism between religion and morality, are fully borne out, and explain much of the backward state of the people under such a system. With all its defects, however, viewed side by side with what we must consider our more apostolic standards of faith and worship, and our more advanced ideas of Christian civilization, there are cheering and hopeful elements in the constitution of our great sister Church of the East. To the two vital points—the belief in the Holy Scriptures, and adherence to the doctrine of salvation through Christ alone—the Russian Church continues true; and, in her mission of evangelising and civilising the scattered, backward, restless masses within her pale, we may, with all kindly and brotherly feeling, wish her God speed."

The poor shortsighted fellow who wrote these words does not seem to have perceived that he utterly cuts the ground from under his own feet: in other words he shows that the "two vital points" of sound Christianity fail to redeem and elevate those who hold them. The same is true of the history of every people, and every so-called religion. The grandest men the world has ever seen have been without these dogmas, and the most wretched specimens have been the most devout in the dogmatic sense. Is it the Church that evangelises and civilises?

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THE WARRIOR PRINCE.—Birth of the Persian, B.C. 43. Youthful Aspirations. Hafed's Spirit Guide. Becomes a Warrior. Arabian Inroads. Morning Sacrifice before the Fight. Battle of Gorbindoon. Vision of the Spirit Horsemen. The Young Victor's Address to his Soldiers. War. Peace. Courtship. A Rival in Love. Storm and Sea-Fight. Spirit Communion—The Light of the World. Order of the Guebre. Marriage. Attempted Assassination by a Rival. The Innocent Condemned with the Guilty. Hafed Pleads for his Enemy. Spirit Intervention. Enmity Slain by Love. Inroads of the Alanés. Murder and Rapine—Hafed's Wife and Child Destroyed—Revenge. Vision of his Guardian Spirit. Bitterness of Bereavement. Hafed throws down the Sword and joins the Magian Order.

THE AROMAGUS.—Elected Head of the Magi. Early History of Persia. Advent of Zoroaster—his Doctrines. Oracles of the Sacred Grove. The Altar of the Flame—Spirit Lights. Lessons from the Spirit World. The Egyptians—Temple of Isis—Symbols and Modes of Worship—Consulting the Spirits. The Sabeans. The Spartans—Their Laws—Their Games Immoral—Wives of the State—Slaves and Masters. Corinth—Description of a Temple. The Golden Age. Athens and the Athenians. Old Tyre—An Ancient Exchange—Free Trade and its Advantages. Religion of the Tyrians—Story of Venus and Adonis. Mythic Gods of Greece. The Hebrews—Books of Moses—The Fall—Death before Sin—The Earth not Cursed—Remarks on the Deluge. Melchisedek, the builder of the Great Pyramid. Abraham and the Three Angels. Tower of Babel. God's Dealings with the Hebrews. Babylonish Captivity. Nebuchadnezzar—Story of his Fall. Cyrus Chosen of God. Cyrus as a Soldier—A Battle Described. Successors of Cyrus—Downfall of Babylon. Reflections. Message of the Spirit of the Flame. Hafed and Two of the Brotherhood sent to Judea to Welcome the New-born King. The "Star." "There lay the Babe on the lap of his Mother." Parentage of Jesus. On the Red Sea. Ancient Thebes. An Old Temple. An Egyptian Séance. The Old Priest Chosen by the Spirit Voice as Guardian of the Child Jesus. An Underground Temple. Persia Invaded by the Romans. Hafed takes up the Sword. Jesus taken to Egypt. Letters from Issha, the Old Egyptian Priest. The Dark Inner Temple. The Old Tutor and the Young Pupil. First Miracle of Jesus. "He is indeed the Son of God!" Jesus at Play. Tutor and Scholar change Places—Travel in Egypt—Their unexpected Arrival in Persia. Jesus Clairvoyant—Studies under Hafed. His Profound Wisdom—Acquires Knowledge of Persian Language, &c. A Story about Jesus—Wonderful Cures. Hafed and Jesus leave Persia—A Vision of the Better Land—They visit Greece, Egypt and Rome. Roman Religion—Slavery—Sports. Back to Judea. Jesus and Hafed in the Temple. Letter from Jesus to Hafed (given in Direct Writing). Return of Jesus to Persia. Hafed and Jesus set out for India. Want of Water—a Miracle. The Bolan Pass. Cashmere. Plains of India. The Temple of the Elephants. A Queer God—how he Lost his Head and got another. The Hermits of the Mountains—Spirit Communion in their Temple. The Voice of the Spirit. A Man Raised by Jesus from the Dead. Arrival in Persia. Birth-day of Zoroaster. Jesus addresses the Magi. Farewell Meeting in the Grove—The Voice of the Angel—Jesus enhaloed. "Tongues of Fire." A Vision of the Spirit World. Parting with Jesus. Roman Oppression. Tidings of Jesus and his Work—His Letters to Hafed (given in Direct Writing). Death of Jesus. Hafed Ambassador to Rome. Meets with Paul and others in Athens.

