



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

SPIRITUALISM.

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WHY DO YOU ANTICIPATE THE DAWN OF A
MILLENNIUM ON EARTH, SEEING THAT
ADVERSE CONDITIONS ARE NECES-
SARY FOR THE DEVELOPMENT
OF THE SOUL? *

THROUGH MR. S. DE MAIN, BY HIS GUIDES.

(Reported by Mr. C. G. Oyston, Hunwick, Durham.)

The subject which you have selected on the present occasion must, of necessity, place us under a slight difficulty, as it will require considerable effort on our part to make it plain and comprehensible to your perceptive faculties, nevertheless, with the means at our disposal, we shall endeavour to produce satisfaction as far as we possibly can.

Progression is indelibly stamped upon all created things. From the tiny atom to the mighty worlds that revolve in space; from the tiniest insect in the microscopic world to the noblest form of animated life upon this material globe; from the lowliest human form that toils on in abject degradation to the highest archangel in the spiritual world,—no matter into what portion of the universe you may look, progression is the grand order of all things. When we look back into the mists of antiquity, when we trace the progress of humanity from that period up to the present condition of civilization and advancement, we can behold in the far distant future a time when man will have so far proceeded on his onward march as to find the adverse conditions,

* The delivery of the above lecture positively establishes the fact of the participation of an intelligence superior to either sitters or medium. When I had transcribed the matter expressed from the subject, which was suggested after the intelligence had assumed control, I found myself totally incompetent to adequately comprehend its import and significance without requesting a more elaborate exposition from the control. I read the message over to the medium while in his normal condition, who frankly confessed that the communication was a mystery to him. No other member of the circle was sufficiently advanced in knowledge to suggest an elucidation of the problem. Often have we been the recipients of abstruse ideas, entirely foreign to our knowledge previously acquired, and of which we had vague conceptions until further instructions were received from the controlling spirit, when they have become more lucid and comprehensible to our minds.
—C. G. O.

which at present assail him, totally unnecessary for his requirements and continued advancement.

Look at the child there, who looks forward to the time when he shall become a man. He fondly anticipates inexpressible advantages and blessings when this point of his ambition shall have been attained. But watch the child through his earthly pilgrimage, and mark his sensations when the dignity of manhood is reached. When the cares of life hang heavy on his shoulders he looks back down the stream of life to his childhood's days, and eagerly yearns for those innocent pleasures which are past and gone. So is it with mankind as a whole. When man is gradually emerging from his dark and undeveloped condition, when the dawn of intellect begins to make its influence felt for good, he rushes eagerly in pursuit of happiness which he hopes to obtain when he shall have reached a certain mountain height in the weary journey through material life. When he was immersed in ignorance, with not the slightest vestige of knowledge of a future state—when he was following out the spontaneous impulses of his own instinct, he had happiness in proportion, peculiar to that state of childhood, and now that he has aspired to a high pinnacle of enlightenment he looks down to the childhood of the world with an anxious longing for a return of that coveted innocence and blissful experience which he has been taught was enjoyed at that time. Thus he is ever looking back to past happiness, but the present he refuses to recognise, when, if he would but stretch forth his hand, the coveted treasure would be within his reach. He is also looking forward with sanguine expectation to the time when crime, vice, and selfishness will be driven from the earth, and uninterrupted peace and harmony shall reign supreme. This anticipated state of things he has been pleased to term the "millennium."

With respect to adverse conditions being necessary, we say, truly such practical experience is essential for the development of humanity; for man cannot possibly be spiritually benefitted without this acquisition of knowledge, for it is by and through such conflicts that he is enabled to scale the eternal heights of God, and thus emerge out of the darkness of undevelopment into the sunlight of spiritual love. The material world on which you dwell and man himself have progressed side by side. In his efforts to unfold his latent powers, he

has compelled the earth to progress with him, and thus to-day your world is further advanced than at any time in its past history. As a consequence, there is more spirituality abroad at present than has existed in past ages. There are also forms of life on earth to-day which could not have existed in times past, and as the world has advanced in conjunction with man, a higher order of animal life has appeared upon its surface. Thus the lower race of beings must give way before the advancement of the human family, for animal life must unfold its refinement in proportion to the mental and spiritual condition of mankind.

But some people will say this is not in accordance with the absolute justice and loving kindness of the Great Creator. Now God has not placed man directly in the midst of these surroundings, He begets them as a natural consequence, for had this world attained to its present condition of advancement at the birth of man the conditions would not have been adapted to his situation. God has placed man on earth, and it is his duty to overcome these adverse surroundings in order to attain to a higher state of spiritual development. Though this experience be obtained only through great pain and suffering, yet it is the only rational means whereby the desired result can be effected.

But how is it that man forces the development of the world whereon he dwells, by the unfoldment of his inner being? It is thus. No matter what state of development, or what condition the human race occupies, whether they be bond or free, high or low, Christians or barbarians, every individual emits a spiritual influence from himself or herself. This spiritual essence becomes interspersed with the electric or magnetic elements in the atmosphere surrounding your globe. Thus by the incessant application of the volition of his soul he gives birth to higher forms of animated life according to the peculiar quality of the spiritual emanations from himself, and the exact state of advancement of the people on earth can be determined by the nature of the animal life by which they are surrounded.

The time, therefore, will arrive when man shall have advanced to that degree as to be able to overcome the adverse conditions, and they will then be no longer necessary for the exercise of the faculties of his inner being. The child plays with fire, which is a lovely thing to look upon, but when the finger comes in contact therewith, by experience the child learns the dangerous nature of the element which he admires, and if he be wise, he will, in future be careful to avoid a repetition of the painful experience. An individual looks upon a serpent basking in the noonday sun. Ignorant of its deadly nature he is charmed by the beauty displayed. Anxious to bear the precious treasure home he places the poisonous beast in his bosom, and the serpent impregnates his system with the deadly poison. This furnishes practical experience, and it is in this school that man has been educated, until now his surroundings are not so adverse as they were a thousand years ago.

If there be a race of beings that have never heard the sound of the name of the Great Eternal God—that have not yet realised the fact that there is a continued existence beyond the grave, yet surely will they progress to the same position as you occupy to-day, and though slowly it may be, they will eventually march out into the full brilliancy of the light of spiritual truth. There is no power in the universe can prevent man from progressing, and those surroundings which he may groan under in his various stages of development are essential for his own purification.

There are two stages of advancement: development first, and purification afterwards. Now the world to-day has arrived at a very high condition of advancement, but purity is comparatively unknown. When man enters into bloody warfare, and arrays himself in animosity against his fellows, there is ample evidence that a process of development is proceeding; but there is certainly an absence of that purity of impulse which

the second stage of advancement displays. The nations of Europe have attained to a high position of development, but are they pure? We say, most emphatically, no, for when they have arrived at this condition wars, and all influences which tend to disturb the harmony of life, will be no longer known. When man makes violent efforts for spiritual purification, wars, and rumours of wars, will be heard on the earth, and commotion and inharmony will be everywhere prevalent. Go to the savage tribes of your world, who have no knowledge of the blessings of civilization, and you will find that they have learned the art of destroying one another, thus showing the activity of the spiritual principle within.

When man shall have reached a certain stage of development he will then turn all his attention to the purification of his spiritual being, and not till then will the spiritual millennium dawn upon the earth. However, we speak of humanity as a whole, and not of any particular nation. If you traverse the burning sands of Africa's tropical clime, or enter the frozen regions of the Arctic world, you will find it almost impossible to dwell there. Now why is this? You cannot live like these individuals simply because the conditions which they require for their development are not adaptable for your more advanced position. Seeing this, then, how is the millennium to be ushered in? By each individual turning his attention from material things to the higher cultivation of the spirit within. The millennium will not come suddenly, but slowly, and by a gradual process of spiritual refinement will it dawn upon the earth. Nay, indications of the coming day have even now appeared. Already the golden streaks of spiritual light are beginning to descend into the souls of men, for the spiritual sun is beginning to rise. He is casting his beams above the horizon, and there are individuals on earth to-day who have seen the glorious splendour of the coming day, and their souls have been thrilled with inexpressible joy. Could your forefathers have looked through the spiritual telescope, and taken cognisance of the conditions which you consider so hard to bear they would have envied you your favourable position.

A thousand years hence the conditions surrounding you here will be unnecessary for the individuals existing upon earth at that time. They will not require such gross material food as you do to-day, for the food then necessary for their sustenance will be infused with more spiritual power and vitality as a consequence of the more elevated condition of the human race. The products of earth vitalized and invigorated with the spiritual emissions of the human soul, embodied and disembodied, will possess superior qualities of sustenance, and thus will tend to refine and spiritualize the natures of the partakers thereof.

To-day a large proportion of the human race mistake the purpose of their existence, for they are seeking the gratification of the material instead of the higher functions of the spirit. Look at the sovereign rulers of your world, those individuals who are called by the spacious titles of Christian princes. Do their energies tend to spiritualize or elevate their subjects? Take those who presume to be the vice-gerents of God, who bow before costly shrines and are nominated to minister to the spiritual necessities of their fellows. Do they wean their flocks from their material pursuits to the consideration and cultivation of their spiritual natures? Nay, it is a libel upon society to-day, that these individuals who are ordained to lead godly lives, and to regenerate and extricate humanity from the thralldom of the senses, are so lax in their responsible duties. Where can you find one of these assumed ministers of God who dare rebuke the princely powers that be for their vice and wickedness. As long as humanity is led by such wolves in sheep's clothing it will be a long and weary time before the adverse conditions can be subdued, and humanity shall usher in a spiritual millennium.

But there are churches hid from public view, called spiritual circles, which receive the spiritual light and

love from on high; whose strength and vitality is derived from the Eternal Father. Though they may be obscure and feeble in their efforts to-day, yet the time is coming when they will rise as an army with banners, and they will strike consternation to the heart of the foe. Then, and not till then, will the potentates forbear to slaughter their fellow-men—then all the nations of the earth will become united in the bonds of fraternal love, and peace and harmony will universally prevail. Then will the millennium be ushered in, when all will bask in the effulgence of spiritual freedom; then the roaring artillery of war will be no longer heard, the blood of human beings will be no longer shed to gratify the ambition of the few, but all will dwell together as one happy family beneath the all-seeing eye and watch-care of their loving Father—God.

“BUSIRIS, THE ANCIENT OF DAYS.”

A CONTROL.

(Recorded by A.T.T.P., July 22, 1882.)

The Sensitive, under control, said:—

There are many who doubt these things, and the revelations that come from the East are met in a spirit of satire and ridicule. What is known of the “occult world” is but little, amongst men whose days are taken up in fighting the battle of life for themselves and for those coming after them. Such thoughts, such statements, of what the spirit of man can realise, is, to such matter-of-fact minds like these, a thorough absurdity. They do not believe that ABSTRACTION is an art; neither can they grasp the power of will. The busy man of the world wills to be rich and respected. His will perfectly obeys the spirit, and the result is obtained: but this is not the limit of will power; and if they have not studied the subject, less need for them to hurl the charge of absurdity against the claims of those who have.

