



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

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[PRICE ONE PENNY.]

### RELIGIOUS COMMUNISM.

"Can we come to any other conclusion than that this Pentecostal day is to lead to the coming of a *Second Messiah*? He is not yet in our midst; we are only listening to the voices crying in the wilderness. These voices have come to us in the form of a spiritual science. But I do know that the baptism of fire is yet awaiting us, when we shall be found worthy. Fire consumes, but it does not annihilate. It changes, but does not destroy."—EMMA HARDINGE.

A Lecture by Elder Frederick W. Evans, Shaker, of Mount Lebanon, New York, in St. George's Hall, Langham Place, London, on Sunday evening, August 6, 1871. W. Hepworth Dixon, Esq., Author of "New America," "Spiritual Wives," &c., &c., in the chair.

Before the beginning of the service the hall was densely crowded, and during the delivery of the lecture a constant stream of people entered and left the building unable to find accommodation. A number of Members of Parliament, prominent journalists, Clergymen, Secularists, Spiritualists, Sanitary and Social Reformers, were observed amongst the audience, which presented a highly-respectable appearance. Great attention and order prevailed, broken by tokens of dissent from individuals and hearty plaudits from hundreds, which the Chairman in vain endeavoured to suppress.

After singing a hymn, and invocation by the Rev. J. M. Peebles—

THE CHAIRMAN said: I have been asked to attend here to-night to introduce to an audience of my countrymen, Elder Frederick, of Mount Lebanon, in America. I have been asked to do this, I presume, because I am perhaps the only Englishman in this assembly who has actually slept under a Shaker roof, who has seen with his own eyes that beautiful Eden which the order to which he belongs has created, and who has lived amongst the people even for a short time, and seen the outward and visible beauty of their lives. Of course, a gentleman who is known to have a wife and a household of rosy children need not say that he is not a Shaker; but none of us, I take it, need to be so much with the world as not now and then to have some sense that there are concentric circles of fraternal and spiritual life about us, which it may be for our good that we should sometimes try to penetrate and understand. One such circle has sent to the old country, from which it originally sprang, a representative in Elder Frederick. A most interesting and strange and mystical circle that undoubtedly is. With its mystical side, I, at this moment at least, have no concern whatever; but as regards its human side, I have seen enough of it to show that it presents phases and results of human endeavour, on a great and very high plane, so lovely to all seekers after a better set of things for mankind, that I am confident that I am doing what is a service to everyone, if I invite them a little to look into and see how those beautiful results are brought about. No war, no violence, no professional life of any kind, no lawyers, no doctors are to be found in that enchanting circle. The people have contrived a form of life eminently sober, orderly, beautiful, good in a thousand ways, which even all the world's people can thoroughly appreciate. We see the child there growing up in innocence, and we see that when he is grown up he is still innocent of the thousand evils which the unfortunate children of great cities in this country are too familiar with. We see the men and women living a strange life which many of us would find very difficult—some of us, myself amongst the number, quite impossible; but we see human beings actuated by spiritual motives attaining to a degree of human perfection on this earth that is perfectly astonishing. How these results are brought about of course I cannot explain: Elder Frederick, I have no doubt, will give us some glimpses—will lift the curtain here and there, if not completely; and will show us at all events a regulative adequate cause for these extremely beautiful results, which everyone can see who will take the trouble to inspect them for himself. Elder Frederick, the gentleman who will now address us, has written his own autobiography, and it may be read by all of us. He has told us in that little sketch that he was at one time a very free thinker indeed, that he was a Materialist in opinion, that he was a philosopher; and he tells us how he travelled from this stage of thought into the

higher region in which he now lives. Being materialistic and philosophical, he was seeking for a better state of moral human society, and in his search for a basis of a better social state, he fell upon that inner light which has led him to the position which he now occupies, and which he is about to explain to us. He has been forty years, or something like that, a leading member of this order; he is its official exponent on the spot, and I presume that whatever he says we may take to be the official expression as regards their life. It only remains that I should ask Elder Frederick to address us upon the topic for which he has called us together to-night.

ELDER FREDERICK W. EVANS: Friends, I am much pleased and feel much obliged for the kind introduction that my friend Hepworth Dixon has given me. I stand before you this evening truly as a representative of the Shaker Order in America, the first that the order has sent out. From the life that we live, all of us working with our own hands—I presume I have averaged four hours a day, or very near that, of hand-labour for the forty years that I have been amongst the people called Shakers—of course you will not expect that I am a scholar, but a simple, plain working man. I went out amongst that people, as has been remarked, a stranger. We were searching for a location to start another community (for I was a Communist belonging to the Robert Owen school at that time), and having learned accidentally of the existence of such a society as the Shakers, I called on them, was kindly received, made known the object of my visit, and stayed a few days. I became interested very greatly; first in the results that they had attained, which very much surprised me, because I had understood that they were, of all people in America, the most devoted to the religious idea, and I was destitute of that idea—a simple Materialist, not presuming to say there was no such thing as a spirit-world, or that man was not immortal, or that there was no God, but destitute of the evidence of these facts, if they were facts. I was always ready to receive instruction—to receive evidence. As such I appeared as a simple inquirer among the Shakers, which interested me at once in the community system and its operation as it existed there. As I said, I was very much surprised; for it was to me a wonder how a body of religionists could form a community; but now I recur back to the words of Jesus, "If you will not believe in my words, yet believe me for the very works' sake." It was the works, the fruits produced in the Shaker Order—the manner in which I found the brethren and sisters living together, mingling with them at their labour for some ten days before I joined the society—it was these practical results, the social relation that they maintain to each other, that afforded the great evidence to my mind that there was some adequate cause at the back of it to produce those effects, and something too that we Materialists were not yet in possession of. I will here state that there are some seventy communities on the basis of Shaker principles in America. Where several of these communities have lands adjoining, they form a society—some societies being composed of eight communities, others of three or four, and so on, there being in all about seventy small communities holding their property in common, in which the males and females enjoy equal rights and privileges—are equally represented in the government of the society or the community, all the offices being filled equally by males and females standing in correspondent relation. This is one peculiarity of the government of that society to which I would call your attention, for I think there is more in that than some of you may be aware of, as accounting for the success of the community system. I would also draw some inferences from that. When I look abroad over the nations of Christendom, and see what their social systems have come to—for instance, the condition of London to-day, taking all its population into consideration—I see a great lack; there is something wanting; the people are not all comfortable—they are not all well supplied with food, and clothing, and houses to live in. Why not? Is there something in the foundation of your government to account for it? Think of it. They are men govern-