THE CHRISTIAN EVANGELIST.—Hafed's Labours in Spain and at Lyons. "Gift of Tongues." Persecution. Bound in Chains. Jesus, "My Prince," appears. The Captive Delivered. Evangelises in Italy, Greece, Northern Africa, &c. Homeward Journey to Persia. Hafed expelled from the Magian Order. Labours in Bushire. A Church formed—Hafed's Address. Mode of Worship—Baptism, the Lord's Supper, &c. Gifts of the Spirit. A Noble Convert. Persecution—First Persian Martyr. Midnight Meetings—Capture of the little Congregation. Mock Trial—a Barbarous and Cruel Test—Old Hafed's First Night in a Persian Prison. The

Roman Circus—Fighting with Gladiators—the Beasts spring, but fall dead—Salutary Effect. Vision in the Cell. "The Prince" in his Glory. Hafed, the Centurarian, and his Companion, in the Arena. The Rush of the Beasts—The Martyrs wake up in Paradise.

HAFED'S SPIRIT-LIFE.

Hafed describes his feelings on waking up. Perceives his father, mother, wife and child, and old friends. Spirit Horsemen. Welcomed by Jesus—The Great Temple. Description of the Temple and its Surroundings. Life in the Spirit World—Condition of Spirits in the "Spheres"—Clothing—Houses—Food—Employments—Education—Progress in Knowledge—Music. An Errand of Love—Hafed and Issha visit the First Sphere—Rescue of Xerxes, Nero, and others from darkness. Paul a Co-labourer. The Great Y leas or Christs of the Universe—Jesus, the King of kings. Heaven—where is it? Creation of Worlds—the Elohim. "Book of Memory." Power of Spirits over Law—Freedom of Action—Good Spirits may Err. Punishment inevitable on Wrong-doing. Archangels. Who is "The Comforter"? Time and Space—Spirit Flight. Hafed's Discourses on Education—On Spiritualism—On the Origin of "Christmas"—On the "Summer Land"—On the Material Worlds and their Inhabitants—On the Corruption of Inspired Books. Dark Side of the Spirit World. Priestcraft Denounced. Hafed predicts the near Advent of a Great Reformer. A Grand Upheaval of Systems. The Spiritual Reign of the "Prince of Peace."

Communications from "Hermes," the Egyptian.

Death of Issha, the Old Egyptian Priest—Letter from Hermes to Hafed (*Direct Extracts*)—Imprisonment and Deliverance by Spirit-Power. Hermes gives an Account of his Efforts to Overturn the Egyptian Religious System; Reproduces some of his Old Discourses, viz., on Idolatry—The Infinite Intelligence and the "Lesser Infinites"—Primeval Man—The Spirit World—Self-Culture—Death and the "Angel of Death"—The Ancient Egyptians: Pyramids; Melchisedek a Shepherd King; Moses and the Hebrews, &c. Strange Control of the Medium—Dialogue—Graphic Pictures of the Spirit World. Hermes and others leave Egypt to join with Jesus and his Disciples. Prevalence of Crime in Judea. A Portrait of Jesus. Jewish Sects. "The Twelve." John the Baptist. Herod and Herodias. Hermes and Jesus as Schoolboys under Issha. Joseph and Mary. "Brethren of Jesus." Description of Judas. Purgings of the Temple. Disciples sent out. Parting Supper—Prayer of Jesus. He sends Hermes to the Alexandrian Jews. Return to Egypt by way of Jordan and the Dead Sea. Brethren in the

APPENDIX.

