



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

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 650.—VOL. XIII.]

LONDON, SEPTEMBER 15, 1882.

[PRICE 1½

HOW DOES THE THOUGHT OF EARTH'S INHABITANTS AFFECT THE DWELLERS IN THE SPIRIT WORLD, AND VICE VERSA.

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

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

Thought is a power which is ever moving, revolving, and emanating from the seat of intelligence, viz., the human soul. The mind is not the intelligent principle, but it is the channel through which the soul makes its requests manifest. Hence there exists a great deal of difference between mind and soul, although they are intimately connected. The mind is incapable of evolving a single thought of itself, and it would be absolutely useless to the human body independent of the soul. The intelligent God-principle uses the channel of the mind in order to make known the inner thought, and that mind subserves the purpose of the soul, in the same way as the channels you form for the conveyance of water are utilised for the benefit of man and beast.

These thoughts emanate from the soul, but they are invisible to the material eye, and it is only by communicating or hearing them that they can be made known to humanity. Man on earth is affected by the influence of his fellow creatures whether he be of high or low degree. Thought, launched upon the great magnetic atmosphere, influences every individual who comes in connection therewith. You are impelled by thought, and you know it not.

You may feel this force, of which you are ignorant to a great extent, by pursuing a line of conduct entirely foreign to the instinct of your being. Thousands of individuals to-day are moving in

a certain groove, and fail to assert their individuality. If the thoughts emanating from the souls of individuals on the earth plane be of a high and holy character, the spiritual beings in the higher life are benefitted in consequence, and receive an impetus to a superior condition of spiritual advancement, but if the thought be low and degraded, a corresponding influence is felt by the dwellers in the spiritual world, and they are prevented from attaining a higher position, by reason of its subtle power. Then how careful should man be, seeing such mighty issues are at stake, for thought is not something airy, indefinable, without form or shape, size or colour, but it is a real, tangible, indestructible substance, which, like the rippling wave upon the sea-shore, vibrates upon the spiritual atmosphere, and ultimately assumes form in the other condition of existence.

The thought of him who is striving to benefit his fellows, rises buoyantly on the spiritual atmosphere, the spiritual beings catch the impulse, and they bear it onward to the supernal spheres on high, but the emanations from the undeveloped greet the spirits susceptible thereto, and, in consequence of the insidious power of such thought, they become like the storm-tossed billows lashed into fury by a tempest, and thus their progression is considerably retarded. These spirits are tossed to and fro, like a drowning man in the restless ocean. It is not till these waves become calm, that they can ascend from their miserable condition, and become released from the atmosphere of earth.

Look at that individual who is passing through the slums and sinks of iniquity of your land. The beauties of the floral world never greet his eye; but the filthy stench of immorality is continually assailing his nostrils. The refining influence of Nature is unknown to him, and he is

mightily assailed by the thought of his fellows, which tends to degrade instead of elevate him. But the spiritually-minded man receives the beautiful offering of spiritual thought from the advanced minds in the spiritual condition. They come bringing rich treasures with them. Perhaps it may be the budding rose, or the lovely lily, or some other flower the individual loves. These sweet flowers of the spirit evolve or emit rich fragrance, which tends to strengthen and invigorate the soul, causing the favoured recipient to receive a mighty impetus to a higher condition of development. But dark and gloomy thoughts pass into the receptive soul, and the unfortunate victim is brought down to a condition of degradation, from what it is very difficult to become extricated.

Never will man on earth fully understand the terrible effect of thought upon the development in the other life. It is a serious consideration, and places upon him a fearful amount of responsibility, for he will be held accountable for the havoc thus made, both upon earth and in the spheres. What a dreadful experience it will be when these dark and lowly ones are pointing to you, and charging you as the instruments employed to retard their onward march. They might have been in a superior position had it not been for the influence of your thought sphere. When this great and overwhelming fact shall become visibly presented to your mind's eye, how the worm of remorse will gnaw at your vitals, rendering your condition deplorable in the extreme. The thoughts that pass from you vibrate upon the ethereal atmosphere, and they will never lose their effect until they reach the utmost limit of the vast universe of God. This serious contemplation ought to make every thinking being stand aghast, and a firm resolve should be made to emit only the highest and purest thought of the soul.

We now come to the other side of our subject, and that is, How do the dwellers in the spiritual world affect the inhabitants of earth? It is correspondingly the same, only, your thoughts emanate regardless of the result, without any important purpose in view. The mind is ever active, the channel of communication is ever open, but, do you ever direct them in their flight? Do you ever sit down to think, and direct those thoughts to some individual in the spirit-spheres for that spirit's benefit? Nay, they are like waves tossing on the mighty ocean of the spiritual atmosphere; you are entirely regardless of their ultimate destiny, for they are evolved without receiving that judicious impulse of a developed intelligence, which would enable them to be powerfully beneficial in their operation. Were you to despatch your thoughts, guided and controlled by a harmoniously developed will, spiritual beings though millions of miles away (according to earthly computation) would receive the impetus of spiritual power, and they would ascend higher into the infinite domain of the spirit. Every spirit who desires to benefit some individual on earth, directs his thought intelligently and judiciously to that individual he is

resolved to affect, and, swift as arrow from the bow, and as unerring too, does the gracious boon descend into the grateful soul. Spiritual beings in the higher life are continually evolving thought from their inner consciousness, the same as you, and these thoughts are ever vibrating upon the spiritual atmosphere. Every succeeding thought becomes more powerful than its predecessor, and they adorn the spiritual condition with all that is lovely to behold. Those who aspire to be great on earth, can be judged according to the quality of the thought they express, and it is thus you can determine the nature and degree of their spiritual advancement. If a gigantic intellect was to address you in language improper and offensive to the sensitive emotions of your superior nature, would you pronounce that individual a favoured recipient of high and noble qualities, and a spiritually-minded man? Nay, you must judge the man by the quality of thought he unfolds, for every thought emanating from his mind is an unerring criterion of his spiritual development. In the spiritual realm the thoughts of its inhabitants are portrayed in visible form, and if they be but lovely and beautiful, when you enter into such an atmosphere you must inevitably feel a thrill of harmonious peace and joy, and there the external surroundings will be embellished with the loveliest offerings of the human soul. It is simply impossible for an undeveloped spirit to evolve that which is pure and beautiful, and it is just as impossible for the advanced spirit to express impure thoughts. You may desire to pass as something superior here, and for a while deceive your fellows, but remember in the spirit-world all things will be revealed, and the dwellers therein will be enabled to take cognizance of your spiritual condition instantaneously, for the more holy and advanced you are, the brighter and more lovely will be your habitation. Then, if you would be receptive to the highest thought, you must of necessity develop your spiritual nature. If you be in the habit of entertaining low and degrading thoughts, banish them for ever, and allow high and holy ones to assume their legal sway. Then the spiritual corridors having become swept and garnished, the rays of light will descend, and the soul will become like a great hall illuminated for the purpose of entertaining the invited guests.

Thought is a great active, moving, impelling power, which gives an impetus to all things. Take this mighty power out of the universe, and all would be a perfect blank. Thought has an important mission to fulfill on earth. It emanates from the great Sun of Intelligence, and it takes on visible form. It is the upholder of all things, and it is stronger than all the physical powers you can put into operation. Man is manifestly puny and weak when he stands before the great wild beasts of prey, which inhabit the dense forests of the earth on which you dwell. Independent of intellect and thought, how easily he would be subdued, and laid prostrate at the feet of his gigantic foes, but immediately he exerts his thought, he can make these monsters

subservient to his mighty will. Everything that is in the universe will become subject to the invincible intellectual power of the human soul, yea, the spiritual beings are making the inhabitants of material life subservient to their will to-day. The influence exercised by the dwellers in the supernal spheres, is gradually entering into the inner essence of man on earth; every individual, more or less, is affected thereby, and eventually, pure thought will circumnavigate the globe.

When man shall recognise and acknowledge the Supreme Power and the spiritual world, sects, creeds, and dogmas will become dissipated, for his thought will then be more intelligently exercised, and judiciously applied. Instead of being detrimental to spiritual beings in the other state of existence, eventually the dark clouds which overhang the undeveloped will be uplifted, and these poor unfortunate souls will aspire to a higher realm of being. Then the human race will proceed forward on the pathway of progression, like a large army; a higher order of intelligence will be disseminated to earth, and discord and inharmony will at last pass away. You consider the lightning's flash as something stupendous, but what is it in comparison to the swiftness of thought. You are capable of creating a moral and spiritual revolution among your fellow beings, if you would only cultivate the God-given faculties within you. Here are the churches set in battle array against you, but if you would only place the solid phalanx of a well-balanced will against their efforts, you could thwart their designs and come off more than conquerors. The churches are wiser than you in this respect. They gather themselves together and concentrate all their power to secure an additional member to their faith; that individual feels the influx of thought, and he is obliged to join issue with them. When an army is concentrated before the enemy, would you consider the generals wise if they despatched their detachments all over the field at random, and yet it is thus you despatch the mighty power you possess. As long as you are regardless of your duty in this matter, you will present a breach to the foe, but be combined for a high and noble purpose, exercise this power within you, and practical results of stupendous magnitude will crown your efforts, nay, it will be simply impossible to calculate the benefits which you must inevitably derive therefrom.

SPIRITUALISM,

A DEVELOPMENT OF NATURAL TRUTH.

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

(Recorded by Mr. J. Fowler.)

