



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

SPIRITUALISM.

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THE SOUL.

FROM WHENCE PROCEEDS ITS ORIGINAL
PROPELLING, OR VOLITIONARY PRINCIPLE
OF IMPULSE, WHICH ENABLES IT TO MANI-
FEST INTELLIGENCE.

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

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

There is one living primal motive power, or origin of impulse, which makes all things in the material universe fulfil the design and purpose of their being. Whether it be the soul of man or animate creation, all perform their requisite functions according to the divine behests of the Great Creator. The earth revolves and sustains all manner of living and animate being. If you were to ascend to the planets you would find that all things are regulated in exact harmonious order, and subject to the same law of volition. So is it in the spiritual world.

According to the ancient Jewish record which you possess, there was once a time when the earth was void of this volitionary principle. It had no inner motion, no bursting flowers emitting their delicious fragrance and scenting the atmosphere with their delightful odour. No gigantic forest trees, whose foliage absorbed the fruitful dews of heaven, and gently fluttered in the morning breeze. No creeping things, nor animals existed upon the surface of this barren waste. There was no human being to endeavour to comprehend the mysteries surrounding him, but all partook of a dreary lifeless monotony.

Here was matter void of the essential life-invigorating principle of impulse, until the spirit of God brooded over the face of the earth, and infused into its bosom the breath of life. But no sooner does the motive principle which impels it onward proceed to perform its necessary operations than all things assume a different aspect. The dead inanimate clay shows signs of life and vitality, Nature puts on her beautiful vernal robe, all animated being displays indications of activity, and to crown this mighty work, man, the epitome of the universe, receives this essential volitionary impulse,

and proceeds to follow out the great purpose of his existence.

When the lightning flashes and the thunder rolls, you perceive a manifestation of the same power; for, wherever this motive principle is exercised you will find that all surrounding Nature partakes of its influence; nothing on the earth is dormant, for all is rushing forward towards perfection.

Seeing, then, that all animate nature receives this power, how much more necessary must it be for man to receive it in a higher or sublimer degree, he being an emanation from the Great Source of all life and vitality. This element is incorporated with every human spirit, and you can no more detach one from the other than you yourselves can pass out of existence and become totally annihilated. Were this not so, man would stand alone incapable of moving forward; Nature would wear the same face continually, and man would look upon her with dreary monotony. There would be no revolving of the seasons, no beautiful spring adorning the earth with vernal splendour; no summer laden with the offerings of the variegated flowers; no autumn with its rich fruits to gladden the heart of the husbandman, and no winter with its majestic grandeur diversifying the face of Nature. Man would remain upon the same plane for ages, and the pathway of progression would be to him entirely unknown.*

Though man imagines that he can be conveyed to and fro upon the earth with extraordinary rapidity,—how slow and tardy are his movements when compared with the volitionary locomotion in the spirit spheres. There the bright beings can pass to and fro like the electric flash, by a propelling influence derived from their own souls. Man having derived his nature from God, as an inevitable consequence, this volitionary principle must be concentrated within him, and of

* A highly receptive spirit medium can be the recipient of intelligence from advanced beings in the spirit world who may not be in his immediate vicinity. This being so, have we not here sufficient reason why the perpetuity of existence is maintained. Spiritual vitality communicated from the higher spheres restores the necessary recuperation of energy evolved by activity of soul. Progress being an eternal verity, the omnipresence of the human soul thus becomes possible; thought is conveyed upon the great ocean of universal fluidic spiritual emanation, which forms a medium for the expression of the powers of will employed in the production of phenomena called laws of Nature.—C. G. O.

course only requires the proper conditions to bring it out in all its splendour and power. The volition is only shewn very imperfectly on earth, but in the higher life superior facilities are afforded for its exercise. Have you never in the still hour of night, when not a fleecy cloud has obscured the sky; when the bright lunar orb has been shining in all her silvery beauty, and all Nature has been calm and serene; while wrapped in deep meditation as you gazed upward to the blue vault of heaven, have you not beheld the meteor with its vivid flash dart athwart the sky, and no sooner has your eye rested upon it in its precipitate haste than it has become lost to view? This, then, furnishes you with but a faint idea indeed of how the spirits travel on the ethereal atmosphere.*

It is this motive power which induces man to work out some great and mighty problem never previously solved by his fellow beings. It is the same power which makes him lay hold of the elements of Nature, and give them increased velocity; and it is the same power which enables him to manifest intelligence. When the great difficulties of life beset him on every side, this innate principle of impulse gives him that yearning for knowledge and a desire to exercise his intelligence for the benefit of himself, and those around him; yea, it is this power which stamps him as the lord of creation, and enables him to aspire to perfection, or the highest point possible of attainment by the human soul.

However, all individuals are not developed alike, and of course do not possess a similar quantity of volitional influence, and many daily are passing from earth incapable of using it. Thousands to-day have no more power than you possess while in the mortal form, and why? simply because the harmonious expression of the attributes of the soul being entirely dependent upon the man himself, a neglect of the cultivation of these faculties will have a corresponding effect upon the spiritual nature. We will endeavour to make our meaning a little plainer. While here in the material world you are surrounded by an atmosphere which prevents your spiritual nature from bounding upward, which it has a natural tendency to do. You are kept down because your spirits are bound to the material, and the physical is too gross for the spiritual. Now, when you pass away to spirit life, your spiritual nature may be denser than the ethereal atmosphere, and you could no more ascend thereon than you could when encased in the fleshly form, because you would be incapable of exercising the motive power. Until the attraction which binds your soul to earth is broken, and your spiritual nature becomes more sublimated, you cannot possibly rise to the higher regions of the superior condition. Those who neglect their duty while in the material world cannot use this propelling principle by reason of their degraded and sinful career. They are chained to material things, not willingly, but they are held there till they possess the requisite power, which will enable them to cast aside every fetter by which they are bound. As the butterfly, previous to passing through the chrysalid condition, shut out from the light of day, and compelled to crawl upon the earth, cannot escape until it has developed its powers, so is it with the human being.

What a contrast exists, when we take cognizance of the two states of existence which this insect experiences. As a caterpillar we perceive no indications of the beauty which it ultimately displays, but what a wonderful transformation occurs. That insect, which once assumed such a repulsive appearance, eventually

* This is no hyperbolic stretch of fancy. The activity of natural phenomena being a result of the operation of the intelligence of advanced spirits, surely the volition which produces the manifestations of external life, can exceed the rapidity of that which is circumscribed by material conditions, or, in other words, the spiritual nature of man, untrammelled by gross surroundings, can give spontaneous effect to the will-power of the soul, and obey its behests with more promptitude than when such intelligence is exercised in propelling material things.

rends asunder its bonds, flits from flower to flower, and dances in the sunbeams upon the surrounding atmosphere. This figure furnishes you with an apt illustration of the condition of not only the undeveloped, but the emancipated spirit also. He who has developed his faculties according to the light within, while he remains a denizen of the physical world, is similar to the butterfly in its initiatory stage of development, being unable to give absolute expression to his power because of his earthly associations, but, when he becomes liberated from the physical bonds, he immediately bounds upward on the spiritual atmosphere, and is greeted by the harmonious symphony of spiritual music, whose melodious cadence assails his senses like the sweetly scented zephyr breezes of summer.

All the vast panorama of indescribably beautiful scenery is spread before his gaze, and he longs to revel in the supernal delights surrounding him. But the undeveloped spirit will occupy a condition in spirit life similar in degree to that which the spiritually-minded man has just left in the material world: he may be obliged to remain a considerable time on the border-land before he can ascend to a higher state. Now, what must be the sensations of such a spirit when he finds himself incapable of moving, and obliged to remain there. These beauties might as well not exist for him, and it would be a sheer impossibility for him to enjoy that happiness which the soul longs for. But he who has cultivated his nature passes away from earth swift as an arrow from the bow, and like a butterfly flits about from one scene of glory to another, and he basks in the genial sunshine of the Infinite's love. All things surrounding him being possessed of the same vital principle, give a response to his ecstatic joy, and raise their pæans of praise in sympathy and love. Man while upon the earth's plane must move from one place to another in order to view various scenes and obtain practical knowledge which is indispensable for the soul's benefit, but would it be reasonable to suppose that he who sits at home, and refuses to put this principle into motion, can appreciate and enjoy the lovely and sublime scenery as described by the other?

What is it impels man to visit foreign lands, and become acquainted with various manners and customs, with philosophy and religion? It is this motive-power which propels him forward in quest of knowledge, in order that he may turn it to account for the benefit of his fellows. It is inherent in man, and you can no more crush it out than you can destroy his spiritual nature. Blessed is he, whether on earth or in the spheres, who endeavours to develop this power. Were it not for this principle man could not communicate his ideas to his fellows. It is this power which makes things take form and shape in the spiritual world; which allows man to put forth and adorn his surroundings with a marvellous creative energy. We will strive to give a clearer conception of our meaning. What is the statue's majestic form, or the poet's lovely expression of imaginative thought? It is this, one of the noblest God-attributes possessed by man, making its presence manifest externally for the gratification and instruction of humanity. Can you not perceive the wisdom of the Creative Soul in endowing his creature, man, with faculties to enable him to become a creator to his fellows? This wonderful power, projected forth by man, satisfactorily establishes the truth of the assertion, "God created man in his own image;" and as man gives more perfect expression to the attributes of his soul, he will continue to receive an increase of this volitional principle of impulse, which will render him still more a beautiful type of his Creator-God.

The contents of the October number of the "Vaccination Inquirer and Health Review," are varied and interesting. The Cause is making great strides, and is exhibiting a life indicative of strength and coming success. The London Society is the lever that moves the machine; while Mr. Tebb is the Chief Engineer, seconded by Mr. Young. Such men seem raised up for the work.

THE ATTRACTION OF SPIRITS TO THEIR DEAD BODIES.

A CONTROL BY "ANDREW MARVEL."

Recorded by A. T. T. P., September 17, 1882.

The Sensitive had, shortly before the sitting, returned from Woking, after the burial of his infant child. This will account for the subject matter of the Control.

Under control he spoke as follows:—

His soul was filled with reverential emotion, when he stood in that Cemetery, which is the abode of the bodies of his fellows, and where are centred the sorrowing hopes of the bereaved ones on earth; not stirred with any reverence because the ground there was more holy than elsewhere; not stirred because the Bishop had aided to consecrate that ground; but stirred because he knew there were tens of thousands of beings, their mouldering bodies returning again to dust, but still holding a claim over the wretched spirits, that had once inhabited them.

