



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

SPIRITUALISM.

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SPIRITUAL INSTITUTION LECTURES.

SPIRITUALISM, AN ARISTOCRATIC RELIGION.

A DISCOURSE DELIVERED AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, LONDON. W.C., SUNDAY EVENING, DECEMBER 31, 1882.

BY J. BURNS, O.S.T.

The meeting opened by reading the following portion from OAHSPÉ :—

FIRST BOOK OF GOD, xiv.

9. And he was called Brahma because of his great wisdom.
14. Brahma said: Have all men stars? Behold, since my childhood up, I have had a star above my forehead.
15. No man could answer Brahma. They said: Brahma is foolish, with all his wisdom.
16. Brahma asked the star: Who art thou?
17. God said: I am thy star; I am the light of the second heavens.
18. Brahma asked: What is thy name, O star, thou mysterious light?
19. God said: Call me Ormazd; I am the same light that spoke to Zarathustra in the olden time.
20. Brahma asked: Who art thou, O Ormazd, thou voice of light?
21. God said: With one only shalt thou commune, thy Creator; one only shalt thou worship, He who made thee alive.
22. Brahma said: Why hast thou taken up thy abode above my head?
23. God said: Attain thou to be one with thy Creator, in wisdom, and goodness, and purity, and thou shalt answer thine own questions.
24. Then Brahma applied to the rab'bah, the Zarathustrian priests, and he learned abnegation of self, and the rites and ceremonies of the ancients.
25. When Brahma was grown up, God said to him: Arise on the morrow, my son, and I will lead thee into another country, where thou shalt marry, and settle down for a long season.
26. Brahma said: Peaceful have been my slumbers, and joyous my wakeful hours all my life. I have made labour a pleasure, and I give all I have to the poor, doing Thy commandments with all my wisdom and strength.
27. From my youth up I killed not any living creature of Thine that goeth on the earth, or swimmeth in the waters, or flieth in the air. Neither ate I of anything that had ever breathed the breath of life; and I have been most abstemious in plain food and water only, according to the Zarathustrian law. Hear Thou me, O Ormazd; for I will break my soul unto Thee, and hold nothing back. Ormazd said: It is well.
28. Brahma said: Woe is me, if my soul turneth towards woman! Was I not wed to Thee, O Ormazd? Was I not Thy Bridegroom from my youth up?
29. Why, then, protectest not Thou me unto Thyself? Ormazd said: In times past I raised up many an iesu, and they were without flesh desires all their days.
30. Such men could not perpetuate the earth; they were good for their day. Zarathustra was an iesu. My Light is now for them that can perpetuate. All things are possible in my hands. Grieve not, nor smother out any talent I created unto the pure in flesh.
31. Brahma said: If I love a woman, O Ormazd, may I not lose my love for Thee? Ormazd said: By faith in Me thou shalt triumph by the road I marked out for thee, since before thou wert born. Arise, then, O Brahma, and follow thy star. I will lead thee.
32. Brahma said: Can there be another way than by celibacy? Can a married man serve Ormazd?
33. So, Brahma travelled, and came into the country of Etchoyosin, where lay the mountains of Talavitcha, under King Tyama, who had enforced the Zarathustrian religion with sword and spear, and with chains and death, being himself sole interpreter.
34. When Brahma came to An'wacha, he halted to inquire the way to the high priest's house, that he might be absolved for twenty days in Tyama's kingdom, according to law, paying the price as apportioned for strangers.
35. In answer to his summons, there came to the gate, the damsel Yu-tiv, fairest of women, draped, also, to go before the priest for confession. Brahma inquired of her concerning the priest and the tax. Yu-tiv informed him, and, moreover, said: I am going thither, and shall delight to lead thee to the place. So Brahma went with Yu-tiv, and when they were gone a little way she said unto him: Whence camest thou, and what is thy mission? Peradventure, I may serve thee. Behold, I see a star above thy head!
36. Brahma said: Seest thou a star? Now I say unto thee, there is an old legend that the pure in heart, looking upward,

oft see their own paroda (soul), and think it belongeth to another. Yu-tiv re-assured Brahma she saw the star, whereupon Brahma took heart and said:

37. Yea, I have a star, and the Voice of Ormazd cometh to me at times. For some years I strove to be a priest, for I saw the wickedness of the world, and, moreover, the tyranny and tortures of the church, and my soul cried out for the oppressed who had faith in the Great Spirit more than in the priests. And Ormazd came to me and said: Brahma, my son, forsake thy studies, and take thy broad axe, and go and hew logs. Behold, I will come to thee some time, and thou shalt bless the earth.

38. So I gave up my studies and became a hewer of wood, living abstemiously day and night, and praying and striving with all my soul and with all my strength to purge myself of all earthly thoughts. So I grew, as thou beholdest, to be a large man of great strength. But, alas, evil overtook me: my soul desired a woman: And I cried out unto Ormazd, saying: Why hast Thou put this matter upon thy son? Lo, I strove to be wedded to thee only; I shut my eyes to all the earth, but thou hast suffered me to fall. Rescue thou me, I pray.

39. Then spake Ormazd to me, saying: Behold I have revealed my word through such as have no earthly desires; but that time is past. I will now prove unto the nations of the earth that I have power in directing the flesh, that heirs may be born unto me. Arise, therefore, and go whether I will lead thee, for thou shalt take a wife and raise up seven sons, and I will deliver my edifice (church) unto liberty.

40. So I rose up and walked after the light of my star; thus far have I come, but how much further I must go I know not; but I will go to the end of the earth if Ormazd require it of me.

41. Yu-tiv said: I pity thee, O man! One so holy should never with woman wed. To win such a man's love, the best of women would forget her God! To bear thee one child, instead of seven, a woman would cleave the earth in twain. It would be like peopling the world with Gods and Goddesses.

42. O promise me, stranger, thou wilt turn from such unholy desires. I know not what moveth me past all modesty thus to speak to thee, but before Ormazd, Creator of heaven and earth, erst thou camest to my father's gate a voice spake in mine ear, saying: Quickly, thou, put on thy robes for confession, and hasten to the priest.

43. I tell thee, O man, to save thee, the angels of Ormazd came to me. It is true that two can see more than one.

44. Brahma said: Who art thou, O woman? Yu-tiv said: A weaver of mats; no more. My father liveth in yonder thatch; my mother's soul ascended to heaven, giving me birth. She was of the Phins. From place to place my father and I have been driven; all the ills of earth are written on my soul. And the rudeness of men; the light-heartedness of women! By day and by night my soul crieth out for the miseries of the earth. O the sins of the earth! O the death of little infants! O the trials of the poor! O the suffering of the sick! O the anguish of the imprisoned! O stranger, stranger, stranger! People not this world more!

45. Let us turn our souls upward; to Nirvana; to the regions of endless paradise! To the voices of angels and Gods! To wisdom that erreth not; to music never discordant! To love that never separateth! Never!

46. Brahma said: Now I beseech Thee, O Ormazd, that I may never marry! But because Thou hast raised up here so fair a woman, and withal so wise, give me leave that I may dwell near at hand!

47. Then spake Ormazd, out of the midst of the voices of their stars, saying: Hold up thy hand, O man! Hold up thy hand, O woman! And they held up their hands, and Ormazd said: I am the Father, and ye are My children. That I may have joy, dwell ye near together.

48. Now after this, Brahma and she proceeded to the priest's house and made their sacrifices, and returned and came to Yu-tiv's father's house, and the father's name was Ali-egan-is, called Ali. And Yu-tiv told her father all that had happened, but Brahma said little. Ali said: What the All Light doeth is well done. My house is ample. Brahma shall sojourn as long as he desireth.

49. Brahma said: Of mine own accord I am not master of many words. When it pleaseth Ormazd to speak with me, I will raise my voice. Then Yu-tiv spread mats and provided food, and sat it before Brahma, and he ate; and after that they said prayers according to the laws of the king, and then retired to sleep.

"The Honest Man, though e'er sae poor,
Is King o' Men for a' that."

ROBERT BURNS.

The word "aristocracy" may be said to mean the highest, the best, the ablest, the most excellent. Taking man as man, with his distinctive attributes, it means the superlative degree of humanity.

Everyone cannot be of the highest order: there are degrees of development, and of power and usefulness; and of those who are the most select there must be

the best of all,—the highest, the most noble, and he is called the King. This word is said to be related to our common word kin, or family. The King is the head or representative of the kin of related group of human beings. He is the eldest it may be; has the greatest experience, the greatest wisdom, the most indomitable pluck, the most irresistible strength. He by his foresight or valour has been able to best serve the interests of the kin, tribe, clan, or people, hence he is placed at their head as their king; or he may by his force on a lower plane have subdued them all to bow to his authority, and they are compelled to acknowledge his sovereign sway.

Thus two types of the ruling power are presented: he who delivers his people, and he who enslaves them. The immediate subordinates of these rulers are the aristocracy, or the next best of all the people. As the king, so his aristocracy. The tyrant will be surrounded by minor tyrants, and the people will be enslaved. The liberator will be aided in his kingly office by true servants of the people, nobles, indeed, whose sole desire is to see the people enlightened, happy.

Malcolm Canmore, King of Scotland, invited the noblest classes from other countries to settle in his kingdom. He and the good Saint Margaret had the people in an advanced state of civilization at the time of the Norman Conquest of England. William came into England in quite a different spirit, and the rulers which followed him carried on the work of murder, rapine, and attempted conquest, till the liberator, Bruce, won Bannockburn. Now the lineal descendant of that same Bruce, and, be it said, of William as well, sits on the throne of England. Thus, two spirits of an opposite order enter into our national life: war and self-aggrandisement follow from the one, and pacific industry and progress from the other. May the heavens of Malcolm increasingly influence our country, till those of the rapacious William are entirely broken up and dispersed!

But our text introduces a "king" of another kind, Notwithstanding all of these things, "the honest man is king of men;" and yet he may be as poor as possible. What are we to understand by the term "honest?" In common acceptance it means a man that pays twenty shillings in the pound, that gives value for money received, that takes not of that which is not his. Such is commercial honesty, but it does not make a "king of men." There are many forms of honesty besides commercial honesty. Man's relations to existence are infinite, in addition to his position in the market-place. A man must be honest with himself in all things; he has to be honest in the social relations; honest to all men in act and sentiment; honest to the angel-world; honest to the Ever-Present God. Who is there that is truly honest? All-round honesty means righteousness, saintliness; but it has been said: There are none righteous; no, not one.

The "King of men" is a relative rather than an absolute term. But it is only in so far as a man can attain that happy balance which relates him to his environment of nameless variety, that he is fit to express the Divine attributes, and exercise spiritual sovereignty—true kingship—amongst his fellows.

Our text distinctly declares that poverty is no impediment to this most desirable form of royalty. The fact of much or little wealth does not affect the true kingliness of the soul. The regal spirit is so because of its intrinsic spiritual merits. No external additions or surroundings can make the rascal an honest man, or the slave a royal freeman and liberator of others.