Philosophers in all ages have thought that by research and study they could comprehend truth. They have done so relatively; but no man, however far reaching his intellectual power, can get hold of all truth. The difficulty that humanity has had to struggle against in all ages, has been, that some particular man, or class of men, have tried to force their truth despotically and even wickedly upon the world. The error of believing that we know more than what we do,

has led philosophers and philosophy into many scrapes; yea, I even ought to say religions and religionists. To have fancied their little Bethel and Bible to contain all God's truth—this is an error which has led to some confusion, angry controversy, some bloodshed, and the wasting a great deal of printer's ink. In nearly all the calculations that have been made, Nature has been left out of the question.

Within these later years we have come upon new methods of study. Ancient sages consulted their divine oracles: in the hoary temples of ancient Egypt, prophetesses prophesied and men believed; but, to-day, the scientific method is in vogue, that is, the method of seeing before you believe—knowledge in place of belief. The schoolmaster is not now commissioned to teach beliefs; he has to impart facts. To teach belief without facts is superstition, and can have no place in a true philosophy of nature. In studying the facts of nature, and in solving the problems of being, we are coming upon God's actual truth,—incontrovertible declarations, which ever remain the same. Unchangeable Nature has ever put forth claims to the thinker's notice.

What is Nature? Everything—the Universe Seen and the Universe Unseen. Verily, the Universe Unseen is more confounding. Nature is Substance, out of which everything—seen and unseen—is made. Everything that exists must be a Substance: Nothing cannot have an existence; Nothing existing is unthinkable. Nothing is the absence of Anything: darkness is the absence of light; cold is the absence of heat;—but Nothing you cannot get hold of. How the world was made out of "nothing," is a mystery—a mystery unthinkable, on the lines of the Greek philosophers, who taught that from Nothing nothing can come. This axiom in philosophy and logic we stand by. We get hold of it and resolutely carry out its truth. If Nothing can have no existence now, it never could have an existence, therefore, Something must always have existed. That Something is eternal. That eternal Something, we call Substance. We see it existing in two modes: we see Substance which does not think,—we call that Matter; we see Substance which does think,—we call that Spirit. Matter and Spirit we denominate modes of One Substance.

Wherever you find life in nature, you find organization adapted to the requirements of the life principle. The lion has claws, which enable it to tear and hold its prey: the claw and the carnivorous tooth go together. Herbivorous animals have no claws: Phrenologists say that they are deficient in Combativeness and Destructiveness. When you meet an animal with a split hoof, you find a tooth broad and fitted to grind the animal's food, and no destructive propensities. The life principle works out harmony in the organization. If you find a man with a large stomach, heart, and lungs, he will have a head in harmony with them; that is, Combativeness, Destructiveness, Alimentiveness, Secretiveness, and the social faculties, will be large. This is constitutional harmony. Sometimes an invasion is made into this law, by the too strong influence of unfavourable external circumstances, but when those circumstances have passed away the law asserts itself.

The mind and soul commence their personal existence together. Some have said (but, we think, without sufficient reason) that the human soul had an existence before it came into the body, but we have no facts to bring forth of such an existence. Speculation, both ancient and modern, concerning an anterior state, is purely one unsupported by objective experience. The soul cannot think of itself as beginning; memory fades into the twilight, and then into the darkness of forgetfulness concerning this important event. Modern science throws but little light upon the origin of life. Darwin's studies have had a practical tendency to strengthen the disposition to rely upon Nature, as a study for the evolution of all true knowledge in relation to animated nature.

The Physiologist understands much about the human system. He comprehends pretty clearly the function of every organ of the body; he has studied it as a machine. The Anatomist has a name for every bone; he knows the shape and curvature of every joint: the mere mechanical make-up of the body he knows all about. Neither the Physiologist nor the Anatomist can find the motor power; the mind lies in obscurity, in impenetrable darkness. The moment you get into the body, the Divinity which moves it is fled. You cannot see the mind; you cannot get hold of it: you cannot weigh a pound of mind; it remains a puzzle to the Scientist. What is it? Strange! that which seems to know other things, does not know itself. The great study is still—Man, know thyself.

There are two branches of study connected with Nature, deeply interesting: one branch looks upon Nature as composed of Matter containing all the elements of life and thought; the other, that Nature is a duality,—that is to say, Matter and Spirit. I take the latter view. When you see a beautiful rose, you look upon a portion of Matter arranged with wonderful artistic powers. The rose came on a tree; no outside force, no hand created it, but it grew out of its parent tree. Now, there was an intelligent force at work there, but an intelligent force of a peculiar nature. That force belongs to the tree; it is in it, as the soul of man is in the body. The beauty you see in the rose consists in the uniformity of its force in creating a mental sensation; for the sense of beauty is subjective, it is inherent in the mind of the looker. The rose as a thing of beauty is expressive of a force that is as beautiful; it is but clothing: the spirit rose is interior.

By this illustration I want to show that there is Spirit in everything, and that Matter in every form is an expression of Spirit. There is no design in the rose; the tree does not plan, but the rose comes forth, as the law of its life. It is a rose;—a planner could not improve it, designing would spoil it. There it stands, perfect, in harmony with its conditions.

There is a large and magnificent ship sailing down the river: it did not grow like the rose; it was made by an external force independent of it. There are wonderful marks of design in it: everything is proportioned. The whole ship existed in the mind of the naval architect before the builder pulled off his coat to work. Behind those iron bulwarks exists the thought of its designer, but it is completed. Another ship does not grow out of its side: it is dead matter; and it requires a living soul to manipulate it. But the rose does its own work; the tree does its own living,—mind and matter blending together, the result of which is a continuous unfoldment of nature.

That force which expands Nature is in it, not outside of it. Creation is a continuous work: things are being created now; worlds are forming, new forms of life are developed and developing. Everything in Nature is growth and progress. This spiritual principle is a marvellous thing—it is a world in the centre of a world. Matter is but its illusion and shadow: the reality of all is universal Spirit. I call that Spirit God.

The mind of man is independent of the brain as an existence, but depending upon the brain for its expression of intelligent consciousness in this mode of its existence. The brain stands in very close relationship to it. Its size determines the soul's intellectual and moral wealth. A poor brain is a very poor instrument for the soul to work through; a large brain gives power for the soul to express itself.

This soul is a self-conscious, thinking substance. It is naturally immortal: no power in nature can destroy it—mind is indestructible. All men—not a part of mankind, but all—are recipients of this immortality. It cannot be destroyed by itself; there is no suicide in the soul-world. It cannot be destroyed by another; there is no murder in the soul-world. The principle of

existence is unassailable by decay. There is growth and change, but no decay of the personality. This is Nature's richest truth. Nothing can be higher than personal conscious life. The external conditions of that life may be changed, but the personality is immutable.

Nature, in every one of her numerous forms of expression, displays one leading fact:—that everything stands in relationship to something else. Man must eat—Nature has provided food. Men did not create his food. He can build a house, and make a pair of boots, but he must have the material first. Man does not create anything. He finds his food,—by experience he is directed where and how to find it; but some law has been working there before the grain, from which he makes his food, stands in harmonious relationship to his bodily organs. There is something in the grain that has an affinity for his body, and can be made use of to replace the waste material incurred by motion. This shows harmony: that Nature intended, or rather Nature by her spontaneous laws provides nourishment for all, not for a part. Food is sent forth from the hill and the valley, to feed everybody. Nature never made a beggar. When natural immortality was given, the natural conditions for its sustentation were given, too.

(To be continued.)

THOUGHTS ON THE PHILOSOPHY OF PHYSICAL MEDIUMSHIP.

BY A. J. SMART, MELBOURNE.

(Concluded from page 565.)

Upon this somewhat perplexing subject I desire to say a few words. No earnest Spiritualist would be otherwise than pleased to see the facts upon which he bases his belief, placed upon a surer foundation by all proper and desirable means, but these conditions of a protecting curtain or subdued light, form no barriers to the scientific investigator, when once the part they play is understood, nor need they to any investigator who has assured himself of the uprightness of the medium he may be dealing with. The concluding remarks of the MEDIUM article fairly hit at the root of the difficulty. It is true, that were cabinets of all kinds abolished, the medium sitting in full view in a strong light, the chances of fraudulent manifestation would be proportionably diminished, but there would be also less of the genuine, though it will of course be advanced, that, what under those conditions should occur, would be of ten-fold value. Perhaps the solution of the difficulty will be found in adopting one method of sitting for investigators at a certain stage of inquiry, and the other, including any accessories for facilitating results, or rendering the manifestations more vigorous and decided, at a more advanced stage, when the inquirer shall have become better versed in the phenomena, and prepared to comprehend the exact place and purpose of such accessories. We have so much to learn, however, in all directions in this great field, that a few years of experience does not justify us in laying down any hard and fast lines. Moreover, as Spiritualism came in its initial stages spontaneously and undreamt of, so there may arise in the future, conditions now unforeseen, which may render possible what as yet appears improbable. Yet, from what I have seen of the difficulties in the way of the development of Materialization phenomena, I should be inclined to think that, with the majority of mediums, if it be deemed imperative that the manifestations through their mediumship shall be developed with no accessories, not even the simplest, that can be considered as weak points, then must controls, medium, and sitters alike make up their minds for an arduous task, to which they will have to summon all the patience and plodding perseverance they possess, and perhaps they may even then scarcely attain to the