I, Busiris, the Ancient, have seen Will under every aspect, and I assert, that in the East there are, and always have been, thousands who WILL abstraction; who can govern their thoughts, and bid them to sleep. These men are not subjected to the hard impulse of gaining money. I have witnessed, and can witness to-day, a class of mind that reflects. This class of mind perceives what the seekers after riches and position scarcely ever perceive: that is, that man on earth is subject to superior forces, which act entirely independent of his will. I have witnessed the first dawning of light amongst men, and I have seen my fellow-creatures speaking in prayer to the Sun that governs the day, and to the lesser light that governs the earth from night until morning. I have myself, in spirit-life, seen men destitute of civilized resources, suffering all the inconveniences of an ill-conditioned earth-life, and I have seen the gradual unfolding of man's immortal capacity. I have witnessed, from a state of savage barbarism, the establishment of a methodical hierarchy and graduating ranks, being the first formation of man into societies.

In that Land which lies to-day under the bann and displeasure of this empire; in that land which gave me birth, I have seen society formed from comparative barbarism. In that land which God fertilises almost without labour; that land whose facilities for commerce raised it to power, and made it to be respected as a nation; that land where man first distinctly realised his dual nature; that land over which tears are shed; that land now governed—I should not say governed, but threatened—by a lawless rebel and a rebellious soldiery,—I have seen, in the midst of its prosperity, the whole land to be given over to gross idolatry, men worshipping innumerable physical formations, and calling them Gods.

You cannot conceive men in such a condition. Cunning and deceit guided their counsels, and darkness and horror was the result of their teaching; the hosts of the spirit-world witnessed their fellows on earth worshipping the fish of the river, the animal of the land,—entering to the fullest extent into the labyrinth of absurdity and idolatry.

It was from this unhappy land that the whole of Ethiopia was initiated into the worshipping of animals, fish, pebbles and bits of wood. It was from this, the most ancient of lands, that the worship of idols sprang, and was given to all the races of men on earth. Although this is still open as an argument amongst savants, Egypt, without doubt, stands forward as the Mother of Nations. Special races have accepted their portion in the worshipping of idols; but the worship itself, and also the first dawning of immortality, took its rise from the children of early Egypt, and even to-day some of this teaching is still apparent.

To-day your maidens wear, by way of ornament, the Cross; to-day the same symbol is revered, nay, nearly worshipped; to-day this portion of idolatrous belief is spread nearly through all the world;—and the cross had its origin in Egypt, thousands of years before it gathered around it a priesthood.

In Egypt's earlier days it was the cross of Serapis, signifying a spirit, or another world. It was then considered an emblem of immortality, after the spirit's resurrection. This has now become a type of suffering; it was a mode of suffering popular amongst magnates of a then decaying republic. It was their mode of punishment, the same as gibbeting by the gallows, is now, which became the altered mode, and which still bears its victims.

I have witnessed the dawning of this dual nature, when men first awoke to the necessity of living for something better. It was, when God had opened their understandings; when they could look around on the work of His hands without fear or trembling.

I have witnessed the advent of great leaders, those giants amidst men, who have helped their fellows to understand that there was a new heaven for the soul, and another world for it. At first, men turned away from these astrological and philosophical leaders, but by and bye accepted them as their civil and religious legislators; and the effect of this was the decrease of lawlessness, and order and absence of selfishness began to make the Mother of Nations respected amongst men.

Man's mind then became opened to the study of the heavens. Man began to dwell on the fact that throughout nature there was no waste; that nothing was destroyed; that annihilation was an impossibility; that life and death were but terms without meaning; that matter, like spirit, was co-eternal, and hence arose the system of Pantheism, or a God in the Universe; and then the “GREAT I AM” answered from the heavens, and spoke by His servants to His children still in the form; and those who received more communications than any other race, were the ancient people whose Head* and Chief lately visited the capital of this empire: that country which, like Egypt, is shorn—all its glory given over to tyranny and despotism. Yet although I knew them as a mighty people, they are now servile, and far behind in the race of civilization. But I knew them in the height of their power and their glory—I mean these worshippers of spirit under the symbol of Fire—I have stood in spirit with many others before them during their worshipping, and they denominated us, their visitors, as parts of God. They knew that before them were standing immortal forms, in an immortality enduring through eternity.

Then arose the great philosophers of ancient times; then these communications brought to the earth a nearer idea of the Supreme Ruler, and, in their awakened energy of mind, they gave to the world a ruler, and to the heavens a Creator. And they gathered together the sayings of these visitors, which they named the “Logos.” I have noticed this upward gradation of mind. I have witnessed men's progress, and each revolving era has made my soul more thankful.

Yes; that River which will rise as it has risen for thousands of years, has witnessed the dawning of immortality in men's minds which has given its fiat to all men, and has counselled the men of all other nations—sometimes with bad counsels, but sometimes with counsels that will never perish.

Remember that the founder of a sect, which through every succeeding century has lost its bravest and best through fanatical persecution; remember that the leader, the chief founder of this sect, received his education (I mean Moses) at the court of the Pharaoh's, mixing with Egypt's best and most prominent minds. He that proclaimed God to be All, that He had been from the beginning; he who taught not the plurality of Gods, for he was raised up that he might destroy such teaching; and when he passed away, God declared through him, and others of his spiritual servants, that he would never again leave the earth without a witness for Himself.

God raised up Zoroaster to succeed in a different sphere to the founder of the Unity of the Godhead, and he, as well as the others, bore his part on earth bravely.

Then arose one whose name is still revered, and who, also, spread abroad the knowledge of the One True God, and who, in his primal teaching, denied that which is so generally accepted to-day—a Trinity in Unity.

I witnessed the dawning of Christianity, and the first serious attack against what was known amongst nations as the One Living God. The rising of one who represented the Sun in his name, Chrissen; who called himself the Sun, because he came to give light; one who could look with a clear and undaunted eye into the future; who could see the more rapid advances of a more civilized people, and, therefore, with clear perspicacity, could foresee the destruction of the people of the One God. He came as the others had come before him.

Here I asked about whom he was talking?

And he said:—

I am talking of Chrissen, not Christna, a Cabalistic name for the sun. The meaning of Chris is “conservative,” and, as you are well aware, conservative means—One who preserves. Chaos and anarchy reigned during his advent on earth, but since his establishment of the doctrine of man's superiority over all things; since his teaching of man's equality, and of his eternal progression, and of his power, only equalled by the Immortal One;—since then, the world has gradually unfolded,

* The King of Persia.

and man, in making a beautiful earth, has also brought himself towards beautiful perfection.

It may be asked—Where the necessity of this control? It may be asked—Why refer to events that happened thousands of years ago? And I answer: It is because those who do not believe may be made to believe. It is to prove that man had the hope of immortality thousands of years before the Christian Era. It is to prove that man's idea of right and wrong was gathered, even then, from our world; but men have presumptuously asserted that God has spoken to them, and that this constituted their authority to become the leaders amongst men. This is mere assumption; it is we of this side that have spoken to men, even as you, Mr. Recorder, in turn, will speak to men who will follow after you; and you will bid men to exercise that which these assumptive rulers fear, and which they would forbid men to exercise,—their reason.

God's justice is reasonable; so is His mercy reasonable; His love is reasonable. These priestly rulers say, "That His judgments are mysterious;" but this is not true. There cannot be capricious justice with Him, who is all perfect; whose fiats are measured out to a hair's breadth.

Woe to him that is spreading desolation and carnage throughout that ancient land. Woe to him that defileth the grave with the blood of his victims. He professes to follow one who, as a teacher amongst men, in his day, was without a peer; but his religion is now selfish fanaticism, and he, Arabi Pasha, stands out amongst the most prominent miscreants of this day; with specious lies trading on the credulity of his ignorant followers.

I have witnessed in spirit-life the advent of this your empire, and I have been serving the Angel of this Dispensation.* This age that shall overrule all contradictory creeds, and that shall join in the universal bond of brotherhood, Christians, Mahomedans, Buddhists, Hindoos, and, in fact, all the races on earth. This change, which is without any prescriptive spirit, all are welcome to believe; all are invited, all are pressed into the service, that are believers to-day. This change is to restore unity; this change has a real object, the direction of man's will, and to entreat man's consideration for a brief hour out of every twenty-four, of the world to which he is surely hastening; to draw man's attention to this change, which will enable man to think, to reason, and to judge, and which is the only way to establish unity of opinion amongst all men.

First, then, Mr. Recorder, we teach a certainty that can be reasoned on—one that can be proved with easy trial; and we teach, above all things, that every professing phenomenon from our side can be put to the bar of Reason, and that whatever cannot be brought to the bar of Reason is to be rejected. Men may think that you are bringing a world of fantastic beings to invade a world of reality; but let them think so, the end will prove all things. They may believe, with a blind fatality, that the end is the grave; but you who have this certainty in your soul, you that are called on to give sympathetic doctrines to your fellows, you that are called on to proclaim the truth, you that are bidden to shout to men God's justice to all; men may turn away from you, and from your teachings now, and may endeavour to forget you and your labours, but there are many whom you have richly compensated, for you have offered to the poor a last and inviolable home.

You have expounded to many the science of life, which is immortal, and in doing this you are preparing yourself for the day when your wealth will be useless; freeing your soul from the government of unconscious passions; raising your soul above life's little interests. You are wise, for by-and-bye of what avail will be life's busy moods and passions, unless they have left "footprints on the sands of time." Life—active life—is still yours: the life of a thinking spirit; may that spirit, even to the body's end, be actively employed in promoting happiness, and raising future hopes amongst your fellow-men; so shall you deserve their blessings here on earth, and God's approval in your future home.

The most sincere, O Egypt, amongst thy mourners, thy spiritual mourners, is thy child, Busiris the Ancient of Days. I have blessed your monuments, those grim records of the far past; I have admired the love that actuated your countryman, Sir, to bring that relic* of Egypt's greatness, and place it on that beautiful boulevard that you have wrested from the River side.

Again I see Mahomedan fanaticism destroying thy cities and murdering advanced minds, who, whilst governing, were jealous of their country's honour. I have witnessed Egypt becoming the public highway of nations, but now Arabi Pasha, a rebel chief, has made thee the scorn of nations; but as surely as justice followed wrong amongst thy Mahomedan comrades of India, so, as surely, will stern retributive justice follow thy wrongs; and thou wilt surely be made to weep in sackcloth and ashes for the blood that thou hast shed. Like the blood of the first murdered one on earth amidst men, it cries aloud to God for justice. Beware of that day, rebel Pasha. Beware of that day, you cosmopolitan followers, who, having no nationality of your own, are playing a traitor's part wherever your traitorous swords are needed.