I. Copies and Fac-Similes of various Direct Writings.

II. Answers to Some Questions by Ruisdal and Steen.—Resurrection of the Body. Spirits Cognisant of Natural Objects. A Glimpse of Summer Land. "What Good will it do?" Medium's Sight in Trance. The "Touble." Man's Power over Spirits. Employments of the Spirits. How Ruisdal became a Painter. Mediumship and Strong Drink. Ruisdal's First Experience in Spirit Life. A Picture of the Spirit Land. Ruisdal and the Students. Deserved Reproof. Knowledge withheld. "All the work of the Devil!" On Light, Comet, and Spots on the Sun. Sun, Moon, and Planets Inhabited. Materialisation of Spirit Forms. Ruisdal's Visit to Rome. O "Purgatory." Continuity of Earthly Relationships. Ruisdal on Oils, Colours, Varnishes, &c. Spirit Transition. Ruisdal's Betrothed. The Story of Steen and Jan Lievens. Ruisdal on the Ideal and Natural. Lawfulness of Spirit Intercourse. Work of the Spirits. Ruisdal and Steen on their Pictures. Condition of Persons Dying in Idiocy. The Angel of Pain. "Shall we know each other?" Use of the Crystal. Ruisdal's Description of Jesus. Steen's First Experience of Spirit Life. Locality of the Spirit World. Steen on Jesus and his Work. How they Pray in the Spirit World. Reo Indian Spirits. Steen gives a Test of Identity. Ruisdal's Picture in the Edinburgh National Gallery—a Test. Interviewed by J. W. Jackson. Ruisdal's Waterfall in Moonlight—a Test. Ruisdal at Home. Eternity of Matter. Recovery of the "Lost." Ruisdal's Contemporary Painters and Painting. Contemporaries' Names (*given direct*). Steen on Effects of Discussion. Spirit Language—Temperature—Clairvoyance—Cold and Catching Colds, &c.

III. Other Uses of Mr. Duguid's Mediumship.—Movement of Inert Bodies with and without Contact. Production of Sounds from Invisible Causes. Perfumes. The Spirit Voice. Levitation of the Medium. Transference of Solids through Solids. Spirit-Lights. Spirit Touch. Distillation. Winding-up and Carrying Music. Boxes. An Overcoat put on the Medium while his Hands are Secured by Bound.

SPIRITUALISM IN RECENT POETRY.

The best indication of the progress of Spiritualism may be gathered from evidences of its operation in the field of literature. Poetry, as the flower of literature, is the true vehicle of Spiritual Truth. In the most ancient ages this was the rule. Men intuitively perceived the Spiritual ere they reasoned upon its laws, and, as it moved their spiritual faculties, it urged the expression of poetical rhapsodies rather than logical argumentations. Logic, discussion, belong to the earth, to spiritual darkness. He who sees the light need not equivocate.

That a new age of poetry is dawning, excellent evidence is afforded in a gorgeous little volume recently issued.* We do not attempt a review on this occasion, but, in proof of the position which we maintain, we quote a few verses from what we regard as the principal poem, entitled "The Seer; a Prophetic Poem." It gives such an accurate account of the oft-repeated experience of the trance medium and clairvoyant, that it must have been written by someone intimately acquainted with the spirit-circle.

The introductory stanzas, in a picturesque and pathetic manner, lead up to the key of all excellence in those who would dare to explore the realms of the Spiritual. This key is stated in these lines:—

But he whose spirit's learned to pray,
Subdues the flesh from day to day,
Can see the light, and guide the way!

Then the plunge is made into the unseen:—

A trance steals o'er my spirit now,
Bright vapours fan my throbbing brow,
And folding fancies lightly flow.