substantial full-form materializations, which become possible when the work of the controls is accelerated and their aims facilitated by a few concessions. In the private Cardiff Circle we several times essayed to dispense with the curtain, the medium sitting along with the rest, in a half-light, and unentranced. Forms were visible, but they were imperfect, compared with those to which we had been accustomed, and the patience of the sitters, though it had been already well exercised in the gradual development of the phenomena, proved unequal to the prospective task, and there was a relapse into the usual method. Another method adopted was to place the pair of black curtains flat against the walls, instead of across the corner from wall to wall, so as to afford a dark background against which the forms, though shadowy, would be discernible, the medium sitting in view close by. The hindrance seemed to be, that under such conditions it was either impossible or deemed inadvisable to deeply entrance the medium by, or so as to permit of, the extensive withdrawal of the necessary pabulum, hence the forms were less substantial than usual. On the other hand, protect the medium and the initial operations, and the forms grow more substantial, whilst it is the medium that often becomes the more shadowy. If this be the law, it is idle to quarrel with it, since Nature's laws, unlike those of Man, are irreversible. There was also the timidity or nervousness of the medium, he being on these occasions conscious, to take into account, though this might have worn off. I observe that the compiler of the "Monthly Summary" in a contemporary, refers to the materialization of "busts" over a table around which the medium and sitters are placed, as a proof that the "cabinet" may be dispensed with, but it should be remembered that this form of manifestation does not draw upon the mediumistic force to anything like the extent which is the case in substantial full-form materializations, and it is just where the withdrawal of force is so excessive that the protecting curtain becomes needful. Further than this, although I cannot speak from experience of the particular phase referred to by the writer in question, I take it, that it is comparatively imperfect and fleeting, and though, from a test point of view, it may be one of the most completely satisfactory forms of materialization, it is natural for spirits and Spiritualists alike to wish the materializations to be as full and life-like and natural as possible. In connection with this point, however, there is a valuable suggestion of Professor Kiddle's, that where the circle of sitters is a harmonious one, providing the best mental and other conditions for the achievement of the purpose in view, the spirits might be able to assume the fully materialized form with a much less withdrawal of force from the medium—equal, say, to from 25 to 50 pounds, instead of from 100 to 150 pounds, and this would permit of a stronger light. We are thus brought on the lines of scientific induction to a conclusion similar to that arrived at by the writer of the MEDIUM article, viz. that less restriction as regards light requires to be enforced, when the magnetic sphere of the sitters is wholly in keeping with that of the medium.

I am inclined to think that if the substantial manifestations that have already taken place, were frequently to occur in a strong light and with mediums in full view, it would mean a comparatively short life to the medium, the drain upon the vital forces being at such times excessive. The extent, however, to which the sitters would be able to contribute to the supply of the necessary forces, so as to relieve the severe strain upon the medium, would have much to do with the matter. If we knew better how to place our sitters so that one mind would fit in with the other, thus making a chain with every link complete, greater and purer results would follow in circles for all phases. But to what extent any such effort is likely to be crowned with success in the promiscuous seance so prevalent, I leave your readers to judge.

It is certainly somewhat distressing, that many of the conditions which are either necessary or at least favourable to genuine materialization, can be made to lend themselves to imposture, and that many of the things which check genuine phenomena offer plausible excuses to the impostor also for failures. I am confident, however, that our experience of failures, checks, and disappointments combined, will unfold to us, in the future, methods which will lift the banner of Spiritualism high above the weaknesses, ambiguities, and perplexities which now sully its purity in the eyes of outsiders, not careful to look deeply and discriminatingly into the matter.

The pressure against Materialization at the present time is tremendous, doubtless because it is so crowning a proof palpable. It is truly the post of danger, but all the more, therefore, the post of honour. This pressure is contributed to not alone by the bigoted theologian and the dogmatic materialist, but also by many within the ranks of Spiritualism itself, who had accepted other phases of spirit-manifestation, but draw the line at this. In another way the pressure is also contributed to by the Theosophical Occultists, who follow one of the favourite methods of the rigidly orthodox "Christian" in depreciating the nature, character, and motives of those who manifest. I imagine this issue is principally a matter between the Occultists and the spirit-friends themselves, against whom their somewhat railing accusations are directed. It rests chiefly with the latter to rebut these accusations, although, considering the meagre opportunities they have of doing this, compared with the advantages which their censors possess, they occupy a most unfair position. Spiritualists, however, can scarcely do very much to help. I can only say, emphatically, that I bear in memory many recollections of those whom I have met in the materialized form, which more than sufficiently refute the sweeping depreciations of the Occultists. Only recently I have witnessed many evidences of such kindly interest in the welfare of those with whom these visitors from beyond the veil have come in contact, such spontaneous manifestations of sympathy and good feeling, of regard and wish to serve, as, when exhibited by those in the flesh, at once stamp them, not simply as possessing the ordinary qualities of humanity, but a large development of the very best;—and what more can be required,—by what else do we or can we judge?

(To be Continued.)

MAN'S PHYSICAL CONDITIONS.

REFORM IN THE TREATMENT OF INSANITY.

The subject of Spiritualism offers a remedy for all the ills of which man is the victim: for, it means getting at the truth of all things, thereby removing the cause of evil and providing an effective and permanent remedy. There is no department of human thought or action which it does not explore in the most searching manner: and, in doing so, it follows the stream of thought, from its fountain-head in spirit, till it blends with the trackless ocean of ultimatum action.

A Spiritualist must be a wholly rational and mentally sound individual. He carries this notion so far that he regards all the aberrations of human life as the result of some form or other of insanity. The great purpose of life becomes perverted in the methods of its expression in thought and act, and hence man's nature and his condition are not in a state of harmony with each other. Surroundings, organic and circumstantial, do not permit of the light of the interior spirit of man revealing itself on the external plane of his being.

As one of the ills which afflict mankind, insanity has received its share of attention from Spiritualists. The old-fashioned form of treatment was horrible,—mechanical force, unreasoning repression. The Spiritualist sees in this barbarous system an intensification of those influences which lead to and perpetuate mental derangement. In lieu thereof he suggests two forms of remedy, applied in two distinct methods:—psychical and physical treatment, administered direct, and introduced into the surroundings.

Psychical treatment applied direct to the consciousness of the patient, in the form of well-intentioned will-power and magnetic manipulations, would restore thousands of sufferers: this phase of treatment may be exhibited in a higher form by

the operation of spiritual influences through suitable mediums. Many forms of insanity proceed from spiritual causes: the immediate agency of spiritual beings, and a diseased condition of the spiritual faculties of the patient. If the clairvoyant, clairaudient, or impressional faculties be in a morbid state, no form of material treatment will avail the least. All derangements must be rectified by agencies of the same character as the faculties in an impaired state:—Spiritual derangements, by spiritual agencies; psychological derangements, by physical agencies, etc. Spiritual controls of a morbid character, and psychological derangement, may be indirectly caused by a deteriorated or filthy state of the vital fluids, so that organic elimination must in many cases prove a valuable accessory.

There is a large class of cases in which the phrenological organs of the brain are unequal in development and activity: and usually this condition is accompanied by physiological in-harmony, leading up to spiritual derangement in those who are sensitives. All forms of derangement lead on to one another, but in one class of cases the immediate cause may be external or physical, in another it may be interior or psychical. A correct diagnosis will indicate the best course of treatment.

A remarkable advance has been made in some of these directions, in the appointments of a most noble structure erected near Virginia Water, though the munificence of Thomas Holloway, Esq. It is called the Sanatorium for Curable Cases of Mental Disease. Mr. Holloway having visited the principal establishments for the treatment of mental disease in Europe and America, arrived at the conclusion that many curable cases among the middle classes, are allowed to become incurable from lack of means or opportunity to secure proper treatment. Accordingly that Philanthropist, at a cost of £350,000, has built a palace, capable of accommodating 400 patients, none of whom will be permitted to remain over one year, so that it can never become an "asylum" for the permanently insane.

The special feature which we notice with pleasure in Mr. Holloway's arrangements, is, that the decorations are of such a lively and varied character, as to be in themselves a powerful psychological remedy, operating on the patient through the medium of the senses. It only requires that other equally advanced forms of treatment be carried out, to render this institution capable of grappling with mental disease in the most effective manner. The true Philanthropist is a Seer and a Prophet in the highest sense of these venerable terms, and they could not be applied to any contemporary, with greater propriety than to Mr. Thomas Holloway. Such men, however meritorious, labour under the one disadvantage of being far ahead of the age in which they live. Vested interests in human misery, and professional bigotry, may for a time debar humanity from the enjoyment of such large-hearted munificence; but the time is in the dawn already, when Mr. Thomas Holloway will be regarded as a glorious Pioneer, whose far-seeing ken embraced that of which those around him had never dreamt.

What a grand structure this magnificent Sanatorium would be, to imbue with the life and light of spiritual power and knowledge! Here, indeed, is the time and place, but, where is the man? If Mr. Holloway could from out his apparently inexhaustible resources, supply his Palace of Beneficence with a staff of suitably endowed healers, manipulators and nurses, then his gift would be priceless and complete.

This would be too much to expect of him. He has done his part: let other friends of humanity, in their departments, also fulfil the measure of their duty. Above all others should the student of man's Spiritual Nature be up and doing, seeing that such a "workshop" is awaiting the advent of the skillful hand, that can mould the thwarted organism to the needs of the indwelling Spirit.