Spiritualism is essentially an aristocratic religion, not that it is intended for one class of men more than another; not that social position and incidental endowments alone enable men to profit by it; not that the supreme powers that labour in the spiritual spheres to redeem and enlighten man, exact tribute or service from him. Modern usage has entirely perverted the

meaning of the truly noble world, "aristocratic." What a painful thought it is that this term should be used in so many mouths as a reproach. But against all complaints there is much in the institution of aristocracy that may be used as a defence of its claims. All earthly prerogatives come to be abused, but that should not blind us to their merits. Much of the demerits that we find in others proceeds from the graceless attitude of ourselves towards them.

This is the complaint that many spiritually blind persons advance against the idea of a Supreme Ruler of the Universe. They are themselves the ignoble slaves of passion, of self, and of sense, and they see in the Creator an image of themselves. There is a large class of men constitutionally arrayed against all forms of law and authority. They are themselves lawless, existing within the limits of the police regulations from motives of expediency, but who would burst forth with wild license, were it not for the consequences. All revilers against God and law are in truth men without principle. Trust them not; give them power, and they would be the worst of tyrants, though at present they croak themselves hoarse against tyranny.

The corner stone of any form of thought that can honestly lay claim to the term Spiritualism, is the recognition of the Supreme Ruler, the Great Spirit, the King of Kings. And this is not a ruler or king of anthropomorphic fashion. There is no tyranny in His reign! He coerces no man. He causeth His beautiful Universe to bring forth its products for the free use of all. As to how man may appropriate these blessings, the giver of them all interposes no injunction. In His love and wisdom He has laid down a means of use for all things, that will bring to man the most happiness, yet man is not bound to be regulated by this Divine law. He may go against it if he will, and misapply life and all its blessings. The Supreme Ruler will not punish. The delinquent punishes himself. God the Good is not the author of Evil: that alone is the work of subordinate intelligences. Their waywardness brings its own chastisement. Having suffered and desired a beneficial change, the arms of Everlasting Mercy are opened wide to receive them. They are adjudged by the light of their own conscience, and the basis of divinity within them leads them in the new and upward course.

We punish ourselves; we punish one another. The Great King does no evil thing.

By this principle we gain a standard by which we can measure all men and spirits. The Supreme Light is the guide of all, be they men or be they angels. His true aristocracy are like unto Himself. His kingdom is not a selfish one. He taxes no one: levies no rent charge, imposes no homage. He governs Himself: He has imparted laws to all things, for their self-government; He has made every man a governor—a king—in his own sphere of absolute dominion, according to the universal law. It is the will of the Supreme that all should be like Him in essence, if not in degree; that all may be His children, and accept Him as a loving Father; a kind Friend; a wise Counsellor.

On this aristocratic principle the whole heavens are constituted, and the earth likewise. The greatest is He who can do most for all, and yet can receive nothing in return. His pleasure is alone to do good, to bless. This is the lofty state of the Creator. He gave all, He sustains all, He can receive nothing. If we do good we do it to ourselves, for we cannot enhance the goodness of the All-Good. The next in state to the Creator are such that can do the most good, effect the grandest and holiest purposes. They are wise, they are powerful, they can do great works amidst worlds, and suns, and systems of suns, but they claim nothing in return—no salary, no honour, no embellishments. Their work is an honour, a salary, a glory that no subordinate power could add to. They work for their King, and he pays them and glorifies them, and places them, be-

cause of their having successfully endeavoured to carry out His divine precepts.

And so He does to all of us. We can all reap this great reward. We are all the children of His bosom. Let us repose on that divine breast, and feel our heart to throb in unison with its pulsations of love. Let us feel what duties are required of us, to be an "honest man"—the "king o' men." Let us see what duties the material world demands of us, and what duties the spiritual sphere demands of us; for we have our duties to God and our duties to man: our duties to the inner and our duties to the outer realms of the universe. We toil with our bodies for the sustenance of our temporal conditions, and we work spiritually for the elevation of the eternal element of our being. But we cannot mix up the two kinds of work interchangeably. No things of earth, no money, food, or animal prowess avails for the Spirit: no gifts can purchase its aid, no salary can claim its services. It draws its supplies from its own peculiar plane, and in doing so it gives life and value to all the planes below it.

How are we to become members of the aristocracy of the Spiritual Kingdom? Zebedee's children desired to sit on the right hand and left hand of the throne. But the privilege is not in the gift of anyone. It is alone at the disposal of the Father. How shall we win these most lofty distinctions? By deserving them: by being like the Father; as we become so, we grow in proportion nearer to Him.

To be practical: Let every Spiritualist honestly support his body by some worldly service done for himself and others. This makes him independent, as the Father is independent. Then let him do good as he has ability and opportunity. We are all surrounded by ignorance, want, suffering, misdirection, and disease. Nothing is so easy as to be godlike, if we have the God-state active within us. That is the real desideratum. The truly honest man—the real king of men—is he who can do the most for the great human brotherhood. The man who casts abroad the noble idea that attunes the public mind to lofty purposes, is the real ruler. He governs the hearts and purposes of all who take advantage of his wisdom and direction; and mankind are ready to accept that which is manifestly for their benefit.

Some people sit down and try to be good before they attempt to do good. Others enter the spirit-circle and sit for "development." These are mistaken processes, we can only grow good by attempting to do that small amount of good of which we are capable. We can wash the grimy face of a neglected child; we can work ten minutes overtime a-week and give a penny to a lonely old sister, unprovided for and without relatives. Oh, the thousands of ways in which we can do good: even the greatest sinner can begin and be just a little bit godlike.

Coming to spiritual influences, we may know the good spirits by what they do, not by the airs they give themselves, and the high-sounding names and importance they assume. There are controls, messages, and manifestations, but our best spirit friends never manifest any individuality. They impress us with wisdom, and we are conceited of our acquirements; they stir up our souls with holy impulses, and we think how good we are; they guide our steps through many labyrinthine mazes, and we congratulate ourselves on our luck and discretion: these things are being done continually for humanity, and yet humanity acknowledges it not. Nor do the unseen benefactors desire acknowledgment. They know that they benefit their charges, and the good they do brings its own reward. They work not for human applause, but in obedience to the divine impulse within, the only source of true happiness.

Now we see what it is to be a Spiritualist: it is to be like the great gracious Spiritual Mother, that holds us all in Her loving bosom. We can only help ourselves by helping others; no man can save his soul

from the selfish motive of being saved. He must forget himself, destroy the "ego," endeavour to save others, and through the effort he himself will be saved. No man can save others further than he is himself safe, but in going to the dispensary for spiritual cordials for his sick brother, he himself is administered a dose. Spiritual wealth, which gives the distinction of spiritual aristocracy, can only be obtained by being prodigal. Our earthly aristocracy, having, it may be, £1,000 a-week, spend £1,500, and soon find themselves embarrassed. The very opposite is the rule in respect to spiritual aristocracy: spend your spiritual wealth to the extent of £1,500, and you will have £2,000 in return; again lay out this, and contract debts to the extent of £1,000 in addition, and, strange to say, you will find your income augmented to £3,000! This process goes on, till the humble denizen of earth is one with those of the higher resurrections in the Ethereal Heavens, and hears the voice of the Supreme as a child does a father, giving him mighty tasks in the government of the universe.

Were there a dead level, there would be no improvement. The idea that there are superior beings is the only hope we can have of ever rising. While self-reproach is a deadly spiritual vice, still, at the same time, we must aspiringly acknowledge superiority, and strive to attain it; and we can only do so by a loving endeavour to draw up those that are beneath and around us.

Coming to the earth-plane, we find the same rule at work as that which obtains in the heavens. The Great Spirit finds out His representatives and workers on earth in His own peculiar way. No body of men can make a spiritual worker, nor endow another with spiritual ascendancy, nor can any man deprive us of our spiritual gifts or ability to do good. We may have no opportunity to come before the public, we may have no organ in which to publish our teachings, but if we have the Divine Light within us, it will make itself felt. It requires no trumpet-blast to announce the rising of the sun in the morning. Its light proclaims its own existence, so as not to be gainsaid. So it is with the spiritually enlightened one. The souls of men perceive the rays that he gives forth, and silently and quietly the public sentiment is enlightened and elevated. It is not the noise that men make with the tongue and printing machine that promotes Spiritualism. The Divine Architect speaketh not; He hath no printing machine, yet He instructeth all. The Angels move upon our souls without sound of speech or mechanical agency, and yet they are powerful to lead. Their names are not sounded in terms of praise, in the business advertisements of "shut-eyed" speakers: they have no name by which men can recognise them: they are too lofty in their motives to stoop to such acknowledgments. Even the Supreme never gave himself a name, but men have formulated sounds to express His Universal Presence, while the most spiritual of men have regarded the Name as too sacred for human speech.

What a lesson of humility, and, at the same time, of lofty dignity, this divine example teaches to us all! Let us look at the history of the Spiritual Movement. Do we not see that the true spiritual work has been done by an innate force which overruled all merely physical conditions? Spiritual work cannot be sustained by aught that man can bestow. If a worker have the spiritual attributes, no force of adversity can stand in the way of his work. It is bound to go on and to prosper, and to gather around it the needful external conditions, because it has got the Divine Life in it, which is the basis of all things.

So many men sit round a table; they call it a member's meeting. They lift their hands and appoint several of their number to official positions. Have these man-made officers gained any accession of spiritual ability by this ceremony? Do the angels of God recognise these childish appointments? Truly not: these mun-

dane institutions have been the great stumbling-block in the way of Spiritualism: the scars that have defaced the fair countenance of Spiritual Work. Spiritualists! ye who are, indeed, servants of the Spirit, do not bemean yourselves to become the puppets of short-sighted men—the playthings of children! Your consecration, if you have any, is of a much higher order. The Spiritualist can hold no office except under the Ever Present. Who would become the paltry official of purblind man, when he can be a “King of men”—a king, in virtue of the patent of the “King of Kings!”

Lastly: there are the signs of Good and Evil Spiritual Methods. Good Spiritual Methods are such as, like the Creator, eternally do good without any desire to exercise authority or claim reward. Evil spiritual work sets itself up as an earthly power, a form of dominion over the minds and “bawbees” of men. Its minions call themselves president, secretary, council, committee, and so-forth, assigning to themselves territorial dominion over the nation, the kingdom, the district, the city, the town, the centre or the circumference. They toil not and the spin not in a spiritual sense, but give them money, and they will play with it till it is all gone, and then, forsooth, the world is either past redemption or saved as far as they are concerned. One thing is quite apparent; their kingdom is of this world, and being so it is actively opposed to all true spiritual work.

With a word to the individual we close. He who is most conceited over his powers and his purposes is in the most dangerous state. Spiritual development means self-abnegation; without that its most glittering forms are as a soap bubble. Man’s spirituality is not enhanced by being controlled by spirits; it may be quite otherwise. Spiritual wealth and the ability to do spiritual good, is a work of growth and is promoted by the honest performance of the most humble duties. Look at Brahma, he left his studies and took to manual labour. This points to the abuses introduced by professional Spiritualism, and that every one should grow spiritually on his own account, striving to become a worthy member of the divine hierarchy. Spiritualism is the religion of life; our outgoings and incomings are its ceremonies; noble thoughts are its worship; true conduct its service; and every generous, unselfish feeling its most acceptable sacrifice.

DESIGN AND DEVELOPMENT IN NATURE.

On Sunday evening, Mr. T. P. Barkas delivered an address to the members of the Newcastle Spiritual Evidence Society, on Evidences of Design and Development in Nature. The following is a brief abstract of the address.