All round and about him were signs of the presence of those who still required liberty. He questioned his own soul what should be done? What can remedy this? and when those words were read, consigning the little one's body to its last home; when those words were spoken, "It is sown in corruption and raised in glory," he asked how many, that had listened to those words before him, understood them so well as he understood them; and when he heard that at the last trump the spirits shall arise in their own bodies, how many before him had repeated to themselves "the last trump is the last breath," and then is the soul raised into glory; then, indeed, is the corruptible body laid in its mother earth, then is the incorruptible body born: the body which never perishes, which is immortal. The last closing words, "Ashes to ashes—dust to dust," were understood by him literally, not metaphorically, and he thought, "If this is so with me, why should it not be so with others; because, were all to grasp the truth, there would not be so many suffering spirits bound to their suffering decaying forms, therefore it is a glorious promise, that was so long foreshadowed, and that is now bearing fruit, and will, by-and-bye, bear abundantly."

Advancing intellect is a disintegrating force, which of necessity, attacks all myth and all assumption, and men knew their fearful obedience, in the past to ideas, now categorically numbered as assumptive absurdities; ideas, which once frightened men and made children of them, but which, under the broad light of Thought and Reason, are doomed or dying. A change, that any thinking man can perceive; a change so great, that the Orthodox must acknowledge it, has already taken place. It is not, to-day, what a man professes; it is how he lives, how he acts, how he thinks. It is by conduct that a man is judged, not by him crying "Lord, Lord," in public places; and it will soon come to pass, that belief in preordained religion will be a sign of weakness in its professor.

There have been, in the past, men whose actions have soared far beyond the fetters of their creed; and it has been well for the world that this has been so. There is no other religion for man to follow than the Religion of Life, and, from the cradle to the grave this life should be one long struggle of well living. It is a noble idea, that of sacrifice for the forgiveness of others; but, great and noble as the idea may be, it must be abandoned, for it is not true. It is a contradiction to life or nature; consequently, it is misleading and enslaving the spirit, and, had it not been for its universal teaching, thousands of millions would have been enjoying freedom.

Thoughts like these passed through the mind of the Sensitive, as looking, and feeling this spiritual commotion, he thanked God, not in any pharisaical spirit, that he was unlike other men. He thanked God heartily and earnestly that it had been permitted to him to know, that, as he acted in earth life, so surely would he have to bear the result hereafter; he knew, that as he sowed here on earth, so would he surely reap in the hereafter, and he prayed that hope might never desert him—the hope of living a better, a purer, a brighter life than in the past.

Then came some of the kindly lessons that you have so often instilled into his mind; the very words that you used came to his remembrance: "I honour a scavenger, provided he is doing his work faithfully; therefore, whatever you take in hand, attempt the doing of it with all the mind, with all the strength of your character; do what you have to do thoroughly, reasonably, and thoughtfully. Be guided by reason: trust to your reason for that faith, by which you can obtain a knowledge of the works and ways of your living Father." And yet there are many who will ask themselves, "Who is this man, that speaks of a knowledge that so many do not possess?" and there will be many who will assert, that he pretends to this knowledge;

they would not say so if they could have partaken of his experience.

This afternoon flitting spirits passed him, and some seemed bound to the spot on which they stood; but to tell these things to those who assert that he pretends to this knowledge, would be waste of time. They have one fixed idea in their heads; that is, that it is but a part of a conspiracy to uproot religion, and to throw discredit on the Christian faith. To the last part of the charge I can answer, that he does not wish either to add to, or to take from, that which he knows is unacceptable to a reasonable mind, but it is false to assert that his knowledge (if true) would injure religion; he knows, perhaps, and none better, that what he deems religion is an integral part of his soul. He cannot help worshipping and obeying the God, that has given him immortality; he cannot fail to honour Him who loves him as a child, and who has prepared a future for him beyond his highest imaginings. He adores that God that made him immortal; endowing him with a gift which was alone in His power to bestow. He prays for greater facility of bringing the reality of this living God nearer to his brother man; to prove that this God is an hourly and daily Worker amidst His children; to prove to man that Science will soon reveal, beyond the power of denial, that man is immortal: that he is immortal as a living, conscious, sentient being, and that he can and does communicate, and that millions are waiting to be welcomed, and that the time will come when these opportunities will be given to us to make use of Him, and in high places. He shall in these days give to man another idea of individual responsibility, different from that which the world now accepts: That there is none to oblige, none to obey but God; and if this or any other church, or a priest of this or that denomination, or of any other one, claim to stand between the Soul and its God, then that man is an usurper; because the Soul has direct relations with its God through those whom He has appointed, through those to whom He has given power to demonstrate His work, to prove His gifts, to preach of His love. He heard to-day of the resurrection of the dead, but could he believe that this old time-worn matter would ever come into use again. No; and he prayed, that to others might be given the same knowledge.

Blessed be the day when resolute instruments in our hands may brave the world's opinions, and boldly teach, that every earthly birth is an immaculate conception; that there is the image waiting to have ideas impressed on it; that there is the first beginning in that new-born soul to a never-ending upward progress. Blessed will that day be when God's works shall become man's teachers; when the faith that comes through reason and science, which has its birth from well trained intellect, shall have no differences, shall join hand in hand, for science is but the highest expression of reason, therefore, that consciousness being the soul's highest expression, and the soul being eternal, they will prove that self-consciousness is eternal likewise; that that which is immortal must have been from everlasting to everlasting. Life is eternal: without beginning or ending. Self-consciousness is but an adjunct of eternal life, and continues as a complete self-hood through all the eras of eternity. It is thought that forms self-hood. Thought belongs exclusively to man, therefore, thought is the most distinguishing attribute of self-hood; therefore, science will prove that thought, will, and purpose can never perish.

As to the origin of mankind, angels differ on this theme. They recognise a creator. They recognise that there was a beginning of time, marked out from the eras of eternity. They recognise, also, that time has but one task to fulfil: the formation of self-hood, and the created world has but one duty, brought into being by the loving God, it is at once the theatre of thought. Better to let reason judge than to admit any blind chance. There as the heavens display his handy work; there, in the heavens, reside that which is unalterable, and points out the road to erring man to follow. There is truth. Reason acknowledges that these suspended worlds must need a ruler, and that these worlds must have been the work of an Almighty God.

The Sensitive then thought, there are works that are called God's works, but they are not the works of God; there is a book that is called of God, God's Book, but it cannot be the work of God, because it is at variance with his works that are around, and cannot mislead. It is a work full of spiritual phenomena, a work that I can turn to many pages in succession (thought the Sensitive) and believe every bit of spiritual phenomena contained therein; but there are other phenomena, which the works of God proclaim to be a lie; which reason forbids me to embrace; which have entailed immense sufferings in the past; which are causing this weeping amidst the graves of those whose bodies are mouldering in this vast burying ground. Cannot something be attempted; something done to loosen men from this thralldom, to clear such an abode as this of sorrowing spirits? I feel that I live, yet I pity these around me; it has been said "Let those who are strong in knowledge impart it to their weaker brethren," and then arose a fervent prayer, that he might, in the days to come, become more useful; that he might be assisted in the healing art, and made the means by which the weak, the sick, and the depressed might be comforted. That standing in that sacred place he might, from this afternoon, be devoted to benefitting

his fellows; that throughout his earth-life's journey he might impart sympathy, and comfort through the knowledge which God has graciously given him. He realized, that, in the past, he had been very fallible and weak in many things: that God had given to will the power to make even our mistakes yield rich harvests; and I pray, with him, that God will make of all the nations of the earth one great united family, for all men are from God, and the end of all men's journey (if men can conceive such a possibility) must be again towards God; so that God must, in eternity, become the sole arbitrator. The sole arbitrator, not only between individuals, but between the whole nations of the earth. I pray that men may have and hold nobler thoughts of God, and I tell them that there is peace in believing, that there is happiness in a reasonable faith. I solemnly yet reverentially protest against the interpretation of God's government as given by the texts that are looked on as infallible; and I say that all who can glory in orthodox Christianity, are but glorying in the possession of their narrow intellects. I ask again the question, asked through these lips by me before: "Can life be worth living?" Is life worth accepting whilst that spectre of orthodoxy walks abroad? Whilst that awful doom is preached from so many pulpits, which blaspheme against the mercy of the living God? If everlasting damnation—if Christianity had no other extravagant dogma than this, it would be more than sufficient to prove that Christianity is not like the other works of God, either within the reach of proof or the grasp of reason. Think you, that those who will read these words will think of the result of this teaching.

First, I tell you, that life cannot be annihilated for the smallest part of an instant of time; that when once formed by earth-birth it endures without cessation for ever; therefore, think of the result of this teaching. The last breath is drawn, the body can no longer fulfil its functions, and the spirit obtains its freedom; but it has been taught to believe that there is a long sleep until the day of judgment, and its first spiritual sensation is that of surprise, at an increased self-consciousness and an enhanced memory of many of earth's shortcomings. Knowing the rôle of life beyond the grave, the spirit wishes earnestly again for another opportunity of life in the body. It knows not whither to turn, and it mourns over its body as one that cannot be comforted. There are thousands of such mourners, nay, millions, who believe as they have been taught—that life on earth was but a journey of travail and pain, ending, perhaps, in that which is the vilest blasphemy against God and a degradation against his greatest gift. There are bold souls, who have flung aside their Christianity rather than believe this inhuman doctrine; noble, tender-hearted men, who would rather perish and be blotted out from the book of eternal life, than be under the knowledge that a relative or friend was suffering the pains and tortures so fearfully described by orthodox teachings. Is it wrong, then, to say that the change has already come? Men go to church with their wives and families, for respectability's sake, on the Sunday, and use the other six in the task of forgetting the doctrines they profess on that day. Better to live the good life, to reap the sure harvest hereafter; better to live the life of sacrifice for others, than to be wearied and made despairing by binding down reason to believe absurdities. If men believe in an hereafter,—and they cannot help doing this—it is our prayer that they go further, and believe in a conscious self-hood, better than to believe in the immeasurable difference existing between the life finite and the life eternal. Postponement of God's judgment is the greatest error that man, reasonable man, could commit, and a wilful perversion of conscience is the greatest folly.