Friends of Spiritual Science! gird up your loins. Apply yourselves more assiduously than ever to the unravelment of the mysteries of man's being. Search out the hidden springs of life: and those that have passed within the veil will admit light for your use, from the glorious advantages they possess.

Mr. Holloway has also built an immense College for the Education of Women, over which and the Sanatorium he has spent £350,000! Possibly he, or some other friend of his species, will bear a hand in helping forward the kind of investigation and education which would alone render his benevolent intentions a success, if we, who belong to the New School, would show ourselves worthy of such princely recognition and patronage.

I. A. M.

HEALTH RESTORED BY A SEER.

To the Editor.—Dear Sir,—Unsolicited, I wish to bear testimony to the genuine work being done by Mr. J. Thomas, Kingsley, by Frodsham, whose advertisement is regularly in your paper.

For some months I had been ill and under medical treatment, but was making no satisfactory progress, when a friend directed my attention to the advertisement of Mr. Thomas. I wrote to him enclosing postal order for half a crown, and stating that I had been ill for some time, but gave him no clue to the nature of my illness; and by return he sent me a full and minute account of my symptoms, the cause of my illness, and what would enable me to recover my health. I am now

nearly well and have thrown off, in a few weeks' time, a state of chronic ill-health which I had despaired of ever getting rid of.

Although, for business, I do not wish my name to be made public, I will be happy to write to anyone giving them full particulars, who may wish proof of the genuineness of Mr. Thomas's clairvoyance, and as I am well known among business men in Glasgow, as well as several towns in England, my name will be sufficient guarantee of the reliability of my evidence.

I enclose my card so that you can give my address to any one who may enquire for it, and remain yours truly, A. B. Glasgow, September 8, 1882.

IS SULPHUR AN ANTIDOTE TO THE VACCINE VIRUS?

To the Editor.—Sir,—The following appears in the "Homoeopathic World," January, 1873:—

"We were lately asked by a correspondent how to avoid small-pox without vaccination. In reply we strongly advised vaccination, and also a course of Sulphur. In the patient's letter now lying before us, he states that our advice was followed; he being vaccinated. After a fortnight's course of sulphur, he only one, who had taken the least sulphur, did the operation succeed."

It would seem from this the Sulphur has the power of neutralizing the action of vaccine, and with a view of reducing the risks and dangers of vaccination to a minimum, I would suggest to those, who for various reasons are unable to get the law at defiance, that they administer to their children daily for a week before and after vaccination a few grains of milk of sulphur. The remedy is a safe and inexpensive one, and no bad effects can follow its use.

Wm. Young, 114, Victoria Street, S.W., Sep. 9th, 1882.

MEDIUMSHIP.

HOW TO ARRANGE MEDIUM-POWER AT CIRCLES.

At a circle meeting held at Kirkcaldy, the other evening where some startling manifestations took place, some spirits manifested of a rather unruly character, which drew out from the guides of Mr. Duguid a few practical observations which are worth remembering by those who conduct spirit-circles.

He said, that when mediumistic power of varied kinds was present in the room, the several mediums should be located in proper places. The pattern or model of such arrangement might be drawn from the human body, in its severally constituted parts. The teacher, or medium influenced by spirits to speak, should represent the head; the clairvoyant, or seeing medium, representing the region of the heart; the healing medium, or active member of the spirit-band, to represent the bowels and digestive apparatus; and the other members, the legs and arms, or locomotive agents, to convey the news or glad tidings received to the outer world. In a circle thus formed and placed in order, everyone would have his or her allotted work to do, and harmony would be the result of this order, and the development of the members would be a necessary consequence, as well as a blessing to others. For want of order many important truths are lost, and their meaning confused; and to construct, even, your spirit-circle according to the divine order of the human body, you would meet with beneficial results. "Theta."—A DUGUID.

[A. J. Davis, in one of his volumes, speaks of an official organization or society on the model of the human body, but the notion did not seem to have any practical significance. Mr. Duguid's application would be of great use in Spiritualism, which, to our mind, consists entirely of a knowledge of the laws of mediumship or spirit-communion. Can "Theta" give a diagram of a model circle, with the organic representatives in proper position? In the School of Spiritual Teachers we made dozens of experiments in arranging sitters, which afforded us much valuable information. We found that the head, or intellectual portion, used up force; the heart, or perceptive ability, gave off force of fine quality; the healing, or nutritive region produced force, but sometimes rather gross in quality; whereas, the limbs, or bone and muscle element, used up force. It is the predominance of that element in circles, it seems to us, which produces violent action and tears the more sensitive element to pieces. We hope to see more work done in this important department of inquiry.—Ed. M.]

ADVICE TO INVESTIGATORS IN THE HOME CIRCLE

By AN EXPERIENCED SITTER.

"A wise man scorneth nothing, be it never so small or homely, for he knoweth not the secret laws that may bind it to great effects."

Mr. Editor.—Sir,—Having given some patient attention to the investigation of Spiritualism, and found it is, indeed, true that there are more things in heaven and earth than are dreamt of in man's philosophy, perhaps a few remarks derived from my experience, may be of benefit to the uninitiated of your readers who may be desirous of investigating the phenomena at their homes.

It is frequently the idea of inexperienced persons, that if spirits do communicate with the inhabitants of earth, they are free to converse and make known their presence as when in the flesh, and able to communicate directly through their own bodies; while others ignorantly imagine spirits know everything, and, therefore, if the unseen intelligence cannot answer correctly any question they may think well to ask, they immediately decide that Spiritualism is untrue, and the departed have not the power of communicating.

If these "investigators" would but consider the many obstacles in the way of direct communication—for, as all nature works under certain laws, so spirit-communication must be by certain means or conditions, perhaps more intricate than any of us imagine—and instead of so carelessly awaiting manifestations, would endeavour, by studying the requisite conditions and earnestly striving to cultivate their spiritual nature, to help the unseen, then Spiritualism in all its purity would be enabled to come more frequently to the surface.

Again, enquirers should understand that the unseen intelligences are neither omnipotent nor omniscient, but spirits of various degrees of attainment, only seeing things from their standpoint or in accordance with their light, and unable to impart more than the conditions will allow, or than the spiritual nature of the sitters are open for reception. The physical phenomena are also limited to the power at command, or to the degree of aura or psychic force unconsciously given off by the sitters.

Investigators should not be too anxious, nor expect much at first; I have known the most successful seances after many sittings, apparently, without anything taking place. From observation I am inclined to believe that the unseen are cognizant of the character of enquirers, and when it is perceived that they are thoughtful and earnest investigators, intending giving the subject a fair and patient attention, spirits of a higher nature are attracted, and endeavour not only to satisfy the sitters of their presence, but also to impart such information as will tend to strengthen and improve their spiritual natures. On the contrary, when persons sit out of mere curiosity, not sufficiently interested to give the subject proper consideration, spirits of an inferior kind endeavour to control, and understanding little about spirit-laws, and not caring to trouble themselves about any preparation for future seances, at once use up whatever force there may be at command, being like the sitters evidently intent upon amusement only.

How important, then, that investigators should be earnest men and women, having a desire to understand something of the laws which govern spirit-communication, and with clear minds to receive spiritual truths so as to insure the co-operation of such spirits who are ever endeavouring to benefit and improve the human race, or, as Tennyson observes—

"How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thoughts would hold
An hour's communion with the dead."

I would recommend a small table at first, as the power can be then more condensed, but after mediumship has developed, the size becomes of less importance, and frequently may be dispensed with altogether, as the tipping or rapping may give place to other forms of phenomena;—but I think it advisable to adhere to first principles until the controlling power is enabled to give directions.

I believe that two or three sitters in perfect sympathy with each other, are as well as more in number—indeed, I have known the most successful seances where there were only few in number, but, whether few or more, harmony must prevail in order to obtain good results. Passivity of mind I have found to be highly essential, especially when knowledge of a higher order is imparted; then, I have known the least wandering of the mind to mundane things to be perceived by the control, and to affect the serenity of the medium. Investigators need not feel discouraged if movements do not occur for several sittings, but should wait patiently and cheerfully, as, perhaps, the unseen may be preparing for future occasion, and any impatience on the part of the sitters may frustrate their designs, and thus prevent future success.

Sitting too long or too frequently should be avoided, for when the sitters are weary the force is neither so large in quantity nor good in tone, and, therefore, less able to correctly convey the messages imparted. Neither do I think it well to wish for any special spirit to manifest, as, should the one asked for respond, he may be unable to penetrate the aura of the circle, or to control with any satisfaction; and, again, it might influence another spirit to personate the one wished for, but if left to the unseen, it opens a way for such spirits to control who are most in sympathy with the surroundings, and, therefore, better able to manifest; and for such information to be imparted as is best adapted to the organization of the medium.

A subdued light and quietude I have invariably found to be an aid to success, but no doubt this, as well as many other things, depend much more upon the sensitiveness of the sitters, especially the medium, to light, sound, etc., as it is so important all should feel comfortable and in unity. Frequently singing or a prayer at the commencement of a seance will

tend to bring about the necessary harmonious state. I might say more upon the subject, but I think knowledge will be better gained by experience, and with proper investigation enquirers will soon understand, that the departed only require suitable conditions to enable them to manifest satisfactorily. For, whenever the subject is pursued under careful conditions, with an earnest desire for truth on the part of the investigators, they invariably become convinced not only that the departed do in various ways communicate with man, but that the higher ones are ever striving to minister to his spiritual advancement; and, no doubt, it has been the denseness of the aura that would not allow aught spiritual to perforate, that has caused so much that is objectionable to appear as Spiritualism. For, as the sun cannot brighten the earth when clouds intervene, nor the seed unfold into plant or flower when conditions are unfavourable, neither can spiritual truths reach the heart of man when the way is unprepared, and the mind not open to receive them. Many may ask the "cui bono" of Spiritualism; I will only add, that knowledge is always acceptable, but knowledge, which not only helps to raise man's spiritual nature—and that it does, thousands can testify—but also teaches him to use the words of the poet, Longfellow—

"There is no Death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death—"

is the greatest of all knowledge, and opens out the grandest field of research to the mind. E. L. W.