ments—the woman element is not represented therein. True, you have a Queen; but you all understand that she reigns more as a king than as a woman. Your Parliament, your House of Lords, your House of Commons, contains no females representing the population of the nation. How is this? At least half of your population are females, possessed of the same faculties, the same senses, the same wants, with the other half—why are they subject to laws that they have had no voice in framing, and to penalties connected with those laws, and to taxation, where they have had no sort of representation? I merely refer to these ideas as something that occupies the minds of the simple Shakers occasionally when they are not attending to their orchards or fields, or mechanical labours. You will pardon me, because I do not belong to the world. But we do believe, as a foundational idea, that Deity itself is dual—a Heavenly Father and a Heavenly Mother reigning over this world of ours, and that therefore all true normal government should be based upon the same foundation, recognising the existence of the two permanent elements in humanity—the male and the female. And I account for war and the social evil, and many other things that I might name in your social systems and organisation, in a great degree because of the want of normal government. Your Government, as I should express it, is abnormal, unnatural. I am aware that I am addressing an audience who all believe in the marriage relation, while I represent an order of celibates, both male and female; and I think I may safely say, having had forty years' experience with them, that they are quite as comfortable in their social relation one to the other, and enjoy—the male the female, and the female the male—fully as much as those who sit before me. I think so. I mention this as a subject of thought. You say if the celibate life is entirely abnormal, then the result ought to be entire unhappiness. How could we be comfortable, much less how could we enjoy ourselves as we do, satisfied and contented in the life we live, in the relation we bear one to the other, if it was contrary to nature, contrary to the Divine law, abnormal? I hold it could not be. Therefore I ask your attention to that point. Your Scriptures say, "In the beginning God created man in his own image, in the image of God created he him, male and female created he them." How could he do that if God himself was not in the order of male and female? How could man and woman, I ask, be in the image of God if God himself has no element of the feminine in him? There is, you may depend, so far as my testimony can, and that of my people, as truly in existence a Heavenly Divine Mother as there is a Heavenly Divine Father unto whom you pray. And indeed, my friends, how could there be a father where there is no mother? Is it not a little out of order to use the term father? Why do you not use the term "it"? Why do you not use a neutral word? Why use a word representing the male element, and which in itself implies the existence of a counterpart? Then, my friends, if God made man male and female, and said to them, "Multiply and replenish the earth," as He said to all the animals in creation, I take it that it was simply a law of nature that all the animal creation, as all the vegetable, should reproduce after their kind, and there was no objection to it. We take no ground against it; we grant you the order fully, freely. That which is spiritual was not first, but that which was natural, and afterwards that which is spiritual. How then is Shakerism opposed to the marriage relation? Not at all. "Why then," you say, "are you Shakers?" If it is right for you to be celibates, is it not right for everybody? I say nay; I say, in the words of Jesus when He was answering the question put to Him by the Pharisees about the marriage relation and condemning divorce, that Moses allowed it, not because it was right, but because of the hardness of their hearts, because of their low conditions, just as Brigham Young states that one man and one woman is the order, but that he permits polygamy because of the conditions of the people; taking precisely the ground that Moses took in that respect as well as in some other very important points, which it would be well for some other people to look into a little. Then, my friends, we have a starting point. I take away your objections to the Shakers on this ground. I hope I take away misconception out of your minds. I come on a mission of love and nothing else. If anything I say may be of any use or benefit to even a few of this congregation, I should feel well paid for my labour, and I earnestly desire and hope that I may not say anything that should be the least injurious to any individual. I would do good, but not harm if I know it.

Then, leaving our starting point, what do we have next? What you call the Fall of Man—what was that? Something that brought shame where there was no shame previously. Was it the eating an apple? Read the account yourself when you have a little leisure, and revise that opinion. It was not an apple, taking the Scriptures themselves; for we have all sinned after the similitude of "Adam and Eve's transgression." Have we sinned eating apples? and if so, are we particularly ashamed when we eat an apple? But something pertaining to the social relation—the social evil—does work shame and confusion. The curse that was pronounced upon Adam, and upon the ground that it should bring forth thorns and briars, and the curse that was pronounced upon the woman—"I will greatly multiply thy sorrows and thy conception"—are they not multiplied? "Thy desire shall be to thy husband, and he shall rule over thee"—contrary to nature; for in all the animal creation the female governs and rules in the work of reproduction, except amongst the human race. Man rules over woman, to her loss and damage, and to his own confusion of face. There is room for improvement. The Fall of Man consists in disorderly social relationship. But there was a promise given; the serpent is mentioned. Adam Clarke says that the serpent, accord-

ing to the original, was the sensuous nature of man—the passions—that was the serpent. What is it that tempts a man to drink? It is the sensuous nature—it is the serpent. What is it that tempts a person to become a glutton? It is the serpent—the sensuous nature—*nahash*, curious, prying, seeking. It is not a snake any more than the other was an apple. Now, there was a nurse given at that time to the woman that while sorrow and affliction withered her, and a state of slavery, bondage, and degradation was hers, the seed of the woman should bruise the serpent's head. If the serpent is the animal nature, the senses, then the head of that is the reproductive powers and functions; the generative life is the head of the serpent; he should be bruised by the seed of the woman in the latter days. Hence, when Jesus of Nazareth came forth, he came not as a husband, not as a father, not as a brother for he owned not his own relatives, and when he was speaking to a multitude, and they notified him that his mother and his brethren and sisters were without and desired to speak to him, He said, "Who is my mother, who is my brother, my sister? They that know the will of God and do it, the same is my mother, my father, my brother, and my sister." He was a Shaker; he lived a celibate life—not as a bachelor, who is no better than the married, and often not so good, for the very best life a natural man and woman can live is that in the married relation—father and mother, brother and sister, house and lands, which your dual government male and female, would soon provide for every family in the land. Your man-government takes possession of the land, as he takes possession of the woman. There is something there that will not stand when God arises to shake terribly the earth, as he will certainly do. "In the days of these kings, the Spirit said the God of heaven should set up a kingdom that should never be destroyed; but it should break in pieces all other kingdoms;" "Not by the sword, not by might, but by my spirit, saith the Lord," by the truth. You are feeling after something you have not got; you are dissatisfied with your own governments in Christendom; you are trying this, trying that; the pillars of the State are ready almost for an upheaval like that which has so recently occurred in Paris. Looking unto God would be a source of wisdom to you that some of you little wot of. You are too material, too earthly, too forgetful of God. I know you have a State religion; you pay a good price for it. I saw a book containing the list of the clergy in all England this morning; it was interesting to me. Pretty costly establishment we should call it in a Shaker village. We should be disposed to take all of those followers of the meek and lowly Jesus, and set them to work; we should be likely to remember the saying of the Apostle, that he who will not work, neither shall he eat.

You are not afraid of what a simple Shaker can say—it would hurt any of you. I don't believe that war is an element of Christianity, therefore I think your standing armies, your navies, and all your governments supported by the sword, will perish with the sword if you do not repent. Mighty nations have existed before England; great cities have been on this earth before London—they stood by the sword; where are they to-day? The ruin of empires is their history; it will be the history of England and London if she does not repent and turn and seek God before it is too late. Like causes will produce like effects for ever. Let us learn by the past.

It is a wise man, a wise woman, that will see their faults, confess them, and forsake them. That is one of the elements of Shakerism for the individual to look into their own souls, look into their own habits, look into their own passions and propensities, and judge themselves impartially, and then work the work of God and of truth; reform, acknowledge the fault, and shake it off. We are **SHAKERS**. We shake off intemperance, we shake off the lusts of the flesh and of the mind to the best of our ability, and we love that work because we think it agreeable to the spirit of God. It brings suffering; it brings mortification, it brings humiliation, it is very contrary to the pride of the natural heart, to the love of power, the love of display, the love of control one over another, to be in an order where he that would be great must make himself useful to every member of that order as the only way to attain unto it. "He that would be great among you," Jesus said, "let him be your minister." That is a good way. We find it very pleasant. Wisdom's ways are ways of pleasantness, and all her paths are peace. What are we before God, any of us? No very great affairs. When we only count one of a thousand million million, it is not worth while to trouble ourselves to be very distinguished. We may as well make ourselves as useful to those with whom we are associated as we can, and depend upon that for our honour and our comfort, I think, as take any course I have ever seen pursued. I told my people when I left home—"Now, brethren and sisters, when I return from England, if I find that the family have kept the government, if the temporal and the spiritual have gone on prosperously, that my place has been filled by the unfolding of your care, your burden-bearing, your interest, and your doing as well without me as you do with me, then the object of my life's labour would be accomplished; I should be happy to be received amongst you, and fill any place that you may allot to me." And that was the feeling of my soul. The real purpose of a ruler should be to create rulers, as the object of a schoolmaster—if he is a good one—is to create scholars equal to himself, and if they exceed him, he rejoices in it. It is the fruit of his labour—he still appropriates it—for self is pretty close to us after all.