Here I asked to what and to whom he was referring; and the control said:—

I am referring to one or two of his followers, who own Switzerland and Germany as their birth-places, whose dishonourable and traitorous acts have made their countries refuse to own them; yet let these men fear for that which will happen in the future, more than what man will do to them; for they will find that God's justice is not "mysterious," but surely in accordance with reason.

God hasten the avenging expedition, so that the blood-shedding of the innocent may cease.

Now, to you, Sir, may God's blessing take the form of renewed bodily health to you. O, Steadfast Worker! may your mind remain unclouded to the last instant of time, that you may bear unfailing testimony of the help and loving care that we will bestow on you. These years of your labour will never pass from the minds of men, and throughout eternity they will be the greatest and proudest memories of your immortal spirit.

May God, the Father, bless you!

This is a very curious Control. The curious will see some explanation as to how the "Logos," which is said to be referred to both in the Chaldean Targum as well as in the Hebrew writings, and which has been converted by the Christians into the Holy Ghost, originated; it being nothing more nor less than the sayings of controlling spirits in ancient times, and which were accepted as coming from the Almighty direct to man. This affords a key to the "Thus saith the Lord."

My readers must, for themselves, decide as to whether or no they can accept this explanation. If Spiritualism does nothing else, it gives, at all events, an intelligible explanation of much that is mysterious and contradictory in the creeds of nearly all races, each of which fancies its own the specially favoured one.

THE ORIGINAL STORY OF ADAM AND EVE.

In the little book entitled—"Christ and Buddha Contrasted: by an Oriental who visited Europe," a comparison is made between the Jewish Bible, adopted by Christians, and the Hindoo Scriptures. Respecting the first chapter of Genesis, the author says:—

The "Creation" is described with reckless audacity.

Our story of Adima and Heva is reversed and distorted. The cowards put the whole fault on the shoulders of the innocent woman—the finishing stroke of Creation and the completion of human happiness—the woman whose sinless life and intercession obtained for the guilty man pardon from God.

"Mind and Matter" translates from "Le Messager," of Liege, an article by Doctor Wahu, embodying an extract from the Rig-Veda as related by M. Jacolliot. It differs considerably from the account in the so-called English Bible, especially as regard the parts played by woman:—

A CHAPTER FROM THE HINDOO GENESIS.

The earth was covered with flowers, the trees were loaded with fruits; thousands of animals gambolled on the plains and in the air; while elephants wandered peacefully in the shade of gigantic forests; and Brahma knew the time had come to create man who was to inhabit this abode.

He drew from the great soul—from the pure essence—a germ of life, with which he animated two bodies that he made male and female—that is to say—organized for reproduction, like plants and animals; and he gave them "abancara," that is to say, conscience and speech, which rendered them superior to all that had been before created, but inferior to the "Devas" (inferior gods) and to God.

He endowed man with strength, stature, and majesty, and called him Adima, (in Sanscrit, "the first man"). The woman received as her endowments, grace, sweetness of disposition, and beauty, and he called her Heva, (in Sanscrit, "that which completes life").

The Lord then gave to Adima and Heva, the isle of Ceylon, (the Taprobana of the ancients) for their habitation. "Go," said he to them, "unite and produce other beings who will be your living image on the earth, centuries upon centuries after you will have returned to me. I, Lord of all that exists, have created you to worship me during the whole of your lives; and they, who will have faith in me, will share my happiness when all things shall have ended. Teach this to your children, so

* Thomas Paine.

* Cleopatra's Needle on the Thames Embankment.

that they shall never forget me, because I will be with them whenever they shall pronounce my name. Your mission is confined to peopling this magnificent island, where I have united all things for your pleasure and convenience, and to inspire the hearts of those who may be born there with my worship. The rest of the earth is also inhabitable. If at a later period the number of your posterity increases so greatly that this abode shall not be sufficient to contain them, let them question me, in the performance of sacrifices, and I will make known my will."

Having said this God disappeared.

Adima and Heva lived for some time in a perfect state of happiness. But one day, a vague dissatisfaction began to disturb them. Jealous of their felicity, and of the work of Brahma, the prince of the Rakhasas, the Evil Spirit, whispered some unknown desire to them. "Let us journey over the island," said Adima to his companion, "and let us see whether we cannot find a place more beautiful than this."

Heva followed her husband. They journeyed on for days and months, but as they advanced, the young woman was seized by an inexplicable terror—with strange fears. "Adima," said she, "let us go no further, it seems to me we are disobeying the Lord; have we not already quitted the place that he assigned as our abode?"

"I have no fear," replied Adima, "Is there not that terrible land inhabitable, of which he spoke to us?" and they proceeded onward. They at last reached the extreme point of the island of Ceylon. Before them they saw a narrow but beautiful arm of the sea, and on its further shore a vast country which appeared to have no limit.

Heva, trembling with fear, begged Adima to do nothing that would make the Lord angry with them. "Are you not well enough off in this place?" said she. "We have pure water and delicious fruits; why seek anything more?"

"Well," said Adima, "we will return. What wrong can there be in visiting this country which is before our eyes?" He went to the crossing rocks, Heva tremblingly following him. He then took his wife upon his shoulders, and began to cross the space which separated him from the object of his desires.

As soon as he touched the shore, a fearful noise was heard, and the trees, flowers, fruits, birds, and everything that they had witnessed from the other shore, disappeared in an instant: the rocks on which they had crossed sunk beneath the waves, with the exception of a few sharp rocks which alone remained in sight, as if to indicate the crossing which the celestial anger had destroyed.

These rocks which are seen between the eastern point of India and the island of Ceylon, are yet known in that country under the name of "Palam Adima" (bridge of Adima), and are represented upon accurate geographical charts under the name of Adam's bridge.

Adima fell weeping upon the naked sand, but Heva came to him, and throwing herself into his arms, said: "Despair not. Let us, rather, pray to the Creator of all things to pardon us."

As she thus spoke, a voice was heard in the cloud, which called down to them in these words: "Woman, thou hast sinned only through thy love for thy husband, whom I commanded thee to love, and thou hast hope in me. I pardon thee, and him also, on thy account; but you will never again enter that place of delight that I created for your happiness. Through your disobedience of my commands, the spirit of evil has invaded the earth. Your sons, obliged through your transgression to suffer fatigue, and to cultivate the earth, will become wicked and forget me. But I will send Vishnu who will incarnate himself and be born of a woman, and he will bring to them all the hope of recompense in another life, by praying to me to ameliorate the evils that beset them."

They rose up consoled, but thenceforth they were compelled to labour industriously to obtain sustenance from the earth. ("Ramatsariar," Hindoo theology: "Recitals and Commentaries on the Vedas").

The writer in "Le Messenger," and him of "Mind and Matter," seem equally to miss the point of this "legend." They forget that spiritual truth can only be set forth, to beings in the sensuous state, through the medium of correspondences. Man's faculties rarely enable him to perceive spiritual truth; so he must content himself with an allegorical translation of it.

Indeed, this is what the story is intended to teach. It starts with the recognition of the innate spirituality of mankind, and the conscious enjoyment of the life of the spirit. This is symbolised by the Happy Island, otherwise the Garden of Eden, which produced all man's necessities demanded without pain or trouble in the acquisition. This does not mean, as theology teaches, that the earth was afterwards cursed; the theologian mistakes the sensuous symbol for the spiritual truth implied. It means that the spiritual nature of man in that primordial state had the means of satis-

fying its demands without the interference of blind doubt, dark ignorance, and corrupting vice. It is evident that all children come into the world in this state. Man's impulses primarily proceed from this state. As external influences operate on the expanding organism, an artificial man, called Mind, is gradually built up, which is ignorant of the spiritual state, only a few doubts and fears remaining to indicate the latent and interior spirituality. This "fall" into materiality and sensuousness is what is meant by the story of Adima and Heva. The man, the external mind, is naturally attracted to the world of sense, and the fairy land of the spiritual state is soon lost to his view, never to be regained except through the intercession of the "seed of the woman," which means, the efforts of the spiritual faculties or intuitions.

Thus, it is evident, that many thousands of years ago man was in a far higher state of spiritual development than he is now, or these truthful allegories could not have been produced. What saith Mr. De Main's guides?

THAT CAP FITTED!

In the MEDIUM for June 23, under the heading of "American Advertising Mediums," we commented on the fact that in the use, or rather the abuse, of Mediumship, the Rogue and Vagabond wing of the Spiritual Movement in America had made no progress during the 34 years of their experience. We also stated, as a logical climax to this retrograde procedure, that "the organs and active men of the Movement across the Atlantic are chiefly engaged in manufacturing artificial reputations for men and women who have lost their characters."

Now, there is one principle we carry out as far as possible—and that is, to avoid personalities in our work of Spiritual Publicist. The general truth, as it effects the Movement, we dare at all times fearlessly state, when our duty calls upon us to do so. If we can say no good of the bad people who have made Spiritualism a disgrace and a bye-word, we let them alone severely, and thus say no ill of them; for we cannot see that saying "ill" will do "good"; at the same time we have considered it proper to warn the Movement against the use of wicked and mercenary methods in the employment of Mediumship and the administration of Spiritualism, and it affords us sincere gratification to observe that our policy is being adopted by the higher class of Spiritualists all over the world, and that the MEDIUM has in effect become the leading organ of Spiritualism throughout the world. This it can only claim so far as it is true to spiritual principles, and faithfully upholds the flag of spiritual light in opposition to mundane selfishness and darkness.

But the "Banner of Light," in a recent issue, puts on the cap thus made for no one in particular; and though our contemporary makes a very wry face over it, we have pleasure in encouraging him so far in his act of self-immolation as to say that the cap, as he wears it, is very becoming. We would not mention the matter at all, as it might be considered a breach of our rules as regards personalities, were it not to thank the "Banner" for quoting a sentence as to the "Manufacture of artificial reputations for those who have lost their characters." The "Banner" never stated more truth in so few words in the whole course of its existence; and if it will carry on in the same track, it will come to be more respected by those right-minded people who regard Spiritualism as a divine principle, and not as a money-making show. Of course the abuse levelled at the MEDIUM is not to be deprecated, as it unmistakably indicates the truth of the pregnant paragraph.

But it may be asked—Why did the "Banner" publish a sentence which it at the same time professes would have been better unsaid? The "Banner" does not attempt to disprove it. On the contrary, it admits its truth in the left-handed logic of the Rogue and Vagabond School of Propagandism—a style of reasoning proverbially studied at a famous university in this country, called Billingsgate, but which seems to have representatives elsewhere. But why was the sentence repeated? Because the "Banner" is, as it ought to be, a medium, and the spirit-world forced the truth through it, as has been done in thousands of other instances. It affords us sincere delight to be able to explain this matter so much to the credit of our contemporary.