SEERS AND MEDIUMSHIP.

"Neptune" writes:—"For the benefit of the Cause I should not object to examine and compare the times of birth of mediums and unsuccessful and successful correspondents. I do not want names of individuals, but male or female will do. Astrology teaches 'the cause of antipathy,' and we well know its cause and effect, even with our own correspondents, we do not need to see the individual to know it. Seers are under a cloud just now, and will be, till the present unsettled planetary influences which affect the atmosphere clear away. This murky state always happens at the end and commencement of a new dispensation or era. This matter would do well to be illustrated, and I have thought of writing upon the subject, to make it as interesting as possible."

MISS C. E. WOOD EXPOSED AT PETERBOROUGH.

To the Editor.—Sir,—Last night Miss C. E. Wood, of Newcastle, gave a seance at my house. There were seventeen friends present, the majority Spiritualists. Miss Wood was tied to an arm chair by two gentlemen. After sitting for two hours, a form draped in white came from the cabinet, then immediately retired. Then the supposed "Pocha" came out in white, to a small table in front of me, played two small musical-boxes, gave some sweets to a gentleman, kissed a lady, and chatted for some minutes. Then Mr. Cade, who is a medium, and a sitter at Mr. Chapman's circle at Stamford, who sat on my left hand, suddenly seized the supposed "Pocha," and instead of a little Hindoo girl, it was Miss Wood with her dress off and covered with muslin, part of which was secured; I have retained some, and Mr. Cade part. In the interest of Spiritualism I hope you will publish this, as Miss Wood is so well known as a so-called professional medium. It is only loyalty to the Cause that compels me to discharge the painful duty of reporting this unsatisfactory sitting.—Faithfully yours, ROBERT CATLING.

Granville Street, Park Road, September 12, 1882.

In Mr. McKinney's report the following additional particulars are given:—"An evening or two before the seance I suggested to Miss Wood that, for the satisfaction of strangers, it would be well to have a piece of tapo tied round each wrist, and the ends passed out to the sitters. She refused this test."

"After a very careful consideration of what I have witnessed, I have come to the conclusion that Miss Wood deliberately planned the deception, and that she has had a great deal of practice in the art of deceiving. I am very sorry that I have been compelled to think so."

Miss Wood, in her account of the affair, says, "I was entranced all the time, and not myself till after five o'clock yesterday morning," that was, next morning after the seizure. The flaming newspaper report of the "Great Spiritualistic Exposure" says, she assumed to be in a swoon, and was left apparently unconscious. A private letter says:—"As regards Miss Wood being entranced until five o'clock next morning, in my opinion and all present, it was all sham: her dexterity in getting her dress on, and concealing the muslin, her attempting to bite the ladies who were trying to procure the muslin, they only succeeded in getting part of it, and when they tried to put her boots on she doubled her feet up in order that they would not be got on, all proved the truth that she was not entranced. She is the most artful trickster I ever came across."

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

The MEDIUM is sold by all 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, SEPTEMBER 15, 1882.

THE QUESTION OF THE LIABILITIES.

Let it be borne in mind, that these Liabilities are not debts incurred on Mr. Burns's account, but they have been absolutely necessary to fight through the struggle of the last few years. In addition, Mr. Burns has given his whole time, and, by being responsible for these Liabilities, he has suffered great loss, and it is a weekly loss to him while this state of things lasts; besides destroying the usefulness of his spiritual work, by having to ask Spiritualists so repeatedly to do their share.

Mr. Theobald has received the following correspondence and remittances:—

September 11, 1882.

"A lady encloses, to Mr. Theobald, a sovereign towards the Burns' Fund, and requests it may be acknowledged in the MEDIUM, under the name of

"L.H.Y."

4, Glasgow Terrace, Piccadilly, S.W., September 15, 1882.

Sir,—I send herewith the sum of one pound, towards the sum now being raised to pay off our friend, Mr. Burns's liabilities, which you have been so kind as to take in hand. I infer, from what I read in the MEDIUM, that there are three fifties owing, to be paid off in three instalments; I will give one pound to each payment, and I trust there will be no difficulty in carrying out your proposition and kind offer in the matter. I am sure it is the duty of every Spiritualist to do what they can; I am also sure, if that were done, there would soon be a fund of £1000 raised, as I am quite sure there are thousands of Spiritualists who are better able to give a pound than I am. I also hope that all Spiritualists will, at least, give 1s., and that within fourteen days from this date, as it is a disgrace to the Cause, to have its principal worker in continual difficulties.

I send, also, 2s. from a friend of the Cause.—Yours truly,
Morell Theobald, Esq. W. RIDGWAY.

Mr. Theobald desires us to acknowledge the above. All contributions should be sent to M. Theobald, Esq., 23, St. Swithin's Lane, London, E.C.

Mr. W. Wilks, Worcester, writes:—"Only look at the vast sums of money collected every year, in the religious world, for building churches and chapels, missionary societies, etc., etc. I often wonder where are the fruits of all these millions, spent every year; there ought to be a deal of good done, but not proportionate to the expense. Why is this? If one-fourth of this

money was spent in surrounding us with better circumstances, and exhorting to lead a new life, by striving to love and help each other, and so prepare ourselves to enjoy the heavenly life in the world of spirits, more good would be done. Our friends do not think of the different positions. The clergy have the opportunity of appealing to their congregations for funds, and in their weekly visits, and pew rents, etc. Now, Brother Burns has only the weekly MEDIUM to make known his wants. It is very trying to be continually asking for funds, to carry on the Work of Spiritualism. I enclose you 10s.—all I can spare at present—hope to be able to send more soon. I consider it our duty to do all we can to remove this spiritual darkness, and to prove that it is not creeds or dogmas that will make us happy here or hereafter."

28, Shakespeare Road, September 13, 1882.

Mr. Nelson, Northampton, writes:—"Dear Mr. Burns,—You will be glad to hear that we are trying to do a little towards your 'Liabilities,' or I might better say 'our.'"

Mr. J. Ward and I started off on Sunday morning, and before the day was over we had got, in cash and promises, the following, which we will try to make into £5. I list appended, amount collected £2 15s.

NEW SHILTON.—Mr. Scott, of Darlington, gave two splendid addresses here, on Sunday, 10th inst., at 2 and 6 p.m., to good audiences, which were listened to with rapt attention. All felt them to be a call to a higher state of spiritual exaltation and moral grandeur. The earnestness of the speaker could not fail to have an impression on those present who were unacquainted with Spiritualism, and we trust that much good will result from his efforts. The sum of 8s. was collected at the close of evening meeting for the Spiritual Institution—Cor.

NOTES AND COMMENTS.

Mr. De Main's, and Mr. Wright's Controls are on parallel tracks, only, Mr. De Main uses "mind" in pretty much the same sense as Mr. Wright uses "brain." The mind in most cases is as strictly an earth-product as the brain, of which it is a phenomenal result, under the stimulus of the immortal part.

Mr. De Main's Control speaks to the same point as we touched on a few weeks ago, viz., the influence of the minds of sitters or recorders on the message being given through a medium. Nothing could be more suggestive on that matter than the article of this week.

Mr. De Main's appeal to Spiritualists on behalf of union of effort could be at once effected by lifting the weight of liabilities off the Spiritual Institution, and going to work on those lines which have made the work of the Institution so useful to the Movement. The onward march of all genuine Spiritual work has been in sympathy with this Centre, whose "Centre" is the Spirit World. Let all true Spiritualists then respond to Mr. De Main's appeal by rallying round this Centre, and thank God they have a Centre to rally round.

Careful students should read the article in the MEDIUM of February 17th, before they master the contents of Mr. Smart's Essay on Physical Mediumship, which was commenced last week. The affair with Miss Wood at Peterborough comes in as a seasonable illustration of the results of a false method of procedure. Without either blaming or exculpating Miss Wood or the Spirits, we must say that the local friends are responsible for holding a seance in which such a result was possible. All "experiments" should be conducted in private, where the results, of whatever kind, can be dealt with by competent minds. In the Peterborough case, however, the matter was made a public show, in so far, that a reporter was present, and the whole affair is retailed, ad nauseam, in the local prints, to the disgrace and retardment of Spiritualism throughout the district. Our object in putting the matter on record, is to point the moral, that we have urged so often, and to induce Spiritualists and Mediums to follow the Spiritual laws, and the dictates of common sense in the conduct of their seances.