A cold chill thrills each nervous vein;
So sweet the influence, rest of pain.
A sigh is but the symbol'd strain!

In dreams ecstatic, pure and free,
Strange forms my inward senses see,
While hands mysterious welcome me.

My vision, leaving darkest night,
Bursts into supernatural light,
And from my forehead peers the sight!

I commune with a wondrous Seer,
And with him pass from sphere to sphere,
While sibyls chant in pæans clear!

What was thus imparted we must allow the author to inform those who will avail themselves of his book.

PROFESSOR CASTAGNA'S MATINEE MUSICALE.

It reminded us of the many pleasant spiritual gatherings held in past years at 27, Harley Street, chiefly under the direction of Mr. B. Coleman, when we visited these rooms on Wednesday afternoon, to attend the highly distinguished concert of Signor Luciano Castagna, of Florence, Professor of the Guitar, given under the immediate patronage of his excellency the Roumanian Minister, Prince Jean Ghika, and Princess Ghika. There was a large and influential attendance, amongst whom, known to our school of thought, we observed Signor G. Damiani, and Miss Falkiner.

The programme was so rich and varied, and sustained by such distinguished talent, in instances, genius, that it would have been a marvel, indeed, if, at this season, London had not furnished an appreciative auditory; but evidently the charm of the occasion, pre-eminently above the other attractive consideration, was the Guitar playing of Signor Castagna, ably seconded by the performance of his daughter and pupil, Signorina Imilda Castagna.

Four duets on two guitars were allotted to this interesting couple, and no sooner did those skilfully applied fingers deftly touch the trembling strings, than every motion in the room was suspended, and a breathless rapture seemed to pervade every breast. The pieces, the Professor's own composition, were of such a varied character, as to exhibit the power of the charming instrument, of which he is such a consummate master, in every possible form; and the eloquent music discoursed was enhanced by the marvellous executive ability displayed in those variations, producing instrumental effects of the most complex character.

Signor Castagna seems lost to everything, as he throws himself around the bright instrument that he loves so dearly; it is, indeed, his very soul that sings in the vibrations that

* Daphnis, and other Poems. By Henry George Mellon. London: Kegan Paul.

accompany the movements of his fingers. From our point of psychological introspection, the near control of dis-incarnate assistance was a realised fact. The same class of influences attended the wonderful pianoforte solo of Signor C. Albanesi, and the singing of Madlle. Alice Barbi. The harp solo of Madlle. Rina Abena, the English songs of Miss Hope Glenn, the songs of Signor Motta, and other ladies and gentlemen, were truly excellent.

VERDICT—"CRACKED."—A Somersetshire landowner, called Fraser, has had a narrow escape. Because he had caused it to be understood that he was accustomed to hear the voices of invisible beings, he was thought to be insane. Out of the 19 jurors who heard the case, 8 were for a verdict of insanity, and 11 for the reverse. The Master in Lunacy said there must be 12, and 1 gave way, and thus Mr. Fraser was declared sane by one vote. It struck me on reading the report, that if hearing spirit voices be an indication of insanity, there must be a large number of crazy folk at large, including myself. Frequently have I heard invisible beings whispering, and even heard and felt them breathing close to my face; also I have heard sweet sounds just over my head, at the same time inhaling most fragrant odours. What all this means I leave to the judgment of your readers. Of course the unanimous verdict will be "Cracked." Notwithstanding, I will go further, and affirm that I have seen, talked with, and touched so-called invisible beings, spending hours in their company. Only last evening I received a kind invitation to attend a meeting at the house of a dear Christian friend, in another county, for the purpose of holding intercourse with his sainted daughter, with whom I was formerly acquainted, and who, in spirit-form, is a frequent visitor at the old home. My friend promises me a good sight of his daughter, and I intend accepting the invitation, knowing I shall not be disappointed. Again I hear the verdict, "Not only cracked, but dangerous. Ought to be put in an asylum. Incurable case." Well, I am willing to admit I am incurable.—"Drus" in "Cornubian."

A BEAUTIFUL BELIEF.

Oh! 'tis a beautiful belief.