As for the Sensitive, let us arrive at his last resolve when he left the precincts of that Burial-ground: "Let whatever comes, either through me or through others, I will not believe anything derogatory to the mercy, love, justice, and goodness of my God." If a book, which men call the Book of God, attacks this goodness, mercy, and love, then I pray I may be found bold enough to deny the assertion, to deny the authority, and to class as blasphemous its believers, and, therefore, I recur again to my opening words—The time passed in that Burial-ground was a happy time for the Sensitive, and the ground on which he stood witnessed his promise to his God of good resolve, of patient endeavour. Like him, I have no more reverence for that ground which a Bishop has blessed, than for one of your fields attached to your home. The ground is not sanctified because the bodies of men are hidden under its surface from the sight of their friends. There is nothing holy in that temple of man on earth, after it has fulfilled its functions. What really makes the soul interested in that vast Burial-ground, is the peculiar spiritual conditions existing there, and the realized aspirations of those who have laid their loved ones low in the ground there.

It is finished for him; the little one has gone to heaven, the heaven provided for those innocent souls. Its body is at rest in the ground. What God gave for a brief season, He has taken away again. I thank God that neither the Sensitive nor his wife mourn as those without hope. They know that their little one will, under God's fostering care, arrive at spiritual beauty, and it shall be known to them, perhaps, even before they pass from time into eternity. Not only this, dear Name-

sake, but through your exertions thousands are not mourning without hope. They have even come home, after interring a dear relative or friend, and have had the sweet gratification of these relatives or friends in their midst. They asked of God for this in faith, a faith built up out of your labours, and God gives bountifully, as He always gives to those who ask, faithfully believing.

I would prolong this sitting, but, out of deference to your health, and realizing that the distance of some fifty or sixty miles has fatigued the Sensitive's body, and seeing that "Dr. Harvey" is gesticulating, I take, for the present, my leave.

God bless you, my dear Namesake and Fellow-worker.

These thoughts of the Sensitive related by the Control are curious. It seems to me as if the spirits of the lately departed hovered around the places where their bodies were, unable to detach themselves, and drawing, as it were, power from them. I have had, at different times, seances in which the controlling spirits have told me they have left the places where their bodies were, and, on leaving, have said they were about to return to the same place. Reichenbach, although not a professed Spiritualist, speaks of the peculiar sensations psychics experience in the neighbourhood of cemeteries, and on one occasion I happened to be in the company of the Sensitive near a burial-ground, (now no longer used as such) where, many years before, a relative of mine had been buried; and whilst standing looking through the iron railings, the Sensitive, in trance, told me what he heard, and what could only have come from the relative himself, as no one else, except the relative in question, could have told what was told. The soul in some cases seems, as it were, even after death not to have altogether done with its body.

THE LAND QUESTION IN INDIA.

On Friday evening, May 5, 1882, a paper was read by Dr. Mouat at the Society of Arts, John Street, Adelphi, London, entitled, "Experiences of an European Zamindar (Landholder) in Behar," by James Mylne; Sir George Campbell, K.C.S.I., M.P., in the chair. The paper was afterwards published in extenso, with the discussion which followed, in the "Journal of the Society of Arts," May 12, 1882.

Mr. Mylne opens by stating that his paper records the experiences of Messrs. Burrows, Thomson, and Mylne, the proprietors, or zamindars, of the estate known as the Jugdespore Jungle Mehal, in Shahabad, Bengal. They had been engaged in constructing the East Indian Railway, and amusing instances are given of the mental acuteness of the natives in comprehending the orders of the English overseers on the works.

Here is an instance:—"Ramchurn 'tum gaya' that there 'godown' and bring them there 'chabbees'" (Ramchurn you had gone into that store-room and bring those keys). So ordered an English ganger or plate-layer, and had not Ramchurn, the coolie labourer, made greater advances than his master, the inverted tense and the jumble of words would have had no meaning for him. An engineer in charge of a section of the line, was giving certain instructions in what he considered good Hindoostani, the man addressed listened attentively, and then replied in his vernacular, "Cherisher of the poor! I do not understand your English." A civil hint to the engineer that his progress in the vernacular had not been satisfactory.

The all-round manners and adaptability of the Englishmen elicited the astonishment of the Bengalese, who would remark:—

"Your caste is incomprehensible; you are each and all by turns—a Brahmin with Brahmins: soldier, accountant, cultivator, blacksmith, and carpenter, as occasion may require."

Thus industry was welding together two distinct peoples, when the Mutiny broke out, in 1857. The Jugdespore Estate, close to the Railway works, was then held by Koor Sing, who was landlord over more than 2,000 villages, with cultivated lands ranging from

200 to 5,000 acres per village. His rent was from one-third to half the produce in kind, which, after paying the Land Tax to the Government, was all his own. Yet the old chieftain was in the hands of the money-lenders, and, when the rebels visited his district, he was induced to head the insurrection. He shortly after lost his life, and his party entrenched themselves in the Jugdespore Jungle, covering an area of 35 or 40 square miles. The troops could not dislodge them, but the Firm named above set their railway men to work, and cut the trees down, and so rooted out the rebels. The Government leased the district to the Firm, who established an European Zamindary, with the understanding that 1,000 acres were to be cleared and rendered fit for cultivation the first year, and 1,000 the second. The result of this colonizing enterprise on the natives, forms the substance of the paper, and is an important contribution to the solution of the landlord question.

With the Jungle land, forty-five of the adjoining villages were leased. These were in a state of comparative ruin, with fields uncultivated and people dispersed. As to the former landlord, who was deeply in debt, Mr. Mylne remarks:—

Such men as he was have little knowledge or experience beyond their surroundings, and these are the reverse of beneficial. One of India's great wants is a body of zamindars with energy, intelligence, and public spirit, as well as capital, between Government and the masses of the cultivators.

The Hindoo or Mahomedan zamindar knows his countrymen, but though possessed of the means, leisure, and capacity of obtaining it, he has less practical knowledge than the poorest of his tenants. As his forefathers before him have done for generations, he is content to live on his tenants, without an effort to give them any return. He claims the advantages of his station as a divine right.

The Paper glances at the relations of the landlord to the government, and then turns attention to the "ryot or cultivator," small farmers, we suppose we would call them, who seem to have a hard monotonous life of it:—

As European zamindars, we found ourselves in contact with, and even factors in, what were, to us, very peculiar social conditions. The ryots, though individually small, weak, and insignificant, beyond their own households, are, from their numbers, in the concrete, huge and powerful in results; but the ryot does not realize his relation to the concrete, and hence his individual stagnation. His concrete is his caste, or section of caste, which dictates his habits, aims, and ends, in all the duties and relations of life. He has no nationality in our sense of the word.

In justice to the numerous individual interests committed to our charge, we had to make ourselves acquainted with the influence of the various caste distinctions on individual character, both socially and morally, in order to meet individuals, however diverse, on their own ground, or as if we were one of themselves—to know them individually and by name, and to be easy and agreeable with all the heads and leading members of families on the estate. We find that the observance of this duty, though requiring much time, patience, and tact, is quietly and gratefully acknowledged by the people, and its benefits recognised, both by them and ourselves.

They look on the obligation to pay a fair and reasonable rent as a natural duty, which is forcibly expressed in a proverb of four words, in the Shahabad vernacular, and used by one of our Rajpoot tenants, "Jahan pōth tahan ann" (where there is rent there is produce).

There is a meaning in this, which Mr. Parnell and the no-rent Irish might do well to analyse; but, perhaps, the social ethics of our Aryan brothers, outside the Christian pale, are beyond their grasp of intellect or honesty of purpose.

To the usual zamindary duties were added, in this instance, of the Jugdespore estate, a resettling of people in the villages, a gradual resumption of agriculture over all previously cultivated but then waste areas, the finding additional people to root, clear, and cultivate 8,000 acres of jungle land, some 3,000 acres of virgin land covered with tall grass, besides much fallow land in the villages, the occupiers of which had disappeared during the mutiny.

Numbers of our railway labourers followed us to the jungle, and took up land. Considerable portions were also taken up by caste combinations, under one or two intelligent leaders; and the confidence and security enjoyed by them, added to the plentiful results of a slight cultivation of virgin soil, attracted others, singly or in smaller groups. The population on the Jungle lands now numbers 688, and that of the village portion of the estate, 1,464 persons per square mile, the reason of

the difference being, that village residents cultivate jungle land also; the average of both is 1,195. Middlesex (extra metropolis) has 1,082, and Lancashire, 1,493 persons per square mile.

The law of distraint is then stated, showing that it enables the zamindar to secure his rent, which otherwise might be dissipated by improvident tenants, the landlords having to pay a heavy tax to Government, the Rajah of Doomraon paying as much as £40,000 yearly; it is this land-tax that chiefly sustains the revenue of the Indian Empire. As to legislation, Mr. Mylne observes:—

It will, for some time to come, be far from easy to secure in India any full representation of the people by themselves, a serious hindrance being the existence of the caste customs and prejudices, which, to so great an extent, hinder them uniting for any common end, and render it impossible for men who hold such opinions as they do of their fellow men to initiate or support the enactment of laws which would be calculated to secure justice for all classes. But with the help of railways, schools, the press, and other influences, which are silently working, the natives of India are being gradually introduced to a different set of ideas, and what seems to be most wanted just now is free communication between the Government and the people. There is no lack of material or means by which such free communication could be opened up and established, and good use may be made of "Punchayet," or village committees, which are called together when any caste question, or local dispute, has to be arbitrated and decided.

Then follows a description of lands and rents per acre per annum:—

1 and 2. Clay lands which will generally yield two full crops per annum, 12s. 9d. to 16s.

3. Sandy soil, with a sufficient admixture of loam to render it just fit to produce a crop, 5s. to 6s.

4. A hard indurated water-bearing loam, capable of producing heavy crops of paddy, in the presence of abundance of water, 1s. 6d. to 9s. 6d.

5. Same as No. 4, but not nearly so fertile, because highly impregnated with salts, 10d. to 5s.

6. Lands immediately surrounding the village houses, generally a rich garden mould, highly manured by human excrement and village sweepings, and set apart for raising the most valuable crops, such as the poppy for opium, sugar cane, and vegetables. These lands receive a "garden" cultivation, in contradistinction to "field" cultivation, 25s. 6d. to 38s. 3d.

7. Lands below or under, that is, further away from No. 6, and adjoining them, set apart for cane generally, 16s. to 22s. 4d.

The vexed questions of tenant's rights and occupancy are dealt with at length:—

We are not aware of any reason why the acquisition of occupancy rights should not be encouraged by the zamindars. A tenant who has paid his rent regularly for twelve years, though probably a stranger and a wanderer at first, may be considered a permanent acquisition to an estate; but the zamindar is not likely to look at it from that point of view only, but also in connection with the broader question of the ultimate possible intentions of Government with reference to himself.