The Rogue and Vagabond organs in America have made the remarkable discovery that the Cause of Spiritualism "made him," (A. J. Davis) "financially and otherwise." This is all very well for the modern dupes of the R. and V. clique; but matured Spiritualists, who have read a little, know that the fame of A. J. Davis was firmly established before the era of Modern Spiritualism. His grand work, "Nature's Divine Revelations," had been published, and had a world-wide renown before the rappings in the Fox family occurred. On the other hand, the long array of volumes by A. J. Davis have not only "made" their honoured author, "financially and otherwise," but they have "made" Spiritualism. The rubbish howled from the platform by the shut-eyed speakers would have been much less tolerable than it is, had it not been for the fact that Davis's works have supplied nearly all the solid ideas these orator

give forth. The impudence of the R. and V. priesthood is only excelled by their utter disregard of truth.

There are signs of a grand revolution in the Rogue and Vagabond organs in America. They have taken to quoting from the MEDIUM some of the most truthful and pithy articles on the abuse of Mediumship—an abuse of which the Rogue and Vagabond clique have been the particular promoters and guardians. We especially thank the vituperative old "General," in Philadelphia, (such a character should abide nowhere else but in the city of Brotherly Love) for a recent pointed quotation, and he promises to follow it up with further services in the same direction. Of course, he raves a little; but that is only a sign that the medicine is working—throwing out the morbid humours. When the spirit-world begins to compel the Rogue and Vagabond editors to print a little truth, it is only to be expected that shady spirits will grow a little. Never mind—let them snarl: their bark is only a little noise; their teeth have been drawn!

"Morning Light," the Swedenborgian weekly, has an interesting correspondence running on the use of the Latin word, "persona," as applied to the Deity. W. Mills points out that the word "person" has many meanings at the present day; it may be a barmaid, a lady's maid, or a burglar's suit of clothes. He says: "A word so loosely employed in general speech ought never to be used in speaking to an ordinary audience of the attributes of the Most High. For theological purposes, I venture to submit that its use should be wholly eschewed; it is always so much more easy to employ a periphrasis, having the merit of accuracy, than an ambiguous term of indefinite signification." So I have found in my conversations with Trinitarian clergy."

An excellent Temperance discussion is being carried on in "Morning Light," the occasion being the merits of wine fit for sacramental purposes. It is gratifying to see the great amount of information on Temperance subjects now in the possession of the well-informed sections of the public. In last issue of our contemporary, there is a slight inconsistency, or rather a grave one. A newspaper criticism of a sermon at St. Paul's Cathedral, desires goodness and happiness to be made synonymous in acceptable preaching. An article quoted from the "South London Press," recommends that good be done irrespective of results. What most persons call "happiness" is simply sensuality, whereas "goodness" demands self-sacrifice, which, though conferring the highest delight on the man of good affections, would be hell indeed to "Society" scribblers.

CIRCLE & PERSONAL MEMORANDA.

Mr. T. M. Brown will not be able to receive letters addressed to Howden-le-wear after Monday morning.

WEST PELTON.—Mr. Pinkney writes hopefully of the progress of Spiritualism in the district. He says:—"We hold meetings every Sunday evening, and mediums are being developed. We hope in future they will be able to lay the truths of Spiritualism before the people. We wish that the MEDIUM AND DAYBREAK may prosper."

BRADFORD.—Mr. Hoap has ordered one hundred copies of the new edition of the "Spiritual Lyre," bound in cloth, with "Walton Street Spiritualist Church," stamped on the side in gold letters. When one hundred copies are taken the name of the congregation is thus stamped on without extra charge. On smaller quantities it may be affixed at a trifling cost.

A talented correspondent, one of the world's workers, in remitting 2s. 6d. says:—"I believe you are doing a noble work in a noble way. Spiritualism has thrown a light over my life which I had never before thought possible, and I cannot say how much you have done through the publication of the MEDIUM to that end. I only know that, 'Whereas I was blind now I see.'"

MIDDLESBOROUGH.—On Sunday, September 3, we had Mr. J. G. Grey, of Gateshead, when he delivered two addresses, one in the morning, the subject of which was suggested by a member: "God manifest in the flesh." It was a very interesting discourse, but the attendance was meagre. The Control asked the friends when they came in the evening to bring, at least, three more with each, and I think they must have taken the hint, for we had a full house. The evening subject was also chosen by the audience, it was: "The Religion of Jesus, and the Christianity of to-day." The Controls gave great satisfaction, for it was really good. On Sunday, September 10, Mr. Pickering, Newcastle, occupied the platform. September 17 our old friend Mr. Dunn, Shildon, will again be amongst us; and on Sunday 24th, Mr. Scott, of Darlington. Believing the Cause is prospering, and that good is being done,—I remain, yours etc.,
H. GOODCHILD, Sec.

15, Oliver Street, Linthorpe.

SPIRITUAL INSTITUTION LECTURES.

For several weeks I have been impressed with the importance of opening a course of lectures at the Spiritual Institution on various phases of the science of Human Nature. I have been continually asked to teach classes and supply information, that I have long been in the habit of giving. I have been deterred from taking the matter up, because of the fact that I am already overworked and weighted down with responsibilities. My guiding Star says "Obey!" and I respond by announcing that on Monday, Oct. 2nd, I will commence a series of weekly lectures at 15, Southampton Row, on the "Human Organism as effecting mental manifestations." This will embrace Phrenology, the Temperaments, Mediumship, etc. The lectures will commence at 8.15 each Monday evening, after which hour no person will be admitted. The first course will consist of 12 lectures, ending on Dec. 12th; Tickets for the course 10s. 6d., or 1s. admission to single lectures.

Other teachers and professors will take up the questions of Healing, Mesmerism, etc., and it is hoped this effort will eventually develop into a valuable educational institution which the present state of the Cause of Spiritualism and the world generally stand greatly in need of.

Spiritual Institution, J. BURNS, G.S.T.
15, Southampton Row, London, W.C. Sept 11th, 1882.

MR. S. C. HALL, F.S.A., AT PLYMOUTH.

The visit of this gentleman to Plymouth during the month of August, 1882, should be chronicled in the "Western Antiquary." Mr. Hall, having bequeathed his library to the Free Public Library at Plymouth, was desirous of seeing the institution in which his books would be placed, and of meeting some of those who were connected with its management. In connection with this munificent gift, Mr. Hall (at the request of the Library Committee) delivered an address on Thursday, August 24, under the presidency of the Mayor (Mr. C. F. Barnard), entitled a "Gossip about People I have Known." One of the most remarkable features of this address was, that the veteran author (born in 1806) should have, with eloquence and telling effect, discoursed for two and a half hours entirely from memory (standing all the while) without a minute's cessation, and with no signs of physical exhaustion. Mr. Hall's long life, his retentive memory, and the unusual opportunity he has had for becoming acquainted with the greatest men and women of the century, contributed in no small degree to render this address a high intellectual treat. Mr. Hall is a Fellow of the Society of Antiquaries, and, moreover, is deeply attached to Devonshire, his native county; it is, therefore, little matter for wonder that he has taken a deep interest in the fine old historic town of Plymouth and all its associations, and that he is warmly interested in the success of the "Western Antiquary," to which he has contributed on several occasions.—"Western Antiquary."

MR. T. M. BROWN AT CONSETT.

We had our esteemed friend and wonderful medium, Thomas M. Brown, here on Sunday the 3rd instant. He had a farewell meeting. We all feel very sorry to part with Mr. Brown. The room was crowded with his friends. Some had come long distances, and would travel at least ten miles. Mr. Brown will be missed here. He has visited this place for years, at intervals, and his coming has always been looked forward to with pleasure by his friends; and has been regarded by many as a sort bridge, that spans the great chasm between the material and the spiritual states. We have conversed with our relations that have long since passed away, through "Bretimo," who has almost as extensive an acquaintance here as Mr. Brown. Some who have private sittings, and who have relations in foreign countries, state that, "Bretimo" seems to have a most intimate acquaintance with those abroad; he refers to incidents and circumstances which prove that he knows about them. I saw a letter a few days ago, received by a friend of mine from his son in America, that had been apprised of a piece of treachery. The father had a sitting with Mr. Brown in this country, and "Bretimo" gave this timely warning respecting the son in America. The value of Mr. Brown's mediumship is very little known. He is now going to leave us, and his native country, where he has laboured so hard, and done so much in spreading Spiritualism. He has our hearty thanks, and cordial and fraternal sympathy, and best wishes. I remain, most respectfully yours,
J. HARDY.
Consett, September 12, 1882.

MR. COLVILLE'S VISIT POSTPONED.

Mr. Colville writes from Chicago, saying, that owing to certain essential arrangements having fallen through, he will be unable to visit England, as announced in his letter published Sep. 2nd. He says: "I am very sorry that matters should have taken so unexpected a turn after my having written so definitely to you and through your columns to the English public."

"I will close by stating that I am meeting with most gratifying success here in the West, and that if nothing unforeseen prevent, I shall sail for England next spring and stay at least six months, perhaps longer. With best wishes to friends everywhere, believe me, as ever, your sincere co-worker in the interests of truth on behalf of humanity,—W. J. COLVILLE."

LITERARY NOTICES.

SPARKS FROM THE PHILOSOPHER'S STONE. By James Lendall Basford. London: David Bogue. Cloth gilt, royal 16mo, 3s. 6d.