Nature, to our conceptions, is infinite. In the past and in the future duration appears infinite. A year is a measured portion of an infinite series. We appear to have infinite space filled with infinite mechanism all round us. This implies infinite power somewhere. If space, duration, and mechanism be infinite, laws must be infinite also. We live in the midst of infinities, and are intellectual children seeking for solutions. There cannot be two infinite spaces or infinite durations, any more than there can be two Infinite Creators. Nature in all its ultimate aspects is an enigma to all minds except the Infinite Mind. We see but little of the to be seen, and we know less of the to be known. We discover laws and relations, but of their precise nature, the *modus operandi*, we know practically nothing. Here the lecturer gave various illustrations. The so-called blind forces of nature—light, heat, actinism, electricity, etc.,—all appear to be modes of motion of an entity or entities, the existence of which has not been proven, but is only inferred as a working hypothesis. All the vast treasures of mechanism in nature are utterly valueless, except so far as they contribute to the enlightenment and welfare of sentient and intelligent beings. There are degrees of sentience, intelligence, morality, spirituality. Vegetables are without sentience, and the vast majority of the lower creatures are mere automata without sentience; they no more feel or know than do plants. The very highest organized beings, including man himself, are largely automatic, but added to automatism they have general and special sentience and intelligence, which includes the highest perceptions, and the power of logical inference. Illustrations of high inferences were here given from Newton, Watt, and others. The universe is an utterly valueless void apart from high intelli-

gence to comprehend it, and it is a blank and meaningless enigma except on the hypothesis that at the back of and above it, within and around it, is an Infinite Intelligence who fully comprehends it. All the nebulae, suns, systems, and planets in infinite space are meaningless and dead apart from finite or infinite intelligence. They do not in any degree exist for each other, although related to each other by infinitely great and wise laws, and apart from men or some higher intelligences, the universe might as well never have been, or it might have consisted of two drops of water instead of the infinite galaxy of suns and systems of which it is composed. I can conceive of a universe such as this is without a finite intelligence, but I cannot conceive of it without an infinite one and finite intelligences in prospect, or, it is more reasonable to suppose, that finite intelligences are an infinite series. Practically, consciousness combined with intelligence is the only real, because the only conscious, entity within the realm of universal nature. In a profounder sense than is generally perceived, nature is what man makes it. To no two men is nature precisely the same. To the men and women (alas) who live on the staid garbage supplied from week to week by what are termed “society journals,” and who take more interest in scandal and the mishaps and weaknesses of their fellows than they do in the divine volume of nature, the universe is to them practically a blank; they know nothing of its marvels and mysteries, they see not its beauties, their atrophied minds are fastened on the deformities and real or supposed misdoings of others. They are the very carrion of earth, instead of being the intelligent and spiritual denizens of time and eternity. We ought to take the highest types of man as the true prototypes of what man is intended to be now and hereafter. Christ, Plato, Pythagoras, Aristotle, Aristides, Paul, Kepler, Copernicus, Shakespeare, Bacon, Newton, Milton, are men for the imitation of the world, and until we aim at this high standard the universe of material order, wondrous law, transcendent magnitude and magnificence, moral beauty, and spiritual sublimity is all unknown to us.

OBITUARY.

JOSEPH ASHMAN, PSYCHOPATHIC HEALER.

It will take all by surprise to learn that Mr. Joseph Ashman, the well-known Healer, passed away after about eighteen day’s illness, on Thursday evening, Dec. 28, 1882, 48 years of age. The interment took place on Wednesday, at Brompton Cemetery.

Mr. Ashman’s labours in connection with spiritual science were so markedly successful, and his career so honourable and consistent throughout, that we, who have known him from the very commencement, must be permitted to offer a short but grateful tribute to his esteemed memory.

He has often said that he was by nature a Spiritualist and Healer. Down in Suffolk there appears to be a native Spiritualism remaining, in which he participated. He was always interested in the alleviation of suffering, and as a farming man was successful in healing the ailments of horses and cattle. Had Mr. Ashman been permitted to write an autobiography which he had in contemplation, it would have contained many instructive particulars—the fruits of a busy and extraordinary life. For Mr. Ashman was gifted by nature in a remarkable manner,—a man raised up from a rural spot, and taken through many varied experiences to a position that could not have been deemed a possibility were not the fact before the eyes of men to declare itself.

We remember well the first time that we saw Ashman, at least, so as to notice him; and his picture as he appeared then is before the eye of the mind at this moment. It was in the early part of 1870, at one of the conferences conducted by Mr. Peebles on Sunday mornings, at Cavendish Rooms. During the discussion, a young man, of humble but respectable appearance—well-dressed, but evidently of the working classes—got up and spoke to the subject before the meeting. His fresh, cleanly countenance, his fair fine hair, and well-developed head, struck us as a most pleasing variety to the ordinary run of mankind. He spoke: it was not the language of the schools, but the utterance was marked by sound sense direct to the point, great earnestness, lofty moral purpose, and spiritual refinement. We made a mental mem. to the effect that this man, whoever he was, would yet be heard in the world. Such was the commencement of a deep and abiding interest and confidence in Mr. Ashman.

Of other occasions on which he was present, we remember nothing, till the visit of Dr. Newton a few months afterward. Oh, these were indeed Apostolic times. The good Doctor had great difficulty to find places in which to benefit the crowds of sufferers who came to him, and in the Repository in Gray’s Inn Road, and elsewhere, it was needful that he should have some assistance to regulate the access of patients to him. In the midst of the surging crowd surrounding the great healer, we next find the earnest, enthusiastic countenance of Joseph Ashman, who, working man as he was, with a young family had left his toil that he might follow the Spirit in the work o

beneficence. In our mental picture gallery, one of the grandest scenes is this same Ashman, labouring so lovingly in the midst of the suffering ones, having left all to follow the behest of his spiritual nature.

Newton and Ashman were of a kindred. They understood one another. They had faith in one another. With his wonted reverent appeal to the Great Spirit, the inspired Doctor placed his hands on his youthful disciple, and communicated to him the gift of healing. If Ashman was not a healer before, he was one then. He straightway began to relieve the sick and suffering. He issued no card, he quoted no terms, he had no professional hours, and published no advertisements. As he walked about the streets, going to and from his employment, he laid his hands on all whose condition appealed to his kindly heart. It might be a poor man sweeping the roads, and groaning in agony with his rheumatism, or some shivering cabman, crouching by the wayside, struggling with disease as he gloomily plied for hire. Ashman's countenance beamed as he would tell of the benefits which such poor waifs received. It was nothing to him that he went unrequited, nothing to him that he was himself poor, and in need of protection; he had been able to bless others, and the thought of it enabled him better to stand the trials which the world imposed upon himself.

For at that time, Mr. Ashman was actually a poor man, and being a poor man he was despised by self-styled philanthropists with whom he was sometimes associated. They saw not the jewel enshrined in that unpolished casket. At these times we often heard his tale of grief at the inhumanity of humanitarians. It was hard, hard! There was his child at home—dead, the cupboard empty, clothes not fit for respectable mourning, and not even means to place the dear little body out of sight. But the servant of the spirit-world was provided for. A lady who has been for many years a beacon light in the Spiritual Movement, heard of his great healing power. She herself required treatment. She would send for Ashman. True, he was not yet a fashionable practitioner, but what cared Mrs. Makdougall Gregory, herself the descendant of a noble house, for that? She was a true Spiritualist, and a sister of the race, and saw no cause for regarding externals as an obstruction. Ashman was called in. His fee, possibly the first of importance he earned as a healer, was of benefit to him in his bereavement, and he secured a patroness, to whom, as a healer, he was of great use in after years.

These were dark days; but bright streaks in them were the occasions when we poured the balm of fraternal consolation into the wounded and depressed soul of the struggling healer.

Thus, started on the track, he went straight on. He had a deep faith in the ultimate fulfilment of his mission. He founded a Psychopathic Institution in Marylebone Road, in the designation of which we remember we had a say. He was a general healer, accepting all patients whether they had money or not. He made a kind of vow that he would serve so many years for the good of the Cause and of humanity; then he would shape his course in conformity with then existing circumstances. Faithfully he followed this resolution. An array of cases, in a Number of the MEDIUM, made him more widely known, upon which followed his book on "Psychopathic Healing," which had a large sale, and is yet sought after from distant parts of the world.

Mr. Ashman now employed several assistants, but finding it a strain upon his attention, he moved to South Kensington, and undertook only such patients as he could attend to personally. His fame was now firmly established, and his power was very great. He was inundated with patient, many of them from the ranks of the aristocracy. He now lived in a handsome villa, attired like a gentleman, and was patronised by the best classes of people, amongst whom he it said were the deserving poor, who were never turned away from his door.

These circumstances led him on to do too much. He overstrained the nervous system, and gave out that which his own body required for its proper use. He had to lie off for months, and on all occasions husband his organic resources as much as possible. But he never wholly recovered, nor would he give himself the chance to do so. Though depressed in spirit, the sight of a sick person would instantly wake him up, and with an ardour and enthusiasm indicative of robust strength, he would manipulate the sufferer with benefit; but again the reaction would set in. The office of a healer becomes in itself a sort of mania. The pleasure of expressing the spirit in this beneficent way becomes a passion which cannot be controlled on all occasions.

Though somewhat suffering from heart affection and a nervousness approaching to timidity, Mr. Ashman was thoroughly healthy in his fluids. To the last he exercised his powers with the usual benefit to his patients. Only a few days before his final illness, he called at the Spiritual Institution, and to some visitors was demonstrating his method of healing. By a few moments action of the will power, his hands became turgid with vital fluid, and he was prepared to pass it off from the tips of his fingers to any part affected with disease.

He undertook many cases of stiff joints and rigid muscles, which made tremendous demands upon his vitality. He had a series of cases in which the patient's could not write, except in

a wretched scrawl. After treatment their contracted fingers became quite relaxed and useful, so that they could write perfectly well. For some years we have had facsimiles of the writing of several cases before and after treatment, showing the improvement; but Mr. Ashman was restrained from publishing them, fearing that it might bring him many such cases, which he dreaded.

Mr. Ashman had excellent powers of diagnosis; in this he was greatly aided by his impressions. He also studied anatomy, particularly of the nerve centres, the joints, and the insertion and course of particular muscles. This anatomical knowledge and a vast experience, enabled him to use his power to the best advantage. He approached the disease from the most unlikely directions, by attacking the nerve centre in which the morbid condition had its origin. His cures were permanent, rapid, and done with the least expenditure of energy.

But in the midst of all this good work, the shadow of the Angel of Transition fell upon him. His magnetic fluid was still healthy and sweet; no foulness or disease lurked in his organism. All the grossest of his sphere had been expended for the good of others, and, as it were, his very life's blood was ebbing away to the rescue of others from the pains of disease. In the season of reaction, this bankrupt state of the forces became alarmingly assertive. About three weeks ago, a dread crisis made its approach. The exhausted healer felt that he was at the mercy of a power, before which, with all his resolution, he must quail. He became restless and desperate, and fearing a fit which might carry him off suddenly, he called all his dear ones around him, and it was a most touching and affectionate parting that ensued. It was indeed a parting, for delirium and violent symptoms soon supervened. The best of medical advice was called in, but it was of no avail. Then his brother healer, Mr. Hawkins, was sent for, and with marked benefit. The delirium became subdued, and he became quite manageable. But it was all in vain. The subsidence of the symptoms was succeeded by great prostration, which resulted in the passing away of the spirit on Thursday evening, Dec. 28, at 7 o'clock. At the last he was quite calm and collected. With a fervent exclamation of joy, as was his wonted enthusiasm, he said he was going to glory—to rest!