That promise, then, that the serpent's head should be bruised, and that interpretation that the attraction of the sexes to each other in the field of nature that culminates in the marriage relation is the head, implied the cutting off of the work of reproduction—cutting off the process of generation, for that is the head of the serpent; and if so, then let us look into the mind of Deity,



and see if we may not have been mistaken—if in our being when first created there was not the germ of another order, a higher cycle. If there is, we lose nothing by it; you lose nothing by it. You may enjoy the order you are in as long as you can, as long as you please; for the word of Jesus to the people when the Apostles asked Him, "If the case of a man be so with his wife as you have said it to us, to these Pharisees, it is not good to marry," was, "All men cannot receive that saying, save them unto whom it is given." He did not send them to hell; He did not condemn them; He says He came not into the world to condemn the world, but to do the work of God, that the world through Him might be saved from something that made them unhappy. He did not denounce any judgment upon them—did not say if they married they should be lost; no such thing; He did not even go so far as the Apostle, who, when He gave the Gentiles permission to marry, told them that they should have trouble in the flesh. Jesus did not go so far as that, but He said, "He that is able to receive it, to make himself an eunuch for the kingdom of heaven's sake, let him receive it." "The Spirit and the bride say Come, and let him that heareth say Come, and let all who will, let them partake of the water of life freely." Rise above the earth unto the spiritual order, for that is the resurrection. It is not the resurrection of your physical bodies; you will wait a long while, as you have waited a great while already, to ever see that, Christian. Dust thou art, and unto dust thou shalt return. When the adventists filled the civilised world with an expectation that at a certain time Christ would come, as the orthodox world—Catholic and Protestant—had determined, their predictions agreed exactly, for, being orthodox, they merely said the time had come. They expected the world to come to an end—the earth to be burnt up—the saints to be caught up into the air to meet the Lord—and a throne to be set in the heavens, and the great book to be opened, out of which every individual would have the history of their lives read to them—for it was there written—the trumpet would sound, and the dead would be raised, bones would come flying over all the heavens, and the earth gathering round the throne of judgment. Those were grand ideas. Milton has worked them out very poetically, and I apprehend he has made almost as much impression upon the imagination of the English people as many of their archbishops have ever done. These ideas are imaginary—they will never be realised. The kingdom of heaven cometh not in that way by observation of the natural senses. They are as much mistaken in that as the Jews, who were looking for the Messiah in the days of his first appearing. Human nature is always the same. History repeats itself over and over again. They looked for the Messiah to come to set up an outward kingdom, to make them the ruling nation of the earth, to bring all the others under their power; then they would be a glorious nation, and well satisfied. But when the Messiah did come, how entirely different. After a few of them recognised him, he says "My kingdom is not of this world; if it were, my servants would fight; but as my kingdom is not of this world, therefore my servants will not fight." And, for three hundred years, Christians, neither Jews nor Gentiles did fight. The early Church was evidently not only a community of goods, not only celibates like the Shakers, but they were non-resistants like the Shakers, and they were Spiritualists like the Shakers. On the day of Pentecost, after the house was shaken, cloven tongues appeared upon their heads and they were shaken; they were wonderfully wrought upon in their physical bodies; their material bodies were quickened by the Spirit, as I hope you will be some day, and you will be Shakers. The Quakers were thus exercised in a degree; they trembled, and you called them Quakers because they quaked. All right—very expressive. So with the term Shakers. It came in consequence of the moving of the Spirit upon the people. They did shake, and many times powerfully too, I assure you. I have seen a whole assembly shake, and shake to some purpose too. And we think there is a great deal in this house that might be shaken. "Yet once more, saith the Lord, and I shake not only the earth"—your earthly systems and earthly orders of government, "but the heavens also;" your theological systems will be shaken; they are being shaken; they are trembling to their foundations, and the present theological systems of Christendom are just as sure to pass away, even if it be with a great noise, as did the theological systems of Rome before Christianity. Then there was a change of system, and a similar change is now impending over Christendom, and if the change had been more complete when Constantine became converted to Christianity, if he had been better converted, I think it would have been better for posterity. But as Mosheim says, it was a question whether Christianity had been converted to Heathenism, or Heathenism had been converted to Christianity, and that question has never, I believe, yet been settled. As my friend the Chairman has stated, we are not very much converted yet to the system of Christianity as a scheme of life. We breathe our prayers and go to church on the Sabbath day; then we come back into the streets again and are very much as we were before: we return back to our Roman pandects and our Code of Justinian, which came from the heathen people of Rome. This is our ruling law even in England to-day, of more authority than the Bible. You can take your Roman codes of law into your courts of justice with better effect than you can your Scriptures. You call yourselves Christians? Now, my candid opinion is that there is not a Christian in this house. (Order.) Oh, take it quietly. A man that has been a Materialist is not easily disturbed. A thing has got to be proved before they accept it, and you lose nothing by listening. My proposition was, that taking this assembly

as representing Great Britain, the use of the word "Christian" is a very loose one. I know it is fashionable. We are Christians; we have a Christian system, a Christian priesthood, and we are very nice, all very good; but go back upon our history, look the facts in the face. Let us remember what Jesus said, "Except a man take up his daily cross and follow my example, he is not a Christian." Remember that Jesus was a Jew, and that Jesus was born of the Jewish nation, born of a woman, made under the law, and that he was a man and not a god. Start there. Shaker theology is what you have come here to learn, I suppose. You would be very foolish to hiss at it because I tell you what it is. You want to know what Shaker theology is that produces Shaker communities. Very well. Then, according to that theology, Jesus was the first-born of many brethren; and if you have a dozen brethren born in a family they do not make such a great distinction between one and the other. The oldest is the first-born of the family, you say; but they were all born of the same father and mother, and much after the same fashion. Very well. He was the first-born from the dead—how so? We are all dead in trespasses and sins, and he was the first-born from a state of death in trespasses and sin. John the Baptist came as a Jewish reformer, preaching repentance to Judea, and all Jerusalem and the region round about came to John repenting and confessing their sins—their Jewish sins, their transgressions against the law of Moses, which law, if it was kept intact, was in this wise—the God of Israel said, the Lord your God in obedience shall take all sickness away from the midst of ye—and that was a tangible promise to the Jews, something better than your priests make to you. They promise you salvation of your poor souls, and they need it had enough in all conscience; but I think your bodies need saving too, many of them from sickness, from disease, from the diseases of the Egyptians which are upon you, Christians, and you have no right to them; you have stolen them, as the Israelites stole the jewels of the Egyptians. You had better return them back to the Egyptians and become good Jews, having salvation of body, learning to sing the song of Moses, who taught his people so to cultivate the land that they did not raise insects, animalcule, disease—producing things at the same time that they raised their crops. They cultivated the land scientifically; they observed their Sabbaths: and did you ever think what their Sabbaths were? It was not the unmeaning thing that you make the seventh day here, my friends—far from it. The Jews had four Sabbaths: the Sabbath of days, the Sabbath of months, the Sabbath of years, and the Sabbath of Sabbaths. The Sabbath of days they observed by remembering how they lived in the wilderness, when they were under the direction of their God, and their free agency was in a state of suspense, so that they were dependent for their food upon the manna that came down upon the ground every morning; and all the people, high and low, learned and ignorant, must needs go out, and bend down to the ground, and pick up their manna—something to eat—or go without it. Did that mean nothing? They were in the hands of the God of Israel, and He was teaching them important principles necessary to human association, that should result in general happiness—the greatest good to the greatest number. And all the people of Israel, under the direction of God in the wilderness, for forty years ate one kind of food and drank one kind of drink. True, they remembered back, how they did live in Egypt—the leeks and onions, and flesh-pots thereof, and they hankered after them, and often rebelled against God and against Moses, to their own loss and damage; for thousands of them would be destroyed in their rebellion. But Moses had cured them of all the diseases that they brought with them out of Egypt by the dietary system that he established among them, by the physiological condition that he placed them under, the good air they breathed, living in tents—not like smoky London—the good water they drank, and the exercise that every one of them took, early in the morning, before the sun was up to melt their manna—all very good conditions for health. They did not turn night into day and day into night, as we Christians do. These were equalising conditions, and was there no meaning attached to them? Depend upon it, my friends, that God Almighty has His eye upon the human race, and He will never withdraw His hand till He has brought about, on this earth, a millennial order corresponding to that which existed in the wilderness, of which that was but a visionary view. Israel was in a vision then for forty years—it was a visionary state. When they came into the land of Canaan, they were not to forget that vision; for the law is, that where there is no vision the people perish. Hence, while they took possession of the land of Canaan, every family was apportioned their allotment of that soil—it was their homestead—it was their home. Here was another principle then—the right of human beings to the soil of the country in which they live. That is God's law and nature's law, how contrary soever it may be to the existing laws of Christendom. But if things go wrong in Christendom, are there not causes for the wrong? and will we shut our eyes, and stop our ears, and harden our hearts, so that we may not learn what the causes of our troubles are. Let us examine,—that is what I would do with you this evening. I take you down to the teaching of Him that you recognise as your God—the God of Israel. I consider Him a tutelary divinity, not the Almighty Creator of the countless worlds that roll in space, but a created Being—a spiritual Being adapted to the conditions of the people, and the minister of God unto the people, but not God Himself, any more than the spiritual being that John the Revelator bowed down to worship, when he said to him, "See thou do it not, for I am thy fellow-servant, one of the prophets"—nothing