We will, when about it, also impart a little light to the "Banner" on the visit of Mrs. Dearborn to this country. She came to London, as many other Americans have done, with printed evidence that she had received honourable recognition in the organs of the Movement, and had taken a generous part in spiritual work in Boston. Once on a time such testimony was sufficient to open the hearts of London Spiritualists to any visitor from America, but we need not add that commendation from the same quarter would now arouse

suspicion. But Mrs. Dearborn asked no favours: she seemed to have funds; bought expensive tickets and made herself prominent at spiritual meetings; subscribed to this, that, and the other thing; and on one occasion actually presented a medium with a purse of gold at a public meeting. To such a person we could not be less than polite. Ultimately she fell ill, and was treated by various healers and nursed like a sister by several families of Spiritualists; and after a while left London without having exercised any professional functions in this country. We wish all the proteges of the "Banner" had behaved so well in our midst.

Of course the sex of the gentleman named precluded him from falling a victim to the professional malpractice indicated.

It is for Spiritualists everywhere, particularly journalists, to take upon themselves the responsibility of mediumistic misadventures. All public and mercenary mediumship is gross abuse; but the mediums who practice it are not so blameworthy as those who profess to direct the Movement, but in effect misdirect it. Of course when we see the most astounding falsehoods unblushingly propagated to uphold the traffic in mediumship, and all true and independent spiritual workers wickedly libelled, we at once know that truth, right, or spiritual principle, is no part of the possession of such a system of knavery.

OBITUARY.

MRS. McCULLOCH, DUMFRIES.

We have observed with deep regret the following funeral intimation in the "Dumfries Courier":

"The funeral of the late Mrs. McCulloch will leave her Residence in Castle Street, for St. Mary's Cemetery, on Thursday, the 10th inst., at noon. All who wish to pay the last tribute of respect are kindly invited to attend."

The deceased lady, wife of Dr. McCulloch so long famous for his advocacy of temperance and other departments of human progress, was one of the largest souled and purest minded women of the age. Her intellect was ever intent on knowing the truth, and her hands in administering its provisions to the sinful and the suffering. She was one of those elevated beings, too refined for the crude atmosphere of earth. Her memory will never be forgotten by those who knew her. That the ascended spirit has found a congenial sphere—a sphere of useful goodness—there can be no doubt; our regrets must be for those left behind; but as an angel of a higher dispensation, humanity may be still blessed by her influence and direction.

FUNERAL OF AN OLDHAM SPIRITUALIST.

On Saturday afternoon the earthly remains of Mr. J. T. Jones were consigned to their last resting-place in the Chaderton Cemetery, near Oldham. A large number of Good Templars, from the various Lodges in the town, in addition to the relatives and friends of the deceased, were present at the funeral. The corpse, instead of being taken to the chapel, was taken direct to the grave-side, where it remained during the singing of a suitable hymn. After the body was lowered in the grave, a trance-address was delivered by Mr. R. A. Brown, of Manchester, and was listened to with respectful attention by a large number of people who had gathered round the grave. The inspirational address of Mr. Brown was full of hope and consolation to the bereaved friends, and produced a very favourable impression on the minds of many who were unacquainted with Spiritualism. About a dozen of these attended the Spiritualist Meeting Room on the following evening.

Mr. Jones was an earnest worker, both in the Cause of Spiritualism and of Temperance, and his loss will be very much felt. His sickness was a very short one, he having been ill only about a fortnight of brain-fever. Previous to his death, Mr. B. Buckley, a clairvoyant medium of this town, was in the sick-room watching the spirit-form develop itself, and described the process to those who were present.

The enclosed "Memorial Verses" and "Lines of Sympathy" were written on the occasion by two of Mr. Jones's friends, as a tribute of respect to his memory.—Yours, etc.,

A FRIEND TO THE CAUSE.

MEMORIAL VERSES.

Though painful 'tis to lose a faithful friend,
Although we know the spirit still lives on,
And with our hopes and aspirations blends—
Joining the seen and unseen worlds in one.

The good that others do becomes a part
Of our own being, growing from year to year,
Uplifting, cheering many a fainting heart,
Leading the soul into a loftier sphere.

Our brother's gone, ah! truly he is gone,
Our hope is not in that now left behind;
We know, ere this, his feet have trod upon
The shining shore, where pure delights he'll find.

His ever-kindly voice and genial face,
The firm grasp of his honest toil-worn hand,
Time from our memories never can efface—
His was a spirit noble, pure, and grand.
A faithful friend to Right and Truth was he,
The good of others was his highest aim;
A fearless foe against all Tyranny—
A home among the free he now can claim.

August 5th, 1882.

WYNFORD BRIERLEY.

Lines of Sympathy.

As kind a heart as ever throbbed
Within a human breast,
Has now for ever ceased to beat,
And calmly lies at rest.
Yet, think not he, whom you call dead,
Will never more return,
To cheer your lonely pilgrimage
When you feel sad and mourn.

The Father who has called him home,
In mercy will allow
His "good and faithful servant" come,
To keep his solemn vow.
For hath not Scripture truly said
That those who go before,
Are sent as ministers of love
To serve us still the more.

I feel, at times, my loving wife
Is lingering very near,
And seeking, in her angel way,
To lead me to her sphere.
Believe, with me, that him you miss—
The kindly, generous soul—
Will now in tender sympathy
Your heart-felt grief console.

Oh, what a grand consoling thought,
It is to those who mourn,
To know that Christ our Saviour said,
In words we should not spurn—
"Blessed are ye in mournful states,
For ye shall comfort find,"
Denoting God will ne'er forsake
Those who are true and kind.

Then let us all trust in our God,
We who have loved and lost;
For He will give us strength to bear
The chills of deathly frost;
And may we ever keep in mind
The glorious promise given,
That every faithful steward will
Rejoin his friends in heaven.

Failsforth, August 4th, 1882.

SIM SCHOFIELD.

MAN'S PHYSICAL CONDITIONS.

THE BLUE RIBBON.

HAIL to the Ribbon, the Ribbon of Blue!
Hail to the outward and visible sign!
Hail to the Gospel-taught, honest and true,
Soldiers, whose Leader and Lord is Divine!

Hurrah for the Ribbon, the Ribbon of Blue!

What do we fight? All that tempts us to wrong!
Our Captain and Chief will be first in the strife:
We war with the pest that can beat down the strong:
The curse of the Soul and the poison of Life.

Hurrah for the Ribbon, the Ribbon of Blue.

What are our weapons? Persuasion and Prayer!
Our Cause is the cause of truth, wisdom, and right:
The spear, shield, and breastplate, the Lord will prepare:
In armour of Righteousness, clad for the fight!

Hurrah for the Ribbon, the Ribbon of Blue!

Onward is upward! so, march with your GUIDE:
Enlist in our ranks: take the Pledge and the Sign:
Love God and love man: you will fight on our side:
Here's my hand, fellow soldier and friend: give me thine!

Hurrah for the Ribbon, the Ribbon of Blue.

At Bath, 24th April, 1882.

S. C. HALL.

A series of well-printed and pithy tracts on the dangers of Vaccination, and how the public is misled by its advocates, is being issued by the London Society for the Abolition of Compulsory Vaccination, 114, Victoria Street, Westminster, London, S.W. The Secretary, Mr. W. Young, would gladly supply specimens to all who are anxious to do their part to enlighten the public mind on this important question.

ON A SHEEP.

The following poem is by a spirit bard who claims to have lived in the neighbourhood of Rhyl three generations ago. He controlled for the first time on Sunday, July 30, 1882, through the mediumship of Mr. J. O. Wright.

What makes thee start at my approach,
And lift thine eyes in fear?
I mean no ill, thou tender thing,
Do—let me come more near
And talk, as if thy mind could read
The thoughts that from my soul proceed,
And joyful fancies rear.

Hast thou a care about this life?—
The present is with thee;
Canst thou recall those gleeful days,
When frisking happily,
On mountain fells and sheltered ways,
Where lovely streams their chorus raise,
In pure simplicity?

Hast thou no past, here to recall—
No photographs to view,
Within the camera of thy soul—
Whilst thou the grass dost chew?
Or canst thou in the future stroll,
And secret enigmas unroll,
That mortals never knew?

Thine is a life without one care;
Here reason has no place;
Instinct sits on the despot's chair,
And regulates thy pace.
But, reason does her will declare
In man, and hard, sometimes, his fare,
Which wets with grief his face.

Where mind unfolds with greater span,
The brain has deeper folds;
Great minds must rule, is nature's plan—
All power invention holds;
But no creations flow from thee;
Instinct invents not, that I see,
And nothing new beholds.

Ah! happy lot is thine, poor sheep,
No envy, hope, nor care,
Contented thou canst eat and sleep,
Wanting no other fare;
Upon thy back kind Nature weaves
A woolly coat, and never leaves
Thee bankrupt, starved and bare.

Ah! proud man applauds his reason,
As lord of beast and plain;
But, has Instinct compensation,
In lesser toil and pain?
Yes, all through this vast creation,
Life is fitted to its station,
In Being's endless chain.

Thy little mind has never heard
About the distant past,
Nor wicked deeds of fierce bloodshed,
Whose purple lines are cast
On Egypt's dark afflicted head,
Which once the world in wisdom led,
And useful knowledge pass'd.

Ah! happy sheep, blest be thy lot,
For, not of Adam's race,
The Devil holds no claim on thee,
Nor Hell provides a place:
Exempted, from the future free,
Thou hast no immortality,
Nor need forgiving grace.

Heedless of time, of man and sense,
A sheep and nothing more,
Orations, parliaments and creeds,
And every form of lore,
Are not the food on which thou feeds,
Thou carest not for mental needs,
Nor learning's gloomy store.

Could I but barter life with thee,
I would exchange my fate,
Into oblivion I would roam,
And thou into my state;
Dead: ah! no echoes in that dome,
Forgetfulness a peaceful home,
No thought to propagate.

Perchance, that I might want again
To come to consciousness,
When years a thousand I had lain,
I break the weariness,
And walk and graze the grassy plain;
If poor mankind had made some gain,
I'd share its blessedness.

Alas! my crimes are on my head,
My virtues weak and few;
I would prefer that higher realm,
Where wisdom is in view;
Where Mind enthroned does overwhelm,
Where Justice strongly rasps the helm,
Bestowing each his due.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully effected in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together: opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three taps or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, gently, and calmly.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three taps of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

APARTMENTS UNFURNISHED.—Two or three Rooms, very convenient and pleasantly situated, where a Circle is held twice a week. Terms very moderate. 36, Kilburn Park Road, Carlton Road, Maida Vale, N.W.

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IN

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

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

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, AUGUST 11, 1882.

THE LIABILITIES OF THE SPIRITUAL MOVEMENT.