Loving him as a brother, it has been a disputed point within our mind whether to regard this passing away as a catastrophe or in a more lenient light. Sad it is to think that one who did so much to alleviate the pangs of others, should thus succumb to violent affliction. But, again, it is certain that he did not suffer so much as was apparent. Those who passed these anxious days and nights with him no doubt suffered most. The work was done. The stock of vital force was exhausted, and in great mercy the spirit was removed from these exhausted conditions to a fresh sphere in which true "rest" could be found. The ills of the end do not cling to the spirit. All the painfulness was inherent in the organic surroundings. The spirit purified by its life of self-sacrifice while in the body, rose pure and glorious, though no doubt, for the time sorely tried. With its knowledge and its largeness of benevolence it will, no doubt, still work for the suffering ones of earth, and continue an eternity of work for the exaltation of itself, and the service of others. Ashman became too much of the Spirit to remain in the bonds of the flesh, and was translated to the First Resurrection.

Though Mr. Ashman never turned the poor from his door, yet he was so overwhelmed with patients of the upper classes that his practice proved highly lucrative. Accordingly his tender family are not quite unprovided for, which is a blessing both to them and to the ascended spirit.

Thank God for the light of Spiritualism! It tends to soothe away pains which might otherwise eat into the soul. It reconciles us to this sudden parting, and it is a staff for the bereaved lady to lean upon in an affliction, which might be, without this comfort, inconsolable.

THE SPIRIT-CIRCLE.

OUR LITTLE CIRCLE AND ITS REVELATIONS.

BY J. THOMAS, AUTHOR OF "THE GEONIC SPHERES."

It is certainly very good policy not to despise the day of small things. The small rivulet in its onward meanderings receives numberless tributary streams, by which it finally is able to assume the dignity of a majestic river. Such being the case in many instances, those very small and what might be considered insignificant beginnings have been attended with mighty results. This is a very encouraging consideration, to which must be attributed all those interesting incidents about to be related in the present and forthcoming articles. For had we not had some faith in the soundness of the above policy, "Our Little Circle" would have died in its infancy, and as a consequence there would have been no revelations to relate.

The medium in question is in the habit of meeting at the house of friends, consisting of a lady and gentleman, both of whom, with the medium, do constitute the entire circle. These

seances are held once a week. They have been conducted with the purest of motives, and for the highest and noblest of purposes. Yet, notwithstanding every precaution, we have been at various times, more especially during our minority, the subjects of deception and falsehood. We, at the first, sat for a long time, without even as much as a movement of the table. But in the course of a few months the table manifested a disposition to "tilt," which, at that early stage, and after so much waiting, we considered a wonderful stride in advance.

We felt so much elated with this small movement, that we were inclined to consider ourselves henceforth as being on the highway to all that was wonderful, good, and true. But, alas! such joy was doomed to be but of short duration. For I may safely say, that out of ten answers procured through the table, that nine were falsehoods. Under such circumstances, both medium and sitters became disheartened. I can assure the reader, that it was a great trial to our patience, for, in the first instance, we had to wait so long for some manifestation, then found that the very first was not to be relied upon. This was a heavy blow, and further, neither of us had ever sat previously at a regular circle. Of course the medium had plenty of proofs of a private character, and had been, long before, the subject of great revelations. But he was now entering upon the subject called "Modern Spiritualism," in its own popularized way of research, or investigation, and this was the kind of thing we got as a sample. Yet, notwithstanding all this disappointment, we ultimately found some little solace in the very phenomena: the movements of the table. Yes, the table did move, and that by some power that was not our own. Thus we found for awhile some pleasure in the contemplation of this strange thing. But what could this power be? From the replies we got to our questions, they appeared to be the answers of an idiot, or that of some trickster. Yet a few truths would now and again crop to the surface. These few truths were to us what the few grains of gold are to a weary and broken-hearted digger, when he comes to some prospect of being ultimately repaid for his past toil. Such would give us fresh hope and animation.

There was at this time, and from the beginning, another source of comfort: the Medium could see the spirits that came, but was at the first unable to enter into conversation with them. He could not at the first read the thoughts of the spirits as easily as he does at the present time. Hence, he often felt confounded at the table giving answers to questions purporting to come from a certain spirit, and which spirit the Medium could see was there at the time, and yet the answer would be very often a gross falsehood. This was a fresh point that needed clearing up, for we found that when the spirit gave a reply, which he intended should be truthful, that in its passage to us through the table, it was made into a falsehood, and the spirit appeared to be quite helpless in the matter.

This at once convinced us of the fact that there was a possibility of some other power interfering with the controlling spirit; and that this power proceeded from a being not in the room, for the Medium could have seen him had he been there and, in the next place, that this power was a bad and malicious one. These points we have now cleared up to our own satisfaction. This will be further explained before we close these papers. Ultimately, the Medium was able to read the thoughts of the spirits. It could not at the first be termed clairaudience, but was rather a kind of spirit thought-reading. This was discovered to be case, from the fact, that the names of persons and places could not be procured, only with the greatest difficulty. If the name began with the strong sound of Sh. or S. or T. it was much easier to get it, but if it began with a vowel it was nearly impossible to get the name. Notwithstanding all this, the present mode of communicating was, and is, a grand step in advance. We were now in a better way of getting at the truth, for the Medium could see the spirit and converse with him, and that independent of the table, and at the same time in his own natural state, with all his own senses wide awake.

Several incidents of a very interesting character now began to transpire. A few of these I shall note as we pass onward. From the first the Medium discovered that the whole of the present movement was presided over by a lady spirit who was at the time a resident in the fifth sphere. This lady took a deep interest in the Medium, and did much towards his further development. This same lady has already figured in the "Geozonic Spheres." But we were visited by others who were not so far advanced.

The first important incident worthy of notice in these papers was that of a gentleman, who in life stood rather high in the social scale, and had figured prominently in the business world as a manufacturer. He was also a near relative to one of the sitters. This relative he in his lifetime had treated with great injustice and much cruelty, but whose condition at that time was that of a poor earth-bound spirit. When he first came to our circle, his appearance was that of a person enveloped in a dark kind of fog. His looks were those of despair, nor did he at times appear to entertain one particle of hope. The Medium, who at this stage had developed into a spirit thought-reader, entered into communion with this person and endeavoured to impress upon his darkened soul that one

delightful thought: that there was yet hope for him. The Medium pointed him to those grand truths that he must have been conversant with in life: that Jesus came into this world to save the lost. But he shook his head, for he was labouring under the old delusion that this short span, called life, was the only day of grace, that if this day had been misspent, the sinner's doom would be an inevitable and everlasting ruin. This poor man now laboured under this same belief, and in the midst and surrounding gloom, and from the depths of despair, he asked the Medium—did he consider it possible for him to be saved and to come into the light? He referred him to those words that he knew he had been made familiar with in life: "He saves to the uttermost." The Medium asked him if he had any recollection of those words? He said he had. Then he was asked—did he consider it possible to find any state or condition further off than the "uttermost?" This question appeared to revolutionize his entire being. This question brought before his vision one faint glimmer of hope. This hope brought contrition, the veritable symptoms of which were the tears that began to flow. He now appealed in a most pitiable strain to the dear relative he had wronged, that she would forgive him for his bad conduct, and he also appealed to each of us that we would pray for him. This same dear spirit has since found light: he has now advanced to the third sphere. I note this little incident more especially as it completely upsets the old and barbarous notions, that there was no salvation after this life, and the prayers of the living for the departed were of no avail, whereas the Medium could produce several such instances as the above, but he considers that this one instance is sufficient. For that, in the first place, he saw the very person in question is as much a fact as any other of the kind. For the Medium had never seen the gentleman in life, and yet he faithfully described his appearance to the satisfaction of the relative. He also related certain particulars which were of a private nature, known only to the relative. In fact the little party had no doubt whatever as to identity of person.

As a sequel to the forgoing recital, I shall make a few remarks upon the present condition of this gentleman in the third sphere. It must be remarked that in this sphere, every religious rite is observed with as much apparent zeal as on earth, and this sphere resembles our present earth-life very much, with one happy exception: there is no indication of positive evil, existing in the shape of outward transgression. Here exist: no molestation each little group worships God in its own way, and according to its own formula. Spirits and angels from other spheres pay them occasional visits, but they are never molested by those bad ones which occupy the second sphere. This is a well-established law in the spirit world: that spirits from a higher can visit the lower, but the spirits from the lower cannot visit the higher until they are by spiritual growth and development made meet for the inheritance. The spirit in question is now at this time under the tutorship of a clergyman one who had been his pastor when on earth. And, from what I can, learn the progress they appear to make even in the third sphere is very much more rapid than is made under the ministrations of like persons on the earth. For it is astonishing the alteration that has taken place in the appearance of this person, since his entrance upon the third sphere.

Kingsley, by Frodsham, Dec. 21, 1882.

(To be continued.)

[These experiences are most interesting. This is the kind of investigation now required in Spiritualism. It is noteworthy that though the dogma of Jesus being the saviour of the lost was brought to the remembrance of the spirit, yet it was the spiritual sympathy of the friends in the circle that helped him. We are all the saviours of one another, so that the question of saviourship appears to be a general principle, related in degree to the spirituality of the operator.—Ed. M.]

HAUNTINGS.

A HAUNTED HOUSE.—Mr. Editor.—Dear Sir,—The invisible world is not far from any one of us, and its inhabitants are ever seeking some possible mode of communication. A few weeks ago I took apartments in Derby Road, Ashbourne, Derbyshire. My first night's rest was disturbed by four loud knocks upon my bedroom door. The sounds seemed to be produced by hitting the door with a pin-cushion. I looked all round my dark room, in the hope of seeing something spiritual or otherwise, but being no medium, and naturally positive in mind, I was as a stumbling-block to further communication, so I went off to sleep again. In the morning I asked my landlady whether anybody had died in my bedroom. She replied, "No, but in the room below," (the parlour). She further stated, that a Mr. Duffield poisoned himself in that room, and was found dead on the floor. On his removal the then tenants left the house, and it was empty for a year and a half, and known by the name of "the Haunted House." This information was sufficient evidence to me that the "knocks" were of no ordinary kind, and had I been a medium something more interesting might have transpired.—Yours truly,
25, Mill Bank, Stafford, January 1, 1883. CHAS. BAKER.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 5, 1883.

1883.

OUR PROGRAMME.—VOL. XIV.