That dear ones gone before us,
Return to soothe us in our grief.

And hang in pity o'er us;
And cherish still old human ties.

And, spite of all our blindness,
Look on us still with pitying eyes,
And hearts of loving kindness.

They see the secrets of our breast,
And phantoms we're pursuing;
Our very thoughts, though unexpress'd
And everything we're doing.

They sorrow when we go astray,
And come to warn and guide us,
And lead us in the better way,
That ill may not betide us;

And always whisper in our ears,
That only love and duty
Can lead us through this vale of tears.

Into the land of beauty;
Where, free from all the stains of earth,

With songs of joy to greet us,
Rejoicing in our higher birth,

They'll be the first to meet us.

Indeed, generally, the teachings of Spiritualism are beautiful, and worthy of universal acceptance. I suppose what most displeases the orthodox is the assertion that punishment in the other life is only corrective, and therefore not necessarily endless; but if they only knew how much they resemble the so-called wicked, they would drop the weapons of their hostility.—"Drus" in "Cornubian."

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.—RICHMOND HALL, RICHMOND STREET.

Arrangements have been made for the due conduct of the various services, during the absence from the town of the Rev. C. Ware. On Sunday, July 9th, the President of the Society occupied the rostrum, and delivered one of the most earnest and impressive addresses ever heard in the Hall. There was a very large congregation present, who appeared to enjoy thoroughly the whole service. Owing to the indisposition of Mr. H., there was no after meeting.

On Sunday, 16th, a new feature was introduced into the service. The guides of Mr. H., who generally speak at the after meeting, were invited to depart from their regular course, and deliver a discourse in lieu of the address from Mr. Clarke. The invitation was cordially acceded to, and the latter gentleman having conducted the preliminary portion of the proceedings, the controlling spirit delivered an eloquent and powerful oration, full of sound common sense, and excellent advice, to a good congregation. We hope this will not be the last time that

our friends will take this position for which it may truly be said they are so well fitted.

For the benefit of those who are interested, and for general information I may say, a public meeting is held in the Hall every Wednesday at 8 p.m., at which all persons are welcome.

R. S. CLARKE, Hon. Sec.

4, Atheneum Terrace, Millbay Road, Plymouth.

The circle held at the Hall on Tuesday evening, July 4th, was well-attended, and was also characterised by unusual power. What a glorious thing is this power! What wonders would it accomplish, were conditions supplied for its universal operation. In every home, in every church this power is present, but inoperative for lack of conditions! Like the wind and the water, and the forces of the material realm, these powers are always ready to work, but they remain inoperative where conditions are lacking. We would appeal to Spiritualists everywhere, to supply the conditions whereby this power shall operate and produce its marvels. Mrs. Gurney, of London, was a welcome visitor to this circle, and we were much interested in her clairvoyant descriptions.

NEWTON ST. CYRES.

The friends here assembled in circle on Wednesday evening, and a deeply interested seance was realised. The mediumistic phase exercised by Mrs. C., was that of giving names of the invisible people around; a large number of names were given by the controlling spirit, most of which were familiar to some one or other members of the circle, recalling old acquaintances and past associations. To say that the medium could have given these names, would be to credit her with a power little short of omniscience. The spirit seemed to see the names presented one after another in quick succession, and being a foreign spirit using the medium, we are informed, for this special work, he would make several attempts before pronouncing the name correctly. Many of the names came as a surprise to the circle, belonging as they did, to persons long since deceased. We think that this power, viz., to give the names of surrounding spirits, would be of great service in investigating circles, where the medium was a total stranger.

BIRMINGHAM.