The relation of landlord and tenant, in whatever form it may exist, should be one of confidence and mutual effort, each in his place honestly working for an end common to both—that is, a further development of the exhaustless "unearned increment of the soil." The aims and interests being the same, there need be no antagonism. Should such arise, it can only be the result of causes inimical to both, and, when looked for, may be easily found and removed. There was a time, in our part of the country, and probably in other parts also, when a ryot could threaten to, and did, throw up his land, if the terms of the landlord were not to his liking. This he did, well knowing that Government would demand from the zamindar the rent, or land-tax on it, whether cultivated or not.

It should here be stated that by far the greater number of the tenants on the Jugdespore estate cannot be dispossessed of their holdings, so long as they continue to pay a fair and equitable rental. In the event of dispute on this point, the Civil Courts are resorted to; but since the estate was granted to us twenty-four years ago, we have had to take this step in only two or three instances.

To one living among the people, it is apparent that they look on the zamindar as a natural part of their social system, and on the differences with him more as a passing illness than as a deadly malady, that must be fatal to the one or the other. It is in the power of Government to increase this feeling indefinitely, not by sacrificing the rights or interest of either one to the other, but by securing a record of existing individual rights; among other benefits, litigation for this purpose would be reduced to a minimum.

Irrigation is indispensable to Indian cultivation, and

is obtained by wells sunk into the subsoil water 25 or 30 feet deep; by reservoirs, made by building a bank across a valley, to intercept rain-water; and canals:—

It is likely the canal system west and north, and east and north, will gradually be extended, as the management and means of the field distribution of the water becomes better understood and perfected. This is necessarily a work of time and experience. Government does not make village irrigation channels. These have to be made either by the zamindars or by the ryots themselves. Some idea of the extent of this work may be got from the fact that the Jugdespore Estate covers an area of 23,000 acres, and for the proper irrigation of it, we have constructed 96 miles of village channels, at a cost of Rs.35,000 (£3,500). A great number and length of small field-to-field channels had also to be made. On the proper alignment and maintenance of these village and field channels depends very greatly the steady and economical supply of water. As a rule, zamindars have not made channels. The ryots of each village generally combine to do so, and such channels become their property, with which the zamindar cannot interfere.

The opium question affects the agricultural classes of India to the extent of six or seven millions sterling yearly, and their social welfare to that extent; but it does not seem to have occurred to those Christian philanthropists who are so zealous in the cause of morality in one direction, that they propose by the strong hand of a professedly Christian power to deprive a helpless, non-Christian people of six or seven million pounds annually, without so much as even asking how they would like it.

If, as is assumed by a few of their representatives, the taxpayers of Great Britain and Ireland feel themselves in any way responsible for the growth of opium in India, and (with these few men) can view it as a great national iniquity, they cannot consistently, with such moral convictions, purge the sin at the expense of a much poorer and subject people, who are not, and probably never will be, Christians; who do not understand or accept the ethics of Christianity, even when applied for their benefit, and who would be much less likely to do so, if, by the infliction of new taxes, they were made to pay for the prejudices and mental peculiarities of a foreign people who, for the time, happen to have power over them.

The six or seven millions earned for India by the cultivators of poppy, would probably be covered by an additional 3d. in the pound for income-tax. The principles put forward in the name of the British people, require that they accept this additional burden, and guarantee to the people of India the results obtained from an industry suitable to their condition, climate, and soil, before—by an act of sentimental legislation—they hand over that industry to other Eastern peoples, ready and waiting to accept so valuable a gift, and over whom the British public have no power whatever to say yea or nay.

Though the Indian people have, as yet, no political life, Mr. Mylne remarks:—

Allowance being made for the difference in the moral atmosphere, the moral backbone of the Indian people will compare, not unfavourably, with that of the more favoured Christian races of the West.

"Moral backbone"—What a grand point of superiority! Something can be made of a people with that essential. The Paper goes on to point out that "Caste angularities" are being rounded off by the even-handed equity of the Courts, before which the "Koolin Brahmin and the Dome (lowest of the sweeper caste) are equal." Education advances, caste meets with caste in railway travelling, which is enormously patronized. The vernacular press is doing a work of its own. Through it intelligent men, who know not a word of English, are able to judge of the ways of the world. Said a well-educated Mahomedan gentleman, who could not speak English:—

"Is it fair or just that your religious teachers, bishops, and clergymen, should be paid or assisted from the revenues collected from the people of this country, while our moolahs and the Brahmins have to be supported by private means?"

News spreads rapidly. The people are great talkers, apparently, and take an active and intelligent interest in public matters. Mr. Mylne suggests "Home Rule," in so far as—

European members of legislative councils cannot be expected to possess such extraordinary experience. Native members might be supposed to have an intimate knowledge of the legislative needs of their own localities, and of those only; but, as rent or tax collectors, living on the people, which is all they are at present, the value of their counsel should be acknowledged with necessary qualifications.

The Paper discusses, at length, the advantages of

irrigation on a large scale, which is quite practicable, and how it ensures successful crops, and averts famine. Some local potentates object to Government works of this class, thinking it will lead to the independence of the people. An Ashlar anicut, three miles long, has been built across the Sone river. This water-supply has been utilized on the Jugdespore Estate, where 96 miles of village irrigation channels have been made. The ryots, after several seasons of experience of this water, have found it of great value, notwithstanding the testimony of native zamindars to the contrary.

Mr. Mylne then takes up the general question of improvements, so essential to the progressive life of the people; but he says—

Though in great need of improvement and invention, the natives of India seem to have no originality; the faculty may exist, but, if so, it is not developed.

After touching upon the oil produce, and the need of small crushing mills thickly placed, rather than large concerns, he goes very fully into the culture of the sugar-cane, which he describes as—

Another high class product, in which an enormous annual loss is suffered by the people of India, owing to barbarous and irrational methods of cultivation, extraction, and preparation of juice for the market.

The cane cuttings are planted in such an irregular fashion, that, when grown up, the field "becomes a thick, impenetrable jungle mass." This is how the harrowing is done:—

A plank, or piece of wood 10 to 15 feet long, is then drawn over the field by one or two pairs of bullocks, according to its length and weight, with one or two men standing on it, to give additional weight, as well as to drive the bullocks. The men steady themselves by holding the tails of the bullocks, and guide the animals at the same time. The field is thus rolled, and the cuttings covered up about four inches below the surface.

The Paper then points out, that the cane should be planted in regular rows, when, instead of "thin hard canes four or five feet in length," much to the surprise of the ryots, they grow to eight feet, and, accordingly, richer in juice. Then it is added—

Our endeavour has been, and is, to get them to adopt this method of culture. When the results of such cultivation are experienced by a few of them, it will slowly spread, because through it there is a greater economy in land, manure, and water, accompanied by an equal, if not greater, weight of cane from the same area, and as the plant receives the treatment its nature requires, a better quality of sugar will be obtained.

That this form of education is of the utmost national importance, is next pointed out. The productive power of sugar cultivation is at a minimum, not only because of defective culture, but also on account of indifferent methods of harvesting the juice. The cane has hitherto been cut into short lengths, and triturated by an ancient piece of machinery termed the "Kolhu," which is simply the hollowed stump of a tree with the thick end of a long stout branch stuck into it in a slanting position, and made to perform a circle in the basin, by a bullock travelling round and round the machine, the juice finding exit through a hole in the side from the bottom. The process is slow, expensive, and dirty, as ferment infects the whole of the juice, so that, in some instances, it will not granulate at all, and the sugar crop is spoilt. The following shows how the natives confuse spiritual with physical affairs:—

The writer met with a characteristic instance of this when visiting a distant part of the country, up the valley of the Sone. Being acquainted with the ryots, he went into their sugar-making sheds, during the cane-crushing season, to see the quality of the out-turn, and in one place observed that there was literally no grain, but lumps of hardened treacle instead. The owner gave as a reason for this, that his mill was under the spell of a certain "Dyne," or witch whom he knew, and that he would at once employ an "Ojha," or exorciser, to remove the spell. His cane was lying in a heap, cut up into lengths of two and three inches, and he said it had been in that state a couple of days. He was told that the poor suspected woman was not to blame, consequently he need not spend money in bringing an "Ojha," as he could not help him. He had kept his cuttings till the juice in them was spoiled by

ferment in themselves, and in unwashed vessels, and that if he liked, a small iron roll mill would be sent to him, which would crush whole canes quickly, and over which neither "Dyne" nor "Ojha" had any power. His look and reply, of course, betokened incredulity, but his subsequent experience was too strong for the prevailing and vicious superstition, which, till then, had held him.

As an improvement, Mr. Mylne has introduced a roller mill, called the Beheea Cane Mill, which weighs about 400 lbs., and may be carried about from place to place in the fields by four men with poles.

Its introduction was very gradual, and its acceptance hesitating and cautious, by a conservative and suspicious people, even though the village priests could not say that the contact with iron affected the caste purity of the juice. The merchant, finding a better grain, offered from twelve to fifteen per cent. more for the iron mill sugar, when it began to appear in the bazaars in quantities. Repairs and breakages in the mills being arranged for, the demand for them increased year by year—from tens to fifties, from that to hundreds—and now it has reached thousands. Some twenty thousand have been at work this season, the property of as many families; for in the cane-growing districts it is the ambition of the head of a family to possess a Beheea cane mill, as it is found that the advantage per cane season of 90 days, in labour and time saved, and in the increased value of the produce, amounts in value to about 327 rupees per mill; and as the machine costs only 85, 90, or 100 rupees, according to size, and, with fair usage, lasts 6 or 7 years, the investment is a good one.

The yearly addition to the wealth of these 20,000 families is thus 6,540,000 rupees (£684,000), obtained by a slight improvement in the working off of 140,000 acres of cane. Each mill is equal to squeezing, per season, a minimum of 7 acres; but the above is not a tithe of the enormous cane areas of India, nor is the saving a tithe of the annual loss so suffered by the people, owing to irrational and obsolete methods.

In addition to these advantages of the Beheea mill, the cane crop is worked off most expeditiously, and enables the ryots to stop crushing for a time, should prices for sugar be low, and await the chances of a better market, without detriment to the crop. They have also much more time to attend to other necessary agricultural operations, all of which it is impossible to do when depending on the native cane mills; sometimes, indeed, a portion of the cane crop was burned where it stood, or sold for elephants' or cattle food, because the native mill was unequal to the task of working it off before the season was over.