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### SEANCES AND MEETINGS DURING THE WEEK.

**FRIDAY, AUGUST 11,** Seance at 15, Southampton Row, Holborn, at 8 o'clock p.m. Mr. Morse, Trance-Medium. Admission 1s.

**SUNDAY, AUGUST 13,** Grove Meeting at Bowling, near Bradford, at 2 and 6 p.m. Mr. Cogman's Seance, 22, New Road, E., at 7.

**LIVERPOOL,** Psychological Society, at 55, Devon Street, Islington, at 8 p.m. KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

**NOTTINGHAM,** Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30.

**SOVERBY BRIDGE,** at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

**BIRMINGHAM,** Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.

**BOWLING,** Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

**MANCHESTER,** Grosvenor Street Temperance Hall, at 2.30.

**COWMIS,** at George Holdroyd's, at 6 p.m.

**HAGG'S LANE END,** 9 a.m. Trance-Mediums Mr. J. Crane and Mrs. N. Wilde.

**GLASGOW,** Whyte's Temperance Hotel, Candleriggs, at 6.30.

**GAWTHORPE,** Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.

**MORLEY,** Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 7.30.

**MONDAY, AUGUST 14,** Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.

**Mr. Charles Williams,** Healing Medium, at 46, Adia Street, Broadway, London Fields, 6 till 8 o'clock p.m.

**SOVERBY BRIDGE,** at Mr. W. Robinson's, Causeway Head, 8 p.m.

**TUESDAY, AUGUST 15,** KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

**GAWTHORPE,** at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.

**WEDNESDAY, AUGUST 16,** Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

**Mr. Cogman's Seance,** 22, New Road, E., at 8.

**BOWLING,** Spiritualists' Meeting Room, 8 p.m.

**HAGG'S LANE END,** J. Crane, Trance-Medium. 7.30 p.m.

**MORLEY,** Mr. G. Butterfield's, New Scarboro', at 7.30.

**THURSDAY, AUGUST 17,** Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d.

**Dalston,** Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

**Public Seance** at 7, Corporation Road, Clerkenwell, at 8 o'clock. Free.

**BOWLING,** Hall Lane, 7.30 p.m.

**GAWTHORPE,** Spiritualists' Meeting Room, a Developing Circle, at 7.30.

\* We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

Therein lies the secret of the unselfishness and purity of their lives. Continence and a life for the good of all are "spiritual gifts" which no one can receive but a spiritually-minded communicant with the angel-world.

In the Shakers, then, we see an illustration of the ultimate influence of Spiritualism in its highest form upon the mind of man. It is benefiting thousands in a less degree, many who, though far from being so chaste and pure as the Shakers, are yet, through the agency of Spiritualism, very different men and women from what they once were. Herein is the "use of Spiritualism;" not to aggrandise man's animal nature by helping him to creature comforts, but to unfold his interior to a glorious realm of spiritual life, for the want of which the nations of the earth grovel in vice and darkness.

Our venerable visitor has achieved a great work, all in a few days. He has stirred up the great British public. His oracular utterances are substantial food for thought. The London Press generally chronicled the result of the great meeting on Sunday last, and the Elder has brought the intellect of this country face to face with some of the most perplexing questions that affect the age. A "plain old farmer" has done what the whole bench of bishops, backed by our vainglorious seats of learning, could not have accomplished. He has done what he could not have attempted two years ago. Had J. M. Peebles not instituted the Sunday Services in London during his former visit, the Elder would have come to an unploughed field unfit to receive the seed now sown; and what could J. M. Peebles have done without the Progressive Library and Spiritual Institution? This well-organised institution is beginning to make its influence felt in the country. Our venerable visitor would have found his efforts unavailing without its aid, and that of its well-established agencies and helpers.

Elder Frederick sails for America, in company with J. M. Peebles, on the 24th instant. The discourse which we give this week will be issued as a tract, and other works now in the Progressive Library Press will continue the work after Elder Frederick has once more returned to the bosom of his family of seventy at Mount Lebanon.

### SPIRITUALISM ON STEAMERS.

By the "Atlantic Extra," a journal pamphlet of the first voyage of the steamer "Atlantic," of the White Star Line, we see that the American passengers celebrated the 4th of July with songs, toasts, and speeches, and held religious services on Sundays on the "Broad Church" principle, the morning being allotted to the orthodox, and the evening to the non-orthodox—Spiritualists and Shakers. Mr. J. M. Peebles addressed the passengers upon "Spiritualism," and Elder F. W. Evans upon "The Second Appearing of Christ." The Tuesday evening following, Mr. Peebles delivered a second lecture, upon "The Marvels Connected with the Phenomena and Philosophy of Spiritualism." A lively discussion ensued. In fact, Spiritualism and Shakerism kept the religious waters in constant commotion during the voyage. This published "Extra" before us is handsomely got up, and gives a running sketch of each day's ocean experiences.