Being engaged to speak at Anniversary meetings in Yorkshire, I was kindly invited by some Spiritualist friends in Birmingham to break my journey by spending a few hours with them. I was met at the Station and hospitably entertained by Mr. Chas. Gray, who had also arranged for a number of friends to meet me during my visit. Accordingly on Friday evening, a goodly company assembled at the house of that gentleman, and a most enjoyable time was spent. The time was chiefly occupied in relating personal experiences, and in making suggestions for concerted action to promote the Cause. In the middle of our conversation, Mrs. Groom was controlled by one who announced himself as "John Wesley," and who gave an address in every respect characteristic and worthy of that venerable man. He informed the company that he was accompanying myself; this testimony being very interesting and encouraging to me, as I had been previously informed through a medium, that "John Wesley" was much with me. At a subsequent stage of the evening, Mrs. Groom was controlled by "Mary Queen of Scots," who uttered an eloquent and pathetic appeal for justice to be done to her memory and character, as against the interested, partisan, and slanderous spirit which governs written history respecting her. I told the control that her appeal had given me a new idea of the purpose and use of Spiritualism, in that it gave spirits an opportunity to return and vindicate their own characters when unjustly traduced and stigmatised. The Birmingham friends gave me a unanimous invitation to spend a Sunday and give addresses in the town on my return journey.

[The foregoing was left over from last week.—Ed. M.]

SOWERBY BRIDGE.

I remained at the above place until Thursday last. On Tuesday evening a number of friends met at the house of Mr. Robinson, and a most enjoyable time was spent in communion with spirit-friends, who manifested their powers, and expressed their thoughts through several channels. The spiritual halo of the meeting was very elevating—it was good to be there. On Wednesday evenings, as many of the friends as can conveniently do so are accustomed to take tea together in the Lyceum, after which a circle is held. This seems to me to be a very pleasing custom, and might be profitably imitated at other places, as being greatly conducive to sociableness, a desideratum among Spiritualists. After the circle a more public meeting was held, at which I gave an address, being chiefly a resume of my experiences in connection with the Spiritual Movement at Plymouth, including an account of our system of working at that place. So far as I have gone in this Northern tour, there seems to be a general absence of systematic methods of working, by which I mean the establishment of a regular series of circles, growing out of, and linked to one another, corresponding to the "classes" of other religious bodies. This seems to me to be essential to secure the continuous operation of that invisible power, which we recognise as

the source of all progress and results. As the water wheel is kept going by being always in communication with the stream, so the progress of this Movement depends upon our being always in communication with the invisible intelligent power. Our aim at Plymouth has been to keep this invisible power in continuous operation, hence circles increase and multiply, and the influence of the movement is always extending. It is only right to say, that this condition of things at Plymouth has been chiefly due to the fact that the present writer has been able to devote all his time and attention to the work.

OLDHAM.

On Thursday I proceeded to Oldham, where I also received a kind and cordial reception. There was a good audience at the rooms to listen to the lecture, and Mr. Thompson of Manchester presided. One is struck with the vast manufacturing industries in operation at Oldham, there being quite a forest of tall chimney stacks. It is sad to think that the development of spirituality bears so little proportion to the extent of material enterprise and wealth.

MANCHESTER.

I conducted two services in Manchester on Sunday. There were about fifty present in the morning; in the evening the torrents of rain militated against the attendance, still the room was well filled. I have rarely felt more at home, or realised greater enjoyment in my work, than in connection with these services. Entering the room in the morning, the influences seemed somewhat conflicting, owing chiefly I suppose to the fact, that the room is used for various purposes during the week. During devotional exercises, however, the clouds cleared away, and we felt the genial influence of an unclouded spiritual sunshine. Feeling the sympathy of the people on the one hand, and the loving inspiration of invisible powers on the other, we felt both morning and evening that it was good to be there. But, is it not essential to the harmony and success of spiritual association and work, that Spiritualists should have a place of meeting entirely consecrated to the Cause. I sincerely hope the Manchester friends will soon have a building that shall worthily represent their Cause in the city, as they already have a number of zealous and earnest workers. Not to be invidious, I have already had striking evidences of the indefatigable and self-sacrificing labours of the President, Mr. R. A. Brown.

PLYMOUTH.

I am glad to learn from Plymouth that some excellent meetings have been held. The Hall was comfortably filled, I am told, on Sunday, July 9th, to hear the address of Mr. Micklewood, and that gentleman, though weak in the body—having had a long and most painful illness—delivered his discourse clearly and impressively. I learn also that on Wednesday, July 12th, a most interesting and enjoyable meeting was held, being addressed by the guides of Mr. H. on "Ireland."