The Paper was illustrated by maps, samples of raw sugar, models of the Beheea Cane Mill, and the ancient Kolhu. These improved mechanical appliances were inspected by the gentlemen present with great interest. They were ingenious, simple, and efficacious; and that the cautious Hindoo has accepted them, after trial, in such large numbers, shows that they are fully equal to what is required of them.

In the discussion which followed, though some of the speakers strongly objected to the zamindar system, yet, from no lips came anything but praise of the efforts put forth by the firm of Messrs. Burrows, Thomson, and Mylne. Sir George Campbell, in his speech from the chair, said:—

Mr. Mylne was a practical instance of the good which might be done in India, by an energetic man, who carried with him the energetic qualities of an Englishman, or rather of a Scotchman, which, perhaps, was still better. Working with a sound heart and a sound mind amongst the native community, he had obtained their co-operation and attachment, and had in that way been able to do an immense amount of good to those amongst whom he lived. If he had done nothing else but introduce the improved sugar mill, that was a great work accomplished, and a great proof of what might be done.

They had heard that now many thousands of these mills were being used, and that might be termed quite a revolution in the sugar cultivation. He only wished that there were many more men possessing the same practical talents and influence, but he feared they could not expect to have such men everywhere. Mr. Mylne had himself told them that a large proportion of the zamindars had not fulfilled the functions of landlords, but were rather drones and cumberers of the soil. He was inclined to think that they should not have too level a uniformity, but considerable variety. We were now very much inclined to believe in the advantages of a system of peasant proprietors, and in a neighbouring island something was being done to establish a system of that kind. That system was widely spread in India, and he thought it had many advantages. On the other hand, it was most desirable not to have absolute uniformity, when they could have such men as Mr. Mylne as land owners, who would set an example of progress and improved cultivation, and so benefit both themselves and their neighbours.

Dr. Mouat, in the course of his speech, showed that the Firm had enabled the ryots to do what would have been impossible on the peasant-proprietary principle. He quoted from a letter of the Officiating Secretary, Government of Bengal, to the Government of India, in the Revenue and Agricultural Department, dated January 7, 1882:—

"Mr. Burrows and his partners, Messrs. Thomson and Mylne, who have assisted him from the beginning of the undertaking, have now held the Jugdespore Estate for more than twenty years, and have laid out a considerable amount of capital in carrying into effect various schemes of improvement, with marked success. The Lieutenant-Governor has personally visited the estate, and from what he has himself seen, and from the reports which have, from time to time, reached him on the subject, he considers Messrs. Burrows, Thomson, and Mylne the best landlords with whom he has yet become acquainted in India. The estate is a model of all that an estate of the kind ought to be. Besides the introduction of an industrious and thrifty tenantry on the estate, and the inauguration among them of various improved methods of agriculture and manufacture, the lessees have constructed extensive lines of roads and canals, besides numerous bridges, wells, and other works, of public utility, such as schools and dispensaries. Personally, Sir Ashley Eden is convinced that the estate could not be placed in better hands than theirs."

"Messrs. Burrows, Thomson, and Mylne have converted the wild forest of Jugdespore into a garden, and their beneficial influence as landlords, and introducers of agricultural improvements, has been felt throughout the whole district of Shahabad, and, indeed, has spread into the surrounding districts."

Sir George Campbell, in proposing a hearty vote of thanks to Mr. Mylne for his paper, said, in relation to Indian landlords generally:—

There would be a general concurrence of opinion, that, in this instance, the good effects of the system had been really pre-eminent. Still, it might be said, that one swallow did not make a summer, and he knew no other instance in which a zamindar had conferred such great benefits on the country as those who had been described.

Mr. Mylne places his statements on record in a very modest manner, so much so, that without some little appreciative comment, the full value of these labours to the people of the district, and of India in a more extended sense, can scarcely be realized. We devote our space to this question with no little enthusiasm, seeing that it is an instance of such marked benefit to thousands who were left victims to the horrors of war. It shows what a power for good remains in the hands of holders of land and capital, if they would only feel responsible to moral considerations, in the possession of such means. The world would be prosperous and happy in many respects, if all landlords did likewise.

But how few there are of such! Sir George Campbell knows of no other instance in India. Then, we would conclude by adding, that this singular instance of high principle is the joint labours of a gentleman whose name has not infrequently appeared in these columns, in support of a Movement, the object of which is the realization of the Kingdom of Heaven on earth.

We cannot all be landlords, but we have duties just as important, if we would attend to them. We hope this example will encourage us all in the work of well-doing, generally, and act as a powerful incentive to the performance of that particular duty which has reference to the support of the distinctive Cause which we advocate.

It is hard to distinguish the true from the false amongst the conflicting statements which appear in the rogue and vagabond newspapers in America. We understand that we repeated a falsehood a few weeks ago in stating that it was not Dr. Slade, but someone using his name, who was exposed committing fraud in Canada. We have since been informed that it was indeed Dr. Slade, that he did not commit fraud, but that his sitters made him confess himself an impostor, and immediately leave the town, or they would send him to jail. Dr. Slade ate the leek, and took prompt leave. Such is the version we have heard, but we know nothing of the truth of it.

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

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

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

Tuesday.—Mr. Towns, Clairvoyance, at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 13, 1882.

NOTES AND COMMENTS.

A unity of sentiment runs through the MEDIUM this week, in Mr. De Main's address, A.T.T.P.'s Control, and the Spiritual Institution Lecture. Mr. McDowall's instalment is on the same lines, while the practical operation of creative progress is exemplified in the work of Mr. Mylne and his companions in India. It is a glorious experience to become acquainted with the human family in its various branches, and discover that God is, indeed, no respecter of persons, but has enshrined his image in the Hindoo equally with the Christian. "Spiritualist" is the grander and more comprehensive appellation. May our lives be worthy of it!

Is true Spiritualism not working for the "good" of others? The aspirations of the Sensitive in that direction, will, we hope, find an echo in every soul, yet he points out that sacrifice for the "forgiveness" of others is not a true idea.

A Lady writes:—"I am so glad you are publishing your Lectures. I am sure I shall thoroughly enjoy them all, as I have the commencement, although I know it must be a strain upon yourself, and you know you must be careful, as there is only one Mr. Burns; but I feel with yourself, that what you lecture upon is so much needed now."—The reports of the Spiritual Institution Lectures are only meagre apologies, and not at all so complete as the lectures when given. The ideas cannot always be obtained a second time, nor is Mr. Burns's strength equal to the task of writing them; what with working at nights, fighting with lawyers over the liabilities, etc. A well-known seer has warned him to be careful of the brain.

With this number we have printed the MEDIUM just two years, saving it from ruin, and protecting the pocket of the Cause to the extent of £500. We have got nothing by it but a skinful of weary bones, and "liabilities" which it will take years of slavery to balance off. The pay of a spiritual worker does not consist in cash pocketed, but in assistance afforded to the work of our Saviour-God in leading mankind to Himself by the means of Spiritual Light. We are abundantly thankful amidst all our toil, that we have been permitted to take up the cross and have been sustained therein.

The efforts of Spiritualists to support the Cause have proved a series of masterly failures; and so deeply has this gospel of futility become engrained in many, that they have got into the habit of croaking instead of praying; and during these last ten years have been continually predicting the failure of this work, or systematically engaged in undermining it. These Judases should remember that this work is not ours, but that of the Spirit World; our sole province in the matter consists in

obedience. Our duty in this respect has been indispensable; and so have been the Spiritual afflatus and the welcome contributions of even our humblest helpers. All Spiritualists may do their part in this Work, and leave the "Masterly failures" to those who are not worthy of a higher association.

But, writes a Rev. gentleman and M.A.: "YOU ARE RAPIDLY KILLING YOURSELF. You sin against light and knowledge. You preach about Temperance, Hygiene, as a basis of spiritual life, etc., on Monday, and on Tuesday sit up all night and put your nervous organism out of gear; and lay yourself open to any amount of delusive influences, of phantasmal 'Robert Bruces,' and other humbugs, elementals, elementaries, doppelgangers, and what not! It is quite sad to think of—to see a fine fellow like you so spoiled." Ahem! that last sentence puts the crimson tip to the cloud of self-considerations. Our friend does not believe one word of what he writes: he is too much of a man for that; but his irony is so truly the gospel of many so-called "Spiritualists," who think of themselves as the only object of duty and worship, that we print the extract for their benefit.

Neither "Robert Bruce," nor any other "spirit," has, at any time, advised us into any course of action. What we do, and have done, is simply the bent of our own moral nature, but it has been strengthened and directed by many spirit-friends, as it has been by thousands of earth-friends. Hence, we know for a fact, that "Robert Bruce" and other spirits do exist, and work with mankind; but we know nothing of the "humbugs and elementals." If our course were in quest of self-conceited whimsicalities, then we would be in danger of such companions. Bruce, when toiling long weary years for the liberty of Scotland, was similarly sneered at by mercenaries, whose names, if remembered at all, are alluded to in terms of disgust. "Bruce" has told us that fatigue, exposure, and want of food, shortened his days, but he lived more than all his generation, in that modern political freedom is due to his heroism, and he is now worthy to fight his battles over again on the spiritual plane.

As to the health question—surely it must be a grand system which can enable a man to work night and day, not only giving him animal force, but moral endeavour. What good would a superior system of life be, if it did not enable a man to act in a superior manner? It is moral purpose, spiritual relationship, as well as food, that sustains a man in the work of life.

"Prince Albert," according to our Philadelphia contemporary, gives his views on the state of Ireland. We observe that the statements made by the "spirit" are quite contradictory of what he purported to give in Australia, a few months ago. The opinion respecting England expressed is simply the national prejudice entertained by the less educated class of Americans. Assuredly "Prince Albert" had nothing to do with the affair.

In an article on Miss Lottie Fowler's clairvoyance, a few weeks ago, Miss Caroline Corner alluded to her visit to the Baroness Adelma Von Vay, in the Austrian Empire. Miss Corner has thrown the narrative of her tour into a lecture, which having been repeatedly delivered, her friends are coming forward to publish it in book form by subscription. We understand that Miss Corner has assented to this arrangement, and that the work will be published shortly under the title of "My Visit to South Styria."

Archdeacon Colley's sermon on "Vaccination," which appeared in the MEDIUM, has been published as a neat tract. Send 6d. for a packet to Mr. W. Young, 114, Victoria Street, Westminster, S.W.