My statement of claim, made two weeks ago, has not quite met with contempt, yet nothing has been done to relieve me from the liability, therefore, I resolve to take it up myself. Were I a dishonest man and had not respect for our Movement, I might shuffle out of it, and in the future spend my talents for my own personal use.

I shall, then, have the honour of earning £5 per week, in addition to my usual burdens, for the next five years, to pay off the remaining costs of the struggle of the last few years. How I am to be able to do more I cannot determine, but I have full faith that the resources of the spirit-world, through instruments worthy to do its work, are not exhausted.

Next week I shall prepare an advertisement of matters that I shall be able to perform and supply as a means of extending business, but, unfortunately, the conflict has left me so denuded of resources, that it is difficult to make any move; I would have done so long ago had it been practicable. I have had to wait eight months for a reprint of the "Spiritual Lyre." It will, however, appear soon.

Dear brothers and sisters! have all the patience you can with me. I am afraid to make any promises; I tremble at the thought of the task that you have thrust upon me; but I must either perform it, or perish in the attempt.

Spiritual work can succeed on no other basis except that of self-sacrifice. The Spiritual Institution is the only permanent Spiritual work that has gone on growing and improving, and it has been all done for nothing: by contributions from others on the one part, and my giving my labour and what else I could spare on the other. Thus has been demonstrated the true Spiritual Polity.

Of course all do not believe that it is possible for mortal man to work except for money. The other side may be stated in the verses of "B. S. H.," that I have just found amongst my correspondence:—

When we labour, man to please,
The toilsome task is never done;
Fair promises we vainly seize,
But no prize is ever won.

Not so when we work for God,
The labour's light, the task is soon done;
His breath's our life as on we plod—
The prize is given before 'tis won!

To those persons who delight in "beggarly" insinuations, because they are made the recipients of unpaid toil and other people's donations, I would add two other stray verses by "B. S. H.":—

When man thinks of nought but self,
And all is centered in himself,
The devil doth possess him;
But when man thinks of other men,
And the Right he owes to them,
God will surely bless him.

O Lord! to us the power do grant,
To nurture well that noble plant—
True fraternal love;
Bid hate die out, and love come in,
Free from every taint of sin,
Pure as Heaven above.

Spiritual Institution.
London, August 10th, 1882.

J. BURNS, G.S.T.

NOTES AND COMMENTS.

When sending his communication which appears this week Mr. Oyston accompanied it by a letter on the relations between himself as recorder, and Mr. De Main, as medium; other matters affecting the question of mediumship, we must hold over until this till another week. Enough to say that Mr. Oyston and other correspondents quite misunderstand our meaning in what has been already written on the subject. It is the most important point in connection with Spiritualism, and we hope will be a standing theme in these columns.

No doubt it would be impossible for the circle, including Mr. DeMain and the recorder, to utter such a lucid discourse as that given on our first page; and we doubt not the genuineness of a control. At the same time all the notions are quite familiar to our mind, and possibly we may have obtained them from a similar source. In fact from time to time they have in one form or another found expression; but that does not account for their appearance in their present form. We do not state this to oppose Mr. Oyston's assumption, but to suggest that it had been better left out. It is only a fragment of worldly ambition, and intercepts rather than increases the beam of spiritual light. It is incalculable how far such a sentiment dominating in a circle may depreciate the spiritual services therein being rendered. It is in this occult fashion that we account for much that is not spiritual, unconsciously appearing in the substance of controls.

A correspondent complains of the failure of two seers to read his surroundings successfully, and thereupon he almost goes so far as to impute inferior motives and methods to the seers; and hastens to the conclusion that genuine seership is a rara avis. Now no investigator of this science could be more egregiously misled. In the first place, these "seers" may have seen satisfactorily in dozens of similar instances; and so, are we not justified in assuming that the fault, if it be a fault, is in the atmosphere of our correspondent, and not in the seers at all, who have been unsuccessful in his case? Our correspondent is quite a stranger to us, and we have no means of forming an opinion, other than to think he takes a most unwarrantable view of the matter, and thereby indicates a species of wrong-headedness, which may be the root of the whole difficulty.

Our correspondent speaks plainly—we thank him for it—and so do we; yet he is a gentleman, and on neither side is the slightest offence intended. But it is impossible to investigate such questions without taking personal affairs into consideration; which in most instances is rather a delicate proceeding. This is the greatest impediment to the progress of Spiritualism on the psychological plane.

Mr. Wortley speaks of the advantages derived from the Progressive Library, Camberwell, now incorporated with the Spiritual Institution. His testimony is that of hundreds of others. Subscribers to the Spiritual Institution may read the works, and lend them to inquirers. This is why we receive so many subscribers. All Spiritualists should subscribe and hand the books about.

Mr. De Main's distinction between development and purity is profound. It is identical with Mr. McDowall's "Power and Quality." Evidently Quality must have been higher in the

ages when the principles of spiritual religion were formulated and which we have now in a perverted form in our modern systems of theology. But this is an age of Development on the lateral or material plane, and the polishing up is to come after.

The vicissitudes of man's spiritual growth are beautifully illustrated in the control of "Busiris"; it makes an excellent addendum to Mr. De Main's essay; and is again fitly appended by the original story of Adam and Eve; a far more intelligible statement, than the form in which it has been handed down to us by the Jews.

With a feeling of fraternal regret we print the report of Mr. T. M. Brown's last tour. Of all mediums he has worn best, and he leaves us in the plenitude of useful work. He has remained throughout faithful to the spirit-world, and has taken no part in the building up of organic "earth-works," and the wire-pulling intrigues of political Spiritualists. We hope others who have a wish to succeed in spiritual work, will ponder Mr. Brown's blameless and useful career.

CIRCLE & PERSONAL MEMORANDA.

LOWESTOFT.—Mr. Dowsing, of Framlingham, will give addresses afternoon and evening on Sunday next at the house of Mr. Tink, Daybreak Villa, Beccles Road.

Mr. Towns will resume his seances at 15, Southampton Row, on Tuesday evening, and he desires it to be stated that he will devote the collection towards the liabilities incurred by the Cause in the work at the Spiritual Institution.

Mr. Joseph Armitage, Dewsbury, advertises on behalf of a brother in distress, a complete set of the MEDIUM. It is a library in itself. We hope some body of Spiritualists will make a special subscription and secure it, and benefit the sufferer.

GREAT YARMOUTH.—Mr. Dowsing, of Framlingham, will give a trance address on Monday Evening at 7.30, at Mrs. Gooch's, Upper Cliff Road, Gorleston, near Great Yarmouth. Any visitors wishing to attend, please drop a line to Mr. C. Chapman, at Mrs. Gooch's, as he wishes to know what accommodation will be required.

A correspondent sent us a cutting from a Canadian paper, stating that Dr. Slade had been exposed in one of the cities of the Dominion. We have learnt since that it was an impostor using Dr. Slade's name who was exposed, that medium being at the time hundreds of miles distant from the scene of the alleged exposure.

A Phrenological evening, given by Mr. Burns for the benefit of Mr. T. M. Brown's Emigration Fund, will take place at the Spiritual Institution, 15, Southampton Row, on Monday evening, August 28th, 1882. Those who undergo delineation will subscribe a sum of not less than one shilling to the Fund. Friends who cannot attend are invited to send on a small contribution.

Mr. T. M. Brown held his farewell meeting with Middlesborough friends on Thursday, August 10. He will remain in the town over Sunday. Address letters—care of Mr. Fothergill, Photographer, Ann Street, Middlesborough. Mr. Brown has only four Sundays at his disposal before leaving England, as he sails in the second week in September. All arrangements for meetings must be made within a week from Sunday, to secure attention, as the remaining time will be taken up with family matters, and preparations for the voyage.

MIDDLESBOROUGH.—To the Editor.—Dear Sir,—On Sunday, August 6th, Mr. Dunn, of Shildon, came to the Middlesborough Spiritual Association, when his guides gave two splendid trance addresses. The subjects were chosen by the audience; in the morning—"Spiritualism, its teachings, and what are the results if strictly followed out;" the controls handled it with ease and grace, and gave general satisfaction. The evening subject was—"Is it lawful and right for spirits to hold communion with man." The controls commenced with God writing the Commandments for Moses; and God being a spirit, held communication with man. The controls had the subject well in hand, and traced spirit-communion from that time to the time of Christ, proving as they passed along, that it was both lawful and right. It was a thorough soul-stirring address. The audience two or three times, broke into what may be termed smothered applause, which was difficult to suppress. I believe the discourses given on Sunday will be the means of doing a great deal of good. I may just mention that Mr. Dunn is only a working man, and came to do the Cause good; he would only accept his expenses. Why I mention this is, because so many mediums will not move without being well paid.—I remain, Dear Sir, yours in the Cause, H. GOODCHILD.

AN APPEAL TO SPIRITUALISTS.

DEAR FRIENDS.

I am but a Woman, but as a Woman I appeal to the sympathies of Men and Women, in favour of One who (although like ourselves, not perfect), we could none of us have done without.

Through evil report and good report, Mr. Burns has ever stood manfully to the front, in the great battle for the life of Spiritualism in England, and I think it hardly too much to say that, without his persistent valour against mountains of difficulties, Spiritualism in our Country would not have stood its ground as it has done.

Dear fellow country-men and women, let not, then, this womanly appeal be in vain.

Let us endeavour by our united effort to free our Working Brother from embarrassment; ever remembering that good old saying, that "Mony a mickle makes a muckle."

Thus by this kindly deed, the year 1882 may bring to us the blessing that united effort in a good cause ever brings, in a happy re-action not only for the Individual but for the Cause.

May the blessing of the Universal Father of us all be upon this appeal.

August 5th, 1882.

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.—RICHMOND HALL, RICHMOND STREET

On Wednesday, August 2nd, the writer read a paper by Mr. J. S. Farmer, entitled, "The law of Deterioration as applied to Spiritual Phenomena." There was a large audience and a most interesting discussion followed. Mr. Stentiford presided.

On Sunday last, 6th inst., Mr. E. Micklewood occupied the rostrum, and delivered an earnest address to a good congregation, from the words, "Father, forgive them, for they know not what they do." The same gentlemen will officiate next Sunday, 13th.

MATERIALISATIONS.