### GREAT GROVE MEETING AT BRADFORD FOR THE SPIRITUALISTS OF THE WEST RIDING.

A most enthusiastic response has been given to the proposal to hold an open-air meeting at Bradford on Sunday next. It seems that the project was ripe for proposal, and hundreds of our Yorkshire friends look forward with delight to this opportunity of meeting each other and the distinguished visitors who will speak. We have had official information from Mr. James Hartley, 648, Wakefield Road, Bradford, as to the details. It has been determined that the meeting shall take place in a field belonging to our indefatigable friend, Mr. John Wade, of Bowling, near Bradford, and close to the Spiritualists' meeting-room. This is a more accessible spot than Shipley Vale for our friends from Halifax, Sowerby Bridge, Huddersfield, Gawthorpe, Morley, and other places towards the south. As for our Keighley friends, they will not grumble to travel a mile further to oblige their brethren on the other side of the Valley. We hope to see such a monster meeting of Spiritualists as has never been witnessed in this country before. The occasion is one of great interest and importance. Our friend Mr. Peebles desires to write in his forthcoming "Year-Book of Spiritualism" of the progress of the movement in this country, and we hope he will have a favourable report to make of the West Riding. Hundreds will be glad to meet Mr. Peebles, and once again listen to his eloquent and kindly advocacy of our principles. Another source of interest and attraction will be the Shaker gentleman, Elder Evans, who has kindly consented to be present and make a speech. We hear that a party are coming all the way from Sheffield to hear him. Mr. Burns, of the Progressive Library, also intends to be present; and we hope Mr. Houghton, Mr. Howorth of Huddersfield, Mr. Weatherhead of Keighley, Mr. Amblor of Halifax, Mr. Culpan, Mr. Tillotson, Mr. Longbottom, Mr. Kitson, Mr. Pitt, the local mediums, and a host of other faithful workers too numerous to mention, will be present, and prepared to do their part. There will be two meetings—one at two o'clock, and another at six. We would be glad to see the Children's Lyceums of Keighley and Sowerby Bridge present, to go through their exercises, and sing their beautiful melodies. We shall bring them some new targets from A. J. Davis, to distinguish the groups and carry in marching. Our American visitors will no doubt speak at both meetings, to give all an opportunity of hearing them.

## THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 11, 1871.

### ELDER FREDERICK AND SHAKERISM.

We give this week a full report of the address by Elder Evans, in St. George's Hall, on Sunday evening last. It may be asked, What have Spiritualists to do with Shakerism? and are we not somewhat exceeding our province in giving so much space and attention to an exposition of the principles of that order? Our reply is, that we are anxious to serve our readers to the best of our ability—to place before them the ideas, principles, facts, and information that may transpire in the Progressive world from time to time. Spiritualists are free-minded inquirers desirous of discovering all truth, and their journalists must be upside with such requirements. Hence, without imposing any views upon Spiritualism, we gladly afford our readers an opportunity of becoming acquainted with the proceedings at one of the most crowded and deeply interested meetings held in London for a long time.

But the Shakers have many claims upon Spiritualists. They are a people who are ruled entirely by spiritual principles and teachings. Their articles of belief are not so much doctrinal as practical; hence their tenets are being strengthened daily by intercourse with the spirit-world. As the Israelites were guided in the wilderness by the cloud and the pillar of fire, so are the Shakers at this day directed and instructed through the agency of the spirit-world.



Register books will be provided, in which Spiritualists from various parts of the country may subscribe their names and the facts of Spiritualism as known to them in their districts. This is a duty which we hope our friends will not overlook. Let us hope there will be good weather, and no doubt the muster will be gratifying in every respect.

### MRS. HARDINGE IN LIVERPOOL.

Previous to her embarkation on Thursday morning for New York, Mrs. Hardinge gave a farewell oration in Hope Hall, on "Ancient Magic, Witchcraft, and Modern Spiritualism." This is a combination which Mrs. Hardinge has not hitherto presented us with, and we are happy in being able to announce that, through the kindness of Mr. Wason, we have received a report for next week's MEDIUM. Our readers will hear from Mrs. Hardinge soon after her arrival on the American continent.

### THIS WEEK'S MEDIUM.

We printed a large edition of last week's issue, and rejoice to say that it was so eagerly taken up that we have been unable to fill all orders received. We extend the same terms for this number, namely, 6s. per 100. It is full of excellent reading, such as no other periodical in the country dare furnish. Friends of the MEDIUM, stand by us and help us in our arduous task. A few weeks' efforts to circulate extra copies would find us 1,000 more readers, which would make our paper self-supporting. We offer to send it twelve weeks to the address of any inquirer on receiving 6d. for postage. Do not neglect this offer. We shall want a few agents to circulate the MEDIUM and tracts at the great gathering at Bradford on Sunday—who will volunteer?

### A SPIRITUALIST EXCURSION AND PICNIC.

A few friends have consulted together as to the best means of extending the sentiment of true brotherhood amongst Spiritualists, and they have come to the conclusion that a day out of London, in some beautiful spot, and a picnic would be the most desirable mode of attaining the end sought. It has been considered expedient to call a meeting of the friends of Spiritualism, at 15, Southampton Row, on Tuesday evening next, August 15th, to discuss the best way of carrying out this suggestion. Those unable to attend will confer a favour by forwarding their notions in writing.

### ABSTRACT OF J. M. PEEBLES'S LECTURE ON SUNDAY EVENING, JULY 30, IN CLEVELAND HALL, LONDON.

TEXT.—"Can anything good come out of Nazareth? Philip saith, Come and see."—John i., 46.

When Jesus appeared in Palestine, he was pointed out by John as the "Lamb of God that taketh away the sins of the world." While travelling about selecting his mediæstic witnesses, he came across Philip, and said unto him, "Follow me." Soon after this, Philip met one of his old associates, named Nathaniel, and in a rejoicing manner said, "We have found him of whom Moses and the Prophets of the law did write—Jesus of Nazareth, the son of Joseph." Now, the name Nazareth, and the ideas connected with the name, seem to have lingered in the mind of this inquiring Jew, who ere long exclaimed—"Can there anything good come out of Nazareth?" He evidently entertained a low opinion of the place and the people—fishermen, herdsmen, carpenters. Though names are but empty sounds, still, to a proud, respectable Pharisee, Nazareth sounded quite as odious as does Spiritualism to a self-sufficient Churchman. Nathaniel was full of prejudice and self-righteousness; Philip took the most judicious course to enlighten him. Not a word of harsh condemnation, but the kind, fraternal invitation, "Come and see."

Nathaniel, beholding the wonderful works, the marvellous spiritual gifts of Jesus, and listening to the truths that dropped like pearls from his inspired lips, exclaimed, "He is an Israelite indeed, in whom there is no guile." How natural the application! Have not a majority of the people imbibed erroneous conceptions concerning the ministry of spirits? Has not "hearsay" prejudiced them? and do they not ask in wild surprise, "Can there anything good come out of Spiritualism?" The inquiry is practical. Come and see. Before referring to the good, permit me to briefly define the spiritual philosophy, not for you, chairman, not for Judge Edmonds, Robert Dale Owen, William Howitt, or Gerald Massey, but for myself. Spiritualism has no infallible Pope—no authoritative standing oracles; and Spiritualists bow to no cardinal or bishop, neither do they lean upon any priest, though vested in "purple and fine linen." Considering all the sons of a common Father, standing upon the apex of earth's organic pyramid, and endowed with God-given faculties, they have the right to think, investigate, judge, believe for themselves, and what they believe is no other man's business. Belief is not a matter of choice, but of evidence. Sufficient evidence compels it. "Why judge ye of yourselves, said Jesus what is right?" The stars in heaven differ, and yet they all fill their places, and shed their light as when first hung in those measureless distances by the fiat of the Eternal. Independent Spiritualists, Reincarnation Spiritualists, Christian Spiritualists, Shaker Spiritualists, all do their appointed work—all bring living stones to the Temple—all, so far as they are good and pure, have access to the "Tree of Life." Said Jesus, "In my Father's house are many mansions. Other sheep I have which are not of this fold, them also I must bring, and there shall be one fold and shepherd. By this shall all men know that ye are my disciples, if ye have love one for another."