Dr. Wilson, Astrologer, 103, Caledonian Road, gives the following remedy for Vaccination:—Immediately after vaccination give the child homœopathic 3x trituration of sulphur; 2 grains twice a day for four or five days, or longer if required. The virus may be killed by applying as soon as possible to the incision in the child's arm diluted spirit of ammonia. Dr. Wilson says he has cured children of blood poisoning caused by Vaccination, with this homœopathic preparation of sulphur. It is easy to take and can do no harm.

Some kind friend has already sent a contribution to Institution Week Fund. We regret that we have mislaid the letter.

The Manchester friends have commenced to take a parcel of MEDIUM weekly at one penny each. Carriage fourpence. We hope every Spiritualist will work with heart, head, and hands, and have the paper for a penny.

We regret to learn that Mr. J. O. Wright has again been seriously indisposed, through his labours on the platform.

THE LIABILITIES.

Kind contributors during the week are thanked :—

Mr. A. W. Smith, Brixton, Is.; Collected at a seance, 1s. 5d. Lindum, £1.

E., £5 towards Mr. Theobald's £50.

Mr. J. H. Turner, (weekly), 1s.

An investigator writes :—"I beg to thank you for your kind letter, with replies to my inquiries. I see by your paper that you are in some difficulties, and a collection is being made. I enclose a cheque: £1 1s., in aid thereof; and 8s. 8d., for one year's subscription to your paper."

"Dear Mr. Burns,—I have the pleasure of enclosing a cheque for £20, to assist in paying off the debt under which you are labouring, through no fault of your own.—AGNES M. CAMPBELL.

God speed the time when we can command an additional £900, and work with unfettered hands!

HOW TO PREVENT POTATO DISEASE.

We have now got most of our crops in. Most of our potato crop is poor compared with last year's produce, but I think I have made one or two valuable experiments. Both last year and this I tried the effect of earthing up potatoes at intervals as the plants grew. Some were earthed up two inches, some three inches, four inches, etc., and forty-eight and fifty inches. This was done in the garden only. Last year one top attained the height of eight feet, and gave five very large roots. This year I noticed more particularly the yield, and I found that after earthing up to over six or eight inches, the yield was less, and those that were earthed up to forty-eight and fifty inches had no potatoes larger than ordinary marbles, so that at present I am disposed to conclude that there is no advantage, but rather otherwise, in piling on earth so that the roots are covered over eight inches deep.

Just before taking up my experimental plots I had my attention drawn to a report that a man in Denmark had protected his potatoes from disease by earthing up. I was in a good position to test the report. Most of the potato crops here have become diseased this year, but there was not a single root diseased in my experimental plots where they were earthed up to a depth of six inches. This is a very important fact. And another fact just as important is that potatoes with a covering of one, two, or three inches were diseased.

The theory that the spores or fungi first appear on the tops—that they fall off and are washed by the rains through the soil to the potatoes, is no doubt correct. If this be so it is quite reasonable to suppose that an extra supply of earth will be a protection. What one requires to know is how and when to earth up with the extra covering. One ought not to stop the growth by re-earthing up, but wait until the disease just begins on the leaf. How that is to be done in a practical manner I have not yet decided upon, but I expect to find it an advantage to grow some other crop alongside of the potatoes in intermediate drills.

I have made a large quantity of starch from potatoes, and I send you a small sample. It is sometimes called starch, sometimes potato meal, and at times arrow-root, depending on what it is sold for.—MATTHEWS FIDLER, Sweden.

A PEEP INTO THE HELL OF THE CHRISTIAN PRIESTS.

Theology is a territory in the land of living humanity, upon which the Priest has built his Castle, and fortified it well with a Devil's Hell-fire. There is a mote of burning brimstone around this Castle, and the people of England dare not venture near to view the ecclesiastical structure. But a man, familiarly called Tom Paine, once upon a time penetrated so close to the margin of this chasm, with his shining lamp, Reason, that he could see into it through the smoky confusions of ignorance, bigotry and superstition. There he found a fabric of fables—a pile projected by the imagination, and artfully carved with the ingenious devices of cunning intellects.

What a delight this discovery was to the solitary traveller in these dismal regions of human thought! What a scene of horror presented itself to this Robinson Crusoe on the ocean of theologic speculation! On an under-stratum of those Heretics damned by Romish Christianity lay piled in eternal heaps of agony the Martyrs of faith since the Church began, towering high with the smouldering forms of valiant men, innocent women and tender children, all burning, burning, without ceasing, amidst incessant weeping, wailing and gnashing of teeth. And around stood the proud, selfish, cruel priests with folded arms applauding "God's justice!"

Could the Gods of ancient Rome do anything more or worse than this? Could the terrible and fierce warrior on the field of battle be guilty of a crime of death half so devilish as this of the cold-blooded christian priest?—these pious and prayerful, devoted and sacerdotal worshippers at the holy shrine of divine grace and enlightening faith, as they would have the world believe.—RICHARD WORTLEY.

SPIRITUAL INSTITUTION LECTURES.

THE SECOND LECTURE, BY J. BURNS, O.S.T.

MONDAY EVENING, OCTOBER 9, 1882.

The Lecturer opened the subject by pointing out that Nature consisted of Kingdoms, or planes of development, distinct yet intimately blended together. These were all various expressions of the One reality—Spirit, or God. The study which lay before them, was an understanding of the relations of these Kingdoms to one another, and to the basic Substance.

Spirit might be likened to a universal plain, upon which arose a mountain—Creation. The hardest rock might be regarded as the extreme peak of this mountain—the farthest distance from Spirit. Thus Rock is the symbol of Spirit—its opposite, as was pointed out by a Theosophical writer in the MEDIUM last year. All the various gradations in Creation are zones on the sides of this mountain, the nearer the level we come, the nearer we get to Spirit, the Omnipresent All-in-all.

By whatever process this mountain of Creation came into being, it is evidently making a slow and painful journey back to its original state; and yet not as it was when it started on the Outward-bound Pilgrimage.

It is true that in physical nature the mountains are being gradually denuded, and their structure washed down into the valleys; but these mountains were themselves once submerged, and the present ocean bed was once an elevation. Here is presented an eternal change, in which the highest products of one era are swept away, and a crude beginning made in the formation of new continents, new races, and the gradual erosion of wrinkled age on the face of Nature!

Does the earth augment or decrease in bulk and quality? On this Mr. McDowall's philosophy has suggestions. It is possible that each transmutation of cosmic elements elevates the quality of the surface-matter of the earth as a whole. It has been proved that matter which passes through the body of an animal partakes of distinct qualities, but which cannot be detected by chemical analysis. The limestone rocks were once animated in a certain form, but after entering the vegetable kingdom and having become the food of animals, these same elements would assume qualities which they did not possess in their previous condition of animation. In the next age of the world, the rocks derived from present alluvial deposits, would no doubt present enhanced properties to the then occupiers of the soil; the gaseous elements, the basis of the solid, may be more certainly modified by the aural products of human life.

The journey Spiritwards appears to be promoted by the aid of the more advanced planes acting on the lower. No one Kingdom of Nature could exist by itself; nor would it be possible for Nature to exist, were it an unbroken uniformity, as Materialism suggests. Some of the play that transpires between the Kingdoms is visible to man, but its real nature is no doubt occult. That vital bodies grow is a recognised fact, but how they grow is a mystery. There is, apparently, an invisible thread running through the whole, linking all intermediate existence from Matter to Spirit, in one unbroken series, like a string of beads.

How important are some of these members in the scale of Creation! Darwin studied the efforts of the earth-worm to change the harsh, gritty earth into vegetable mould for the sustenance of a higher order of plants, fit food for man and the higher animal organisms. In this case, the lower prong of the Animal Kingdom penetrates through the Vegetable Zone, and acts direct on the Mineral Plane. This seems to be the method throughout Creation: there is the interaction of three distinct planes for the production of means necessary for the expression of a higher, in this case, intelligence, which could not be manifested were it not for the pioneering efforts of the humble worm.

We, in turn, may be preyed on by spiritual larvae, fierce passions and eroding habits; but these pulverize the human clod, and enable a higher spiritual life to spring from the debris of disappointed animal appetites. If man were a perfect-living, self-satisfied animal, he would never desire to be an angel!

The Lecturer then called attention to a beautiful life-sized physiological plate, showing the organs of animal life in man. The front of the body appeared opened like a box with the lid off, and the internal organs were seen in their proper size and position. He called attention to the fact that man's body was largely made up of apparatus for converting into a higher form the gross elements of earth, and, therefore, a very lofty spirituality should not be too hopefully insisted on. The bee and some birds he contended were in their series much higher formations than man. Next lecture the influence of these organic conditions on spiritual development would be pointed out.

A gentleman in the audience was then requested to submit himself for examination, in illustration of the principles of the lecture. His mental characteristics were accurately pointed

out, and then it was stated that he had sprung from a remarkably long-lived stock, but that in his case it was greatly deteriorated—not mentally, but in the vital region. It was pointed out that a defective influence had entered the family through the father's mother, who had long been bed-ridden, and the father had died early. The great grand-mother lived till close on 100, and the uncles and others had been remarkable for physical development.

This examination suggested important considerations in Anthropogony.

THEOSOPHY.

SPIRIT AND MATTER.

By JAMES McDOWALL.

(Continued from last week.)

Remember the postulate with which we started: *Opposites are the cause and capacity of each other.* It is the material womb that conceives the spiritual, and the spiritual womb that conceives the material: that is, it is matter that draws into existence and unfolds the spiritual, it is the spiritual that by expansion—resulting from subtraction—pushes matter outward by degrees of Quality: at every point the two sides of nature are a contrast.