When the editorial pen was placed in our hands by the spirit world, thirteen years ago, it was received with a faltering grasp, and our prospectus was much more apologetic than assertive. To-day our condition in that respect is not improved. We had no purpose of our own to serve then; we have still no personal purpose to serve. The further we go into Spiritualism the more we are convinced that it is not one of man's inventions. It is either the will of High Heaven or it is nothing—less than nothing. How are we to know? By being faithful to the light within our own souls. The spiritual worker must adopt a perfectly independent course, or he becomes the servant of man's designs, and not the purposes of the Spirit. This is the most painful part of the work. It is impossible to follow the stern dictates of conscience without occasionally clashing with surrounding human interests. On this account we have won for ourselves much ill-feeling, but the support of the Spirit has out-balanced it all.

At the same time we by no means desire to imply that our service is faultless: far from it, we are but human, and placed in conditions of the most unfavourable kind for equanimity and smoothness of exterior. In view of this we most sincerely beg forgiveness from all whom we may have unintentionally wounded in their feelings during the course of the year. At the same time, we have little cause to be sorry for ruptures that are caused by plain speaking. Those who take offence at the truth, or who have no excuse for an over-weighted worker, are not friends but enemies in disguise, and the sooner the mask is torn from their faces the better.

THE OUTLOOK.

Never during the whole course of our work has such a smooth and promising New Year greeted us, than has ushered in 1883. A countless force of brave friends stand round us, who own a wealth of love. Our heart overflows with thanks and gratitude for the marked change that is taking place in public opinion towards us; the more so that we have done nothing to deserve all this altered front, any more than we have deserved the bitter antagonism of former times. But that antagonism has done us good. Like a fever or an attack of acute disease it has relieved the

Movement of morbid humours, from which we, in common with all Spiritualists, suffered. The renewed health of the Cause is the best argument to prove that past troubles have been most salutary.

The trouble now is rather in the mental sphere, and please God, may we have cessation from petty carking cares, that our efforts may be devoted to higher uses. For higher uses are at hand. A divine element is being projected into the earth-sphere, through the work of Spiritualism. This issue of the MEDIUM bears evidence of it. The Hand of the GREAT I AM will assuredly be more abundantly seen moving amongst us in the future.

THE LIABILITIES.

Everybody is now coming round to the sensible conviction, that we are quite honest in our work, and that we are heavily saddled with liabilities from no fault of our own. This is an unspeakable blessing to us. The ignominy that has been cast on us, during these past years, has been most galling to all that an honest and honourable man holds dear. But the efforts of our enemies, who tried their hardest to break our good name and work, have gone to prove the truthfulness of our claim. No spiritual workers have been able to do so much with the same amount of money, by one half, as we have been enabled to do. And why is this? Because of the free gratis work we put into it, and because we have never, in our heart, tried to do evil to anyone by our work. Hence, the blessing of God is in it, and the Enemy is powerless. These Liabilities will cripple us for years to come, and if we are spared with health it will only be a question of years. With the help of God we will wipe them all off, though the world deny us another far-thing. But we know there are other Spiritualists to whom the honour of the Cause is as dear as it is to ourselves, and they will do what they can.

THE ANNOUNCEMENT OF SOCIETIES IN THE "MEDIUM."

We are frequently asked on what terms we announce the proceedings of Spiritualists in the MEDIUM. We have never exacted any pay for the use of the MEDIUM for spiritual purposes. It has been, from the first, a free organ for spiritual work and spiritual workers. We retain the absolute liberty to refuse or accept any announcement that is offered to us. Were we a slave, a paid servant, we would be expected to do as bid by our paymasters: but as our labour is a free gift on behalf of principle, we gladly welcome any service which we can render to the cause of truth. At the same time, we scrupulously reject all announcements that we know emanate from the adversaries of the Cause. We have allowed much money to pass us on this account, but, in doing so, we have kept ourselves free from a power that would have worked our ruin.

We have been free to all, yet would never become the endowed organ of cliques. We have done just a little too much of that for nothing. We built up the fame of individuals, and the local influence of organizations, and they turned round on us like tigers, and endeavoured to tear us to pieces. We cannot recognise such a power as a good power, and hence cannot become its servant, or lend to it an organ sacred to the work of Spiritual Truth. Spiritualists in the North know how we have been served, and by what worthless agents: can they blame us for our carefulness?

But now we are becoming better understood. Those who lifted their voice against us in the past now desire to become friends. On our part we may say that we have been "friends" all along, we never turned any one away: they left us, and not only so, but turned round against us. We turn no one away now. Have we not honoured every honest brother's missive that has been sent to our office, and made no scruple to insert it, on the plea of poverty? We hope to continue to do so. But we wish to devote our space more to the unfolding of Spiritual Truth, and the best methods of investigation and diffusion, than the mere business proceedings of societies. Yet, we even print all of these that come to us, though we would rather print matter of a more elevating character.

To send us that kind of report is of no service to us. Our paper is not read because of these ephemeral items, about meetings and speakers. At the same time, we gladly oblige any kind of honest worker who can find an aid in any service we can offer him. Can we speak fairer or more candidly?

MIDNIGHT, 1882-3.

A DIALOGUE.

By "LILY."

YOUNG YEAR TO OLD.

Not lost, but gone before, art thou, Old Friend,
 With all thy joy and sorrow;
 That, through thy wisdom gained, our path may wend
 More smoothly on the morrow.
 Not lost, but gone before; thy journey done,
 Thy Spirit, o'er "the Border,"
 With counsel sage, from hard experience won,
 Will our young footsteps order.

OLD YEAR TO YOUNG.

Not lost, but gone before, O fair Young Year,
 Wearied of toils and pleasures;
 Imprinting deep these words upon my bier:
 "Seek not for earthly treasures;"
 For earthly treasures fade, as fades the Year
 On this thy rising morning;
 Then treasures seek, that brighten with the wear,
 Thy deathless Soul adorning.

NEW YEAR'S GREETINGS.

Never before did we receive such a hearty outburst of love and congratulations, as at this present New Year time. This we do not accept as a compliment to ourselves personally; but a joyful recognition of the fact that the Cause of true Spiritualism is making unmistakeable progress. We cannot publish the kind letters that have come to hand; but we give place to the following from Dr. Brown, who in a homely, sympathetic and humorous manner gives expression to solid truth:—

DEAR BURNS,—A HAPPY NEW YEAR TO YOU!

I hope and trust that 1883
 Will bring you health and prosperity;
 If Spiritualists be united, and their duty do,
 1883 will surpass 1882.

The last year has been a year of hard trials and much adversity; you have had much to contend with, and many insults and much abuse to take: not from the outsiders only, but from many that call themselves Spiritualists, but they are that kind of Spiritualists who can stand by and see others work until nearly all their vitality is exhausted, and button up their pockets and coolly say that James Burns is always begging. But, thanks be to God, there are many good and noble souls in the ranks of the Spiritual Army: though poor in pocket, they are rich in spirit, and would do all that lay in their power to spread the glorious teachings and philosophy of Spiritualism.

Keep not, then, thy mind regretting;
 Seek the good, spurn evil's thrall;
 Though thy foes thy path besetting,
 Thou shalt triumph o'er them all;
 Though each year but bring thee sadness,
 And thy days be fleeting past,
 There'll be time enough for gladness:
 Doubt not joy shall come at last.

Then, dear Burns, in wishing you a happy and prosperous year, I beg you will accept the enclosed P. O. O. for ten shillings as a New Year's gift to the Spiritual Institution, with the enclosed card.—Your well-wisher,
 WILLIAM BROWN.
 50, Standish Street, Burnley.

Neptune, (Halifax), 1s.; From two friends—Mr. B., 1s., J. H., 1s.; Liverpool—J. N., 10s., W. C., 5s., J. C., 5s.

THANKS TO MANY FRIENDS.

A large number of kind letters and contributions have been received, which it is impossible for us to properly acknowledge this week. We hope our friends will overlook the omission till our next issue.

The meeting at the Spiritual Institution on Sunday evening was so interesting that the series will be continued.

Another social entertainment ending with a dance will take place at Quebec Hall, on Monday evening. See special notice.

Manchester report came to hand just as we were locking up the type: after being at work all night over it, too: sorry it must stand over. Mrs. Dobson, of Batley Carr, will speak on Sunday Evening.

Mrs. Emma Hardinge-Britten will lecture at St. Andrew's Hall, Newman Street, Oxford Street, London, on Sunday evenings, January 7th and 14th, at 7 o'clock. On Wednesday evening, January 10th, she will attend a public meeting to give her friends an opportunity of meeting her in a social manner. This announcement will give pleasure to many who have long been looking forward to the time when Mrs. Britten would again visit London.

THE PHRENOLOGIST.

PORTRAIT OF PROFESSOR ZOLLNER.

It was intended to give the portrait of Professor Zollner in our Christmas Number, along with the interesting particulars respecting him, but the engraving did not arrive in time from Germany. We have already stated that he was one of the most eminent scientific men of the age, and that he published a large and important work on Spiritualism, recording extraordinary phenomena through the mediumship of Dr. Slade and others. We now only make a few remarks on the portrait itself.

The temperament and brain development are extraordinary for a scientist, but decidedly favouring astronomy and all speculative studies. The animal powers have been defective, the tone of mind feminine, sympathetic and elevated. He was himself a medium, which, no doubt, did much to account for the success of all his set experiments. He would be highly impressionable, which would aid him greatly in his scientific studies, as well as in his spiritualistic investigations. The intellect was comprehensive, the superior portions being so ample as to somewhat overhang the perceptive. He was a man that saw much more than mere facts; for he grasped the ramifications of a subject in all its relations.

The coronal region appears elevated, evenly, and superior to all other groups. The moral sense would over-ride all other considerations. It was a most worshipful mind, where goodness and truth were presented. He had an undying hope in the ultimate triumph of truth and righteousness, and his "eye of faith" gave him the certainty of truth much in advance of its actual demonstration.

Observe the enlargement of the cheek. When his spirit materialized through Mr. Herne's mediumship, this feature distinguished him. On one occasion it was seen, and on another the spirit took Mr. Sellin's hand and pressed it against the prominence.

It is an open, fearless, yet gentle nature. Far too spiritual to live the life of the flesh merely, the contact of the spirit therewith would be easily disconnected; especially as such a temperament is in the habit of "burning the candle at both ends." It is a lovable, noble spirit: one that few were prepared to thoroughly appreciate.

NOTES AND COMMENTS.

This is our 666 number—the "number of the beast." Will any of our Pythagorean friends kindly unravel the symbolism, especially in relation to its being the opening issue of the year.

We regret that time and space last week caused us to overlook several notices of approaching new year's festivities. We hope the omission on our part did not seriously mar their success.

"Neptune" kindly intimates that we may hold his offer open another week, see last MEDIUM for particulars. Many readers have sent a shilling to the Spiritual Institution, and received in return his astrological notes and comments.

We regret that we have not been able to overtake the consideration of Mr. Ware's communication from "Judge Edmonds," which has been received. A large number of reports and articles have been held over for several weeks, on account of the special nature of recent issues. If we had more help we could do better justice, but human nature will have rest.

At the beginning of another year, we would urge upon all the importance of the crusade against Compulsory Vaccination. Without doubt it destroys many children annually, and, what is possibly worse, contaminates the blood of many thousands, so that the impurity is perpetuated in their descendants, till universal corruption must be the inevitable result if this foul crime be continued. We would recommend our readers to see every month the "Vaccination Inquirer." It is a handsome magazine, costing one penny monthly, or 1s. 6d., post free, for a whole year. We will gladly receive subscriptions at this office. The analysis of the wholesale murder of children at Norwich, through Vaccination, is given in the January number.