Spiritualism is a belief in—a knowledge, rather, of—a future conscious existence through present spiritual manifestations. In its best definition, Spiritualism, in contradistinction to Materialism, refers to and overarches spirit-converse, science, philosophy, religion—everything that relates to the highest interests of humanity—physically, morally, and spiritually. The moral universe is unitive in purpose

and destiny. God governs by immutable law. Spiritualism admits the widest scope of thought. Only a snarling bigot would prohibit such freedom. The prophet Isaiah said, "Come and let us reason together." The speaker did not believe in a personal, passionate, human-shaped God, who once gossiped with Adam in Eden, ordered Moses to kill old men and little children, commanded the sun and moon to stand still, and now mechanically whirled starry worlds through the illimitable spaces of infinity. If God were a person, or personal, then form; and form implied dimensions, dimensions implied limits; and if limits, then no omnipresence. Otherwise expressed, personality legitimately implied locality, and locality limitation, changeability, and uncertainty. But affirmatively he believed in the Divine Existence; believed in God, the unitive life-principle; the vitalising formative power; the embodiment of perfection; the Divine Presence, wisdom and love—the All Beautiful. And upon the sustaining, energising bosom of this God was his soul's rest for ever.

He had once met an atheistic Spiritualist. Strange anomaly!—faith in man as a spiritual being, faith in immortality, faith in eternal progress; and yet no Deific existence! The business, however, of demonstrating conscious immortality, of constructing golden zones and measureless systems gladdened by the smiles of angels and celestial hosts, without any God save a mysterious mixture of force and protoplasm, was, to say the least, attended by stubborn difficulties. Like begat like. Was there any likeness traceable between protoplasm and the intelligence of men and angels?

"—And still the wonder grew,  
How one small head could carry all he knew."

The celebrated Tillotson asked how long it would take, throwing out a quantity of the letters of the alphabet at random, before they would range themselves so as to compose a poem like the Iliad of Homer! Mr. Peebles ventured the opinion that the poem would be produced quite as soon as would thinking, intelligent man from cold non-intelligent force acting upon insensate matter.

Robert Owen, the celebrated Communist and reformer, was once a Materialist; but the "spirit-rappings" convinced him of a future existence, sunning his later years with the fore-gleams of a glorious destiny.

Belief, knowledge, truth, were of little account unless crystallising into practical life. "I am sick of opinions," exclaimed the good John Wesley; "show me the fruits." Not everyone that made great pretensions—that cried, "Lord, Lord," met with the approving voice of Jesus; but he that did the will of the Father. The bigotry of Sectarists, the captious intolerance of a few dwindling creedal Spiritualists, was a blot upon genuine Christianity, an ugly scar upon the transfigured face of the spiritual philosophy. "One thing thou lackest," said Jesus. What is that, O sainted Son of God? Listen! "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me." (Matt. x., 21.) And again: "Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." (Luke xix., 8.) This was something practical; and nothing about the Trinity, the Atonement, or any petty ecclesiastical belief. Spiritualism and religion were synonymous. Religion was a life, while churchly theories and theologies were comparable to old cast-off garments—not worth wrangling about. Communion with spirits was to the speaker, present, tangible knowledge. He talked with the angels, and the messages they brought were as baptisms and benedictions. Spiritualism was just as much better than any sectarian creed as knowledge was superior to faith. Paul enjoined men to "add to their faith—knowledge." The principles of Spiritualism taught a just and adequate punishment for sin; no mortal could escape from the consequences of his acts. All had their guardian spirits; no one could hide their secrets from the searching eyes of angels. It was good to confess and forsake sin—to return blessing for cursing—to live kind, forgiving, and loving lives. He knew a good Quaker in California whom they called the "Ray of Sunshine." It was beautiful to nestle in the atmosphere of his presence. Such enjoyed heaven on earth—heaven was a condition of spiritual harmony and peace. This condition of peace and purity prevailed in the homes of Shakers, Quakers, and all fraternities based upon the divine principles of equity and equality.

"When you look at good things," said a Spanish philosopher, "put on magnifying glasses." Human beings are innately good, because made in the Divine image. This good in each should be searched for, found, and developed into beautiful, full-orbed proportions. On the day of Pentecost, when the Divine Spirit streamed down from the Christ-heavens, many believed, and they that believed "had all things in common." They rose above self. They were born into the resurrection life, practically loving their neighbours as themselves.

The practice of Spiritualism was becoming daily more precious to its more progressive thinkers, for it gave birth a meaning, and life-experiences a purpose. It was the fulfilled desire of the soul, the sweetest answer to prayer, the hope of the races, and the highest joy of content-plative and loyal souls. To the advocacy of Spiritualism he had consecrated his life.

WE regret that the crowded state of our columns prevents our giving the "Spirit Messenger" this week, and important contributions in respect to which we crave the writers' indulgence.

ELDER EVANS has been invited to lecture at Bishop Auckland on Monday evening, Sheffield on Wednesday evening, and possibly Worcester later in the week.

MR. PEEBLES has been invited to lecture in Liverpool previous to his embarkation on the 24th instant. He will visit Manchester next week, and some places in Yorkshire; but the calls upon his presence are so conflicting that no definite programme can be stated; wherever he goes he will receive a cordial welcome. He is desirous of gathering as many facts as possible for the "Year-Book of Spiritualism" for 1872.

A MEETING will be held at 24, Stamford Street, Blackfriars, on Tuesday evening, the 15th instant, with the view of establishing lectures, classes, &c., for instruction and mutual improvement. The Friends of Progress are respectfully invited to attend.—G. MASON, Hon. Sec.



more. The God of Israel was a tutelary divinity, and Moses was made a God by him unto Pharaoh, and Aaron was his prophet. Therefore, when the children of Israel took possession of the land of Canaan, their God said to them distinctly that the land belonged to him, and they should not buy and sell it permanently for ever. They did sell it under the action of their selfish elements, their speculative principles. The Egyptian nature that was in them—the heathen nature—would work for six days; then came the Sabbath. The law of God and his order in the wilderness was thus on Saturday night—"Let you that have send presents to those who have not, that to-morrow ye may all be brothers and sisters, having plenty to eat and drink." That was the way the Jews kept the Sabbath; it was in remembrance of the order of God in the wilderness—the universal supply of the wants of humanity. Every Sabbath-day was a remembrance of that practically, by those who had giving to those who had not; that on the Sabbath there might be no work, no food cooked; that in every house there should be sufficient to supply the wants of the family during the day, that they might give their minds to that degree of spiritual life which they were blessed with. Then when the seventh month Sabbath came, that was their harvest month; then the rich must remember the poor, and let them glean in their wheat-fields; see that they were not too particular in raking up the grain, but leave something for the poor to glean after, remembering that they were their brethren and their sisters. And when the seventh year came, and the jubilee trumpet sounded, what did it do? It paid all the debts of all the people. Every man's debts were discharged when the jubilee trumpet of the Sabbatical year sounded, and all slaves were released and restored to their freedom. That was something practical: that was bringing them back again to the wilderness state, back to their equality. And for one year those people were to let the land enjoy its Sabbath. During that year they sowed no crops, and that which grew of itself was common to all the people—the grapes and pomegranates, and the grain that grew on the fields spontaneously was for the owners and for their servants, and for the beasts of the field. They were back again in their wilderness equality—that was good—debts paid, slaves released; people went back to their inheritance in the land, and Israel was Israel again. And then when the jubilee—the great Sabbath of Sabbaths—came, which it did immediately after the forty-ninth or Sabbatical year, then, without let or hindrance, everything was restored back perfectly as in the start when they first went into the land of Canaan. That was good. For two years they had a camp-meeting, for two years they were treading their land; they did not let the land lie idle, but every man was working, gathering up the fertilising materials of the six preceding years, composting those together and putting them in the trenches of their land, beginning on one side and trenching the field all the way across, two, three, or six feet deep, as they found occasion, so that the seeds of weeds and the germs of insects might be destroyed that waste Christian crops grown according to heathen customs, and while the heathen crops around them were eaten up by mildew, and midge, and caterpillar, and cankerworm, and palmerworm, and all such destroying influences, the crops of the true Israelites were exempt from harm. That was scientific agriculture.