That this may be apparent, let the Reader entertain the idea, that the infinite expanse in which the stellar universe exists and moves, is an infinite sphere of purest fire, stretching upward in Quality, without limit and without end. Its condition of fire caused by the continual subtraction of its intermediate qualities, by the attraction of its higher qualities throughout its whole spiritual depth, resulting in the continual contraction of its lower qualities towards every body in space, and towards every atom of every body, and towards every body in space as one body; the ratio of this contraction being, as we have said, directly to the bulk and inversely to the velocity: and is so, because it is itself the intermediate cause of the velocity, as it is also of the body which it moves; and, consequently, is nearer a condition of Spentness, the greater the velocity of the body,—the primary cause being the subtraction of the intermediate qualities, so that the greater the velocity the more sudden and effectual the subtraction of the intermediate qualities, and the consequent reduction to the last degree of the lower qualities, which is the body itself; and when the subtraction of the intermediate qualities is instantaneous, as it is in the purely spiritual, the body is purely material, and the contraction far-reaching and thinly drawn out, and consequently keen and penetrative; and, receiving no resistance from the external form or body, penetrates to the core, and becomes the fuel of the inner fire. The difficulty in comprehending this mode of action, lies in the fact that the mode is the inverse of the truth; that is, the contraction is in reality expansion, because resulting from a subtraction of the higher, and consequent reduction to a lower, degree of Quality, and a less magnitude of the resultant; so that the contraction referred to is contraction in bulk, and expansion in Quality. And the primary cause—the subtraction of the intermediate Quality by the higher, which is also the Greater—is expansion in bulk and contraction in Quality, because it is a less in bulk and less in Quality coalescing with a greater in bulk, and greater in Quality. And though spreading outward in every direction, and seeming, therefore, expansion, it is really becoming one with a greater Pressure, so that, that which previously was only a point of fire, through the union with the infinite sphere of fire, instantly becomes a part thereof, and is spread out in every direction without losing any of its distinctive characteristics—or spiritual Qualities—which are the exact equivalent in spiritual Quality to the body or form, that drew the energy to a focus, or point of pressure.

I would press on the Reader's consideration, the importance of this conclusion. This infinite sphere of absolute Quality is the receptacle into which flow, in one unceasing stream, the spiritual life of every created being, with every thought, deed and motive, seared into its constitution in degrees of spiritual Quality, which, passing through a process of selection, the lower is rejected and the higher retained. The lower, contracting towards the being from whom it issued, becomes the fuel that gives to the energy its tone and quality. And farther, this infinite sphere of

absolute Pressure is a condition, wherein differences are perpetuated to all infinity. Pressure in an absolute sense, is an infinity of infinitesimal differences in every point. It is the receptacle into which flows the spiritual counterpart of every being on every plane, in every moment of time, which, as a part of the being, was the centralization of all its qualities, which becoming thinly spread throughout the infinite mass, make this infinite sphere of absolute Pressure an infinity of infinitesimal differences in each and every point. In this infinity of infinitesimal differences, lies the power of Nature. These infinitesimal differences, by the subtraction of their intermediate Qualities—and the consequent contraction in bulk and expansion in Quality of their lower Qualities—may instantly be differentiated from the purest Matter to the purest Spirit, these infinitesimal differences occupying an infinite Magnitude, because each is based and supported by the other, when that support is withdrawn, contract in bulk and expand in Quality, thereby becoming a greater difference over a less extent, so that this infinity of infinitesimal differences may be projected outward like the tubes of a telescope, only, that the projection is more in Quality than extension, yet is both, the extension in Quality ultimating in the Substance of the body, and the extension in length, its motion or velocity. A line through the polar axis of any body, is the direction of the cone of Quality of which the body is the apex. The south pole is the direction from, and the north pole the direction to, which it was projected; but it is more true that the external surface of any body is the north pole, and the centre the south pole, than that the north and south poles are the extremes of the polar axis. The polar axis relates to the body as the earth to the central sun, and others of the stellar universe, and the centre and surface of the earth relate it to the infinite sphere of Pressure and the infinite Void, their difference in quality, but this will become apparent further on. Only it is necessary for the Reader to bear in mind, that the north pole is the direction Matter-wards, and the south pole the direction Spirit-wards; or, the north pole is the direction of the impossible *Nothing*, and the south pole the direction of the absolute *Something*.

Now, if the Reader can perceive that this projection in Quality is not the result of an addition, but of a subtraction of Substance, he will be in a fair way to grasp the idea I wish to convey, which is, that Nature on every plane, less than the infinite, is the negative result of a positive cause,—that matter and all degrees of Substance in a condition of motion, are the result of the attraction of this infinite sphere of fire, which by attraction subtracts their condition of fire, and forces their condition to a lower plane,—where no such plane existed,—until this infinite sphere of absolute Pressure, differentiates its own substance by the attraction of the intermediates of its infinitesimal differences, over the infinite extent, thereby making an addition to the higher and a subtraction to the lower; or, perhaps, to make it plainer,—through the coalescing of the higher throughout its whole spiritual depth, the lower throughout its whole spiritual depth is left without its base of support, and, consequently, contracts in bulk and expands in quality,—Matter being the last result, and in every respect, the negation of the condition from which it sprang: this being an absolute law in Nature, that the power possessed by any condition is the equivalent to the distance—between that condition and its contrast—or antithesis. This law is beautifully set forth in the swing of the pendulum, or the vibration of a stretched membrane. Matter is shallow, with no depth other than its dimensions; Spirit is an infinity of infinitesimal differences in every point.

(To be Continued.)

124, West Street, Calton, Glasgow.

MANCHESTER AND SALFORD SOCIETY.—On Sunday last the 8th inst., our platform was occupied both morning and evening by our late president, Mr. R. A. Brown. In the morning at half-past ten he gave a neat address (in trance) upon the subject, "Whatsoever ye would that men should do to you, do ye even so to them"; and in the evening he spoke upon, "The life of the future." Both services were fairly attended, and the interest seemed very marked, the more so, inasmuch as Mr. Brown was suffering from a severe cold, which he was afraid at one time would prevent his continuing through the whole meeting.—J. E. LIGHTBOWN, Secretary.

In correction of what we published last week, it is stated that the balance in hand at half-yearly meeting was £4 18 10½, and that the officers are elected for six months.

MEDIUMSHIP.

FALSE AND TRUE METHODS OF INVESTIGATION.

Some time ago the "bolts and bars" system of using mediums, as practiced at Newcastle, was discussed rather emphatically. That it did not succeed in convincing sitters, the following letter shows:—

"TO THE EDITOR OF THE 'DAILY CHRONICLE'."

"Sir,—About three years ago, I attended two or three seances, with Miss Wood as medium, in Weirs Court, and was favoured by seeing 'Pocka,' and at that time I felt perfectly satisfied that the 'spirit' was Miss Wood herself, and I wondered that persons, apparently sane, could seriously believe any other theory. I admit that I did not exactly make out how the medium extricated herself from the cabinet, the door of which was fastened by screws, but I was quite certain that she did so, and that spirits had no more to do with the performance than the binomial theorem. The continued belief in Spiritualism in face of the numerous exposures, is very remarkable. The Spiritualists assert that any attempt to detain the 'Forms,' would seriously injure the medium in some way; but in every case where a 'Form' has been seized, it has proved to be the medium, and the only injury sustained has been owing to the struggle. Those exposures, however, produce little or no result on the Spiritualists themselves; they just get another medium and start afresh, more hopelessly enslaved by the superstition than before.—Yours, etc., WM. JOHN GREY.

"Holly Avenue, Jesmond, 15th Sept. 1882."

The above letter elicited the following reply:—

"TO THE EDITOR OF THE 'DAILY CHRONICLE'."

"Sir,—I am not a little amused at the dogmatism with which your correspondent, Mr. W. J. Grey, disposes of the phenomena of Modern Spiritualism.

"He has, according to his own showing, been at two or three seances with Miss Wood about three years ago, and was perfectly satisfied that the form or forms which appeared was Miss Wood herself, and he wonders 'that persons apparently sane could seriously believe any other thing.' He admits that he 'did not exactly make out how the medium extricated herself from the cabinet, the door of which was fastened by screws, but was quite certain that she did so,' and that spirits had nothing to do with the performance.

"Mr. Grey is a remarkable young man; he has decided negatively by attending three seances what some of the leading scientists in the world have decided affirmatively after years of careful investigation.

"Does Mr. Grey pretend to know all the laws and forces in nature? Can he really inform us what can and what cannot be accomplished? Because, if so, I should feel greatly obliged to him if he would kindly explain the *modus operandi* of a few of the apparently well authenticated, occult phenomena described in that remarkable work, 'Isis Unveiled.'

"Has Mr. Grey ever heard of, or carefully read the investigations of Professor Crookes F.R.S., who, after years of research (instituted to find out what Mr. Grey says he discovered in two seances), has arrived at the conclusion which Mr. Grey affirms no 'sane person can arrive at without exciting his wonder?' Has he heard of Mr. A. R. Wallace, the great naturalist, who, after long investigation, arrived at a conclusion opposed to that held by Mr. Grey? Does he know that Weber, the celebrated physicist, Zollner the German scientist; Butleroff, Varley, Lord Rayleigh, Professor Barrett, and hundreds of other eminent men of science, who have a far more profound knowledge of physics and psychology than he as a young man can pretend to possess, have each examined the phenomena for years, and have, without exception, arrived at the conclusion that physical and psychological science, as ordinarily understood, do not satisfactorily account for the phenomena?"

"I may also be permitted to state that I have systematically investigated the phenomena from the time that Mr. Grey was nursed on his mother's knee, and that I am as convinced of the general genuineness of the manifestations as I am that two and two make four, and I am equally certain that phenomena occur through the mediumship of Miss Wood, which cannot be enclosed within the narrow range that Mr. Grey has apparently laid down as the limits of possibility in nature.

"What is wanted at the present crisis is systematic scientific investigation, where exhaustive experiments may be tried, not public seances where any wonder-monger may obtain admission, and after one seance dogmatise as to the genuineness or non-genuineness of the phenomena. Esoteric spiritualism should now take the place of exoteric.—I am, etc.,

T. P. BARKAS.

"20, Lovaine Place, Sept. 25, 1882."

The laws of nature as expressed in mediumship, should be our guide in this matter. Let those who are exoteric have recourse to exoteric methods, and retain the esoteric Spiritualism for those who have passed within the veil.

The real truth is, that each circle should elicit its own phenomena. The sitters would then begin exoterically, and work their way inwards as the phenomena and themselves unfolded. Unfortunately the phenomena have advanced more

rapidly than the sitters, and the spiritual garments have grown, so to speak, too big for their wearers. This is because the study of the subject has been wholly neglected, and the phenomena, wherever obtainable, have been made a show of to all who had money or interest to gain permission, irrespective of fitness. Thus mediumship has not only been degraded, but exoteric sitters have been pitch-forked into esoteric positions.

Spiritualists must realize the inexorable fact, that spiritual phenomena are manifested in accordance with scientific methods, and if these natural modes are ignored, disaster must be the consequence. Let every circle keep itself intact, and admit only such as are fit to take part in its peculiar plane of work, and mediumship would strengthen, and all would be convinced. Of this method the record of Mr. Spriggs' mediumship, given last week, is a glorious example. Here is an Australian letter, giving a solitary instance, which may be contrasted with Mr. Grey's experience with Miss Wood, and yet she is a good medium, and would have appeared to greater advantage than she does, if she had been taken as good care of as Mr. Spriggs has been:—

"TO THE EDITOR OF 'THE COURIER'."