SPIRITUAL POLITY.

THE STATE OF THE CAUSE IN CARDIFF.

To the Editor.—Dear Sir,—It is a very long time since I saw any notice of the Cardiff Society in the columns of what one of your correspondents well terms "the dear old *MEDIUM*." Perhaps yourself and some of your readers will feel some pleasure in hearing occasionally from here now, in the town where such varied and grand phenomena used to occur in the presence of Mr. G. Spriggs, prior to his departure for Melbourne. Since then, I am sorry to say that the fire kindled by the angel-world, through him, has been very nearly extinguished. Those who used to be "shining lights" in the Cause, are, or have been, practically, deserters from the camp. But a few have been faithful still, and have kept the ball rolling, though up a very steep hill, and we have not yet reached the top. I only wish the split in the camp could be healed, that all who call themselves Spiritualists in the town could be brought to see that it is not for themselves alone that they have to work, but that they have to, and are in duty bound to, help remove the dark cloud of bigotry and materialism from the minds of men.

For the past three months we have had the pleasure of listening to Messrs. Morse and Wallis's trance addresses on alternate Sundays, but as that has been a very heavy strain upon the faithful few, we have now come to the conclusion of trying to find out any local talent that may be latent among us, and to have a paid lecturer here fortnightly. Cardiff, for a large town, is very badly supplied with halls that would suit our purpose, but at present we have the Assembly Rooms of the Cardiff Arms Hotel, a room capable of holding nearly 200 people.

On Sunday last, being the end of the year, the accounts were settled up, and officers were elected for the ensuing six months. The officers are a committee of three gentlemen and two ladies. I am sorry to have to say, though, that our secretary retired from office last Sunday through pressure of private business. It is not for me to pass any comments upon his term of office, but I must say he has done his duty nobly, at a great deal of trouble and expense to himself.

The chairman of the new council is Mr. R. Brooks, of 3, Angel Street, and your humble servant, the writer, was appointed Hon. Sec. As far as private circles are concerned, we have not much to report. We have just commenced with one of our old mediums, Mr. Sadler, Junior, again, and the results thus far are highly satisfactory.

Wishing you a prosperous New Year, I am, dear Sir, yours fraternally,

GEO. D. WINDO.

39, Wyndham Crescent, Canton, Cardiff.

December 27th, 1882.

REMARKS ON THE CAUSE IN CARDIFF.

The foregoing letter is so instructive, that we feel inclined to make a few remarks upon it, to bring its facts more clearly to bear on the onward progress of the Movement.

Mr. Spriggs did, and is doing, a good work. What is that work? He neither buys nor sells the products of mediumship. He earns his living with his manly toil, and does for the spirit-world that which the gifts of the spirit enable him to do. Let us render unto Cæsar what is Cæsar's, and unto God what is God's.

If all Spiritualists in Cardiff had done as Mr. Spriggs did, there would have been a powerful work going on.

For—What is a Spiritualist? It is a human being having the ability and the will to do spiritual work: to help on the diffusion of spiritual knowledge. Everybody can do this in some way or other. Anyone who cannot, or will not do this, is not a Spiritualist. They are no more use to a man than a broken leg would be. It is these useless members in our body that have made the Movement so halt and lame.

Mere believers in spiritual manifestations and medium hunters are not Spiritualists. There may be dozens of them, and yet no spiritual life, no progress of the Movement. To set them on to friend Sadler will not mend matters. Mr. Sadler will do well not to let himself slip into the hands of a society. If he exercise his gift in accordance with spiritual laws, thoroughly independent as to whom he will exclude and admit, he will do good. An obliging medium, who is willing to be all things to all men, is on the road to destruction. The true medium serves the Spirit, not the committee. The rules that regulate the true medium, are written by the finger of God in the eternal constitution of things; the requirements of human devised societies are short-sighted, adverse, and destructive. Let all mediums be warned by that which has befallen their unfortunate brethren, and be guided by the honourable course of those who have steered clear of the rocks and shoals of a self-aggrandizing world.

This toiling, slaving, and spending money for the benefit of railway companies, that professional talkers may be heard amongst us, is truly vanity and vexation of spirit. The system has burdened many a good and poor man with crushing debts; it has bruised many an enthusiastic spirit; it has

spread a blight over the whole Movement. We may say that all of the societies that existed five years ago, have been literally talked to death. Everywhere that your mercenary speaker orates amongst you, he sucks up so much of your finest spiritual magnetism (haoma) and converts it into noise to tickle your ears with. You have heard so many thousand words, but you are spiritually impoverished by the process. The torture is continued till bickerings ensue, cliques are formed, and the once flourishing business ends in bankruptcy. Look at Goswell Hall meetings, the last victim to the inflictions of the Blatherocracy.

All this sort of thing is not Spiritualism. It is the old priestly ecclesiasticism in a new form. Like churchianity, this kind of Spiritualism raises up a class of special individuals, who think for us, and talk at us, our only duty being to pay them, and turn out to listen to them, whether we are in the mood or not. Spiritualism, and talking and listening to talk, are not by any means one and the same thing.

If our Cardiff friends will take the money they give railway companies to cart speakers about, and spend it in a few educational works, and such writings as those of A. J. Davis, they will be in a position to make a fresh start. Then let every man sit under his own vine and fig-tree, no person daring to make him afraid, and improve his mind and that of his family. In certain cases the neighbour can come in and join. Let the culture be in expressing the fulness of the soul in music and the contents of the mind in speech. Given the use of music and speech to Spiritualists, and we have such a power that all the world cannot repel. Every human being, by culture, can add to this power. The means of carrying on the Cause are within all of us, and true spiritual development is to bring them out.

It is disheartening to the conductors of a meeting to find that the weekly gathering is neglected, but, after all, the absentees may be better employed elsewhere. The resolution of the friends to raise up local talent is wise, and indicative of the new life that is coming into the Movement. It has been found successful at Plymouth. The public meeting has its place, and a most important one, but that place is quite desecrated when filled by a self-seeking alien, who regards his professional right over a district, pretty much as the tallyman does his on his rounds, or the milkman his custom over a certain walk. To the shame of Spiritualism, be it said, that with all our boasted inspiration and control, there is much more spontaneous speaking done gratuitously in the sects than among the Spiritualists. The mission of the speaker amongst us is, too frequently, of the character of a business journey,—a purpose "at daggers drawn" with the interests of the Spirit, of which view of things the ruinous result that has accrued from this form of work is unanswerable proof.

HUMAN BROTHERHOOD.

THE COMPLIMENTARY PRESENTATION TO MISS LOTTIE FOWLER.

Considerable correspondence has flowed in upon us in reference to this matter, all of the most cordial character. Miss Corner, who was alluded to in the communication of last week, writes to say that in the event of an entertainment being given, she will recite an account of a "Day in Vienna," or Munich, after the manner of "My Visit to Styria," which has been greatly appreciated. This would be a delightful variety in the usual form of programme. She suggests that others come forward with assistance in getting up an excellent entertainment, to conclude with a dance.

To the Editor.—My Dear Sir,—I approve of the object of Mr. Dowsing's letter of last week. We want more of such things—more sympathy amongst Spiritualists—more occasions for fraternal union. Besides an entertainment and help to Miss Fowler, I would desire to see that, and other such gatherings, made the occasion of advancing spiritual culture in our ranks. To that end I offer prizes for the first and second best musical compositions to the beautiful "Spiritual Carol," by "Lily," in the Christmas No. of *MEDIUM*. I have read the lines many times over, and at each time I have heard ringing in my ears a grand peal of music such as the soul of a Handel would give forth. But I am not a musician, and I set the matter before such as be, that this piece of musical work may be carried out. I herewith offer a First Prize of One Guinea for the best piece of music adapted to "Lily's" "Song of Love," and Half-a-Guinea for the second best. I leave the treatment of the theme entirely to the inspiration of the composer; but it seems to my ear that something of the nature of a chorus might be effectively introduced, and an organ accompaniment would be a prominent feature. In short, there seems to me scope in the piece for very comprehensive treatment.

The prizes have been deposited with the Editor of the *MEDIUM*, to whom the music should be sent on or before January 25, that there may be time to prepare and perform the successful pieces at Miss Fowler's benefit. I will also take a pound's worth of tickets.

Trusting to your kindness to give this matter publicity, I am, sincerely yours,

I. A.

HELP TO MR. TOWNS.

Mr. J. Burns.—Dear Sir,—I beg to inform you that Mr. King called upon me on Thursday last, and spoke of Mr. Towns being in difficulties. I made it my business to see him on Saturday last, and named what Mr. King had said. He replied, "The landlord has broken faith with me. Before I took the shop he promised I should be the only cheesemonger on the Estate, but I find myself the centre of a triangle, there being three other shops at the principal points. Since they have opened my trade is greatly reduced, and I find I am losing money every week."

"I gave £110 to go in, and I have offered to let it for £30. There must be something done within a month, or I shall lose all."

I think this is a very deserving case for the Spiritualists to take up. He has been one of the first to assist any and every one, he does a great deal for others, but does not like to ask others to do anything for him. I hope this will be taken up to assist Mr. Towns in the time of need.—Yours Respectfully,
33, Little Earl Street, Soho, W.C. J. WOOTON.

January 1, 1883.

[This letter has been written and published without the knowledge of Mr. Towns. We hope he will not object to the part which his friends seem determined to take in the matter.—Ed. M.]

SOCIAL PROGRESS.

A TRIBUTE TO THE TEMPERANCE PIONEERS.

While contemplating with thankful hearts the mighty change observable in the minds of the people, we are more than ever conscious how great a debt we owe to those earnest workers who were first in the field, a field full of the tangled brushwood of temptation and pernicious custom, full of the snares and dangers ever to be found imperilling the safety of such daring spirits as those who have had the moral greatness, persistent energy, and enduring patience, to apply the true remedy to a popular and time-honoured evil. And we gladly record the fact that all the chief promoters of this new phase of Temperance effort give frequent expression to the same grateful feeling. Those who kept to their work amid the social and mental darkness of fifty years ago, are the men whom we have to thank for our present glorious position and prospects. Humble heroes, the scorned of men, who held on amid every conceivable difficulty, with an enduring greatness of purpose that nothing could daunt.

They cleared the ground, dug out the foundation, and laid the first stone—not 'mid an applauding throng, proud of the honour of being amongst the first in so great a work; no, they laid it surrounded by every difficulty and danger imaginable, amid a storm of persistent opposition that must have overcome them, had not their cause been rooted in love and based upon truth. Bit by bit the work progressed—Associations, Leagues, Orders, Unions springing up in every direction to aid them; one adding a new wing, another an upper storey, a third a tower, till one day the great opposing world, happening to open its beery eyes wider than usual, lo! there stood that mighty edifice of moral and social greatness known as the "Temperance Reformation." And now all the massive masonry is laid—now all the laborious and enduring work is accomplished, now every apartment is ready for instant habitation, there are thousands happy and proud to come with their "Blue" to decorate the finished structure. It is sufficiently popular now to bring profit and honour; so crowds are anxious and willing to help. Everybody is interested. Putting the finishing touches to any kind of work is generally pleasant; but when the unsightly scaffolding is obscuring the grand proportions of the growing edifice—when bricks are falling, chips of wood and stone are flying about, only the most dauntless care to venture near.