Let me say to you that true religion and true science belong together. They are now divorced, and hence it is that religion has been brought into disrepute, and that many honest, well-meaning, sincere, truth-loving souls are to-day adverse to all forms of religion, and all theologies, because they have not that amount of good, of truth, of science, of common sense in them that suits the English people. The English mind loves common sense, and you cannot feed it with nonsense. They may put on a something outside, but down in their hearts they will have their own thoughts; and many to-day of the Established Church priesthood have no more faith in that system of theology than the Shaker before you has. But it is their living, and they buy and sell it in London as men buy and sell stocks on 'Change. I see them advertised. What do you suppose I think? I have to think very carefully, very cautiously.

When the founder of our order was baptised with the Christ-spirit, and came out with a testimony in Manchester to the clerical people around her, what was the result? She was thrown into a stone prison, and kept there for fourteen days with the purpose of starving her to death. A little boy, whom she had brought up, inserted a pipe-stem through the key-hole, and poured wine and milk into the bowl, and kept her alive while in prison, with the help of the good Spirit, so that she came out in very good condition, when they expected to find her dead. I am sorry to say it, because I am an Englishman, and I am ashamed of it—I am ashamed that such a thing should have occurred in this country, and I hope that spirit is eradicated now. She went over to America, directed by vision, she and eight persons; each one received a special vision to go to America, and there establish the Church of God on this earth.

Christ's second appearing, she declared, had occurred in her person. "How is that?" you will say, "Jesus is the Christ, is He not?" No, my friends, He is not the Christ, according to Shaker theology. Jesus, as I have said, was a Jew, a man, and He went to John the Baptist with the rest of the people who went to John confessing their sins, and when John had heard Him, "Why," says he, "You have lived a better life than I have, and I have more need to confess my sins to you, and be baptised of you; back into the camp." You must understand that every time a person sinned amongst the Jews, they were cut off from the camp of Israel, and had to confess and be brought back in again as a heathen would be. So with Jesus. John baptised Him with

water as a Jew, and then with the Christ-spirit—the Lord from heaven—the second Adam. This quickening spirit descended and abode upon Him in the form of a dove externally. Know then, my friends, that, according to our understanding, the Christ-spirit was that which was promised when man fell—that the seed of the woman should bruise the serpent's head. It was also with this Christ-spirit that Melchisedec baptised Abraham. The line of prophets continued this order down to John the Baptist, and John made Jesus a high priest after the order of Melchisedec, or the Christ order. That "Christ" is a sphere surrounding Deity—the seventh sphere—and stands in relation to all the globes in existence, with all the inhabitants of the countless worlds that roll in our astronomical universe, if they are inhabited, which we unquestionably believe.

Remember Herschel's problem: he says, take the diameter of this earth as the base of a pyramid, and if Adam and Eve had propagated without any checks to population from war, famine, and disease, the inhabitants, standing upon one another's heads, would extend to the sun and twenty-seven times beyond. Giving them thirty years for their life, there is no globe in existence, however large, that could contain the product of its inhabitants under the law of population and increase unless there was some check or some remedy. Malthus provided you with a remedy; you have your remedies to-day: you have your wars, you have your famines, your pestilences. Where are you? Are these normal—are these according to God and to nature? They are certainly not according to the millennial order of things, for the time was to come when war should cease to the ends of the earth, and the nations should learn war no more. As a Shaker, then, I ask you what is your remedy for this increase of population? You have none, and the remedy, my friends, that I propose to you is the institution of the Christ order, the remedy that Jesus of Nazareth provided, that there should be so many Christians on this earth living a pure celibate life, so as to keep in check the populative principle, leaving the natural order far better than it is now.

We would have every man sit under his own vine and his own fig-tree, with none to make him afraid. We would have every one blessed in their household, their fathers, mothers, brothers and sisters, and their houses and their lands, and then have a sufficient number of those that Jesus said should be his disciples—such as forsake father, mother, wife and children, houses and lands. "There is no man that hath forsaken father, mother, and wife and children, and houses and lands for my sake and the Gospel, but he shall receive a hundred-fold of fathers and mothers, brothers and sisters, houses and lands," but not a hundred wives. How is it that he does not include the wife in his promise at all, nor yet the husband? There are a hundred spiritual fathers and mothers, a hundred spiritual brothers and sisters, a hundred acres of land, and a hundred houses. Will you get that by joining the Episcopal Church, or the Methodist Church, or the Baptist Church? But if you join the Shaker Church, you do get them—you get a hundred-fold of houses and lands in this world, and in the world to come eternal life.

It would take a dozen lectures to illustrate all the principles involved in the Shaker system. As you will perceive, I have touched one and another, but I have not illustrated clearly a single one, for any one of these would form the subject of a lecture by itself. And I assure you when I thought of addressing such a congregation as this—of intelligent men and women cultivated far beyond myself, as most of you are—I was exceedingly perplexed, as I have often been before. True, I could say to you that we are shaking Quakers—that we include all the elements and principles of the Quaker order. Those which the Quakers hold in common with Presbyterians and Swedenborgians—the marrying, and giving in marriage, we drop; but that which constitutes them Quakers—the peace principles, the no poverty principle, the plainness of dress and of language, and the inflexible adherence to principle, the spiritual religious life that they are called to live—these are all included in the Shaker order.

The Quakers have been a blessing to England. That order has done you more good, my friends, than you can well realise. The Quakers have developed great governing power: first, in their own order; then in Pennsylvania. Why, in America, to-day, the Government, after working for years and years with the Indian question, trying to settle those savages with the sword, have finally given it up in despair, and General Grant has called upon the Quakers to go and settle the Indian trouble, and, what is better, my friends, they are doing it; and doing it better than it has been done before.

George Fox reformed himself and people out of extravagance and superfluity of dress and speech, ignored the "Church and State," with its living system of tythes and dead theology, adjudged slavery, poverty, and war, vice, and crime, including the social evil, and reduced marriage to its normal use—simple procreation (as with other animals)—condemning "unfruitful works of darkness," thus filling the houses with "rosy children."

Let England, as a nation, do the same amongst nations that Fox did among men.

Let the Quakers "rise and stand upon their feet." There has been "silence in heaven for half an hour." Be re-baptised; become Spiritualists. Their Government is dual—male and female; as such let them develop Platonic orders, putting the men into the House of Commons and the women into the House of Lords, excusing or relieving the present incumbents. Then England could and would commence to confess her sins, and to right her wrongs, and pay her just debts as a people, both towards her own self and other nations. The Church and State would be separate; the military system broken up—army and navy; poverty banished by



a great jubilee, wherein the people would return to the soil; and thus might a practical Millennium be inaugurated upon our then renewed earth; and the nation be protected by Spiritualism from its enemies, as was Israel from the Egyptians.

The Quakers marry and are given in marriage, and therefore I can safely recommend them to you. They will save that which is of great estimation in your lives. And they have reduced the matter to order as no other people have done. They teach their young people to do their courting in the day-time, with the consent of the respective families, and then, with the consent of the monthly meeting, the marriage is consummated. I can safely recommend that course to all of you, my friends.

This would constitute a new earth, wherein would dwell righteousness, and the Spiritual or Shaker Order, as being not of this world, who "marry and are given in marriage," would be the New Heavens, and would be the Resurrection, just as Jesus was.

It would gather those who are "elected" to be Christians in this life in sufficient numbers to balance the population principle, as a substitute for all depopulating agencies. "I have heard from the uttermost parts of the earth glory to the righteous."

ELDER FREDERICK then sat down amid loud and prolonged applause.