"Sir,—I have no doubt you have heard of a circle being held in Melbourne, where the spirits of departed human beings materialize themselves, and appear the same as they were in earthly life. Well, sir, I got permission to visit that circle, and went, and the following is what I saw. The sitting took place in a room, I should think, about fourteen feet by twelve. A pole was fixed across one angle of the room, seven feet six inches from the floor. Two curtains were hung on it, with rings, and a chair was inside. On this the medium sat, and became entranced. Six persons sat in a semicircle outside the curtains, and behind them sat three visitors, one being myself. After a short time, a form appeared in the shape of a human being. Mr. Carson, one of the circle, gave him a bunch of roses. These he distributed amongst the sitters. I took hold of his hand two different times. Each time he lifted my hand to his forehead, and each time I took from his hand a rose, and I both saw and felt him as plainly as ever I saw a human being in my life. After this I saw several other forms, both male and female—I think about seven altogether. One male form reached his hand over the pole. The medium is only five feet six inches high. One little girl appeared not four feet high. Each form, as it appeared, opened the curtain and showed the medium sitting there at the same time, like a dead man. I was allowed to go and inspect the place, both before and after the sitting, and I must say it appears to me that there is no possibility of any trickery. The walls are solid, the floor is solid on the ground. There is not a crack in the walls, nor yet in the floor, except the joints. Now, were these spirits materialized which I saw? Or, were they human beings? It is less difficult for me to believe the former than the latter, for, if they were human beings, they must have come through a solid brick wall to have got where I saw them. A question which I think concerns the public is this—Is spiritualism true or false? If it be true, all the ridicule in the world will not make it false; and if it be false, it ought to be overthrown—and the sooner it is dealt with in this way, if false, the better. Why don't the clergy investigate it? If you will have the kindness to publish this, you will greatly oblige—Yours, etc.,

"2, Raglan Street South, 13th July." J. P. STEVENS.

—Ballarat Courier."

Here there were no "bolts and bars," no "screws," and yet it was indisputable that the medium and forms were separate identities. Ah, you medium-farming 'investigators' (?) you have much to answer for! and so have you huckstering mediums, with your shameless price-list to all who have the gold to satisfy your demands.

EXETER.—ODDFELLOWS' HALL, BAMPFYLDE STREET.

The columns of the local papers were much occupied during last week with the subject of Spiritualism. A full account of the inauguration of our movements, and the substance of the opening addresses—containing a comprehensive presentation of the facts and teachings of the subject—was published in the "Devon Weekly Times," which paper goes into some twenty thousand hands in the city and surrounding district. The "Evening Express" of Saturday contained copious references and criticisms respecting our work, including many elementary suggestions.

The widespread attention thus arrested, resulted in the Hall being quite filled on Sunday evening. The audience was both intelligent and respectable, and listened with undisturbed attention to the address delivered.

In addition to our testimony from the platform, we were able to distribute a large quantity of literature; and in the circulation of all this printed matter, combined with the more private circle-work that is going on, is afforded the best prospects of good results hereafter.

We intend, instead of a public address, to hold a circle in the Hall every Sunday morning for devotion and development of mediumship, so as to give our spirit friends an opportunity to work. The more public effort will be concentrated in the evening meeting, when there is every prospect of our having a well-filled Hall.

OMEGA.

GOSWELL HALL SUNDAY SERVICES.

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

We had a very interesting seance last Sunday morning, composed of about thirty sitters. Two circles were formed, one inside the other, several mediums being in the centre one, and this arrangement seemed to be most favourable. We had several controls, and the proceedings were all of a most harmonious and elevating character.

In the evening Mr. Hyde occupied the platform with an address on "Pre-historic ages, and the present dispensation," in which he reviewed several striking geological facts proving the great age of the world, and showing that in those ancient times as now, there were different degrees of cultivation and development in the human race. He concluded by relating some experiences of his own in Spiritualism, and dilating upon the glorious future that lay before the world when the facts of the New Dispensation of Modern Spiritualism should be thoroughly known and appreciated.

Our next Soirée will take place on the 16th November. Will our friends willing to assist in the singing, etc., kindly send in their names?

Next Sunday morning Mr. Wilson will deliver an address, and bring forward the principles for the inauguration of the "Violet Volunteers." Friends will find these morning meetings very interesting and worthy their attention. In the evening Mr. Morse will occupy the platform. Commence at 7 o'clock.

R. W. LISHMAN, Corres. Sec.

QUEBEC HALL, 25, GT. QUEBEC ST. MARY LEEONE RD

Sunday morning, Oct. 15th, at 11.15, doors closed 11.30, a Seance; no Charge.

Sunday, Oct. 15th, at 7 p.m. prompt, Mr. Whitley will read and comment upon a Book which has been given away at the doors of the Hall at various times, entitled "Spiritualism unveiled and shown to be the work of Demons."

Monday, at 8.30, Comprehensionists meet to consider programme of the future.

Tuesday, at 8.30, a lecture by Mr. Wilson—"Man's relation to the universe." Illustrated.

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

Thursday, at 8 to 10 p.m., the Sec. attends to supply literature, lend and exchange Books of Library, and impart what Information he can.

Friday, at 8 for 8.15 punctual, a Seance; a good clairvoyant medium attends; a charge of 6d. will be necessary to cover expenses.

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

J. M. Dale, Hon. Sec.

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

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

Tuesday evenings, developing circle for members and friends.

Thursday evening, Mrs. Treadwell, trance and test. At 8.

Subscriptions, sixpence per week, admits to all meetings. Spirit-mediums and friends are invited to assist in the work.

On Sunday, Oct. 15th, J. Burns, O.S.T., will deliver a discourse on "Moses on Mediumship: or Spiritualism in the Pentateuch." On Tuesday evening, Oct. 17th, the same Teacher will give a Phrenological Seance, when ten heads will be examined.

On Sunday, Oct. 22nd, Mr. Veitch will deliver a lecture on "Atheism, Christianity, Spiritualism—Which helps Civilization."

All information may be obtained of

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

PLYMOUTH, RICHMOND HALL, RICHMOND STREET.

On Sunday evening last, Oct. 8th, the writer occupied the rostrum, being assisted in the devotional exercises by Mr. H. Pine. The subject of the address, was "Eternal Punishment, true or false," and was delivered in response to the solicitations of a number of the friends. There was a very good congregation present who entered heartily into the service.

On Sunday next, 15th inst., at 6.30 p.m., Mr. Pine will take the rostrum, when I trust there will be a strong muster.

ROBERT. S. CLARKE, HON. SEC.

4, Athenæum Terrace, Plymouth.

LEICESTER—SILVER STREET LECTURE HALL.

On Sunday last, Mrs. Groom, of Birmingham, occupied the rostrum morning and evening, when two trance addresses were given by the spirit-guides. The morning service was well attended; the subject was—"Sorrow, the development of Art," by "Bryon." The evening service was crowded to excess; the subject was—"The Spirit and its Power." At the close of each service, Impromptu Poems and Clairvoyant descriptions were given.

Sunday evening next, Oct. 15th, a Normal Address will be given by an Investigator of Spiritualism.

On Tuesday, Oct. 3rd, passed away to Higher Life, Mrs. A.

Smith, widow, of Mountsorrell, after a short severe illness aged 63. She was much respected, and had been an earnest believer in Spiritualism for some years. She realized the grand truths up to the last. She was interred on Friday, Oct. 6th, when two of our oldest members paid a visit to the Funeral according to her wishes.

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

GENERAL ABSTRACT OF ACCOUNTS
OF THE LEICESTER SPIRITUALISTIC SOCIETY, FROM JUNE 11th
TO SEPT. 14th, 1882.

| RECEIPTS. | | £ | s. | d. |
|---------------------------|--|---|----|----|
| Cash in hand last Quarter | | 1 | 6 | 4 |
| Contribution of Members | | 2 | 17 | 0 |
| Collections | | 5 | 14 | 1 |
| Profit on Tea Meetings | | 0 | 15 | 3½ |
| Books sold | | 0 | 0 | 7 |
| Donation by a Friend | | 0 | 1 | 6 |

£10 14 9½

PAYMENTS.

| | £ | s. | d. |
|------------------------|---|----|----|
| Rent to September 29th | 5 | 0 | 0 |
| Hall Cleaning | 0 | 18 | 9 |
| Playing Harmonium | 0 | 10 | 0 |
| Paid Lecturers | 2 | 8 | 4 |
| Advertisements | 0 | 9 | 6 |
| Incidental Expenses | 0 | 6 | 8 |
| Cash in hand | 1 | 1 | 6½ |

£10 14 9½

Audited and found Correct,
Sept. 19th, 1882.

JAMES SMITH.
D. WATERS.

BIRMINGHAM.—Our meeting was held on Sunday last (morning and evening) at Castle Rooms, Snow Hill. By previous arrangement Mrs. Yarwood, from Heywood, Lancashire, Clairvoyant and Trance speaker, occupied the platform; Mr. Rooke in the chair, who after a few appropriate remarks introduced the lady. By request she narrated "How and why I became a Spiritualist" in a simple, pure, unaffected strain. She related her troubles and joys in adopting and supporting the Cause, which touched the hearts of those present. She next gave publicly from the platform, (by singling from the audience), in the most satisfactory and lucid manner, clairvoyant facts, which were confirmed forthwith by those to whom she alluded, twenty at least; number present, forty. In the evening Mr. Robert Harper presided, and discoursed for half an hour with his usual ability, and then introduced the lady, who dwelt chiefly upon the "Immortality of the Soul," and recognition of friends in heaven and the mutual communication with us. At the conclusion she again gave facts in clairvoyance, as before described, giving in detail the forms of the "departed," and how they were clothed, with their names, and the relationship or friendship existing. I may add that this lady was an entire stranger to those assembled, never having been here before. She remains with us the week, giving Private Seances, and concludes her visit next Sunday, upon which occasion she will take the platform both morning and evening, and at the rooms above named. In the evening we handed chairs to a hundred, and many applications were made for the private seances at the close.—THOMAS KENDRICK, Sec., B.S.S.

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| | | |
|--|-----|-----------------|
| Sunday, October 29th, | ... | Belper. |
| Monday, " 30th, | ... | " |
| Sunday, November 5th, | ... | Sowerby Bridge. |
| " " 12th, | ... | Halifax. |
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