Amid the enthusiasm and excitement now prevailing, let us not forget that it was those who did not shrink from getting their garments spotted with the mortar of ridicule; it was those who did not fear the flying chips and falling bricks; it was those who did not flinch from the dust and toil and heat of unpaid labour—when the work was hard, discouraging, and unpopular—who reared this great edifice. Men, rough-hewn from the quarries of a sterling humanity—men of that massive and rugged patriotism who would rather die in a good cause than live to support a bad one—these are the men whom a grateful nation will yet thank; these are the men whose names the future historian will delight to honour.

—Evan's Temperance Annual.

THE BALLOON SOCIETY'S SCIENTIFIC LECTURES.

On Friday evening, December 29, Mr. John Pearce, a well-known advocate of Temperance, and recently editor of "House and Home," of which journal he was the founder, delivered a Lecture, entitled "Health: What it is, and how to maintain it," at the Aquarium, Westminster, on behalf of the Balloon Society of Great Britain. A commodious hall in an elevated region of the building was well occupied with a highly intelli-

gent and deeply interested audience. The lecture was a most valuable one, and ought to appear in print. It dealt in the most progressive spirit with health questions of an advanced character. It was cheering to observe, during the discussion at the close, how popular certain notions have now become, such as Vegetarianism, Teetotalism, Anti-tobacco, Anti-salt, Hydropathy, etc. Mr. Pearce's lecture was well received, and the after speakers almost wholly agreed with him on every point. The brilliant speech of Miss Chandos Leigh Hunt was warmly applauded.

It being the last meeting in 1882, the president of the society, Mr. W. H. Le Fevre, C.E., made a few seasonable remarks. He described it as "the Popular Scientific Society." During the year, their weekly meetings had been continued without interruption, except on one occasion, when the lecturer appointed was taken suddenly ill. No other scientific society in London had maintained such a steady course. A great breadth of topics had been warmly discussed before large audiences.

A vote of thanks was passed to the managers of the Aquarium for the use of the hall, also to Mr. Le Fevre, for his indefatigable efforts to maintain the high standard of the lectures, and his regular attendance.

We entertain a warm sympathy with this society. It is thoroughly progressive, deeming no form of scientific truth unsuitable for its consideration. Like Spiritualism, it—from an elevation—as from a balloon—looks down upon all topics perpendicularly, which, to those short-sighted people amongst them, may appear heterogeneous, and thus, without bias, inquires into their merits and defines their relations. The Annual Subscription is only 5s. per annum, and the office is at 26, Budge Row, Cannon Street, E.C.

PROGRESS OF SPIRITUAL WORK.

EXETER—ODDFELLOW'S HALL, BAMPFYLDE STREET.

Quietly, but surely, our unseen friends are doing their work amongst the inhabitants of this city; indications of their presence and power being frequently demonstrated in quarters where not expected. In this great Movement we are frequently reminded of the vigilance and diligence with which the spirit-world is working, even whilst we are faltering and flagging. We are, too often, like Elisha's servant, making our calculations according to what appears to the bodily sense; but "they that be with us are more than they that be with them." It should be a permanent source of encouragement to those who are chosen to be standard-bearers in this great campaign, that around them are ranged myriads of unseen and indefatigable workers, who will surely make their influence felt. We are also often reminded that their operations are carried on, not according to our plans or preconceptions, but according to their wisdom and their opportunity.

On Tuesday of last week, at a Christmas party, at which our friend Mr. H. was present, and consisting of some thirty persons, the subject of Spiritualism cropped up. Ultimately, the medium became controlled in the midst of that company of—with one exception, besides the medium—total strangers to the subject; and for some two hours and a half the party were entertained with a variety of communications and greetings from invisible friends. Surely this was a joyful reunion! One spirit wrote her name, the handwriting being perfectly recognised; others spoke through the medium's lips, giving proofs of their identity. I am informed that wonder, excitement, and weeping generally prevailed, and that no small interest has been awakened. How gladly would we say to these friends, in reference to the precious Truth, the pearl of great price thus placed within their reach, "O taste and see that the Lord is good."

On Thursday, whilst we were sitting for materialization, we were agreeably surprised to receive a call from our good friends, Mr. and Mrs. Norman, of London. These friends attended our circles during the four evenings of their stay, and Mr. N., who has met with hundreds of mediums, in America and England, expresses himself as astonished and delighted with Mr. H.'s mediumship. He stated that he should return to London, and bear a living testimony to the truth of what has been reported. Mr. N.'s remarks on Sunday evening showed that, like the rest of us, he had become the subject of unbounded enthusiasm over our young friend.

The Sunday evening meeting was very varied and interesting. Following the public service, Mr. Norman related his experiences, which were of a most thrilling character; and the rest of the evening was occupied by the guides of Mr. H., with interesting communications. OMEGA.

LEIOESTER—SILVER STREET LECTURE HALL.

On Thursday, Dec. 28th, a Tea and Entertainment was held in the above Hall, when there was a goodly gathering of friends, one hundred and twenty having sat down to tea. The Hall was tastefully decorated. The following ladies and gentlemen took part in the entertainment, consisting of songs, duets and readings: Miss Cotterill, Miss Cade, Misses Andrews, Mr. Holmes, Mr. Kirkland, and Mr. Chambers. After the enter-

tainment games were indulged in by the young people, kept up to a late hour, and a most enjoyable evening was spent.

On Sunday evening last Mr. Bent delivered a trance address to a large congregation. The spirit-guides took for their evening discourse: "Ring out the old creeds, ring in the new;" which was listened to with great attention and also much appreciated.

R. WIGHTMAN, Sec.

74, Mostyn Street, Hinckley Road, Leicester.

PLYMOUTH, RICHMOND HALL, RICHMOND STREET.

The service on Sunday evening was conducted by Mr. R. S. Clarke; but, instead of a sermon, appropriate trance addresses were delivered by Mrs. R., Mr. C. and Mr. P. It is hoped that this will not infrequently form a feature in future services.

Next Sunday, the rostrum will be occupied by Mr. Pine.

It is intended to hold a small social tea meeting at the Hall on Wednesday evening, the 3rd inst. C. W. DRYMOND,
Plymouth, January 2nd, 1883. for the Secretary.

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

Sunday, January 7th, at 7 p.m. prompt, Mr. MacDonnell.

Monday, January 8th, an Entertainment of Music, Singing, and Recitations, from 8 till 10, when those who wish may dance. A collection will be made during the evening to cover the expenses of rent and light of room. Refreshment at moderate fixed charges.

Tuesday, at 8.30, a Discussion opened by Mr. Hancock; subject: "Christmas."

Saturday, at 8, a Seance; a good Clairvoyant Medium attends. Mr. Hancock is present half-an-hour previous to speak with strangers.

J. M. DALE.

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 evenings, 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, January 7th, Mr. Veitch will give a discourse on "The Past, Present and Future of Spiritualism."

All information may be obtained of

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

MR. BURNSIDE AT NEWCASTLE.

To the Editor,—Dear Sir.—Seldom have I had the opportunity of hearing an address that gave me more real pleasure or greater satisfaction than that to which I listened last night, in the Lecture Hall, Weir's Court, from the lips of Mr. Burnside, of North Shields. The subject of the lecture, which was written in full and was delivered in a very easy pleasant style, Mr. B. has a good voice and a nice way of putting things, was "The Bible," Spiritualism and Christianity." He endeavoured and we think ably succeeded in showing the harmony that exists between the Bible and its teachings and that of Spiritualism, and as between Spiritualism and Christianity as taught by Jesus. Not in creed and dogmas, but in the teaching of Jesus as exemplified in the life which he lived and the works which he did. The Lecturer urged upon his hearers the necessity of following such an example as that set before them by Jesus, if they would become true spiritual men and women. At the conclusion of the lecture the chairman, Mr. Mould expressed the pleasure he felt in presiding on that occasion. Mr. Pickup proposed a vote of thanks to Mr. Burnside, and hoped he would not be a stranger amongst them. Mr. Armstrong in seconding the motion told us that Mr. Burnside and he were no strangers; they had met before, and that Mr. B. had given him some years ago, a wonderful proof of his mediumship, by taking his hand and holding it in the full flame of the burning gas. In an ordinary way the hand ought to have been well burned, but no: not a hair on the hand was singed, thus showing the control spirits have over the elements when the necessary conditions are there.

Dec. 25, 1882,

LUOS.

SOUTH DURHAM DISTRICT.—On Christmas Day we had a red letter day for Spiritualism in this district—a real Pentecost. In the afternoon the scholars of the Lyceum, numbering fifty, were provided with an excellent repast, which had been given to them by friends and well-wishers; at 4 p.m., the older friends partook of tea, and at 6.30, the Public Entertainment took place, at which there was a grand attendance, there being a full house. Songs, addresses, and recitations were given, which gave great satisfaction, especially the recitations of Mr. Oyston, Hunwick, which were rendered in splendid style; also the songs of a stranger a Non-Spiritualist, from Sunderland. Altogether we had a pleasant and, we hope, profitable social reunion.—J. DUNN.

MIDDLESBOROUGH—A HAPPY EVENING.

On January 1st we had our first Annual Meeting, when a very happy evening was experienced. After the Secretary's report was received, we had singing and recitations, which were well rendered and appreciated. At 8 o'clock, prompt, we had coffee, tea, etc., distributed by different members of the Association, to the guests. About eighty friends accepted the invitation to be present. Mr. Dunn, of Shildon, gave a short address, also Mr. De Main, and both were listened to with great attention and interest, and I feel confident we have made our mark felt in Middlesborough. We can say we are established as an Association. A vote of thanks to the ladies, the chairman, and friends who assisted, closed the evening. All seemed to thoroughly enjoy themselves; it was the first, and it was a great success. I need not put the items of our Financial Report, as it will take up too much space: the following are the totals:—

		£	s.	d.
Income for year	...	31	1	7
Expenditure	...	30	7	7½
Balance in hand	...	0	13	11½

In conclusion, allow me to wish you, dear sir, and your family, also all Spiritualists, a very happy and prosperous new year; and may all friends at their annual meetings experience the same amount of harmony, good feeling, and brotherly love that were felt here.

H. GOODCHILD.

15, Oliver Street, Linthorpe, January 2, 1883.

HASLINGDEN.—To the Editor.—Sir,—Mrs. Yarwood, clairvoyant medium, from Heywood, gave two addresses and clairvoyant descriptions at Haslingden, in the Public Hall, on Sunday, December 24th, 1882. She gave several descriptions to the public, on the platform. One gentleman from the audience said he could do the same; was invited on the platform to try, but failed in doing it. The audience cried shame of him. We had many sceptics with us. What I mean by sceptic is, there were many Bradlaughites that put questions and were answered satisfactorily. Mr. John Barnes presided. He is working to the best of his ability to promote Spiritualism in the district.

WALSALL.—Mr. J. W. Mahony, of Gateshead, spoke twice on Sunday last. Mr. Tibbitts speaking of the evening lecture says: "It was full of original thoughts, systematically arranged, and compressed into a few simple words: delivered in a most graceful manner, and elicited the good feeling not only of our own friends, but strangers also, who went away benefited and pleased. We are sure that such lectures will have a lasting effect for good."