BEREAVEMENT.

I am deeply grieved to learn of the trouble that has fallen upon Mr. Paynter, trance medium—who is beloved and esteemed by all—in the somewhat sudden death of his child, and the consequent serious illness of his wife. The friend writing me says—"I feel very sorry for them both; one cannot lose a beloved child, without a terrible pang, though he be a Spiritualist; at the same time no one can set limits to the comfort derived from a knowledge of their whereabouts and employments." I am sure there will be no limit to the sympathy felt for our brother; it has come as quite a shock to myself.

OMEGA.

GOSWELL HALL SUNDAY SERVICES.

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

Our picnic last Sunday surpassed our most sanguine anticipations, although its success was well foreshadowed by the extremely fine morning, which proved a pleasant surprise to everyone. Notwithstanding some confusion consequent on a dispute with the Railway Company, which necessitated the exchanging of all the tickets, we contrived (with two exceptions) all to enter the same train.

On arriving at Loughton, a delightful walk brought us to the "Robin Hood," and was followed by a short service on the slope facing the hotel, which was in my opinion the key-note of the harmony which prevailed all the rest of the day. Several hymns were sung, and Mr. Savage was controlled and gave an invocation and address. The effect of the singing at a short distance was really enchanting, containing as it did, an equal number of male and female voices, and being modulated by the openness of the vicinity.

After dinner we proceeded through the forest for a little way, arriving at a beautiful little retreat rich with wild roses and ferns, and there, under the most sublime and inspiring influences, we listened to an inspirational address from Mr. Morse. Many strangers were attracted by the singing, and stayed during the rest of the proceedings, and throughout the day our worthy president was indefatigable in the judicious distribution of spiritual tracts, etc. The meeting broke up into small parties, and a pleasant walk through the trees followed until tea-time.

The landlord of the "Robin Hood" very generously placed the large open tea-room, at our entire disposal for the purpose of holding an evening service. The place was crowded with both friends and strangers, and this meeting may fairly be called the climax of the day's proceedings. Amongst other addresses we had a short address from Mr. Brown, and a most beautifully poetic oration from Mr. Wilson, followed by an interesting speech from Mr. Morse, embodying a vote of thanks to the Committee for the able way in which, under very adverse circumstances, the arrangements had been carried out. We were very much indebted to Mr. Morse for his kindness and assistance during the day, which materially helped to make it a success. The surrounding circumstances, the fresh air, the beautiful scenery, and the waving of the trees, seemed to inspire each speaker, and the applause was loud and long at the conclusion of their respective addresses. The day will long be remembered by all, as one of the most profitable and pleasureable ever spent, beginning well, continuing well, and ending well.

Next Sunday morning the General Half-Yearly Meeting will be held. Friends are requested to attend. In the evening we intend to have another experience meeting, the last being so well appreciated. We shall be glad to see a large attendance. These meetings as a rule are very interesting.

R. W. LISHMAN, Corres. Sec.

LEICESTER—SILVER STREET LECTURE HALL.

On Sunday, July 16th, the members and friends of the Society had their Annual Pic-nic and Camp Meeting at Longcliffe, by kind permission of A. P. C. De Lisle Esq., when the friends from Loughborough and Quorndon joined us. Much disappointment was felt owing to the unavoidable absence of Mrs. Groom, of Birmingham, through illness. Luncheon was partaken of in the woods, and subsequently a meeting was held, which was conducted by Mr. Holmes, who gave an opening Normal Address; and Trance Addresses were given by Mr. Bent, Mrs. Burdett, and Mrs. Gutteridge, of Loughborough. At the close we adjourned to the lodge house, where a Tea was in readiness, and laid out in the grounds, picnic fashion. After tea, pleasant rambles were made to various parts of the Woods; and all returned in time for homeward journey, having spent a most enjoyable day, the weather being all that could be desired. It was the best outing the friends have had. They hope it may not be the last time they shall Pic-nic there.

Sunday, July 30th, Mrs. Barr, of Hednesford, will occupy the platform.

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