THE CHAIRMAN: I am requested to express the very warm thanks of this deputation from the Shakers for the kind, and indeed generous, attention with which you have received him. In speaking before he addressed us you observed with what serpentine judiciousness I avoided altogether the mystical side of his argument. I asked you to attend—as I am sure I was justified in doing—to any detail that he gave you about the results, social and human, and in the very strange tale to which we have just been listening there has been abundant detail of that kind. We in England, whatever we may think about the special marriage dogma proposed to us to-night, will always have a kindly regard for a community which has made of a rugged mountain-top, a kind of garden, and has converted the daily lives of men and women into a religious service.

THE REV. J. M. PEEBLES, at the request of Elder Frederick, said: I am standing outside of that Shaker Zion, in Mount Lebanon; but sometimes have been there, and looked over the walls, and heard their speaking, and their singing, and seen their fruitful fields and their vineyards, and have sat down at their sumptuous boards; and one thing I wish to say: I wish to express my thanks personally to the Chairman of this meeting for his impartial description of that body of Shakers in his work, entitled "New America." They are people whose morals—and I look much to these—are all that can be desired. For doctrines and dogmas I have learned, like good John Wesley in his last days, to care but little; the great question is the practice, the life—how do you live? Do you, like Jesus, go about doing good? and are you so living that when the cold death-angel comes, you are prepared for the immortal life? And I must say that if there is a little spot on this earth that seems like Heaven to me, it is among those Shakers: so simple-minded, so kind-hearted, so temperate in their meats and drinks. They are nearly all vegetarians. This venerable man for forty years has tasted no meat. And then their habits are so pure and neat that they quite charm me, and they must please all men who love honesty, simplicity, and real practical purity of life. This is as I see them from an outside view.

The proceedings terminated by an announcement that a doctrinal work, by Elder Evans, also his "Autobiography of a Shaker," were being published at the Progressive Library, 15, Southampton Row. It was stated that *The Shaker*, a monthly paper issued by the Order, might be obtained at the same office.

#### A SEANCE WITH MESSRS. HERNE AND WILLIAMS.

Having been requested lately by friends in Australia to make some inquiries in London with reference to the alleged spiritual manifestations, I visited Messrs. Herne and Williams with that object, at their rooms in Lamb's Conduit Street, and some of your readers may be interested to know the result.

The rooms I was shown into consist of two, communicating with each other by large folding doors—the ordinary London "drawing-room," in fact. The windows of the larger room were heavily curtained, so that in this room there was a subdued light, and when the folding doors were closed the smaller room was utterly dark, and this was the seance-room.

Before shutting the folding doors the mediums invited me to examine everything and everywhere to satisfy myself of the bona fides of the arrangements, and I did so. This was easy, for there was nothing within the bare walls and ceiling of the seance-room, except the carpet on the floor, a round table in the centre, three chairs at the table, and several others standing by the walls. There were four "voice tubes" of pasteboard on the table. I said to the mediums I wished to hold possession of their four hands during the sitting, to which they replied, "Certainly." And so we sat down at the table, with the door closed. We had sat a minute or two, during which either medium seemed to experience occasionally a smart shudder, which they called "a shock," and of which, although I held all their hands in mine—Williams's in my right and Herne's in my left—I felt nothing. Then a noise was heard as if the chairs which had been left standing by the walls were being pushed along the floor up to the table. I saw phosphorescent lights about Williams's arm. The strong, loud voice, said to be of one "John King," was then heard, but its articulation was not distinct. I said, "John, can you touch my head?" The voice replied, "Can touch your tail too, if you like." "Then do, please," I replied; but I was not touched anywhere, so that I am unable to give the Darwinians a hint as to where they should look for the atrophied extremity of our qua-

druminal ancestors. Mr. Herne then told John that I wanted to be satisfied of the reality of the physical manifestations. The voice replied, "Thought you were satisfied long ago." I said I wanted to be so particularly satisfied as to be able to impart a confidence to others at a distance by the relation of my experiences. Immediately after something hard pushed against my left shoulder, then touched my face, then both mediums said they were touched about the head, and one suggested that it was a chair floating about; then the voice said, "Admit light." I released Herne's hands, and he at once opened the folding door, and we found a chair standing on its feet on the table.

This chair having been again placed on the floor and the door shut, we sat down as before, I being most particular at once to get and keep possession of all the hands of the mediums. The table was now jerked up and down, and its foot was rapped on the floor. To what purpose these rappings I could not make out, nor did the mediums seem to understand them. Then I felt that chairs were being put on the table in front of me, and at last as if one were put over my head. While I was telling the mediums this (holding their hands tenaciously the while), I felt something applied to my lips and teeth; and yielding to a seeming desire that I should do so, I opened my mouth slightly, when something hard was inserted, on which I closed my teeth. I said, as well as I could speak, "There is something in my mouth; I think it is the rail of a chair." "Shall I open the door?" said Herne. "You must do so," I replied, "and release me, for I am surrounded by chairs." I then released his hands and he opened the door, when we found two chairs on the table in front of me, another resting on them and placed over my head, while in my mouth was a thin walking-stick, which my teeth held at a point about the middle of its length. Whose was this walking-stick, and whence had it come? Neither of the mediums seemed to know it. We now adjourned for a moment or two to the large room, Herne going out first, I second, and Williams last. I had got into the large room, when I heard a great rumpus among the chairs in the seance room, and turning quickly, I saw Williams (who had just reached the door) and three or four chairs in the room, jostling and tumbling each other over, while apparently running after the medium—a sort of chair steeplechase.

We had sat perhaps two minutes in the large room, when, on Williams entering the seance room, the "King" voice was heard calling, "Come in again." We again entered and sat—the hands of the mediums secured as before. I was now touched gently on the head, apparently by a chair foot, one, two, three times. The method of these touchings seemed to say, "You see the chair goes up and down in the air at will." Then I was touched gently on the nose, on the eyelid, and then the foot was planted on the top of my head. I said, "Will you now press the foot down?" and it was immediately pressed strongly down. I said, "Will you now touch my ear?" and after grazing my head and neck, my right ear was gently touched. In this action I was conscious of the progress of the chair, which seemed to touch me at various points on its way from the top of the head to the ear. Herne now, thinking he was so instructed, suddenly opened the door, and this chair fell, hitting Williams and myself on the shoulders.

We sat once more, when the "King" voice said, "I don't think I can do anything more." I said I wished particularly if he could place his hand in mine, and allow it to melt away in my grasp. I now released Herne's hands, which he laid overlapping on the table, and on them I laid the back of my left hand, with the palm uppermost—expectant. There was silence for a minute, and then the voice said, "There's a chair—that's all I can do for you—good morning." The leg of a chair was at the same time pushed against my hand, and the seance was over.

On inquiry of the owner of the house, he named some one to whom he said he thought the stick belonged, and he believed it to have been standing in a corner of the large room.

I have only to add that I believe there was no flesh and blood in the room except that of the three of us, and that the hands of the mediums left not mine, except on the occasions stated. CASTLEMANIA.

#### MR. MORSE'S SEANCE.

To the Editor of the Medium and Daybreak.

DEAR SIR,—My usual weekly seance will not be held on Friday next, August 18th, 1871, as, owing to the kind generosity of a certain liberal patron of Spiritualism, I am enabled to retire for a week to the seaside, and regain somewhat of the vitality expended in my mediumistic avocation. Thanking all for the liberal support I have experienced, and trusting to return to my labours like a lion refreshed,—Believe me, fraternally yours, J. J. MORSE, Medium.

AN ERROR.—In our acknowledgment of subscriptions towards Mrs. Hardinge's purse, we inadvertently stated that Mr. John White contributed 10s., whereas it should have been printed 21s.

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