An interesting and useful meeting took place at Quebec Hall, on Sunday evening. After tea and many speeches and singing extending to midnight, Mr. MacDonnell in a very impressive manner caused silence to be observed, for personal meditation, while the New Year was ushered in. The effect was grand, and so was the little hymn sung by Mr. Dale and his friends. We left the young people dancing on the morning of the New Year, sorry that we could not oblige the fine dark-eyed young lady who made a kind suggestion about the Highland Schottische. We have seen the day! but our dancing days are now near the inevitable gloaming.

"I am revelling," writes a correspondent, "in old numbers of the MEDIUM. Some kind friend has been good enough to send me three or four years' copies, and I am going through them with great profit." Our readers would do a great permanent good to the Cause, by keeping a set of each year's MEDIUM and have them bound for future use. A thousand sets of the MEDIUM, thus garnered would be a constantly increasing power. All new adherents should know the contents of the MEDIUM in the past, to understand the present position of the Movement.

E. W. WALLIS'S APPOINTMENTS.—January 14th, Walsall; January 21st, Stamford; February 6th to 12th, Falmouth (probably). For dates and other particulars, address—82 Radford Road, Hyson Green, Nottingham.

HULL.—Thus writes a correspondent: "I have been a regular subscriber for the MEDIUM for the last five years. The publication is to me a perfect weekly treat, and it ought to have double or treble its present weekly circulation."

LLANELLY.—An old friend writes: "The same number of MEDIUMS are being sold here by the same booksellers these last eight years." The MEDIUM keeps the Movement together even though no outward sign is apparent.

HALIFAX.—A correspondent adds to his business communication: "I think the Cause is progressing here very nicely."

CIRCLE & PERSONAL MEMORANDA.

Mr. Roberts, Carnarvon, informs us that the "Shenir" with Mr. T. M. Brown and family arrived at Maryborough, Queensland, on Saturday last, December 30th. Correspondence from Cape Town intimates that Mr. and Mrs. Hodgson (Miss Brown) and family are well.

PECKHAM CIRCLE.—To the Editor.—Dear Sir,—As we are extending our circle, at Peckham, we should be glad to receive the names and addresses of any of our spiritual friends who might feel inclined to join us. The meetings are held under the mediumship of Mr. Husk. Friends will please address: J. Cartwright, Atwell House, Atwell Road, Rye Lane, Peckham.

TO SECRETARIES EVERYWHERE.—Wishing all a Happy New Year, I would intimate, that I am now at liberty to accept engagements for Sunday lectures, on reasonable terms, and shall be glad to receive applications at an early date to fill up. For dates and other particulars, address—E. W. Wallis, 82 Radford Road, Hyson Green, Nottingham.

A St. Helens Correspondent writes,—“Wishing you every success in your good work. Just finished reading “Angel’s Work;” only sorry that it is finished. It is very good, and I am sure very encouraging. Sorry I am not in a position to assist you in your work.” All assist whose hearts are in the right place. Pass the light from hand to hand: that is the best policy. Our clairvoyant friend, “Viola,” has plenty more to say about topics similar to “Angel’s Work,” some of which we hope to present soon.

One less beneath our peaceful roof,
Our humble lot to share;
One less to brighten life and home
And lighten every care;
One more than priceless treasure less
To raise our thoughts above,
Where severed ties and weeping eyes
Mar not the joys of love.

Little Willie, darling Willie,
Love—deathless love—proclaims,
On yonder shore
We’ll meet once more
Our own dear Willie James.

—Evans’ Temperance Annual.

SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS.

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

Delivered at Doughty Hall, Bedford Row, London, on Sunday Evening, April 13, 1875.

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

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CONTENTS.

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True Nature of Jesus’ Post-mortem Body.
Tests of Identity given by the Arisen Jesus.
Modern Spiritualism, a Supplement of the Apostolic Age.
Christian Prayer: to whom Addressed? Christianity is a “Religion of Ghosts.”
The Preacher’s Distortion of Bible Narratives.
The Witch of Endor Libelled.
The Narrative of Saul.
Jewish Prophets, Professional Mediums.
The God of the Jewish Nation—His Functions: His Quarrel with Saul; Sends an Evil Spirit into him.
Saul cut off from his Spirit-guide.
Saul’s interview with the Woman of Endor.
The Genuinehood of her Mediumship Proved.
Jewish Ignorance of Immortality.
The Spirit-form of Samuel; His Denunciation of Saul.
Identity of the Spirit Samuel shown.
Generosity of the Woman of Endor towards Saul.
Saul’s interview with Samuel not an exact Type of Modern Spiritualism.
The Early History of Modern Spiritualism Misrepresented.
Alliance of Christians and Infidels in Fighting against God.
The Consolations of Spiritualism in Trouble.

Modern Spiritualism a part of the Fiar of Providence.
Denunciations against Witchcraft, Sorcery, and Necromancy do not affect Spiritualism.
Origin of Jewish Law, Religion, &c. Politics in Spirit Communism.
The Decalogue, the first example of “Direct Writing.”
Jealousy of the Jewish God.
Degradation of the Jewish People and of their Spiritual Rulers.
Jewish Law inapplicable to Modern Society.
The Degrading Sacrifices of the Jews—Their Necromancy; Their Disgusting Divination Denounced, not Spirit Communism.
Perversion and Stimulation of Spiritual Phenomena.
The Preacher’s Misce-Peety.
Influence of Spiritualism on Bodily Health.
Remedial Effects of Mediumship.
Spiritualism and Marriage.
Failure of Modern Christianity to regenerate Society.
Spiritualism and Insanity.
The Gadarene Swine not Mediums.
Clairvoyance of Baleam’s Ass.
Spiritualism in Harmony with the Bible, as a Progressive Book.
The Bible: how to be Interpreted.
Dogmatism and Pride of the Priests.
Contrast between Jesus and the Clergy.
Spiritualism too Broad for a Narrow-minded Priesthood.
The “Rich Man and Lazarus,” a Recognition of Spirit Communism.
The “Latter Days.”
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RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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

WITCHCRAFT.

ILL-WISHING.—The other day, a woman residing near the Land’s End, referring to the failure of certain enterprises in which she had embarked, said she feared she was ill-wished, and that she had some idea of consulting a fortune-teller living at or near Camborne. On my trying to remove so foolish an impression, she stated that she was not the only member of her family who had been in a similar state. Thereupon she related some of her father’s experiences. He took a small farm from which the previous tenant had been ejected in consequence of non-payment of rent; but his pigs and poultry pined and died, his horses had the staggers, while instead of milk the cows yielded blood. This state of things continuing some time, he consulted a wizard living in “the south country,” (meaning somewhere near Helston), who assured him (the father) that he had been ill-wished by the wife of the former occupant of the farm, but that on his return he would find his horses and cattle quite well. The wizard further said if the father could, late at night, place his hand on the back or shoulders of his enemy, he would leave a mark behind, which would always be visible, whatever dress she might wear. Reaching his home, the father found the wizard’s words true, and afterwards everything on his farm went well. Of course it would have been useless attempting to convince the daughter of such a father.—“Drus” in “Cornubian”

ANTIVACCINATION.

THE VACCINATION DISASTER AT NORWICH.

A crowded meeting of the London Society for the Abolition of Compulsory Vaccination was held at the Rooms of the Society on Monday Evening, December 18th.

George Hoggan, Esq., M.D., having kindly consented to take the chair; with a few introductory remarks, introduced to the meeting W. J. Collins, Esq., M.D., etc., etc., who read a paper, illustrated with diagrams and tables, on the subject of the recently issued Government Report of the Public Inquiry into the cause of the deaths of four and injury to five children, vaccinated by the Public Vaccinator of Norwich in June last.

He said that of nine perfectly healthy children vaccinated by the public vaccinator, in less than a month four died of erysipelas and five were suffering from constitutional disease. Evidence was given to the effect that pure lymph could convey erysipelas; and, according to the testimony of one medical man, erysipelas was a necessary accompaniment of true cow-pox. Mr. Baker, barrister-at-law, moved a resolution, as follows:—"That the facts and evidence elicited at the Norwich Vaccination Inquiry, and set forth in the Parliamentary Return, No. 385, Session 1882, having demonstrated beyond question the dangers inherent in Vaccination: Resolved, that the enforcement of the practice is a tyranny which ought to be resisted by every lawful means." The resolution was seconded and carried with but one dissentient. A vote of thanks to the Chairman, and Mr. Lee Bliss, the instigator of the Norwich Inquiry, closed the meeting.

Several other cases of death and injury from Vaccination have since occurred at Norwich, Derby, Nottingham, and other places.

CALF LYMPH, BOVINE VIRUS.

DANGERS AND UNCERTAINTIES OF VACCINATION WITH LYMPH DIRECT FROM THE COW; CALLED, IN ENGLAND, CALF-LYMPH; IN THE UNITED STATES, BOVINE VIRUS.

Dr. P. H. Chavasse, F.R.C.S., in his "Advice to a Mother," eighth edition, p. 36, London, Churchill, says:—

"If the doctor be careful to take the matter from a healthy child, I consider it better than DIRECT from the cow, for the following reasons:—The cow-pox lymph, taken direct from the cow, produces much more violent symptoms than after it has passed through several persons; indeed, in some cases, it has produced effects as severe as cutting for the small-pox; besides, in many cases, it has caused violent inflammation and sloughing of the arm. There are also several kinds of spurious cow-pox to which the cow is subject, and which would be likely to be mistaken for the real lymph. Again, if even the genuine matter were not taken from the cow exactly at the proper time, it would be deprived of its protective power."

F. W. Coover, M.D., writing in the New York Medical Record, December 9, 1882, says:—"I have been using bovine virus quite extensively for a number of years, and have preferred it for various reasons; the only trouble that would be occasionally annoying, being the extensive inflammation it would produce, followed by a large slough, with from four to eight weeks' suppuration, ending, in a few cases, with an abscess in the axilla."

WM. YOUNG.

114, Victoria Street, Westminster, S.W.,
December 30, 1882.

IT RESTS ENTIRELY WITH THE MAGISTRATES.

The President of the Local Government Board, speaking on November 28th, 1882, in his place in Parliament, in reply to a question by Mr. Hopwood, as to whether, in view of the late deplorable cases of death from vaccination at Norwich, it would be held a reasonable excuse in law, that parents feared to expose their children to similar risks—used these words: (see "Times," Nov. 29th) "It is open to the Justices in any such case to impose a merely nominal fine, or decline to make an order for the vaccination of the child; and I should hope that whenever any such case occurs it will be considerably and tenderly dealt with."

Let Magistrates, therefore, henceforth bear in mind, not merely that it is open to them to inflict nominal fines or dismiss applications for orders to vaccinate, but that the highest official authority on the subject hopes they will deal tenderly and considerably with the cases continually brought before them, in which parents plead the dreadful results experienced from vaccination as their excuse for refusing obedience to the law. And be it known to all Anti-vaccinators, that it rests entirely with the Magistrates, whether real or nominal fines be inflicted, and whether applications for orders to vaccinate be granted or refused.

WILLIAM HUME-ROTHERY,
President of the National Anti-Compulsory
Vaccination League.

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