I am glad to be able to say that satisfactory materialisations are taking place in our midst. Some eight months since, the spirits fixed on two young men, Messrs. Crocker and Brooks, and intimated that if sittings were held for the purpose, the friends "passed on" would be able to manifest themselves in tangible form. The advice was carried out, and the results abundantly justify faith in the promises. On Saturday last by invitation of the disembodied friends, I was privileged to be present, and the happy time there spent will be long fresh in my memory. The regular sitters, five in number, sat close together around the Cabinet; a vacant space between the gentlemen at the end and the wall being effectually blocked by an harmonium, which was placed open with the keys facing the corner of the curtains, thus making egress and ingress to and from the inside of the circle impossible. A lady friend and myself sat outside. In a short time an arm and hand were shown, followed by a face peering through an opening. A few moments after the curtains were drawn aside, and a very tall form fully exposed from head to foot, stood gazing at us, this in turn being succeeded by the appearance of the daughter of our host (Mr. Pine), who stood at the corner nearest her mother, with a beautiful light in her bosom. A short time after this friend had withdrawn, the curtains were again pulled back to enable us to view the entire form of a child. The harmonium was then played for two or three seconds, the hands being distinctly seen to touch the keys, yet here was a problem which I cannot explain. To induce the sound, wind was necessary, and although I watched narrowly the pedals of the instrument, I could neither detect any motion on their part, or see anything touching them. The light in the room was quite sufficient to enable me to notice any movement. The small lamp was then put outside the door and we sat in darkness. Two bells were rung alternately and together, both inside and outside the curtains, and also in and outside the circle. The harmonium was again played, and this phase of the phenomena continued for the space of quite twenty minutes, the unseen performer accompanying the hymns we were singing as well as leading off other tunes with great power. All the time too, lights were seen distinctly, sometimes two and three together, and with one I was especially

struck from its size. In a little time my face was gently stroked, my neck touched, and my hair slightly pulled, while the lady sitting next me was also touched with a spirit hand. Our host, who had placed a flower in the button-hole of his waistcoat, said early in the evening that he felt someone take it away, and towards the close, my cheek was again patted, and a sleeve, which appeared to be covered with lace, drawn across my face, my arm was then struck lightly, and on raising my hand, the said flower was placed in it in such a manner, that I could feel that of the giver, which was entirely different from either of the mediums in every way. It was utterly impossible for either of these, had they been so inclined, to have got in and outside the circle without detection, and even had they done so, it was equally as impossible to have produced the varied phenomena. In one moment bells would ring over our heads, and touches would be felt, proving the spirits to be inside, while before one could count ten, blows would be heard at the door the other end of the room, the bells were rung there, and touches felt behind, all this going on with music playing and lights appearing. The spirit who came out last, immediately before the seance ended, took up its drapery in front and shook it so violently as to produce a wind in our faces. Some few weeks ago, the harmonium was fast closed, but it was played in spite of this just as usual. Such results as these are pleasing, and should be the source of much praise to the "Giver of all good." I may add that the mediums are not professional.

R. S. CLARKE, Hon. Sec.
4, Athenæum Terrace, Plymouth.

SPIRITUALISM IN THE NORTH.

MACCLESFIELD.

Following the Sunday services at this place, a lecture was delivered on Monday evening, July 31st. At the close there was a warm discussion, and so much enthusiasm, that it was decided to have another lecture on Tuesday evening. Rev. Adam Rushton presided on Monday evening, and Mr. G. Rogers on Tuesday. A considerable number of strangers were present at these meetings, and there are evidences that in several cases a spirit of inquiry has been aroused. If increased vitality and strength are contributed to the local movements, our object will have been gained.

On Wednesday evening a goodly number of the friends met to hold a private circle, which, in view of the experience realised, might truly be called a love feast. In addition to beautiful and beneficial addresses and descriptions given through the mediums, Mrs. Burgess and Mrs. Rogers, various striking manifestations of spirit-power were realised, one being a correct accompaniment, by loud raps, to an accordion skilfully played by a friend, and then the air clearly rapped out upon the table without the music. To have played a lively tune by rappings upon the table, must imply both great power at command of the invisibles, and considerable skill in the use of it.

SHEFFIELD.

The friends here, having secured a large public place for the Sunday's meetings, at the minimum risk of allowing the proprietor one-half of the amount realised by collections, made the most of their opportunity. The town was placarded in every part by immense posters, containing the titles of subjects, and also extracts from the public utterances of Canon Wilberforce and Mr. S. C. Hall, this being in itself a capital advertisement, and method of arresting attention.

The place of meeting is ordinarily used at present as a circus, hence, here we were fairly "upon the stage," and for that day, at least, the part acted in the sight of men and angels was that of "Truth, stranger than Fiction." In the three addresses given, the subject of Spiritualism was set forth in a plain, simple manner, yet in a great variety of aspects.

Of course we did not expect to see that immense place filled, yet it was considered that we had a fair share of the Sheffield public with us. To the speaker, it seemed that the audiences on each occasion were all that could be expected; it was not the rush of a thoughtless crowd, but a judicious selection of grave, thoughtful, inquisitive minds, and the speaker, who may have the facts and teachings and bearings of Spiritualism tolerably at his finger's ends, knows how to appreciate audiences of such a character.

The writer cannot speak too highly of the respectful attention accorded him, and the interest manifested throughout the day. Although questions were asked and answered at the close of each lecture, everything passed off with the utmost decorum and order.

At the close of each meeting the people gathered in groups outside, to (of course) pull the discourse to pieces, (or, perhaps, as a friend said to me, "You are being dissected"); and to discuss the pros and cons of the strange subject. This is the desideratum—to set the people thinking. Such a bombardment as took place on Sunday, with the heavy guns of Spiritualism, must have played sad havoc with the "earth-works" of materialism, and the old "forts" of orthodoxy, and it would have been interesting could one have seen the smoke and confusion in the mental spheres there represented.

The writer is thankful to say that he felt, from the beginning to the end, quite at home upon that stage, and although, of

course, he did not spare himself, he felt little the worse. Much loving sympathy was extended to me by the friends, and we also realised the truth of the words, "In their hands they (the angels) shall bear thee up."

A pleasing feature of these meetings was the gathering together of friends from all parts of the town and neighbourhood, and the appearance of things suggested that if the friends would take "the tide at the flood," and "strike while the iron is hot," they would, by united action and systematic effort, secure a good position and influence in the town.

There is really a lot of Spiritualism in Sheffield, and the friends themselves were surprised at the amount that was brought to light on Sunday. To begin with, at the close of the morning discourse, an eloquent address was delivered by the guides of Mr. C., a trance medium, who has done much work in a public way; in the evening, at a private circle, we heard four or five mediums speak under control, and during the day a friend reported that he knew of three circles privately held, consisting respectively of thirteen, eighteen, and thirty-two sitters.

Here, then, we have elements which should exert some influence. I must not omit to mention that Mr. Burns, with his usual thoughtful interest, sent on a supply of the current Medium, which were distributed, and, as a friend observed, Mr. Clarke's discourse was very appropriate.

Finally, a tribute ought to be paid to the courageous and indefatigable spirit of Mr. Wm. Hardy, who bears the principal burden of responsibility in connection with these efforts. The friends think it will not be long before they will have more meetings of the kind.

OMEGA.

LEICESTER—SILVER STREET LECTURE HALL.

On Sunday evening the platform was occupied by two local mediums, when two short trance addresses were delivered by them, which were received well by the audience and much appreciated.

On Sunday, August 20th, the Rev. C. Ware, of Plymouth, will occupy the platform morning and evening, and also on Monday evening.

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

GOSWELL HALL SUNDAY SERVICES.

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

We had a very instructive lecture last Sunday evening from Mr. Veitch, and the audience, though small, showed great appreciation and pleasure.

The members' seance will in future take place on the second Sunday in each month, instead of the first as heretofore. The announcement last Sunday was an error. The seance will take place next Sunday morning, when Mr. and Mrs. Herne will be with us, and in the evening Mr. Goss will lecture on "The prelude and advent of mankind."

R. W. LISHMAN, Corres. Sec.

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

Sunday, August 13th, at 7 p.m. prompt, Mr. MacDonnell on "The Religion of Health."

Monday, at 8 o'clock, Comprehensionists meet for Development of Ideas—as related to Human Happiness.

Tuesday, at 8.30, a lecture by Mr. Wilson, "The With-inment of Ideas," illustrated by Diagrams.

Wednesday, 8.30, a Developing Circle.

Thursday, at 8, a Physical Seance; Mrs. Cannon, medium; previous arrangement is requisite to be present.

Friday, the Secretary attends from 8 to 10 to speak with strangers and supply literature.

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

J. M. Dale, Hon. Sec.

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MEDIUMSHIP.

THE DIFFICULTIES AND DISAPPOINTMENTS OF SEERSHIP.

To the Editor.—Dear Sir,—You were kind enough, notwithstanding the little time at your disposal, to reply to a letter enclosing another received by me from a "Seer," and concerning which latter you spoke as favourably or as leniently as you could; the fact remaining, however, that it contained no sign of genuine seership. Assuming there to be "seers and seers," and not un-influenced by the MEDIUM AND DAYBREAK, I addressed myself to another "seer" and with the same result.

Now, as there seems to be a desire to clear away some of the jungle which has grown up around the Spiritualistic tree. I would feign hope this (perhaps self-deceptive) seership may not be overlooked; and if all Investigators in this connection would honestly publish their experiences, I think it would be found that seership is a very rare gift indeed.

My first "seer" to whom I disclosed my name, antecedents, etc. (for my object was not to test the power of the faculty claimed, but simply to elicit some proof or extra proof of the identity of a certain spirit), gave me the following information and advice, which is of course condensed:—Description of wife.—"Above middle stature, dark hair, oval face, rather ruddy, pensive and reserved, pretty eyes and rather dreamy." The above is wrong in every single particular, including the pretty dreamy eyes, "Very fond of her children"; a tolerably safe assertion. "Your mind is naturally positive, etc."; I had said I was a free-thinker. "You are about having some great manifestation about 5th or 6th of May, and will be open to some attack of cold or nervous affection, etc." Nothing of the sort occurred. "Your eldest daughter will have a grand interview with her mother towards last of April"; untrue. "You will procure for yourself some great advantage the first week in May"; untrue. "Something pending, and which you have been expecting, will be consummated first week in May"; nothing was pending or anticipated. "About thirty years ago you passed through some crisis bearing a likeness to the one you are about passing"; I know of nothing then or now. "You had some special benefit twelve months ago"; untrue.