The author is unknown to Spiritualists, but if his book required any introduction to our readers, it is fitly supplied by the dedication: "To DR. DONALD KENNEDY, of Boston, Mass., to whom is accorded a most enviable character as a man and a citizen, whose broad philanthropy has contributed so much to the happiness and welfare of others, and whose efforts to promote the cause of virtue, truth, and morality, command the admiration and emulation of his fellow-men, at home and abroad, as a feeble testimonial of sincere regard, this little volume, containing thoughts on the various phases of human life, is most respectfully inscribed by his dutiful friend, THE AUTHOR." In a short preface it is stated that the contents of the book were not written with a view to publication. The work "is the result of ideas which have forced themselves into expression during a period of the author's life, extending from early youth to middle age, amidst the many cares and perplexities of a business life." It would have been impossible for Mr. Basford to have produced a better book, even if he had tried over so much. In his own words: "A man of genius who writes great things in a hovel, might fail, with even greater effort, to write them in a palace."

The book is composed of short pithy sentences, like the above, indicating that the author is one of the most inspirational geniuses of the age. The book is divided into sections, the first being, "Mind and its Mysteries." "Dreams are foretastes of futurity," many Spiritualists have proved to be true; and how true it is, that "Even the smallest faith has more sustaining power, than the strongest reason for the future of the soul." Still, "A philosophic mind is not haunted by the ghosts of tradition and superstition, neither does it shrink from the most profound contemplation of the future;" for, "The spiritual world is an overflowing fountain, and human souls are its reservoirs." Yet, "Some minds are like those auction-rooms which have nothing to offer but second-hand furniture." Thus we might go on quoting for pages. Under the heading of "Man and his Maker," there are some apt sayings: "Man's future is God's secret; by what right do ye seek to know it?" for, "Anticipation of the future, though it may be pleasing, destroys hope." We hope fortune-telling Spiritualists will lay up such sayings, and observe them in practice. It is enough to know that, "The grave is the gateway through which we are all borne home: the body by man, the soul by angels." Those who think Spiritualism is composed of "lecturing" should remember: "Fill thy mind with useful knowledge and thou shalt avoid empty words;" "A great talker is like a cart without an end-board—spilling something out wherever he goes."

The chapters on "Pen, Pulpit, and Platform," "The Bible and Religion," "Sentiment," "Human Life," "Morality" and "Miscellaneous" conclude the book. Throughout it bristles with points luminous with spiritual truth. The short-cut conclusions of the author will not fit the mental pigeon-holes of all readers, nevertheless, it is a book that can be taken up, put down, and taken up again, any number of times, with unalloyed profit and pleasure. "There are no sounds that can stir the sublime emotions of men's souls like the sighs and whispers of nature," says our author; and if we regard mind as a department of nature—"the connecting link between dust and Deity"—then this little work must be full of its whisperings.

PROGRESS OF SPIRITUAL WORK.

SPIRITUALISM IN THE METROPOLIS.

In continuing from last week my observations upon Spiritualism in the Metropolis, it would, I presume, be superfluous to remark, that London is also the Metropolis of the Spiritual Movement in this country; at least, that there its phenomena are found in greatest variety and their highest developments. Hence, the appropriateness of directing special attention to the phases, persons, and meetings associated with and representing the Cause of Spiritualism in London. One practical object aimed at by the writer is, to illustrate the fact that all things are possible to MEDIUMSHIP, and that what is found in the Metropolis may be realized elsewhere.

MRS. HOLLIS-BILLING AND THE DIRECT SPIRIT-VOICE.

I had the gratification whilst in London of sitting with Mrs. Hollis-Billing, and of conversing with her guide, "Skiwakee," in the direct voice. It is hardly necessary to explain, except to the purely uninitiated, that this means, that in the presence of Mrs. Billing spirits are able to speak without controlling the medium; they "make" a voice, and therewith converse with the sitters, and even with the medium herself, in the hearing of the sitters. "Ski" greeted the writer very heartily by name, and in the course of a quarter-of-an-hour's conversation,

said some very interesting and encouraging things, including an assurance of certain events that would come to pass. The utterance was very free and unconstrained, and as it bore the Indian articulation and accent, Mrs. Billing herself would frequently offer an explanation of the spirit's meaning—the difference between the two voices being very marked. This was to me a grand step in advance, in the experience of intercourse between this world and the next,—a great advance from the time that I commenced to learn the alphabet of spirit-communication through the little table. Mrs. Billing herself is of such a frank, open, genial, motherly disposition, that it would never enter one's mind to question her honesty. She informed me that very many persons trusted to "Ski" as their sole confidential adviser; and hence I shall look for the fulfillment of events that "Ski" assured me of. A few days previous to this sitting, I had been reading "Startling Facts in Modern Spiritualism," by N. Wolfe, M.D., which interesting volume relates chiefly to results realized through the mediumship of Mrs. Billing.

MR. AND MRS. HERNE, AND MATERIALIZATIONS.

On Tuesday evening, September 5th, I was present by special arrangement at Mr. and Mrs. Herne's, 8, Albert Road, Forest Lane, Stratford, E., to attend a materialization seance; and which I may truly call a grand climax to a three-and-a-half years' experience of Spiritualism. What took place was to myself so novel and striking that I am constrained to describe the same in detail.

The sittings were held in a well-furnished drawing-room, one half thereof being constituted a "cabinet" by curtains drawn across the centre. The first act in the drama was as follows:—Five persons present; Mr. Herne reclined upon the sofa, the other four sat at the table; the light was then extinguished. Immediately after we commenced to sing, there appeared in front of us a soft, waving, peculiar light, hardly the size of a hand, and whilst singing it would near our faces, paying special attention to myself and a friend. Then we were greeted by a deep, strong, earnest voice, emanating from near Mrs. Herne, and which was responded to by the sitters, including Mrs. H. The voice then commenced to address us upon the object of our meeting, and the mutual interest existing in the subject and philosophy of spiritual communion. The voice then spoke to myself at some length, coming nearer as it did so, informing me what my guides wished to say, and urging me to preach and promote the glorious gospel of truth to the very utmost. An interesting colloquy then took place between myself and this voice. On inquiry I was told that it was the voice of the spirit "Robinson." That deep, earnest, kindly "voice" is now sounding in my (spiritual) ears, and will do for some time to come. There is solemnity in the thought that it was not the voice of any mortal—of this I am certain—and surely the world at large must soon hear these "voices" that are speaking to them from another world. Soon another voice was heard from a different part of the room, a deeper voice than the other, and somewhat muffled; this was recognised as that of "John King." Then followed a somewhat shrill voice, which was responded to as that of "Peter." Still a fourth, until there were some four voices conversing with the four sitters, and conversation became general, making the fact of communication between the two worlds vividly real. We cannot be too grateful to the inhabitants of the spirit-world, for the efforts they are making to establish communication with their brothers and sisters in the flesh; it is, however, saddening to think of the ingratitude of the people on this side, that such communications should be so unwelcome.

God hasten the day when these miniature lights shall develop into an universal illumination, and when these friendly voices shall be heard by everybody! I will add that these invisible ones wound up the musical-box and set it going; and also touched our heads.

At the close of this sitting we retired to the other half of the drawing-room, except Mr. Herne, who remained reclining upon the sofa in the apartment which now became a "cabinet." This time we were in a good subdued light. Whilst waiting a while, Mrs. Herne was controlled by "Sunshine," who entered into conversation with me, then approached and said that "John Wesley" and "Dean Stanley" were with me—also my father. Whilst she was speaking, our attention was called to a gigantic figure emerging from between the curtains—"Sunshine," hurrying the medium back to her seat, saying, "I am told I must sit down." The giant figure, which was arrayed in white drapery relieved by dark facings about the head, was recognised as that of "John King," and in the kindly "Good evening, friends," we recognised the deep muffled voice which had spoken during the dark sitting. Soon after "John King" had retired, the form of a lady appeared between the curtains; the figure advanced a few steps and made motions and sounds of affection towards a gentleman who was present, and who informed us that he recognised his wife.

After this form had withdrawn, we waited several minutes, and Mrs. Herne expressing surprise at the delay, the voice of "Peter" was heard, saying, "Have patience, and you will have something presently." Soon there appeared the full figure of a lady; Mrs. Herne, who was nearest the curtains, exclaimed respecting the loveliness of the face, it being like

polished marble. My companion exclaimed, "It is my sister!" I said, "Is it Miss Parr?" To this the form bowed quickly, and eagerly whispered, "Yes, yes." Several questions were then put, and answered by the form, when it retired. In a few moments she reappeared, came nearer, and further conversation followed—the spirit replying in eager whispers. In retiring, she pushed at the curtains, grasped her dress with her hand and shook it, making it rustle like muslin, to show how substantial it was. At the end of these proceedings, myself and companion were more than satisfied, that we had had an interview with "Miss Mary Anne Parr," the sister and leading guide of Mrs. C., of the Newton St. Cyres circle; and it is suggestive that, of all persons, we had secretly desired to meet this friend.

When she had retired, the deep kind voice of "John King" said: "We cannot do more now, we shall bring the medium to; God bless you all; go on, there is nothing to fear."

When we were all seated together again, Mr. Herne was controlled by several spirits, one of whom spoke as follows:—"Go on, dear friend, promoting temperance; intemperance was my ruin. When I passed from the body, the people said, 'Old Budd is dead and gone to hell.' It is true that I was earth-bound, and could only crawl from Plymouth to Devonport, and from Devonport to Plymouth, and go in and out of Pembroke Street and George Street, at Devonport, until I found my way to the Octagon, where your work began. I am now living and working all I can to save others from what caused my ruin, and I say to you, my friend, Go on promoting temperance."

I might remark that there was only one person present who could interpret these words, and that was myself. I will add, that my experiences at Mr. and Mrs. Herne's will remain long in my memory.