In writing to my second "seer" my object was merely to test his power, and I gave him, therefore, no further information than name and address:—"There seems around you a zone of influences in which there is not much order, etc; they are not detrimental to you . . . far otherwise . . . they gave you influence to accumulate money . . . an occultist would tell you that you are surrounded with a fertile aura which has enabled you to be successful, and if this sphere could be influenced by the higher life you would be a remarkable and advanced Spiritualist . . . Your communication will of course relate itself to the concerns of this life, but occasionally to a spiritual home . . . You have had trouble lately about property with some one who stands in a threatening attitude towards you, but this person will be eventually conquered by the influence, etc., which surrounds you . . . You have a coldness and torpidity in your feet and legs, etc., etc., don't let it travel upwards, etc. . . . there is improvement in the region of the chest . . . this annoyed you at one time . . . your house contains a room devoted to spirit communion." The whole of this is hopelessly wrong; the threatened law-suit or whatever he means has no foundation; the coldness and torpidity are equally baseless; likewise the chest affection, for though of delicate physique, I gratefully acknowledge that during the whole of my life I have been singularly free from aches and pains. With respect to the auriferous zone, this "seer" has fallen into the mistake of supposing that because I write from Bristol I am probably a wealthy merchant, the facts being that since leaving one of the professions eighteen years ago, I have been living on the interest of a few thousand pounds, which income might be counted on the fingers of one hand, and that without exhausting them. Then touching my solicitude for the "concerns of this life," never have I asked a single question on such matters. On one occasion my wife did tell me of the approaching death of her father, and the prediction was fulfilled to the letter, but I had not sought the information. That spirit power may be turned to good account in earthly matters is, I conclude settled, particularly if we are to regard seriously a recent work in which we are told of a lady—who was in the habit of being controlled by seventy archangels, Moses, Aaron, David, and I think Adam and Eve—was favoured with angelic advice in the matter of choosing carpets and hanging pictures; but I, like many others, am content to consider this communion as designed to demonstrate the certainty of continued existence, and of a progressive heaven undreamt of by the Orthodox church.

I beg to enclose a small subscription to be used in any way you may think beneficial to the cause of truth, though, in my opinion that truth would shine all the better if many of its supporters would leave it to take care of itself. Were the

seer's golden zone fact instead of fiction, gladly would I utilise it in disseminating that which at a time of hopeless sorrow, brought to me a conviction of a glorious future, and impelled emotions of gratitude to an unknown God. *ÆTOMETER.*

NOTICES TO CORRESPONDENTS.

Part of our Bank Holiday was spent in rumaging an immense pile of unread correspondence. The following notes will perhaps reach the eye of some of the writers:—

John Pringle, (Hetton Downs).—We regret to find that your report was overlooked. We would be glad to know how you have been progressing since that time.

Ellon Woodhead, (Shacklewell).—Your letter has been read with interest. How is the suffering one now?

S. B.—The song sung under control and the Lit. of seaweed placed into the medium's hand by an unseen power, are of interest in a phenomenal sense, but the verses are not quite of sufficient merit to be published.

Marsca Jennie James.—Your poem has been before us for some time; and now we have determined that it is too long for our columns.

INVESTIGATOR.—We have just come across our communication in reference to the control of "Bishop Wilberforce," as narrated at the time in the report of "Omega." We have sent your paper to our Correspondent, but we find no name and address of the writer on your communication. Let us know how you have been getting on since. The written communications are very interesting, or at least one of them; they are in many respects alike.

SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS.

A Discourse by J. BURNS, of the Spiritual Institution, London,

Delivered at Doughty Hall, Bedford Row, London, on Sunday Evening, April 18, 1875,

In reply to a Sermon entitled "THE RELIGION OF GHOSTS," by the Rev. DR WITT TALMAGE, D.D., preached at the Tabernacle, Brooklyn, New York.

PRICE TWO PENCE. 13 copies, post free, 1s. 8d.; 100 copies, 10s., carriage extra, 1,000 copies, £4, carriage extra.

CONTENTS.

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Spiritualism and the Religion of Jesus Identical.	Origin of Jewish Law, Religion, and Politics in Spirit Communion.
The Transfiguration of Jesus: What it Taught.	The Decalogue, the first example of "Direct Writing."
The Materialisation and Dematerialisation of Jesus after His Crucifixion.	Jealousy of the Jewish God.
The Permeability of Matter by Matter Illustrated by Jesus.	Degradation of the Jewish People and of their Spiritual Rulers.
True Nature of Jesus' Post-mortem Being.	Jewish Law inapplicable to Modern Society.
Tests of Identity given by the Arian Jesus.	The Degrading Sacrifices of the Jews; Their Necromancy; Their Disgusting Divination Denounced, not Spirit Communion.
Modern Spiritualism, a Supplement of the Apostolic Age.	Perversion and Simulation of Spiritual Phenomena.
Christian Prayer; to whom Addressed? Christianity is a "Religion of Ghosts."	The Preacher's Mince Pie-ety.
The Preacher's Distortion of Bible Narratives.	Influence of Spiritualism on Bodily Health.
The Witch of Endor Libelled.	Remedial Effects of Mediumship.
En: Narrative of Saul.	Spiritualism and Marriage.
Jewish Prophets, Professional Mediums.	Failure of Modern Christianity to Regenerate Society.
The God of the Jewish Nation—His Functions; His Quarrel with Saul; Sends an Evil Spirit into him.	Spiritualism and Insanity.
Saul cut off from his Spirit-guide.	The Gadarene Swine not Mediums.
Saul's interview with the Woman of Endor.	Chairvoyance of Balaam's Ass.
The Genuineness of her Mediumship Proved.	Spiritualism in Harmony with the Bible, as a Progressive Book.
Jewish Ignorance of Immortality.	The Bible; how to be Interpreted.
The Spirit-form of Samuel; His Denunciation of Saul.	Dogmatism and Pride of the Priests.
Identity of the Spirit Samuel shown.	Contrast between Jesus and the Clergy.
Generosity of the Woman of Endor towards Saul.	Spiritualism too Broad for a Narrow-minded Priesthood.
Saul's Interview with Samuel not an exact Type of Modern Spiritualism.	The "Rich Man and Lazarus," a Recognition of Spirit Communion.
The Early History of Modern Spiritualism Misrepresented.	The "Latter Days."
Alliance of Christians and Infidels in Fighting against God.	The Blood of Atonement, a Relic of Ancient Paganism.
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LONDON: J. BURNS, PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, W.C.

FOR SALE:—Four MS. quarto vols. left by the late Dr. T. Leger of Soho, containing the delineations made by him, of eminent persons and others, by aid of the Magnetoscope. The books may be seen on application. The Bronze Medallion given by the City of Paris to Dr. Leger for his merit as a Physician, will be given to the purchaser. This lot would be quite a unique treasure to any Student of Mental Science, as there are no other copies of Dr. Leger's method in existence. Apply to J. Burns, 15, Southampton Row, London, W.C.

WANTED.—An Industrious and Congenial Domestic Assistant, for a family of Spiritualists in London. A country person who would like a stay in London would find this a suitable opportunity. Address, —Mrs. Burns, 15, Southampton Row, London, W.C.

SPIRITUAL EXPERIENCES.

THE HARMONIAL PHILOSOPHY—THE BROTHERS DAVENPORT.

To the Editor.—Dear Sir,—I will introduce my pen and paper once again to your many readers, hoping my experiences will help others to form correct ideas of the spiritual nature and important truths of our Modern Philosophy.

I think my third year, in the School of Spiritualism will bring me somewhat into close relation to yourself and your early experiences. You must look upon me as a pupil of yours, to some extent, seeing that my first book upon Spiritualism was sold to me by yourself, while you were an attendant at Mr. Tweedie's, in the Strand. The book was called "Ancient and Modern Miracles," a good book for beginners, a kind of A B C of the subject.

After I had read this, I found you had opened a Library at Camberwell, and that you lent books to subscribers at 6d. per week. I took advantage of this, and, I think, without exception, I read, day by day, week by week, with intense interest, all the works by and through Andrew Jackson Davis, that great seer of America; one of the world's greatest reformers; a man whose works must attract the attention of the whole civilized world. They are unprecedented and without comparison. I cannot say how much I owe to that spirit for my education, and how thankful I am to God for those "Divine Revelations" of Nature. Here let me say, Mr. Editor, came my bread—my bread of life.

After my studies in the Philosophy of Harmony I found enough food to give the soul to keep away that poverty and starvation theory of Annihilation taught by all materialists of ancient and modern philosophy, and I also found a key to unlock that foul cesspool of Priestcraft "Devil, Hell, and Eternal Damnation theory." I don't like to use these words, but foul as they are and degrading as they must be, I feel duty-bound to speak up as a Spiritualist, and independent Free-thinker, against such teaching. If we learn of the spirit-world a truth, let us speak up for that truth;—the world is so much in need of it. I hope your readers will not forget to obtain, if possible, the books written by and through our much esteemed brother, Andrew Jackson Davis.

I will relate an anecdote here about my friend, a minister of the Baptist class of worshipers, a good-hearted, kind man, and an earnest Christian. I am well acquainted with him to-day.

He took up "Nature's Divine Revelations," and said:—

"You have a ponderous volume here, Mr. W."

"Yes," said I, "a Book worth reading; it has opened my soul, and revealed to my spirit the true God of the Universe."

"Ah!" said he, "it's a book from America, I see."

"Yes," I said. "God is in America, I believe, as well as in England."

"Yes; but the American Spiritualists," said he, "are all the devil's children."

"Oh, indeed; then, my friend," said I, "you can put me down as one of those dear children."

He looked at me and said, "good bye," and we parted good friends, and, strange to say, we are still good friends. I and this "child of God" agree very well, except upon the devil; and that gentleman will not agree with either of us.

Men make devils: devils do not make men.

Well, Mr. Editor, I hope you will excuse me; I might write on forever and a day, but allow me to say, my spiritual experience is so interlinked with the natural, that I cannot tell when and where to make differences.

The next startling facts in my career were those well-known manifestations through the mediumship of the Davenport Brothers. I had the honour of three sittings with them, and I can never forget the wonderful spirit-hands. The most remarkable one was a full length, beautifully formed, female arm and hand complete, with bright gold rings upon one of the fingers; and the action was so quick that a mortal could not possibly do it. This arm with five or six others were shewn out of the cabinet, all at the same time, and in one moment after both doors of the cabinet were thrown open, and the two Brothers in full view, the gas being alight in the hall at the time. Then came the dark circle, and as I sat in the front row, I was near the mediums, and helped to tie and fasten them to their chairs; and I took a sheet of white paper and placed under their feet, and marked with a pencil round, and placed a sovereign on each toe, and the moment the light was out, away went the instrument, touching us in answer to questions in our own mind, not a word spoken. They came and gently taped me on the head, knees, or toe of my boot, according to my unspoken wish. I need scarcely say the coins were still on the mediums' toes, and paper under their feet, not disturbed in the least. Two swells sat next to me, talking in surprise and saying, "We can never go home and say it is the spirits: they will laugh us to scorn." This is the feeling, generally, of men who live in the world of fashion and folly.

Of course many of our readers will remember the different accounts, but my experience is dear to me, and facts are

things worth more than gold, especially when those facts are not tricks by mortals. They may be "tricks," but they are done by invisible men and women. Never mind about the wisdom or morality, or discrimination of individuality, or tests from our personal departed friends, or doubts concerning spirits of evil and spirits of good. The great question is—Are they spirits of this earth? My experience teaches me to say emphatically—Yes. If I had never seen a spirit face I could not doubt the living persons at the back, so to speak, of those spirit-hands.

Yes; these facts, dear reader, are valuable to us peculiar people who disbelieve in the Doctors of Divinity (so-called), and smile at the assumptions of a "mask-a-line" in Egyptian Halls, etc. etc. We know enough to satisfy us that God is good; and His infinite goodness is displayed beneficently, discreetly and wisely: but only to those minds who love truth. There can be no deception practised at a spiritual meeting, without its reward; and that reward comes upon the head of the deceiver in the form of remorse, sometimes madness, disease and early death. Men do tell lies; they slay and kill for wealth; they build monster ships; cast and forge big guns; they fix up great bells in high towers; they cunningly creep along the ground with a rifle, to put a bullet into a mortal living body, destroying nature's best work: men do preach repentance in churches; call upon God to forgive sins; make long prayers; sing psalms, and give graces to Kings, and pay gold freely to the Church and priest; but one simple fact such as the Spiritualist can furnish, they spurn, and scornfully pitch it into the miserable and well-known catacombs of dead superstition.

Yet, after all, friends, I am one of you who live in this age of modern thought and activity, who will declare before the world again and again the Truth—That man is immortal, and this life is only the beginning of existence, and death is nature's doorway into Paradise: a door that opens to all, good and bad—the Christ and the Thief! Our experience as thoughtful Spiritualists, will be of much value to us when this "door" opens to us; knowing as we do, that a knock on the wall may come as a warning from some loving friend and Saviour. Let us live on, trusting in this truth, and the "Truth shall make you free."

R. WORTLEY.

Rochester House, Barking Road, E., July 28.

A DEVONSHIRE SPIRITUALIST TO HIS LONDON FRIENDS.

To the Editor.—Dear Sir,—I feel I cannot do other than thank you and the many kind and good friends who so freely opened their doors and gave me so hearty a welcome, whilst I was in London, to visit their homely circles. Such honest hospitality to a perfect stranger to them, in most cases, is worth recording in your paper.

I do feel thankful for the many beautiful spiritual gifts I witnessed, and for some of the mementoes I brought home with me. They include two pieces of spirit-drapery: one lock of hair; two ferns, still growing in pots; above twenty were brought in the same evening all fresh and beautiful, not a branch from any of them, and appearing as if taken from the hedge row. Many other important manifestations were given me, all of which I firmly believe were shown me without any desire to impose in any way. Indeed, I think it very improbable and also impossible any other than fair and honest manifestations took place, as there could be no point gained on any side by doing so; and I only desire to record my thanks and honest convictions as a testimony to those kind friends who so cordially welcomed me. And to you, dear sir, and your good lady, I also give my thanks for your uniform kindness to me; and I am sure every Spiritualist visiting London will do well to call on you.

Trusting you and the Cause we have so much at heart will, with God's blessing, establish itself in the hearts of many others, that they may see more of that glorious Light and Love,—I am, yours very truly,

W. T. ROSSITER.

Torquay, July 29th, 1882.

SPENNYMOOR.—On Sunday, August 6th, Mr. Gray, of Gateshead, lectured here to a good mixed audience of Spiritualists and others. The subject was handed in by one of the audience: "Is the doctrine of Spiritualism the true doctrine of God: if so, why?" It was ably answered, and gave entire satisfaction. We sang through the streets in the afternoon and evening. Mr. Gray had to leave rather soon in the evening; so his guides gave a poem, the subject handed in again by the audience: "Why so much religious bigotry?" The poetry was splendid, and we left a good impression with the strangers.—G. TYRRELL.

Mr. Jesse Shepard is giving seances in America for vocal and instrumental music, varied by powerful physical manifestations. These seances appear to give much satisfaction to those who attend them.

A THREE MONTHS' TOUR FROM HOWDEN-LE-WEAR TO LONDON AND BACK.

By T. M. BROWN.

I left home in May, and made my way to Manchester, where I had the misfortune to be laid up with sickness, but, through the kindness of Mrs. Mills, was soon enabled to proceed on my journey to Belper.

There, myself and controls met many old friends, and several private seances were held. I also lectured in the Room on the Sunday evening to an interesting audience. Mr. A. Smedley presided, and spoke very highly of my guides, and the work we had done in Belper. We gave a second lecture, at which Mr. George Wheeldon presided; it was a very congenial meeting. The Belper people are doing a good work. Belper is one of the most pleasant places a person can visit, and what makes it so is, that the friends, as a rule, afford the best conditions both for lectures and private sittings. I was the guest of Mr. H. Wheeldon. The Adsheads, the Wheeldon Brothers, and other prominent Spiritualists, we also met in our spiritual work.

At Nottingham, I was the guest of Mr. and Mrs. Rodgate, and met our old friend, Mr. Yates, who presided at our lecture on the Sunday. I also held a mixed meeting at Hyson Green, in the house of Mr. Hunt. I visited Mr. Burlingham and family, and after holding several private sittings, proceeded to Leicester, where a hearty welcome awaited us from Mr. and Mrs. Jeffs and Mr. Larrad. We visited Mr. Garner and others, and had several private sittings in the town.

From Leicester to London, where I arrived about 6 p.m. Walked from King's Cross to Mr. Burns's, who, after some conversation, put me on the right way to Westminster, where I was entertained by Mrs. Faulkner, under the kind arrangement of my young friend, Mr. Ralph Douglass, late of Stockton. On Sunday, Mr. Douglas conducted me to several parts of the city, to Battersea Park, and other places, which cannot be too highly appreciated. The exhaustion, however, of such a long walk was so great that I with difficulty found my way to my lodgings. On Monday, I had a severe attack of spasms, but a few drops of a mixture, brought by Mrs. Faulkner's son from India, relieved me so soon that I was astonished at the effect. I then called on Mr. Burns, but I found him always so hard at work that I did not like to encroach on his time, and reluctantly deprived myself of the pleasure of his conversation. I had a good meeting with Mr. Ratcliffe, a gentleman whose acquaintance I made on a former visit to London. I also called on Dr. Mack, and was glad to see such a demand for his services. I had the pleasure of an interview with Miss Houghton, who was about to proceed to America.

My course from London north was a rapid one. Stayed one night at Leicester, three hours at Nottingham, and went on by Derby to Belper, where I stayed but one night, and held important conversations with friends.

I proceeded to Macclesfield on the Sunday morning, and made my abode at the house of Mr. George Rogers. Mr. Rogers led the meeting, and made some pointed remarks. We had a good time of it. I held several private meetings in addition to the public Sunday lecture.

At Furness Vale, I abode at the house of Messrs. Hastings Brothers, and met Mr. and Mrs. King, with whom I spent a very pleasant evening. I was struck with the mediumistic power of Mr. King's children, who are gifted with clairvoyance. One little fellow can describe spiritual surroundings wonderfully. It is a pity this faculty cannot receive proper training; this is a work reserved for the future.

Again in Manchester, I had the pleasure of meeting an old friend, Mr. Tomlinson, of Salford, and we spent a pleasant hour together. I had also the pleasure of meeting the Rev. C. Ware. At first sight we could at once perceive that the spirits had marked him out for a very important and useful path. I hope he will follow it out. In our opinion, Mr. Ware has a particular work to do, which no trance orator could undertake. We held a lively conversation together, principally on the work and progress of our Cause, and I felt as if we had met dozens of times before, though it was only our first interview. I suppose this familiarity of thought was owing to oneness in spirit and effort. I should advise all our friends in the provinces to secure the services of Mr. Ware, and he will do them good.

I called at Rochdale to meet an old friend, and at Leeds to fulfil an appointment with a gentleman, who disappointed me, so that I had my labour in vain. I went on to Selby, and stayed with Mr. Parrot two nights; visited Dr. Knott and family, where I had pleasant intercourse. Besides those named, there are few who at present take an interest in the movement in Selby, but I always have found them the same: true, bright, and faithful. May the dear angels guide and protect them in all their struggles in this life.

I had only time to call on one friend at York, Mr. A. Nelson, who first invited me to York years ago, and who has been very useful in the work. I was sorry to find him suffering from bad health. I remained one night with Mr. Drake, Malton, where I met Mr. George Hall, whom the spirits have named "Old Man Faithful." In addition to these friends and others, I met Mr. T. Reed and Mr. and Mrs. Hudson, who have

lately sustained a severe loss in the departure from earth-life of their son Edgar. He was a fine young man; but, thank God, we know he lives in a nobler clime. May we strive to meet him there! We would here express a parting word of encouragement for our well-tried friend Dr. Douthwaite.

A pleasant night was spent at Mr. Howard's house, at Ampleforth. In the morning these friends conveyed me to Mr. Wright's, where we spent an agreeable hour, after which I took the train to Darlington.

Before alluding to this, the last stage of my journey, I must not omit to mention my flying visit to two places in Lancashire which have been overlooked in this report.

I spent two nights at Burnley with my relatives, Mr. J. Briggs and family. I accompanied them to the house of Dr. Brown, and we were very kindly received by the Doctor and Mrs. Brown. Mr. and Mrs. Crossley also joined us, and we had a most enjoyable evening. After an address by my Control, "Bretino," the conversation became general. This was one of the most harmonious developing circles I ever had the pleasure of visiting. Instead of feeling tired and done up, I felt renewed and cheered, and on going home I expressed my gratitude to Mr. Briggs for conducting me to Dr. Brown's. Mr. and Mrs. Crossley are both under development, as also is a little daughter of Mr. Briggs.

At Pemberton, near Wigan, I went to the house of an old friend I had known in the North for many years, Mr. J. Pigford, related to Mr. Pigford, the well-known medium, near Chester-le-street. In addition to old friends, I met at Wigan several new ones, and held some important sittings. Altogether I was pleased with my visit.

Darlington was my last stopping place. I spent an hour with the veteran, Mr. David Richmond, and listened with delight to his remarkable experiences with Mr. Dixon and others. I reached home the same day, more fit for rest of mind and body than anything else.

MR. T. M. BROWN AT DARLINGTON.

To the Editor.—On behalf of the friends I have to report, that our dear Brother made his Farewell visit to Darlington, on the evening of the 4th inst. A select, but not numerous company partook of a most excellent repast provided by private generosity of friends, tickets to the company 1s. each. Mr. Brown sat down with us, and after the repast, a pleasant conversation followed; and then the spirits through Mr. Brown and several other mediums, manifested very agreeably and to edification. Great sympathy was expressed with our Brother's work of pilgrimage, or missionary labours, to bless humanity at the Antipodes with a knowledge of immortality, and the deliverance which accompanies the same: no more death, doubt, or bondage! Spirits as well as those in the form seemed to vie with each other in expressing loving sympathy, good wishes and God-speed to his labours in yond far distant (as men count distance) region of his adoption. Mr. Brown is also visiting privately many friends of the truth in the town, but will be away elsewhere to-morrow. Give him work to do till the last.

I remain yours, dear Brother Burns, in the Cause of truth, and the progressive enlightenment of those who sit in darkness, and in the valley of the shadow of death. D. RICHMOND.

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