MR. HAWKINS AND HIS HEALING WORK.

Mr. Hawkins now, like Dr. Mack and others, devotes the whole of his time to the beneficent work of healing. I embraced the opportunity to call on him at 224, Euston Road, N.W.; and was pleased to find him fully employed. I also had glimpses of the healing powers of Miss Godfrey and "Daisy's" medium; and nothing can occasion greater satisfaction than the development and success of this beneficent phase of spirit-influence.

MR. BURNS AND THE "MEDIUM."

To describe Spiritualism in the Metropolis without including Mr. Burns and the MEDIUM, would be like acting the play of "Hamlet" without the "Prince of Denmark"—Mr. Burns being the most conspicuous representative of the Movement in London, and the MEDIUM being the best known and most popular spiritualistic paper. Mr. Burns has to struggle with harassing liabilities, in which he has been involved by the vicissitudes of the Movement, but I am glad that generous hearts are now coming to his relief. Our heartfelt prayer is that he may soon have cheering glimpses of the "Daybreak," of which his journal is so able and worthy a herald. OMEGA.

GOSWELL HALL SUNDAY SERVICES.

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

Mr. Veitch occupied the platform last Sunday evening with an excellent address entitled "The Doctrine of Devils," in which he reviewed and criticised a publication of a sect calling themselves "Conditional Immortality men," attacking Spiritualism as a doctrine of devils. He pointed out how close the resemblance to a doctrine of devils in the various creeds founded upon Christianity, and how that the popular idea of God was degrading in the extreme to an All-wise and All-loving Father. He quoted the Old and New Testaments, showing that a LITERAL reading of the text made the Creator clumsy in the creation of Adam, cruel in the command to Abraham to slay his son, an encourager of deceit with regard to Abraham's wife, Sarah, revengeful in the deluge, and two-faced in the account of Moses and Pharaoh, etc., and then contrasted the conception which a knowledge of spirit-communion tended to convey of the wonderful goodness and love of God, concluding by a grand defence of the teachings of Spiritualism. A vote of thanks was proposed and carried with acclamation, but was modestly declined by the lecturer on the ground, that a true Spiritualist should make others people's profit and pleasure his duty, without anticipation of thanks or reward.

Next Sunday morning, a healing séance will be held. Friends having healing powers are invited kindly to attend and assist.

In the evening, Mrs. Durrant will give some "Remarks on Séances with Miss Wood at Newcastle."

R. W. LISHMAN, Corres. Sec.

LEICESTER—SILVER STREET LECTURE HALL.

On Sunday evening, Mr. Bent delivered a trance address. His spirit-friends took for their subject: "Can God, the Father, maker of Heaven and Earth, forgive the sins of his children independent of Jesus Christ." There was a fair audience present, and the discourse was much appreciated.

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

QUEBEC HALL, 25, Q.T. QUEBEC ST. MARYLEBONE RD

Sunday, Sep. 17th, at 7 p.m. prompt, Trance Address by Mr. J. J. Morse.

Monday, at 8.30, Comprehensionists: "The Doctrine of the Principal" will be read by Mr. Wilson.

Tuesday, at 8.30, a Lecture by Mr. Wilson—"The Green Ray, the World as Comprehensionists."

Wednesday, 8.30, a Developing Circle. Doors closed at 8.15.

Thursday: Mrs. Davenport attends from 2 to 4 to see any who may be suffering, Free.

Friday, 8 to 10, the Secretary attends to speak with any one 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.

PLYMOUTH.—RICHMOND HALL, STREET RICHMOND

On Wednesday 6th inst., Mr. Dymond read a selection of extracts from Hazards "Mediums and Mediumship." Mr. Luca presided, and the listeners were greatly interested.

Mr. Dymond also occupied the rostrum on Sunday 10th, and gave an eloquent lecture on "Truth and its disguises." Mr. H. afterwards went under control, and "Frank," "Glyn," and "Jonathan," spoke some cheery and rattling words to the congregation, who appeared much pleased.

On Sunday next, September 17th, the service will be taken by the Rev. C. Ware, who will have returned from his tour in the north and Midlands.

R. S. CLARKE, Hon. Sec.

4, Athenæum Terrace, Plymouth.

QUEBEC HALL, MARYLEBONE ROAD.—Mr. Macdonnell's Lecture Sunday evening, 3rd, was on Baptism. The preliminary reading was from the Gospels, on Christ's baptism, and in the address attention was drawn to the gift of the Holy Ghost, and miracle working power which accompanied the symbol. The Christian churches were then examined and exposed for their absurd practice of sprinkling infants, godfathers, etc., and for their retaining the symbol when the thing signified was unknown. No church gave evidence of the presence and power of a divine influence, and they all declared that miracles ceased with the Apostles. These "signs" which were to follow them that believed and were baptised, were unknown in the history of the Churches—proving that these churches were unbelievers. At the conclusion some sceptics present denied miracles as possible, and were ably answered by the lecturer, who showed that mercuric treatment of disease was often miraculous. Another asked proof of spirit existence; this, also, was replied to in a simple ready way by various illustrations, which the opponent did not seem prepared to deny. Altogether the evening was quite entertaining, as well as highly instructive, with fresh and original views put in the most clear and effective style.—COR.

On Sunday evening the subject of Mr. Macdonnell's address was "Our Civilization," which might have been more correctly entitled "Our Barbarism," for, while he fairly enumerated the distinguishing points of our Century, his chief effort was to expose our disgraces, which were denounced in unmerciful terms. Using alcohol, hypocrisy, indifference, don't care, self, poverty, want of public spirit were all treated in detail. The prelude to the lecture was a short original poem, in the style of Cowper, and was read, we presume, as an introduction to the subject. A few good speeches were delivered in the room, chiefly favourable to the views advanced, and some smart fencing followed on the meaning of the Christian Beautitudes, between the Lecturer and the Apostle of Comprehensionism.—COR.

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

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

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

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

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

"ONE WHO WISHES TO BELIEVE," (Birmingham)—Why not send on your name and address? How can we impart information to nobody? It is foolish to hazard your belief or non-belief on the chance of any communication being true or otherwise. If you have no more sense than that, you had better let the subject alone.

"Guerre-a-mort."—We cannot publish your gross personal attack. The "Personality of God" surely has got nothing to do with such "personalities" as you make use of. Think over it again, and you will thank us for our reticence.

A correspondent in Trinidad, West Indies, writes:—"I am pleased with 'Hafed': the spiritual instructions are sublime and worth knowing. I have lent it to several persons, who are much pleased with it."

MRS. GROOM AT STAMFORD.

On Sunday week last we were favoured with the presence of our welcome friend, Mrs. Groom, of Birmingham.

In the morning her controls took the subject—"The Best Gifts, and How to Cultivate them," in which they dwelt principally on the gift of healing—and showed what a blessing it was yet going to be to the world.

In the evening, the control purported to be "John Wesley," who gave us a most exhaustive discourse from, "For we know that we have a building of God, a house not made with hands, eternal in the heavens." In his introduction he stated that, in earth-life, he always had evidence of spirit-intercourse, but not knowing sufficiently of it, he had not expounded it. His views, also, had considerably altered since his entrance in the spirit-world, especially on the doctrine of the Trinity, Total Depravity, and Vicarious Atonement. With reference to the churches of the present day, he was sorry they paid more attention to architectural designs in building, than in improving the happiness of the human family. He then went on to describe the actualities of spirit-life—the various homes—and exhorted his hearers not to trust to their beliefs as a means to inhabit the same, butly lives of sacrifice and devotion for their fellow-creatures, to fit themselves for the mansions above, which were now being prepared for them, and built by their own actions.

THE SOURCE OF GARIBALDI'S INFLUENCE.—Some persons when they think of the life of this great guerilla warrior, and of people shooting and stabbing each other, see in all this violence nothing but a vulgar manifestation of physical force, and suppose that such deeds have little connection with religion or Christianity. In all this bloody struggle for freedom I see nothing but the angelic presence of spiritual forces striving with evil. These fightings and wars, these bullets and swords, are as naught—the mere accidents of time and chance that pass; the spiritual forces—which make the strength of every political, social, and religious revolution—are all in all. It is the old story. Half a dozen fishermen by the Lake of Galilee and a few women, on one side, and the might of the Roman Empire on the other—Luther, the monk, and his open Bible in the vernacular, against the Pope, the cardinals, and the Catholic princes—a handful of red shirts pitted against Austria in the North, France, and Naples, and Sicily in the South! No doubt there were other powerful elements outside the Garibaldian movement contributing to the ultimate liberation of Italy. The rise of Napoleon III. helped the North—his fall liberated Rome; but Garibaldi's prodigious and romantic successes (and chiefly because of the irregularity and physical inadequacy of the means) illustrate conspicuously the triumph of the spiritual over all merely physical forces. Faith that removed mountains; Hope that could not be paralysed; Patience that endured for ever; Love that was stronger than death—these were the real watchwords and standards of the Revolution.—H. R. HAWES

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited 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 same 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.

PSYCHOLOGICAL 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, depressive, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmenous sentiment should not sit at the same circle. The vicious and evils 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. Caned-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitive 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 placed on 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 raps 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, firmly, and consistently.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three raps 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 seen 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. Demonstrations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

One of the mountain-tops of Time
Is left in Africa to climb.

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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.

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London: Printed and Published by JAMES BURNES, 15, Southampton Row, Holborn, W.C.